



INDIGENOUS SURVIVAL INTERNATIONAL (ISI) -CANADA- CONTINUES TO COMBAT ANIMAL RIGHTS MOVEMENT

SASKATOON, Saskatchewan — Animal rights groups will not stop until Aboriginal people are fully assimilated into mainstream Euro-Canadian society. The unrelenting pressure by animal rights people on Aboriginal people to forsake their traditional methods of harvesting, such as trapping, is an attack on Aboriginal culture and identity.

Bill Erasmus, Indigenous Survival International (ISI), (Canada) Co-chairperson, emphasizes the fact that hunting, trapping and fishing rights are protected under the Treaties which are international agreements between First Nations and the Crown in right of Canada. These treaties are binding and must not in any way be compromised by amendments to Canada's constitution. In fact,

they should be protected and enhanced by asserting the reality of inherent self-government of First Nations.

While many Canadians are starting to realize the unique knowledge Aboriginal people possess in respect to sustainable development, it does not seem to be enough to slow the momentum that the animal rights groups have, intent as they are on destroying the fur industry, stated Lillian Sanderson, ISI Board member representing the Native Women's Association of Canada.

She says that traditional resource users are the best examples that Canada has of true sustainable development and that federal and provincial governments alike should provide necessary resources to Aboriginal people to edu-

cate other Canadians, and indeed the world, on these crucial matters.

While hunting, trapping and fishing are integral to our identity, the economic aspects of trapping are also vital to the 250,000 Indigenous people who are highly dependent on life on the land. Removal from the land attacks their livelihood and their cultures on all fronts and will mean assimilation into the larger society at the bottom of the socio-economic scale, as a marginalized and welfare-dependent population, impoverished by wealthy outside interests, including the animal rights groups.

It is with these truths that ISI (Canada) calls on all Aboriginal people in Canada to support the traditional resource users, the keepers of the land, by



Bill Erasmus, National Chief of the Dene Nation, Chairperson of the ISI (Canada)

educating themselves and others on who we are. We must combat the animal rights campaigns that are attacking our existence as Aboriginal peoples.

Jim Durocher Appointed Spokesperson of M.N.C.

The Metis National Council has announced that Metis Society of Saskatchewan President, Jim Durocher, has been appointed National Spokesperson of the Metis National Council.

Mr. Durocher's appointment as National Spokesperson will result in him being called upon to represent the Metis of Canada at the national level. The decision to appoint Durocher to the position was made by the Metis National Council executive.

Mr. Durocher's appointment will stand for the next six

months. At this time the Metis National Council executive plans to rotate the position of national Spokesperson on a six month basis. In the future this will become an elected position.

The Metis National Council also notes that the Parallel Process on the Constitution is progressing as anticipated. The M.N.C. has been having discussions with Metis leaders and will be finalizing a Metis position with regard to the Constitution. This Metis position will be presented to the Joint Parliamentary commission on the Constitution.



Jim Durocher, National Spokesperson of the Metis National Council

Metis will participate over the next six weeks in the Constitutional seminars to be held in Halifax, Calgary, Montreal and Toronto.

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Chairman's Message

Unique, Distinct and Inherent - Rhetoric?

by Gary LaPlante

It sure is inspiring to see so many Aboriginal people, Indian and Metis alike, speaking out on the 500th anniversary of the "Discovery" of the Americas by Christopher Columbus. While it seems that Indian and Metis people are aggressive with the truth, stating that it is colonial and racist to promote the notion that Columbus could have discovered America when the Indigenous peoples have been here since Time Immemorial, I, on the other hand, don't feel comfortable when some of these same people go on to say that we discovered America thousands of years before they did. It is this very belief that I have a problem with.

If we, as Aboriginal people, were able to access the wealth of traditional knowledge available to us, we would find that our ancestors and our elders who are learned, would tell us that we didn't discover America, rather, our Creator put us here. This is where we originated and where we belong. The whole premise of inherent aboriginal rights must derive from this. How else can anyone truly believe in such a concept as inherent rights?

Then there is the "unique and distinct" argument that we as Indigenous peoples will and do readily use when justifying our special relationship with the government of Canada. Again, I can't help but feel that out of some mouths it is mere hollow rhetoric. Possibly it has to do with the fact that I feel that alot of Indian and Metis people do not put enough worth in the priceless value that traditional resource users, such as trappers have, where our real distinctiveness derives from. What I speak of in the relationship Indigenous people have with the land and its resources, and from that derives the real uniqueness, our philosophy of life, spirituality, the essence of our being.

Our traditional people face many challenges. For example, the trappers themselves do not have adequate resources to take on the urban-based animal rights groups which attack their way of life. As a result, they are always on the defensive, reacting to different tactics and results. The issues facing traditional resource users are critical to all Aboriginal people. Hunters



and trappers embody our uniqueness. It's real. I think its time that Aboriginal people, the Treaty Indians, non-Treaty Indians, Metis and Inuit take the offensive and educate the world on what really makes us distinct. The bottom line is, if we compromise our traditional methods of harvesting, such as trapping, then we compromise our unique philosophy and identity. If we ever allow that to happen, then who is to say that all our arguments are not all hollow rhetoric?

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The New Breed Newspaper is distributed under second Class Mail, Registration number 4649. 10,000 copies distributed across Canada, into the United States. New Breed is distributed to all Metis Locals, Indian Bands, Friendship Centres, many Government and Women's Organizations, Northern Villages and is now in many schools across Saskatchewan.

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Editorial

THE 1995 EC FUR BAN: OPPORTUNITY FOR CANADIAN TRAPPERS?

On December 31, 1995 the European Community (EC) will start applying a new law restricting the import of 13 wild fur species (12 Canadian) to only those countries which have either banned leghold traps or trap according to international standards of humaneness. Of the major wild fur producers - Russia, Canada and the U.S.A. - only Canada has any chance of meeting these requirements.

This presents Canadian trappers with a market opportunity almost too good to be true. Of course, we could choose to punish our European customers for making these demands on us by refusing to change our trapping practices, but it is unlikely that they would

suffer very much if we disqualified our wild fur from their market. Or, we could react as smart entrepreneurs by changing our ways with the changing demands of our customers. This latter option would require: 1) some genuine effort on the part of trappers to learn new skills, and 2) a clear commitment from our federal/provincial governments and our band councils to bring in new trapping regulations which will meet the EC import requirements.

Aboriginal trappers have a special challenge. It is possible that when 1995 arrives Canadian auction houses will refuse to accept furs shipped from areas not under provincial regulatory control

(e.g. Indian reserves), because they would not be able to ensure their EC buyers that the animals were trapped in accordance with EC import requirements. This assumes that the provinces have made the necessary regulatory changes by 1995. There are as yet no guidelines here from the EC, but it is possible that the auction houses would accept furs from only those Indian reserves which have passed band council resolutions which either ban leghold traps, or implement trapping practices in line with the new international standards of humaneness.

Thirty percent of Canada's fur exports now go to Europe. There is a chance here to double the value, if not the volume, of those exports. The choice is ours. The reality is, trappers, trapping as a business must respond to market changes, if they want to maintain economic self-sufficiency.

NOTICE TO ALL CANDIDATES OF THE METIS SOCIETY OF SASKATCHEWAN ELECTIONS 1992.

In accordance with resolutions passed at the Saskatchewan Native Communications Corporation - Board of Directors' meeting on December 23, 1991, we wish to inform all election candidates of policy regulations passed with respect to election advertisements in the *New Breed Journal*. Please note the following:

- Each candidate is hereby offered the placement of one 3 column by 4 inch advertisement for the price of \$50.00.
- Candidates are responsible for providing passport size pictures and caption in respect to the above advertisement.
- All advertisement material must be received February 3, 1992.
- Should candidates wish to order any larger size advertisements, will be charged according to Regional Advertising rates.
- All election advertisements MUST be paid at the time of order.

No advertisements will be accepted unless accompanied by payment in full.

For further information please contact The New Breed Journal, 173 2nd Avenue South, Saskatoon, Sask., S7K 1K6, (306)653-2253.

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SHANNON TWO FEATHERS

by Lorie-Ann LaRoque

Wednesday, January 15, 1992 marked a day of sorrow in the national music scene as our community lost one of its best artists and friend. The legendary Shannon Two Feathers - singer, composer, songwriter, died of a massive heart attack and stroke at the Charles Cammehale Hospital in Edmonton. He was sixty years old.

Shannon, a Saulteaux Indian from the Sandy Bay Reserve in Manitoba, was well known on both sides of the border by people in the native, artistic, and music community. He sang and toured in almost every Native community in Canada and the United States. Shannon was said to have "loved people and stories and everyone he met and the places he had been he wrote about." Altogether, Shannon wrote four to five thousand songs ranging from songs for children, songs about love and heartbreak, and songs of the road. Born in 1932, Shannon's career began at an early age. Shannon started doing music... writing songs and sing-

ing when he was just ten years old. His Grandmother traded in a sack of Seneca root for a guitar and his Grandfather taught him voice and traditional singing. At about the same time, a man from the residential school Shannon was educated at, recognized his talent and trained him in Opera. He was the "star singer".

After residential school, Shannon worked in oilfields, and construction in Northern Manitoba. He continued to write songs about people he knew and a majority of his songs were ballads or story telling songs. Finally at age twenty eight, Shannon received his first big break. Johnny Cash heard a tape of Shannon's music and invited him to come to Nashville.

The following five years were spent on the road touring with Cash, Kris Kristofferson, and Buffy St. Marie. A national music magazine said that Shannon and Kristofferson were the "two best lyricists in North America".

During the early 1970's, Shannon worked on international commercials for Benson Bibles, the largest adver-

tisement agency out of New York. His voice can be heard in a famous Texaco commercial that played all over the world in the 70's. "You can trust a man who wears a star... the big red Texaco star."

Shannon was then signed up by R.C.A. Records in 1973, thus landing his first recording contract. His song "The Prisoner" hit #1 on the country music charts in both Canada and the U.S.A. That same year, Shannon married Maria Campbell, an established writer and author of the book *Half Breed*.

In 1976, Shannon recorded a second album with W.S.M. Records entitled "Dreams that Feed a Gypsy". Sadly, 1976 also marked the end of Shannon's marriage to Maria. "Separation Blue" was Shannon's third album and was recorded in 1981.

Shannon also wrote hit songs for other artists which included, Merle Haggard's hit "I'll be okay when the feeling goes away, Buffy St. Marie's "I want to be a country girl" and the famous "I love trash" for Sesame Street's Oscar the Grouch. But Shannon's talent

did not only lie in his music. He did a great deal of acting and was lead actor in the drama, *Red Dress*, written by Maria Campbell. In addition, Shannon was a well known painter and many of his paintings hang in private and government collections across Canada.

In 1986, Maria and Shannon remarried. The marriage ended in a separation in 1989 but the two remained good friends. According to Maria, "Shannon understood and wrote about the lives of aboriginal men as no one has ever done. He understood their pain, loneliness, and good times." Presently, Maria is going to begin working on a feature film. Shannon's music will be a part of that film.

New Breed, January 1992

In a word or rather a song, Shannon Two Feathers is best described in the chorus of "Faces of Living".

My soul is an old shack back where I was born aging with memories and pictures of warmth. My heart is an old stove which gives warmth I share from a woodbox of memories that has never been bare. Aged expressions of faded impressions faces of living that smile through it all.

Shannon Two Feathers will be sadly missed by all those whose hearts he touched with his music.

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Mr. A.G. Pettigrew, Vice-President, Human Resources & Administration, is pleased to announce the appointment of MR. JAMES MCINTYRE in the position of Manager, Northern Affairs.



James McIntyre

Mr. McIntyre will develop and implement programs to enhance Cameco's corporate reputation in Northern Saskatchewan. His responsibilities include administering an effective community relations program and coordinating northern business and employment development initiatives. Reporting to Mr. McIntyre in the La Ronge office will be Mr. Don Dietz, Northern Affairs Co-ordinator.

Mr. McIntyre was most recently the Director, Extension and Program Development at Northlands

College, in La Ronge and has been a very active volunteer in La Ronge over the past six years, leading such community events as Saskatopop. Mr. McIntyre has a Masters degree in Education from the University of Oregon.

Cameco is one of the world's largest uranium producers with uranium and gold mining operations in northern Saskatchewan and uranium processing facilities in Ontario. Its head office is in Saskatoon.


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INFORMAL MEETING OF SOUTHWEST AREA III

Regina - The Circle Project in Regina was the setting Tuesday evening, January 7th, 1992, for an enthusiastic meeting of about twenty-five Metis from the Southwest Area III of the Metis Society of Saskatchewan. The meeting was called by Noble Shanks, Interim Area Director, for the purposes of informing MSS members about the upcoming elections and some of the most recent issues that have arisen since the last meeting before Christmas.

The meeting was attended by about twelve Riel Local members, four Local presidents from the Area, some recent members of the Northwest Metis Association and the Provincial Secretary of the MSS, Gerald Morin. Gerald spoke and received some good-natured ribbing about the last three years; and then he answered some tough questions about membership, the election process and the recent crisis in the National Metis Council. He was very confident that the rest of the Metis in Canada would be watching our elections carefully, espe-

cially with the next round of First Ministers' Conferences planned for this summer.

Discussion was free-wheeling and, at times, it doubled back over the same issues. People especially wanted to hear about what was happening with the Labour Force Development Strategy. Noble Shanks was able to tell the members that, in consultation with CEIC, a nine-member area board was being struck and nominations were being accepted from Regina Riel Local, SW Area III and SE Area II. Negotiations are continuing with CEIC over areas of responsibility with a view to leaving consultations open to all affected Metis.

He announced that Clifford LaRoque had been named as the Interim Area Senator until sufficient time had passed to receive nominations from area members. At least five nominations were made immediately from the floor and Clifford was encouraged to let his name stand as well.

Getting back to the issues surrounding NMC and its ability to represent the Metis

of Western Canada, many people at the meeting let it be known that they preferred to vote by secret ballot for the National Representative of the Metis Council that would sit at the table for FMCs. Because the meeting was informal, no motions were passed but Noble Shanks was charged with letting the Provincial Council know that this meeting wanted a referendum on the issue. One of the members there suggested that a space be included on the upcoming election ballot for a yes/no vote on whether Metis Society members wanted a national ballot for the Spokesperson of the whole Metis homeland. Then the motion could be brought up for ratification at the next General Assembly. Noble emphasized that it wouldn't be that simple to change the NMC's make-up but members at the meeting, including Warren Gervais and Les Lafrenboise, thought that this was a particularly good time to show some leadership on the question of who can represent the Metis on constitutional questions.

After some housekeeping business and the setting of another meeting for two weeks into the future, the meeting broke up with much handshaking and Happy New Years

greetings. The members appeared to be looking forward to the opportunity to revitalize their Metis organizations.

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WANUSKEWIN - SEEKING PEACE OF MIND

Wanuskewin Archaeology

Research Synopsis

Research activities during the 1991 field season were confined to the monitoring of all construction activities for the presence of archaeological materials. These activities were centred around the trail routes and the landscaping area adjacent to the Medicine Wheel. No significant deposits were uncovered although some stone and bone items were observed in areas adjacent to the Wolf Willows and Mesquite sites.

Completion of the building will now allow the fit-up of the research laboratory over the next few months. In addition to the main laboratory and associated offices, a number of special facilities are included. The wet laboratory is a more sophisticated analytical unit concerned mainly with geological and paleoenvironmental research. A study of insect parts recovered from occupation levels at the Tipopery Creek site will be undertaken by Joe Krieg, a new graduate student from North Dakota State University. The

graphic arts studio will be equipped to produce scientific illustrations and original artwork for a variety of publications, pamphlets and brochures. The curation area is a long term storage unit with controlled humidity and temperature controls including a vault for the curation of special artifacts. Movement of equipment and supplies from the University of Saskatchewan to the laboratory complex will take place in late January of early February.

Construction Update

A lot of exciting things have been happening out at the park these days. On Tuesday, December 17, 1991, the official building turn-over took place. With the construction phase of the Interpretive Centre now complete, Paul Aussant, Vice-President Construction, Wolfe Development Group, handed over an eagle feather and the keys to Cy Standing, Chairman of the Wanuskewin Heritage Park Board. In attendance were representatives of the three levels of govern-

ment -Honourable Bill McKnight, Honourable Justice MacKinnon, and Mayor Henry Dayday. Members of the Boards of Wanuskewin Indian Heritage Incorporated, Wanuskewin Heritage Park, Meowasin Valley Authority, corporate sponsors, Wanuskewin staff and media were also present. A building tour followed the press conference. Everyone was impressed with the building, the luncheon (barbecook, homemade Saskatoon berry jam, muskeg tea and coffee) and the ceremony.

The downtown Wanuskewin offices moved out to the site on Friday, December 20, 1991. It is very exciting to be located out at the site and for all the office staff to be together in one space. Our new address and phone number is:

Wanuskewin Heritage Park
R.R. #4
Saskatoon, Saskatchewan
S7K 3J7
Telephone: (306)931-6767
Fax: (306)931-4522

Interior work will continue to progress in the areas of exhibits, lighting and theatre equipment installation. Some of the exterior projects are complete such as the Medicine Wheel look-out and the bridges. The trails and landscaping around the building will be completed in the spring. The road leading off Warman Road to the park entrance is now paved. The main entry sign is under construction and the entry sign located on Highway 11 should be installed in the spring. All in all, Wanuskewin is continuing to take shape for our official scheduled opening on Saturday, June 27, 1992.

Wanuskewin Heritage Park Employee Profile

This issue we profile Theresa Hobbs, Wanuskewin Heritage Park (WHP) Interpreter. Theresa brings with her to WHP a variety of expertise, as well as a great deal of enthusiasm. Theresa comes from the Blood Reserve (Blackfoot) in southern Alberta near Lethbridge. She grew up and attended school in Regina, Kindergarten to grade-eight at Thomson School, then graduating in 1981 from Ballfour Collegiate.

After graduation Theresa spent

New Breed, January 1992

a year working with Katimovik in British Columbia, Quebec and Ontario. Other later work experience saw her in the position of Junior Clerk Typist with Saskatchewan Government Insurance in Regina. She also worked at a variety of clerical duties for Saskatchewan Sport Inc. after her first year at the University of Saskatchewan, in the summer of 1985. The following summer in 1986, Theresa's history as an Interpreter at WHP began. This was the time of some of the earliest tours of the Wanuskewin area. Coincidentally, it was also the time that Theresa organized the first WHP newsletter. During her graduating year of University, Theresa worked as a teaching assistant for the University of Saskatchewan Department of Native Studies. In 1989, she received her Bachelor of Arts Honours Degree in Native Studies at the Fall Convocation. From April to November of 1989, Theresa doubled as an interpreter at both Wanuskewin and Beaver Creek Conservation Area. In the summer of 1990, she worked as an interpreter at WHP and at the same time

Wanuskewin
cont'd...Page 6



Shopy 'N' Joy
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- promotes student government and peer counselling.

Our personal development:

- offers personal counselling
- instills personal knowledge, pride, respect, and appreciation of a student's tribal culture, history, values, and traditions.

Our vocational development:

- offers career counselling;
- prepares students for post-secondary education and future employment

To assist in the School's vision for student excellence in sports, a new skating arena has been constructed on campus.

Admission is open to status Indian students who aspire for and are willing to work for a high degree of academic excellence and full participation in school sports and other activities.

There is continuous admission for students in grades 5 to 9.

- Application for 10 to 12 are now being accepted for the second semester commencing on February 3, 1992. Contact Principal Bill Peigan.

Contact the Q.I.R.S. Education Clerk
at (306) 332-5628 or Fax(306)332-5060
to request basic information
and application forms.

Wanuskewin cont'd...

assisted with the summer Resource Management Program. This past summer she continued in an interpretive capacity which let to the permanent position as Park Interpreter.

Theresa's connection with Wanuskewin is evident when you talk to her. She believes that Wanuskewin "...can tell the history that has not been told...the Indian history." It can also foster better understanding and appreciation of Indian peoples, by conveying the diversity of Indian Nations and the intricacies of their lifestyles. Theresa also sees "...the co-operative effort between Indian and non-Indian peoples to develop the Park, can be carried on through the Park's operation so that we can continue to learn from one another." It is this kind of thinking and understanding that will, without doubt, help Wanuskewin achieve its goals.

Program Development Update

The program development for Wanuskewin is moving along at a brisk pace. The landforms in the main exhibit hall have

been put together and already add to the evolving shape of the hall. The program staff is working with many groups and individuals to purchase materials for the hall such as the audio-visual equipment. Natural materials like the hides being used for the "People and the Animals" storyline, and stone and bone tools needed for the interpretive programs are also being acquired. Excitement is building around the premiere arts exhibition being put together by Jane Turnbull-Evans of the Saskatchewan Arts Board, and Joyce Whitebear-Reed. This exhibition will be on display in the temporary exhibit hall space and will showcase Saskatchewan's Aboriginal artists.

The interpretive program for Year One is under way. Five major stories will be told; hunting, gathering, the social fabric, archaeology and reconnection. These inter-related stories and their subthemes will be oriented around the four seasons. The program settings include the archaeology tent, the amphitheatre, the outdoor activity area and the trails

themselves. We want the visitors to relate their positive experiences with family and friends and to come away from Wanuskewin feeling enriched and knowing there is still more to learn and experience through future visits to Wanuskewin.

When you enter the Interpretive Centre, you will experience the bison hunt as you pass through a series of stone cairns which form the drive lane that will take you to the entrance doors. Inside, six life-size mounted bison walk with you towards the culmination of the hunt. A bison pound awaits you and the animals and a Shaman (Medicine Man) beckon you to come and experience Wanuskewin. Lloyd Piray was commissioned to sculpt the Shaman which represents the spiritual connection between the bison and the First Peoples. The sculpture is nearing completion. It is over two metres in height and is made of marble and bronze. What an impressive sight to greet the visitors! As we move towards the spring and the opening of the park the excitement will only build to the day when everyone can come out and experience Wanuskewin.

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INDIAN EDUCATION AND THE FUTURE

by Bruce Sinclair

In the world of Indian education great strides have been made both in awareness and implementation. Most of the attention has been centred upon hard controlled education on the reserves as different tribes assert their rights in the educational process. In the urban areas, great strides have been made in education of Indian and Metis students in the Universities. Particularly so, in the province of Saskatchewan, education has been a priority and various institu-

tions in the province, the Gabriel Dumont Institute and the Saskatchewan Indian Federated College have placed thousands of Indian and Metis students in a variety of courses.

As far as Indian and Metis adults go, there is no shortage of courses offered in various disciplines in the colleges and educational institutions. The emphasis on cross-cultural education and native content has appeared in the curriculum of both the Universities of Regina and Saskatoon. As for the urban Indian and Metis child and adolescent, no such

program exists save for one. This is Joe Douquette High located on Broadway Avenue in the heart of Saskatoon. This high school has an enrollment of over one hundred Indian and Metis students who are daily offered instruction in both the Indian way and mainstream education. In the West end, schools such as St. Mary's and Pleasant Hill struggle to maintain the needs of their predominantly native population. There are certainly programs designed in these West end inner city schools to promote Indian and Metis culture but

none that offer the daily helpings of traditional perspectives that Joe Douquette High delivers.

In Saskatoon, as other cities in Saskatchewan, we look to the future for Indian education to assert itself. We are in the position of preparing an educational system that will benefit the huge population of Indian and Metis students that will reach approximately 50% of all students in Saskatchewan by the year 2000. These students have to have a place to go after high school, either jobs or university. What are

we going to offer them? As it stands, the economy does not appear to be able to provide jobs for the native population and the federal agencies responsible for post-secondary education have introduced funding caps. The entire future of our youth hinges upon the economy both for education and employment. A pro-

Indian
Education
cont'd.... Page 9



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Indian Education

cont'd....

sible alternative lies in the settlement of land claims in Saskatchewan that would create spinoff employment for Indian youth. Again, education rises to the surface as the future looms closer and closer for our children. We must address the problem of the high rate of dropouts in high school and the absence of employment for those that are not academically minded. It is essential to remember that these self-same problems afflict the larger society in our country and these future crises are foreseen in the minds of the political leaders of Canada. We must ask ourselves, what are the alternatives for our youth? Until we come up with some genuine solutions to stem the tide of disenfranchised, uneducated youth in our province and in Canada, we will worry. In most circles, education is constantly acknowledged as the answer to most of the questions. But what good is it if only a privileged few can afford it?

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VOTE



Gerald Morin

*"for President
 of the
 Metis Society of Saskatchewan"*

Accomplishments and Participation in Metis Rights Issues

- * Participated in discussions on Metis Rights and in particular stressed the need for the recognition of the Inherent Rights of the Metis Nation.
- * Provided Leadership at the National level in our attempts to strengthen the Metis National Council (MNC).
- * Encouraged dialogue on ways to strengthen the Metis Society of Saskatchewan and empower our People.
- * Worked towards a fairer Justice System for Metis People and control of our own Metis Justice System, resulting in the Metis Justice Review Committee and the current creation of an MSS Metis Justice Institute.
- * Ensured that the Metis Society and governments addressed issues related to Metis Children and Families, and was one of the driving forces behind the December 1991 Metis Child Welfare Conference.
- * Worked towards the development of the Batoche Site and control of our land in Batoche.
- * Worked hard to ensure a Metis owned and controlled "Pathways to Success" (LFDS) Infrastructure in Saskatchewan.
- * Led discussions with the current Provincial government on the need for a Metis Act of Saskatchewan.
- * Encouraged the re-opening of the tripartite talks in Saskatchewan.
- * Have worked closely with the trappers and fishermen in their efforts to bring forth their concerns to government.

"I am committed to continue providing strong and dedicated Leadership for the Metis, as we meet the challenges of the 1990s and beyond."

MUSIC CROSSES CULTURES

by BRUCE SINCLAIR

A very special Sunday happened for many children and adults January 12th at the local YWCA Auditorium. Billed as Sunday's Great Music for Kids! and featuring a chamber ensemble of the Saskatoon Symphony as well as SUNTEP Theatre, a group of Métis students from the University of Saskatchewan, the event promised an afternoon of cultural and musical entertainment. The Indian community of Saskatoon was represented musically by the Joe Duquette Singers and the St. Mary's Hoop Dancers. The afternoon began with a unique combination of music and drama as SUNTEP Theatre and the ensemble from the Saskatoon Symphony joined forces to introduce a Salish Indian Legend called 'Blow the Loon Out It's Necklace'. This production was performed by no fewer than eighteen musicians and actors complete with spectacular masks and backdrops. The Santeep students awed the spellbound crowd with their artistic renderings of the movements of the legend and their original designs repre-

senting different stages of the story. All this was set to the full sound of the ensemble who enhanced all the twists and turns of this incredible story of a blind medicine man who saved his village from hungry wolves.

After the legend was told, the enthusiastic crowd were treated to an exhibition of hoop dancing performed by the St. Mary's Hoop Dancers, a group of Indian students instructed by Andy Delbany. The dancers introduced a variety of symbolic images of different animals and birds through their dancing enhancing the purpose of Indian traditional dance. After the dancers finished their performance, the entire audience was invited to join the dancers in a traditional Indian round dance sang by the Joe Duquette Singers. The audience responded by

filling up the auditorium with huge circles of dancing children and adults. The entire event was an unqualified success, marking a moment where the past was forgotten and the children taught the adults how to have fun and appreciate another culture. The members of the Saskatoon Symphony and the Joe Duquette Singers provided the packed house with a symbolic union of music that brought everyone together in good spirits. Smiles and laughter were everywhere. The only thing missing was Indian children. It is truly unfortunate that they were not able to participate in this unique blending of cultures and meet their future neighbours. Perhaps this is something that the organizers may insure happens next time. In any event, all went home satisfied with sleepy and contented children.

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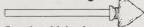
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FIRST NATIONS BUSINESS

by Calvin Helin

The heart and soul of any business venture is the people that provide the labour to bring it to fruition. Upon deciding whether or not to invest or otherwise participate in businesses in native communities, the private sector will take a long hard look at the community workforce. The native workforce can be an incentive to attract private sector business involvement to native communities.

Historically, the native workforce has faced many problems as a matter of fact and as a matter of perception. As a matter of perception there are the usual stereotyping complaints such as "native people don't show up for work on time", and "when they get paid they disappear", etc. Whether such complaints are well founded or not they have

contributed to the primary problem suffered by the native workforce as a matter of fact. The problem is that native people suffer unemployment rates grossly out of proportion to the rest of the population. According to a recent government Task Force Report, the unemployment rates for aboriginal people in western and northern Canada are 25 to 55 per cent higher than the rest of the population.

The Report made some other pertinent comments with respect to the aboriginal workforce. Since the aboriginal population is generally younger than the national population it was estimated that by 1991 (the Report was released in 1986), one in four people entering the labour force in western Canada will be of aboriginal ancestry; the ratio for Manitoba and Saskatchewan

was nearly one in two. So in western Canada it would appear that the private sector is going to have to reckon with increasing numbers of native employees even without going into business ventures in native communities.

As well, old stereotypes about the untrainability and poor education of native people are slowly starting to give way to new developments that may dramatically change the abo-

original workforce of the future. Statistics from Indian and Northern Affairs Canada reveal that the number of Indian and Inuit people participating in post secondary programs has increased from 1975 - '76 figure of 2,900 to a 1990 - '91 high of 18,000. The aboriginal workforce of the future should be better qualified due to higher levels of education and better training. Also considering that aboriginal people

have historically suffered high unemployment rates one writer (Rob Strother) has suggested that:

"...investors who bring economic development and employment opportunities as a feature of an economic development proposal should find a willing and enthusiastic labour force among native participants."

Additionally, it was suggested that:

"...aboriginal persons have a number of unique and potentially useful skills. For example, in the tourism industry native persons are uniquely suited to employment in the areas of guiding and outfitting and similar pursuits. In the garment industry consideration should be given to the employment of native persons who have a long history of skilled endeavour in the areas of design, sewing and manufacturing."

On the West Coast we have only to look to the business success of native people in the fishing industry in another area of "skilled endeavour". In eastern Canada, the Mohawks have carved out an impressive niche in the high paying steel construction work. Finally, two compelling reasons exist that make eminent business sense for employing a native workforce. Firstly, CEBC will cover all or a significant portion of costs related to training native people for skilled or professional jobs. Secondly, status Indians are exempt from income tax in certain situations (the mechanics of this tax exemption will be discussed in a later column). This tax saving can be shared or passed along entirely to a non-native business partner to encourage investment and job-creation in native communities.

In summary, First Nations labour provides many compelling and practical advantages that can be successfully utilized to attract private financing and management expertise to native communities. A healthy and employed aboriginal workforce is another brick in the wall of self-reliance that needs to be constructed by First Nations. With more buoyant regional economies First Nations may ultimately be in a better position to address some of the pressing social problems that typically plague aboriginal communities.

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YOUNG DESIGNERS PROMOTE DISTINCTIVE CANADIAN FASHION IMAGE

Montreal: D'Arcy Moses has a vision; he is bringing Aboriginal design to the forefront of the fur trade his ancestors helped build.

In planning his fur collection, D'Arcy Moses sought the advice of Pacific Coast

chiefs and elders. They encouraged him to create fur designs that tell the world about Aboriginal cultural and environmental values.

According to D'Arcy Moses, "Making beautiful fur clothing is a way to show re-

spect for nature. Wearing fur reminds us of our responsibility to protect the forests, lakes and rivers where the animals live. Native trappers are the first to sound the alarm when our land is threatened by pollution or poorly-planned in-

dustrial projects. If we care for the land we will always have fur, and that makes environmental sense."

Fashion for an Environmental Age

A centerpiece of the new fur collection is "The Tree of Life," a coat in dyed sheared beaver incorporating a stylized Cedar tree. This is a sacred symbol of the Pacific Coast Indians, representing the life-force of nature, animals, and people.

"The Spirit of Winter" is depicted by D'Arcy Moses in a dramatic red and black sheared beaver cape. With tousled hair and snow blowing from his mouth, this supernatural being represents the wind, the cold, and eternal change. The bold ovoid and U-shaped forms are characteristic of Pacific Coast Indian art.

A D'Arcy Moses cashmere coat, trimmed with fox and lined with muskrat, features a striking North West Coast sun design, symbol of life. A parka, in natural "bleed" western Canadian beaver, sparkles with Indian beaded accents. Buttons are abalone and mother-of-pearl, typical of West Coast clothing and art.

D'Arcy Moses won the professional menswear category in the prestigious 1991 Dalsonnet of Canada Design Contest, in September. He also received a Woolmark Design Foundation Award, in May. D'Arcy Moses fur and fur-trimmed outerwear is produced in conjunction with Gilles Allard Haste Fourrure, in

Montreal. In October, the collection was previewed in Europe, as part of a new Canadian export drive led by the Fur Council of Canada.

New Generation

As D'Arcy Moses shows, the operative word in fur this year is "fashion". Styles are different and daring. The furs themselves have changed: mink, muskrat, beaver and other furs are now often sheared, textured, grouted or dyed. They are lightweight and more easily styled. Fur is also "in" as trim, accessories, and linings — a fashion trend confirmed by this year's international designer collections.

Environment Minister Jean Charost recently confirmed that the Government of Canada recognizes the Fur Trade as an important Canadian industry based on the sustainable use of renewable resources. In November, the Fur Council and local furriers sponsored 160 billboards across the country, promoting fur as the "natural" fashion choice for modern lifestyles. Educational brochures were mailed to 9,000 schools and libraries — and to 500,000 fur wearers — explaining the role the Fur Trade plays in managing wildlife and protecting natural habitat.

"No endangered species are used, and the Canadian fur trade is extremely well regulated. We want consumers to know that fur is not only beautiful and warm — it's also a good environmental choice," said Fur Council president Bernard Guimont.



On February 22, 1992

Change History elect the first women to sit on the executive of Metis Society of Sask.

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Indigenous Survival International(Canada)

SASKATOON. Saskatchewan - Commercial fur trapping was introduced to Aboriginal people through the Fur Trade with European business interests generations ago. Because of its nature, it did not conflict with, and indeed may have enhanced other aspects of our traditional economy. Over time, fur trapping has become "traditional" and a vital part of our unique Canadian and Aboriginal culture and identity.

Indigenous Survival International (ISI), is an international alliance of Indigenous nations and organizations from Canada, Alaska and Greenland, formed in 1984 in response to the threat to trapping posed by outside interests. At that time, the animal rights movement was gaining momentum and hunters of furs in all these countries feared the powerful movement would undermine their way of life. ISI's purpose was to protect the furbearer harvester rights of Aboriginal people and to launch an effective lobby to educate the world about these matters. The mandate was sufficiently broad, however, to include the protection of Indigenous cultural integrity, the rights to harvest the resources of land and water and the protection of those resources so necessary for the cultural survival of the Indigenous peoples.

ISI (Canada) feels that our people who are reliant on and in intimate contact with

the land and its resources are in the best position to protect the land and the environment from harm. Indeed, the survival of the land may depend upon

the survival of our culture.

We have learned that we certainly cannot entrust the environment to others to safeguard. Specifically, so-



Indigenous Survival International

called environmentalists who have taken on animal rights as their cause, have already had detrimental effects on some animal populations. In addition, Aboriginal trappers view them as a real threat to the continuation of a unique culture, identity and the special relationship to the Crown.

ISI (Canada) is composed of a board

representing four member organizations: the Assembly of First Nations (AFN), the Metis National Council (MNC), the Native Council of Canada (NCC) and the Native Women's Association of Canada (NWAC). Representing the Assembly of First Nations, Bill Erasmus of Yellowknife, NWT, National Chief of the Dene Nation, is

presently the chairperson of ISI (Canada). Dan Smith, Past President of the Native Council of Canada, is currently Executive Director working out of Ottawa.

ISI (Canada) urges Aboriginal people and Canadian people in general throughout Canada to speak out in defense of the "Keepers of the Land", the Aboriginal traditional harvesters, as they struggle to maintain their economic self-sufficiency and special relationship to the Crown.

For more information please contact:

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298 Elgin St.
Ottawa, ON

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Fax: (613) 230-3595

Gary LaPlante,
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On
February 22,
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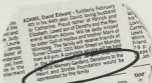
**RE-ELECT
JIM DUROCHER**

**President,
Metis Society
of
Saskatchewan**

Jim Durocher:

- has worked to get the constitutional process revised between the Metis Nation and the Government of Canada
- got Joe Clark, Minister of Constitutional Affairs to meet with the Metis of Saskatchewan
- has ensured that the three provincial political party leaders addressed Metis issues in the October 1991 provincial election
- has ensured the Metis Society of Saskatchewan remained a member organization of the Metis National Council
- has worked toward the implementation of the Metis Senate of Saskatchewan
- has ensured the removal of the offensive statue of the heroic Metis leader, Louis Riel
- has ensured that the Metis be given just recognition by the province with the change of the Saskatchewan Indian and Native Affairs Secretariat to the Saskatchewan Indian and Metis Affairs Secretariat
- will continue to fight for Metis rights.

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A CUMFI CHRISTMAS



by Darren McKee

Christmas is a special time for sharing of love and kindness, a time for friendship. It is refreshing to see the spirit of Christmas is still alive and who better to enjoy that spirit than children.

That was never more

apparent than at Cumfi's annual Christmas party where over 140 children participated in crafts, carols, candy and of course the visit from Santa himself.

There was also a potluck meal put on by the Metis women who deserve a big thank-you for the work they did. The meal was enjoyed

by over 600 people which kept the servers on their toes.

Overall the party was a huge success and fun was had by all. A thank-you goes out to Sask. Native Housing for providing turkeys, also to Cumfi for putting the party on and to all those who helped and came out to enjoy it. We'll see you next year.

On February 22, 1992

VOTE

FOR RESPONSIBLE AND
DECISIVE LEADERSHIP VOTE

May Henderson
for

**AREA DIRECTOR FOR
WESTERN REGION II**



On February 22, 1992

VOTE

RENEE GERVAIS

For Provincial Secretary,
Metis Society Of
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our unique and beautiful musical heritage

by Bruce Sinclair

Over the years, the Indian and the Metis in North

America has undergone some rapid cultural changes. One of the most overlooked areas

of these changes has been music. The traditional drumming and chanting of the In-

dian culture is enjoying a new popularity especially over the last few years. Indians raised on reserves have always retained their culture but the urban Indian has forgotten many aspects that state their identity as an Indian. In Saskatchewan, Indian people have enjoyed many traditional sing-

New Breed, January 1992

ers and drum groups, among them, the Elk Whistle Singers, a Dakota group from Southern Saskatchewan and Manitoba. Red Ball Singers, Blackstone Singers, Whitefish Bay Singers, and the Stoney Eagle Singers are other traditional drum groups in Saskatchewan that make this province one of the powwow capitals of North America. Red Ball Singers are from the Red Pheasant Reserve and Blackstone Singers hail from the Sweetgrass Indian Reserve, both located near the Battlefords area. Indians host and participate in a number of powwows across Saskatchewan in urban centres such as Saskatoon, Prince Albert, North Battleford and Regina as well as at different reserves, one of the largest held at Oyon Lake near Lloydminster.

The Metis have also maintained a strong cultural heritage in Saskatchewan with their unique combination of European and Indian dance and musical styles. Rigging and fiddling at the annual celebration at Batoche remain as the enduring symbol of Metis culture and identity. Metis fiddling camps and workshops at Emma Lake, Saskatchewan have showcased such fiddling greats as John Arcand and Calvin Vollrath. Hap Boyer and Clint Duzimec are other fiddlers well-known in the prairie provinces.

Saskatchewan is a musical and cultural experience for Indian and Metis people and draws people from all over Canada and the United States. The high ratio of aboriginal people in the province are a strong indicator of the abundance of music in this area. If the predicted population trends of Indian and Metis in Saskatchewan are any indication, people in this province can expect a lot of traditional music in the future.

In the North, the Woodlands tribes and the Metis gravitate more to Country and Western music and Country Rock. Just the Boys, Youngblood, and Lawrence Joseph are just some of those groups that originate in the North. The annual musical Jamboree at Beaulieu features many Indian bands as well as mainstream musicians such as Doug Kenlaw and Doug Sides from the Tex-Mex group, Sir Douglas Quimet. Kelly Atcheyman and the Bluewater Band are a prime example of cultural fusion of the Indian

Musical Heritage
continued on next page

Happy New Year

Let us not forget the wisdom of our Elders,
Culture or Language for 1992

from the
Office of the Chief &
Council & Administration
& Band Members
of the

OCHAPOWACE INDIAN BAND No. 71

P.O. Box 550
Whitewood, Sask
S0G 5C0

Phone: (306) 696-2425
Fax: (306) 696-3146

Office Hours: Mon - Fri
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Chief Earl Hill
& Council Committee members



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Councillors:

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Napoleon Mike
Brian Seesquasis
Richard C. Gamble
Andy Michael

Napoleon Obeemayisim
Ruth Seesquasis
Gerald Gamble Sr.
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from
Chief Joseph Saunders
Council & Band Members
of the



Ojibways of the Brunswick House Band

P.O. Box 1519
Chapleau, Ontario
P0M 1K0

Administration Office
Phone: (705) 864-0174
Fax: (705) 864-1960

Office hours:
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8:00am - 4:00pm


Musical Heritage

continued

and Metis. Originating from Sweetgrass, Atcheynum's band concentrates on a unique blend of Country rock mixed up with Kelly's down home fiddling in the Metis tradition. Errol Ravville and the C-Weed band is probably the best known Indian country rock band in the prairies. As for the beginnings of the modern Indian sound, Buffy St. Marie was the first Indian musician/singer to put Saskatchewan on the map way back in the 60's.

As we move across Canada in the '90's and beyond, we hear the voice of aboriginal singers and musicians recognized for what they are, talented and unique original artists. Kiskatin, a Quebec Innu group from the Montagnais tribe has emerged as a musical force that symbolizes modern day Indian identity. The most essential feature of Kiskatin's songs is that they are sang in their traditional tongue and are being accepted by mainstream society as well as by Indians. Kiskatin has broken new ground by being featured in MuchMusic videos and tours of Canada and Europe. Another group that is not as well known as Kiskatin is the Seventh Fire, a Michiwik band from Ontario. Their material focuses on current Indian frustrations and rage in the post-Oka era. Songs from their release, "Well, What Does It Take?" feature titles such as "Colonial Attitudes" and "My Heart is a Stray Bullet", underline the prevailing mood of Canada's approximately million Indian and Metis people.

The list goes on. Richard Cyt, Eagleheart Singers, Ernie Gambler, Northern Eagle Singers and others continue to sing and play traditional and mainstream music that represent the heart of Indian people. Tom Jackson, Shingoose, and Wintson Wamasee are experienced entertainers that have delighted and amazed audiences for years across the prairies. And then there are the American bands. Redbone and Xit have been playing and singing for decades, educating the public about the red man. North America has the distinction of being the home of some of the strongest, heart-felt music in the world and much of it is still yet to be discovered. In Saskatchewan, we have a lot to be thankful for and the drum and the fiddle will continue to remind us of our unique and beautiful musical heritage.



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Director of Marketing and Development


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Fax: (204) 268-4371

Office hours:
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Chief
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And Band Members & Councilors of the

Mathias Colomb Band Government

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COWESSESS INDIAN RESERVATION #73

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Broad View, SK S9G 0K9
Phone: (306) 696-2520

Chief: Lionel Sparvier
Councilors: Allen Delorme
Lola Delorme
Malcolm Delorme
Reynold Delorme
Norman Delorme
Haben Gana
Lloyd Lenz
Gordon Lenz
Audrey Lenz
Harold Lenz
Chester Agency
Randy Pelletier



Band Staff: Lucy Pelletier
Judy Lenz
Angela Greyeyes
Kia Delorme
Pearleen Lenz
Barry Sparvier
Bonnie Lavallee
Eleanor Ostry/Bernice Lenz
Bernice Delorme
Wilbert Anisikin
George Tanzer

- Band Administrator
- Executive Secretary
- Receptionist
- Membership Clerk
- Education Counselor
- Welfare Administrator
- Housing Monitor
- Health Nurse
- CHB
- NNADAP
- NNADAP

All Band Staff & Bus Contractors & Bus Contractors
& Sub - Contractors

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Yorkton Tribal Administration Inc

Please be advised that Yorkton Tribal Administration Inc. has moved its office to the Shesheep Indian Reserve located on the North side of Crooked Lake.

The New office telephone number is
(306) 794-2170,
our office is open from
8:30 am to 4:30 pm
Monday to Friday.

The mailing address is,
Post Office Box 790,
Broadview, Sask. S0G 0K0

Our office administer programs in the following areas:

- * Economic Development *
- * Education *
- * Finance *
- * Planning, Health & Social Development *
- * and Technical Services *

District Representative - Leonard Ketchum
Assistant Representative - Lloyd Beas
Executive Director - Amanda Louison

OPPORTUNITIES AT WANUSKEWIN

This three part series was written by Theresa Hölme

In the previous two stories, we looked at what makes Wanuskewin a special

place and what the visitors can experience when they come out in the summer. What kinds of opportunities are available at Wanuskewin? These op-

portunities will range from jobs and merchandise and a food services outlet, cultural and educational activities to volunteer projects. Let's take a

look. A variety of jobs on a permanent and seasonal basis will be available. These positions will be both full-time and part-time opportunities. A

cross section of jobs within the Visitor Services Program will be open to competition. The park Interpreter positions will increase during the peak season which will be from the May long weekend to Labour Day weekend. These jobs will be highly suited to University or high school students seeking employment during the summer months. Contracts for resource people such as the visual and performing artists and individuals who will teach skills will also be required throughout the year. There may also be summer employment under the Resource Management Program. Other job opportunities will be in the administrative field, security, and labourer positions. Advertisements for these various positions will be going out in the new year.

The giftshop and restaurant offers its own unique opportunities. These two spaces will require people with retail and food services experience. The giftshop will be purchasing and selling locally crafted items. The restaurant's traditional North American menu creates opportunities for specialty suppliers such as Saskatoon Berry growers. The restaurant may also act as an outlet for prepared products, ingredients and specialty food. Both these commercial ventures will be overseen by the Wanuskewin Indian Heritage, Incorporated (WIHI) board which further increases the involvement of the Aboriginal community in the Park's operations.

There is the possibility the restaurant at the Park may be licensed. However, WIHI still has to address this issue and make the final decision.

The educational and cultural opportunities are expanding. The educational program is being developed and is geared towards the grade four curriculum. Curriculum may also be developed for one grade between nine and twelve. Calls have been coming in from schools across the province indicating the excitement for school visits. One of the many cultural opportunities is the ceremonial area. This place has been used over the years for sweats and naming ceremonies by WIHI, the Saskatchewan Indian Cultural Centre and other associated

Opportunities at Wanuskewin Continued on next page



P.O. Box 100, The Pas, MB R0A 1K3
Phone: 623-3423 • FAX: 623-2882

Winnipeg Office: 311-323 Portage Avenue
Winnipeg, MB R3B 2C1
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Indian River, Box 65, Indian River	238-4281	
Marshaw/Colebrook/Phakawagan	553-2080	553-2119
Neel River, Indian Rapids	387-2052	387-2072
The Pas, Box 207, The Pas	623-5483	623-3519

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**Chief
James O'Watch**

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Cora Thompson
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Wayne Grey
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200 Railway Ave. W.

BOX 207
Carlyle, Sask.
S0C 0R0

Phone: (306) 453-2425

Opportunities at Wanuskewin...

groups. This site provides us with an opportunity for cultural renewal. This area will be off limits to the general public when ceremonies take place. The park will host other cultural activities such as traditional and contemporary theatre groups to full scale pow wows in the outdoor amphitheatre space.

Another way of getting involved with the project other than the various employment opportunities mentioned is through the Volunteer Program currently under development. Volunteers will be needed for programs, archaeological activities, trail riving (answering visitor's questions on the trail system), directing people to daily activities during peak periods and so forth. The volunteers will go through a training program so they will have a basic understanding of the Park and its history. A local membership drive will soon be launched which will offer volunteers and the general public another way of involvement.

Wanuskewin provides us with many opportunities. There will be direct and indirect employment through the giftshop and restaurant outlets and the programs. The tourism industry will benefit from Wanuskewin and provide more indirect employment opportunities. The scientific community will benefit from ongoing research projects and valuable on-site space provided by the University of Saskatchewan's archaeological lab and associated working areas. The educational and cultural opportunities are endless, and their goals of fostering better understanding and appreciation for Saskatchewan's First Peoples seem attainable. Wanuskewin offers all First Peoples an opportunity to become Aboriginal and non-Aboriginal peoples, Wanuskewin can bring us all closer together fostering a community based on mutual respect for one another. Whatever opportunities bring you to Wanuskewin, you will leave feeling enriched by this special place.



- Cultural Arts Advisory Board
- All Tribes International Powwow
- United Tribes Indian Art Expo
- Special Projects

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Chief Daniel Robillard
Council and Band Members of

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Band members & Council
RRADAP Coordinator - Edwin C. Tootness

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(506) 398-4972
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Band Manager Margaret Jackson
Councillors Russel Pappom,
Mervin Sinclair

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Kenora, Ontario
POX 1C9

Phone: (807) 543-2532 • Fax: (807) 543-2964
Office Hours: Monday - Friday: 9:00 - 12:00; 1:00 - 5:00.

MISSING PERSON

NAME: Anne INDIAN (MARTIN)
D.O.B.: February 15, 1925
RACE: First Nations
SEX: Female
HEIGHT: 163 cm (5'4")
WEIGHT: 45 kg (100 lbs.)
EYES: Brown
HAIR: Grey/white
CLOTHING: Dress and sweater (colour unknown), white rubber boots/
black shoes.
REMARKS: Face - weathered - deep wrinkles; teeth decayed.
Known to use a stick (tree limb) to assist walking.



Annie INDIAN was last seen on June 7, 1991 near McLeod Park, in the Town of Kenora. She is not known to venture far from home.

Anyone having any knowledge of the whereabouts of Annie INDIAN is requested to contact Kenora Detachment of the Ontario Provincial Police, Telephone No. (807) 468-8971. Please direct info. to Prov. Const. P.J. Taylor or Detective Const. D.S. Cain, Occ.# 17-10-91-01475.

Misplaced Priorities?

In September of 1991 the department of Environment through its Environmental Assessment office announced funding for groups with an interest in six uranium mine expansions in northern Saskatchewan. It was announced that funding would be available to groups to enable them to study, discuss and communicate views on these projects as well as obtain independent expert advice.

As could be expected many groups had an interest in these projects and many groups and individuals applied for the funds. Just before Christmas the FEARO office announced the groups which had received funding and the amounts allocated. A review of this list provides some interesting reading.

Fortunately a number of proposals from northern Indian communities have been funded. That of course is to be expected. Certain anti-nuclear groups have also been funded and while that is also to be expected it is not at all clear why such large amounts have been given to these groups or on what basis the funding levels were developed. We are aware for instance that the Inter-Church Uranium Committee is a small and loosely organized anti-nuclear lobby, generally represented by a few Saskatoon based non-aboriginal people. We know of no significant church support for this group. Yet this group received a grant over twice as large as what the 2500 members of the Peter Ballantyne Indian Band received! The

New Breed, January 1992

Saskatchewan Indian and the New Breed Journal each received \$2600 to translate hundreds of pages of the EIS review. How can this be done for so little money?

Perhaps the greatest concern about how these decisions are made lies with the grant made to an individual, Ms. Maisie Shiel, a well known anti-nuclear campaigner who lives in Regina and who generally represents anti-development views which of course is her prerogative. The question that arises is why does one non-native individual qualify for \$1000 to represent her point of view and why do the newspapers of 70,000 Indian people and 35,000 Metis people receive only slightly more money to represent the entire range of public opinion on development projects occurring in a part of the northern Saskatchewan. With all due respect to Ms Shiel, why should she be paid \$1000 to find out about a project 600 km from her home while individuals living 35 km from the project must rely on group funding to get the facts.

The alarm bells were ringing louder when two anti-nuclear organizations, The Saskatchewan Environmental Society and the Inter-Church Uranium Committee, both of whom received funding under this program paid a New York writer to spend a week in Saskatchewan promoting his book. At a time when neither the Metis Society of Saskatchewan or the Federation of Saskatchewan Indian Nations received one cent, why should these organizations get such large amount?

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† Grants up to \$2,000: For emerging professional artists.

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Phone: 787-4836 or 1-800-667-7124
Fax: 1-386-787-4799

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1413 Main Street East
Swan River, Manitoba
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Band Manager: Darlene McLeod
Council: Bev Wadnako
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Summary:

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Duties:

Ensures that aboriginal people receive the full attention of the other service centres to whom they are referred. Holds formal and informal meetings and discussions with other citizens organizations that are concerned with the social well-being of Aboriginal people

Education, Knowledge, Experience:

The work requires a thorough knowledge of Aboriginal culture, lifestyles of people on and off the rural areas, and an understanding of the functions and the programs of other Aboriginal associations, band councils, and other government programs. The work also requires knowledge of the role played by a catalyst agent within an urban setting. The ability to speak and understand an Aboriginal language is preferred. The incumbent must have good judgement and maturity when recommending actions that affects the lives of other people. Post secondary and/or extensive related experience is required.

Salary:

Negotiable

Please forward resumes to:

Personnel Committee
Indian Metis Friendship Centre of Prince Albert
P.O. Box 2197
or 1499 - 1st Avenue East
Prince Albert, Sask. S6V 6Z1
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Fax: (306) 763-3285

Deadline: 5:00 p.m. Friday, February 28, 1992

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NATIONAL FILM BOARD OF CANADA ABORIGINAL STUDIO WORKSHOP

First Nations/First Video

Studio 1, the National Film Board's Aboriginal production studio, requests applicants for its two 20-day Video Production Workshops, to be held in the early spring of 1992. Called "First Nations/First Video" the workshop:

- will provide successful applicants with an introduction to the basics of video and film production techniques.
- will provide participants with an overview of Aboriginal videofilm production opportunities in Canada.

To apply, please submit the following:

1. your resume
2. a written answer to the question "Why are you interested in participating in this workshop?"
3. a letter of support/reference from a teacher, band councillor, mission, etc.
4. a proposal for a short (5 to 10 minute) video that you would like to make about your community or an issue important to you.

Submission deadline is February 3, 1992. Forward your completed package to:

Studio 1
First Nations/First Video
National Film Board of Canada
#128-1 Canada Place
7000 Jasper Avenue
Edmonton, Alberta
T5J 4C3
FAX: (403) 493-6412



For further information contact Sharon at (403) 495-0886

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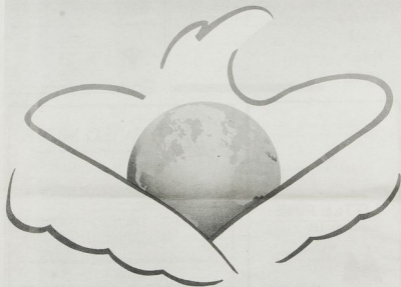
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