



Meadow Lake Local Hosts Area Awards Banquet

By Lorna LaPlante

Our elders... How often we as Metis people speak on the importance of our forefathers. But how often do we actually show our appreciation to these people who have been so essential in our lives? These elders have not only given us life, they have built and maintained our Metis nation. Metis Society of Saskatchewan Western Region I area director Guy Bouvier expressed his appreciation to some of the elders in the area by presenting them with plaques at a special awards banquet on December 14, 1990 at the Norwester Motor Inn in Meadow Lake. I could not help but feel proud of our people and I recalled my Grandmother saying to me as a child not to bother putting flowers on her grave after she was gone, but to give them to her while she was able to enjoy them. The area should be commended for letting our Elders know that they mean so much to us.

Meadow Lake local president James Kennedy hosted

the very well organized, happy event. A tasty turkey dinner was served to about 60 guests. Guy Bouvier proved to be a very entertaining Master of Ceremonies and presented the plaques to the very worthy recipients while expressing his gratitude for all the hard work put into the area by them. As is tradition for Metis Society gatherings, there were some speeches made by guests in attendance.

Metis Society of Saskatchewan President Jim Durocher spoke on the importance of recognizing our elders and their accomplishments as well as giving an update on the situation of the Metis Society at the provincial level. It seems that there may be some hope for economic development initiatives through the Government of Saskatchewan.

Provincial Secretary, Gerald Morin gave a rousing speech on the difficulties our elders faced while raising us younger people and forming the early Metis Society. He reminded us that our people lived in

poverty and had to travel to meetings by horse and wagon and that we should be thankful to them. He closed off by saying that the Metis nation is alive and well.

Gabriel Dumont Institute employee, John Dorion gave

a quick rundown of the agreement signed between GDI, Metis Society, and Employment Immigration Canada which will decentralize training programs to our people to a great degree. He invited everyone present to come out to the

annual meeting of the institute on February 1 and 2 in Saskatoon.

The event turned out to be a great success and I urge all of the other MSS areas to follow suit. Let's all express our appreciation to our elders NOW.



Photo Credit: Lorna LaPlante

Standing: Guy Bouvier, Mary L'Heureux, Ed King, Jules Dumas
Seated: Mary Euclid Boyer, Missing: Millie Blyan, Tom Anderson

Media Education

By Sandy Greer

Storytelling goes back to the time of our ancient ancestors, in all human cultures. Picture stories in aboriginal rock paintings in the Americas, and the cave paintings into her parts of the world, were the earliest "media" to record special events, news events - a successful hunt, a battle, a ceremony, a migration, or a catastrophe.

Today's news events are told through the mass me-

dia - television, radio, newspapers and magazines. These stories tell us who we are and what is happening in our lives, locally and around the world. But whose reality are we seeing? This question is particularly pertinent to aboriginal people, because you know how seldom and limited your cultural reality is communicated in the mainstream media.

Two reasons why it is important for aboriginal people to become involved in media education are, first

of all, to challenge stereotyped or biased aboriginal media images. Secondly, we all must challenge the popular media's messages of egotism, individual success regardless of cost to family and community, and glut of consumerism promoted in popular culture.

Media education in our schools is a growing educational movement across Canada. We are catching up with other countries such as Australia, Scotland and England, where media studies have been part of

the school curriculum for many years. In 1989, Ontario's Ministry of Education was the first in Canada to mandate media studies as part of the English curriculum form grades seven through highschool.

Barry Duncan, founder and president of the Association of Media Literacy, teaches English and Media courses at the School for Experiential Education in Etobicoke, Ontario. "What media literacy attempts to do," says Duncan, "is to help students...cont'd page 2"

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Media Education...cont'd

dents demystify the media, so that they understand how it is constructed, why it's constructed, for whom it's constructed, to understand that we all are part of audiences." Media studies also are a way to see and challenge who has power and who does not.

Media studies help our youth analyze media constructions, because media stories are only "constructions" of reality. Similar to rock paintings and later written histories, recorded information depends on many factors, and cannot possibly give us absolute truth. So, in some respects, journalists and dramatic scriptwriters today are no different from ancient storytellers who performed to inform and entertain their particular audience. Stories are shaped to be the most appealing, to grab and

hold the attention of an audience. The ancient storytellers likely spiced up their stories, with a colourful and dramatic style, to give his or her understanding how events unfolded.

In fact, the reason why I became a journalist eight years ago was to fill the information gaps about aboriginal people in the mainstream media, at a time when I believed the prime purpose of news was to inform people. Unfortunately, I've since discovered that the primary purpose of media today is very different from that of our ancient storytellers.

Media is big business that constructs only the fragmented parts of the real world that will sell, and whose effectiveness is measured in dollars for the shareholders and the advertisers.

"Popular culture reflects our (mainstream) society's hopes, desires, fears and aspiration," says Barry Duncan, an English and Media teacher who founded the Association for Media Literacy 12 years ago in Ontario.

Popular culture is communicated in our news media, and exists everywhere from TV programs to shopping malls and specific media "products" such as pop music, fashion and toys.

Duncan points out that the two biggest influences on kids today are television and popular music. He believes, therefore, that it is crucial to explore "the values and tastes that are authentic and relevant to their (young people's) own immediate context."

In other words, media education in school can use media products, such as newspaper stories, TV programs, pop songs or advertisements, as "texts" in which students "read" the cultural symbols and values, and, more important, thing about their own.

Media education also can be a starting point for aboriginal youth to discuss the differences between pop culture values and traditional aboriginal values. Media studies also is a window to aboriginal cultures for non-aboriginal youth to compare the dominant values promoted in pop culture with a different value system, described by a culturally-informed teacher or aboriginal resource person invited to

conduct a classroom workshop.

The people who have promoted media literacy mostly have been teachers on the leading edge of new ways to teach relevant curriculum that prepares young people for the real world outside the classroom. Although some English courses now include media studies, media advocates want to see media studied across the curriculum.

"When we look at the most important things that are happening in the world today," says Barry Duncan, "environmental issues, women's rights, AIDS, global educational concerns - they cut across subject areas, and that's exactly what media does."

Native studies, similar to media education, could be integrated across the curriculum, at all grade levels, sometimes hand-in-hand with media.

For example, the arts and family studies are two school subjects that can look at the media "representations" of gender and race, and also of national and cultural identities. Here, not only the issue of Canadian content in the media, but also more specifically the aboriginal cultural content, can be examined and discussed.

History, geography and the sciences also are logical subjects for media analysis, partly because they use a lot of visual support material. Teachers who are not media literate cannot evaluate sources such as photo-

graphs in school textbooks, which teachers tend to interpret as truth. Instead, they need to understand that something is selected, left out, minimized or emphasized. No media image is value free, including educational materials financed by private industry and governments.

The aboriginal news media has an important role in media education, as an alternative information source that communicates political, social and cultural Native perspectives, for example, through Native photojournalism and newspaper stories.

The modern news media and recorded history have a lot in common. The Oxford Dictionary defines history as: "Continuous methodical record of public events; study of growth of nations;...eventful past career..."

Yet recorded history is not continuous. One must question how and why certain public events were selected, and for what reasons one person's career was valued as "eventful" while another person's was not, and therefore remains unrecorded.

To understand human events in history, it is important to seek out from different sources the records written or orally passed down through generations. These provide the different perspectives and a richer insight of what really happened at a certain

Media Education...

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Hockin Addresses Federation of Saskatchewan Indian Nations in Saskatoon

By Lorna LaPlante

Industry, Science and Technology Canada Minister Thomas Hockin addressed a delegation of Saskatchewan Indians at the Delta Bessborough in Saskatoon on November 28, 1990. He spoke on the positive achievements of Indian entrepreneurs and the

great potential for economic development in Saskatchewan.

Hockin extended his heartiest congratulations to Indian businessman of the year, Chief Gabriel Gopher of the Saulteaux Indian band. The Saulteaux band has begun construction of a world class golf and country club at the Battlefords Provincial Park,

near Cochin, Saskatchewan. ISTC has provided financial assistance to this and three other major projects in Saskatchewan during the last few months through the Canadian Aboriginal Economic Development Strategy.

In a personal interview following the announcement, I was able to ascertain that about 35% of projects funded through the CAED strategy in Canada go to Metis people. Although this figure is somewhat higher than previous estimates, it indicates that we Metis must work a little harder to get some economic development generated. Hockin indicated that the majority of businesses funded fall under the "Small business" category. The Metis community must work in this area as the Saskatche-



Photo Credit: Lorna LaPlante

Thomas Hockin

wan economy is built primarily on small business. ISTC seems to have altered their stance on looking for the Mega projects. Other alterations to the program are a faster turn around time and changes to the equity requirements.

Media Education...cont'd

moment or of how a society functioned as a whole.

The same holds true in modern media. In the mainstream media, why do we seldom get cultural insights on aboriginal communities, for example, about problem solving and healing, or success stories about aboriginal people as protestors or victims in the news? Is this true for other minority groups as well?

Part of the reason is that news focuses on human pain and conflict. The late American historian Barbara Tuchman writes, in her book *A Distant Mirror*: "...Built into the very nature of recorded history is overload of the negative..."

"In history (she continues) this is exactly the same as in the daily newspapers. The normal does not make the news... Disaster is rarely as pervasive as it seems from the recorder accounts... After absorbing the news of today, one expects to see a world consisting entirely of strikes, crimes, power failures... muggers, drug addicts... and rapists."

Max Allen, a producer at the CBC-radio program *Ideas*, gave a workshop to Toronto journalists to question how "dramatic conflict" is assumed to make the "best news". He used numerous newspaper headlines and tapes of top-of-the-hour radio items.

Allen also cited a list to show what news is, and

what news is not, that identified the tendency for: opinion over fact, action over thought, argument over agreement, confusion over clarity, hate over love, and war over peace.

Allen views "objectivity" in news coverage as "a handy way for disclaiming responsibility for the effects of what we do." In theory, reporters are supposed to be neutral and independent of everyone's opinion, including their own. Objectivity also is limited by rigid technical conventions, such as time and space.

He warned against brevity and the myth of objectivity which undermine coherence, and, ultimately, people's ability to respond constructively.

The following media exercise for school students will demonstrate the problems of brevity and objectivity. Assign local stories to the class, giving the same assignment to more than one student. Each student must do his/her own research and interviews from their own list of questions, and edit the story for a short space by a deadline. The class later can discuss why even well researched stories end up as a shell of the collected facts. Also, students who covered the same issue each will have created a different angle and content in each person's final version.



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Press Release - Metis Society of Saskatchewan

The Metis Society of Saskatchewan (MSS) executive and board are working very hard on the New Labour Force Development Strategy. They have been attending national LFDS meetings in Ottawa ensuring that Saskatchewan Metis issues and needs are addressed. In addition, the MSS executive has seconded John Dorion from the Gabriel Dumont Institute to help them with the LFDS local and regional consultations.

The MSS executive and board believe that the consultation process is extremely important because it is designed to "ensure that the needs and priorities of the Aboriginal community are addressed and are reflected in the design, development and implementation of EIC policies and to establish national, regional and local management boards".

The Metis Society is eager to be part of the Pathways to Success partnership strategy. The MSS executive and

board are prepared to work in partnership with Employment and Immigration Canada (EIC) at the regional and local levels in Saskatchewan "to invest and develop a trained Aboriginal labour force for participation in unique Aboriginal labour markets and the broader Canadian labour market." The process towards the partnership between a federal government department and the Metis people has been a long time coming.

It is our belief that the first intent of the five partnership principles is to promote the growth of Aboriginal Self-Government for the Aboriginal peoples of Canada, as has been stated by Barbara McDougall. This goal can best be reached by the implementation of the partnership strategy by strategic partnerships with those organizations already in place which represent the Aboriginal peoples of Canada.

On the political front, the



Philip Chartier, Barbara McDougall, & Ron Rivard

Photo Credit: Lorna LaPlante

MSS and the Federation of Saskatchewan Indian Nations (FSIN) have recently signed a protocol agreement in which organizations which represent Indian and Metis people in Saskatchewan. In a press statement to the Saskatoon Star Phoenix, MSS President, Jim Durocher, said, "the agreement is intended to unite the two groups behind common goals to strengthen their bargaining position

with government." He said governments in the past have supported splinter groups that have only worked to divide the Native community and weaken its position on important issues. Governments have tended to play Native groups off against each other by funding one group and not the other." (Saskatoon Star Phoenix, Friday, December 14, 1990, p.2) In Saskatchewan, EIC

do LFDS consultations. They included:

- 1) The Metis Society of Saskatchewan
- 2) Federation of Saskatchewan Indian Nations
- 3) Aboriginal Women of Saskatchewan
- 4) Friendship Centres
- 5) Assembly of Aboriginal Peoples (APPS)

The following is a break-

Press Release, Metis Society... Cont'd next pg



**Now You See It ...
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When SaskTel offered its 4,000 employees a new contract we obviously believed it was done in good faith. We were wrong.

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- Each year we fall further behind other provinces and we end up exporting jobs to Alberta, B.C., and Ontario. We don't want to see this steady exodus of sons and daughters to other provinces.

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We'll continue to do our job. We can only hope the government starts doing it's job.



Local

Press Release, Metis Society... Cont'd

down of programs and dollars that will be available nationally through the Labour Force Development Strategy:

- 1) Canadian Job Strategy (\$1.8 billion)
- 2) Private Sector training (\$230 million)
- 3) Initiatives to help Unemployed (\$545 million)
- 4) New UI Benefits Provision (\$515 million)

In closing, we encourage the Metis people of Saskatchewan to attend the

Labour Force Development Strategy consultation meetings. Your participation is imperative in regards to "establishing a framework for the design and implementation of a joint management system for Metis labour force development activities in Saskatchewan.

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Local

E-GADZ

By Jon Belhumeur

E-GADZ is the slogan for the Saskatoon Youth Centre. Its location is on the corner of 1st ave and 23rd street. When I walked in to E-GADZ I found the premises to be very clean. As I looked further I found all kinds of different literature to help youth. To name just a few of them, so you have an idea

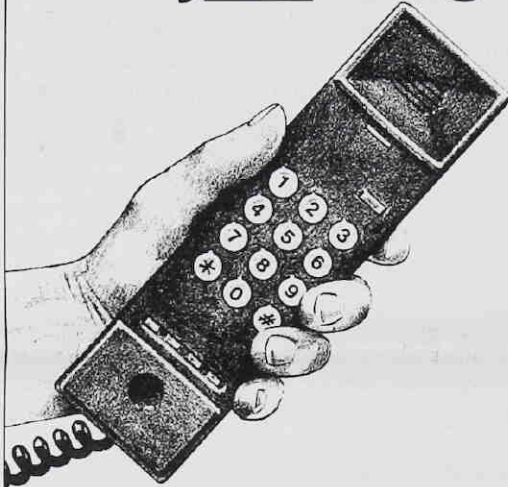
of their scope, some of the subjects are: Teen pregnancy, AIDS, etc. These are free and available at the Saskatoon Youth Centre. You may ask were did E-GADZ originate from? E-GADZ got its start because the Saskatoon business men, especially in the downtown area were complaining to City Council that the kids were over running the



Photo Credit: Lorna LaPlante

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downtown area. For this very reason their business was being effected quite dramatically. So then city council along with 26 agencies dialogued for several months in hope of solving this problem. What emerged from these discussions is the youth centre E-GADZ.

Gary Hellard heads up the staff at the Youth Centre. However Gary said the heart and sole of the Youth Centre is the volunteers. You see Gary only has a staff of six employees. Some of but not all of Gary's staff have actually lived on the street have recovered and are able to recognize and respond to

Downtown Youth Centre

problems that youth and street kids are experiencing. Also E-GADZ is affiliated with 18 agencies who explicitly deal with youth problems. If a youth encounters a problem and E-GADZ staff are not experienced in that particular area; they would refer to the proper agency. One problem that Gary is experiencing is finding Native staff and volunteers. So if you are Native and think you can help young kids, phone Gary at E-GADZ.

There has been alot of controversy lately about E-GADZ. Some of the parents were complaining that their kids were

coming home drunk. However one of the rules of E-GADZ is no alcohol or drugs on the premises. Also the Saskatoon City Police play a big role in the Youth Centre. In fact Deputy Chief Ken Wanger sits on the board at E-GADZ. If there was any wrong doing there is no doubt in my mind the situation would be rectified. I think a major problem in today's society is that both parents have to work in order to make a good standard of living. Also there is large rise in the number of single parents nowadays. So that special attention that children need is not there. They may look for attention some where else. If you are not spending quality time with them, ask yourself who do they spend time with and what kind of people are they? If you are a family where both parents are working try to spend some quality time with your kids. I know sometimes, its hard, working all day and we get tired. But with all the corruption in the world today. We need to be there for our children's sake. Let's get back our children, mom and dad. If your kids are on drugs or come home drunk it may not be peer pressure. When a person gets drunk or takes drugs, it is because he or she has problems. We as parents have an obligation to find out why they get drunk or take drugs. In today's society our kids need that special attention that only mom and dad can give. In my opinion, E-GADZ is doing the best possible job they can to help youth.

Happy New Year!!



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PROFILE - TERRY GREGOIRE

by Jon Belhumeur

Terry Gregoire is the most fascinating and interesting person I have met in a long time. Her story is most incredible. She was born in the Northern Saskatchewan community of Green Lake, the daughter of Alex and Isabelle Bishop. At the age of 19 she got married. To follow that they had five beautiful children. For extra income, she spent seven years with the medical Corps of the militia. There her love for nursing was born. But before Terry could reach her career dreams, she faced a desperate situation. In 1971, she separated from her husband.

Alone a Native woman with five children, a grade 8 education, and the only working background she had was domestic work, she faced a real battle. One morning after she and her girlfriend had a few drinks the night before, she woke up and

asked herself, "Is this the kind of life I believe in?" Then with help of another friend, she entered an upgrading program. With five small children it was an upward struggle all the way. After completing her upgrading course, she entered the Certified Nursing Program at Kelsey Institute. Being the strong woman she is, in 1973 she graduated with her C.N.A. Certificate. Her next step was to the diploma nursing program. She thought "I am finally on my way." However, her career was put to a halt when she ended up in hospital in 1974 suffering from a partial nervous breakdown after problems with her ex-husband. Also, at that same time doctors told her she had Rheumatoid Arthritis, something she had suspected. She said to herself "nursing was my whole dream. I speak Cree fluently and have done a lot of interpreting. Now I will have to

find alternatives." Two years later she found it at the Canada Employment Centre. Her position would be Native Counsellor, the first position of its kind in the city. Terry is still working as a Native Counsellor at the Canada Employment Centre. What really impressed me about Mrs. Gregoire was the way she treats people. Terry treats all people as equal, no matter

where they come from. Whether you are the Prime Minister of Canada or you just come out of jail Terry will treat you as a human being not a number. Terry states, "I am a grass-roots counsellor and what really keeps me at my job is the people". This is a re-

flection of her respect and her caring for others due to her Metis upbringing. She is very proud of her Metis heritage and the fact that she has retained her Cree language although she left northern Saskatchewan 35 years ago. She recalls how wise her father was. He predicted that the white man would poison the food and pollute the world. Her own spirituality and positive thinking has carried her through many hard times. She remembers when religious people were thought of as geeks. Terry has no problem holding her life together because of her inner spirituality. Terry can relate to most socio-economic problems encountered by her clients. As she was growing up she remembers how the teachers catered to the white kids. However that never stopped her from reaching her goals. Terry feels that many of her clients have low self-esteem and set low goals for themselves. She feels the sky is the limit for Native people's

careers. Gregoire has opened many different doors for her clients. She is honest and realistic with them, because she does not want to see anyone rush into an unrealistic career and not succeed. As a counsellor you must be strong but yet caring towards people. Also Gregoire feels that many of her clients are caught between traditional Native culture and Euro-Canadian society. Terry encourages her clients to help themselves and make their decisions for themselves. Terry feels that we are all unique individuals. Her three rules for success are:

1. Like yourself and be proud of your heritage.
 2. Get your education.
 3. Stay away from drugs and alcohol.
- Young Metis people should take her advice and Terry Gregoire should be looked upon as a role model to Native and non-Native people. Her story is truly incredible.



Terry Gregoire

Photo Credit: Lorna LaPlante

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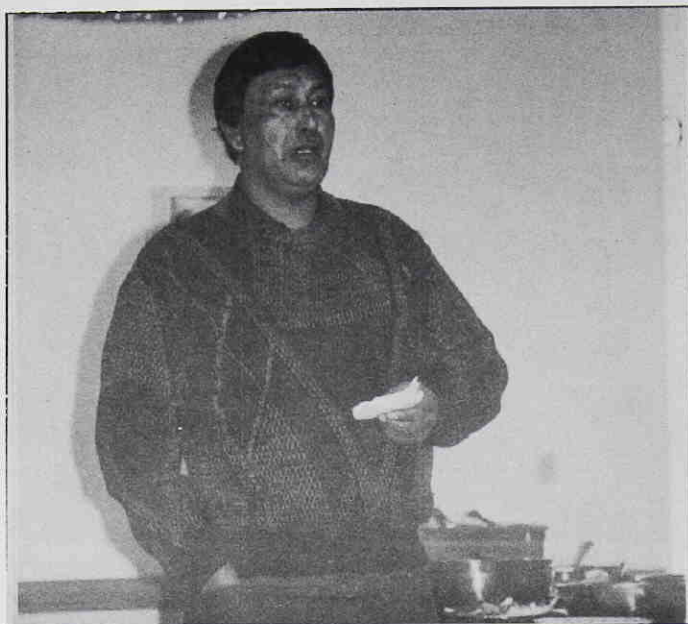
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Photo Page



Guy Bouvier

Photo Credit: Lorna LaPlante



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**NEW
BREED**
SALUTES

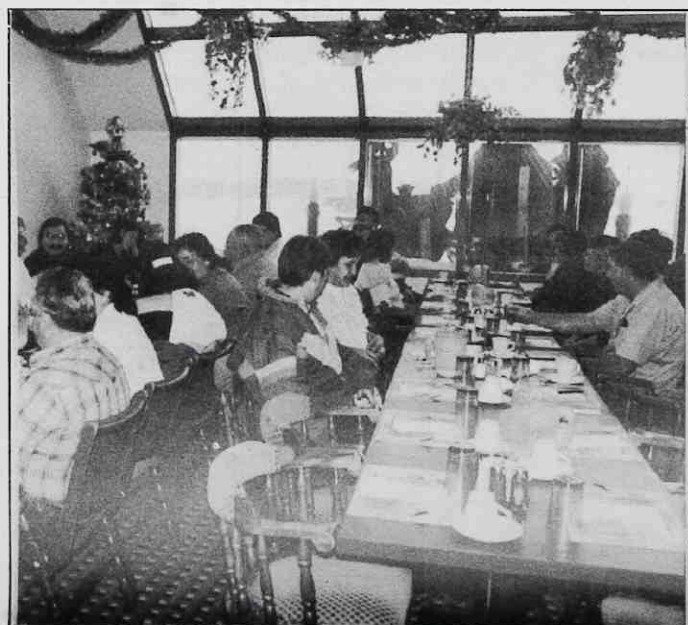


Photo Credit: Lorna LaPlante



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Photo Page



*James Kennedy
Meadow Lake Host President*

Photo Credit: Lorna LaPlante



WRI Area Awards Banquet, Meadow Lake

Photo Credit: Lorna LaPlante

The Following Elders:

- Millie and Joe Blyan
- Euclid Boyer
- Edward King
- Mary L'heureux
- Jules & Cecile Dumais
- Laura Boyer
- Tom Anderson

*For their dedication
and support to the
Metis Nation.*



Laura Boyer

Photo Credit: Lorna LaPlante



Joe & Millie Blyan

Photo Credit: Lorna LaPlante

Medicine

Nuclear Medicine is a Valuable Tool of Diagnosis

A Talk with Dr. A Wilkin-
son, Head of the Depart-
ment of Nuclear Medicine,
Royal University Hospital,
Saskatoon.

Nuclear medicine is
the use of radioactive mate-

rials in the diagnosis and
treatment of disease and in
medical research. Four
Saskatchewan departments,
three in Regina and one in
Saskatoon, use this common
method of diagnosis to de-
tect malignancies, heart and

lung disease, and other
abnormalities. The Saska-
toon department, at Royal
University Hospital, per-
forms approximately 10,000
procedures annually.

Patients being diag-
nosed through nuclear
medicine normally are given
a radioactive compound
intravenously, although
these compounds may be
taken orally or even inhaled.

This compound localized in
a certain organ or organ
system, and the distribution
in the body and the demon-
stration of functional abnor-
malities are detected with
gamma cameras. A diag-
nosis can be very specific as
to the placement of com-
pounds in a certain organ or
system within the body. For
example, if doctors are in-
terested in a diagnosis from

the bone of a patient, the
compound can be concen-
trated in the skeleton. Di-
agnosis can be made within
hours of placement of these
compounds, sometimes
within minutes, although
some procedures take sev-
eral days.

Some people express
concern about the use of
radioactive materials in their
bodies, but there are no side
effects to this procedure.
Even babies, shortly after
birth, are examined by these
methods. People are often
frightened by the word nu-
clear, but they have no need
to be because radioactive
materials have been proven
to be safe and extremely
valuable in all their medical
uses. For diagnosis, only
trace amounts of radioac-
tivity are used and the ra-
diation dose is low.

**Nuclear Medi-
cine is a Valu-
able Tool... Cont'd**
Next page

VICE-PRESIDENT, CORPORATE AFFAIRS

Saskatchewan Water, a provincial Crown Corporation responsible for the development and management of Saskatchewan's water resources, requires a dynamic human resources executive to fill the position of Vice-President, Corporate Affairs at its Moose Jaw head office.

Reporting to the President, the Vice-President, Corporate Affairs will have responsibility for human resources management and communications.

Key areas of responsibility include:

1. Strategic and operational human resources planning.
2. Employee training and development.
3. Industrial Relations, including negotiation and application of the Collective Agreement.
4. Management of Compensation and Classification Plans.
5. Strategic management of internal and external communications, including development of policies, procedures and budgets.

The preferred candidate will be a hands on human resources professional with ten years of progressively more responsible experience and will have actively participated in collective agreement. Experience in internal communications and public affairs will be a definite asset.

Please forward applications by January 14, 1991 to:

Mr. Brian Woodcock
President
Saskatchewan Water Corporation
111 Fairford Street East
Moose Jaw, Saskatchewan
S6H 7X9



Happy New Year!

From the

Northern Village of Buffalo Narrows

Box 98
Telephone 235-4225
BUFFALO NARROWS, SASKATCHEWAN
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Have a Happy
and Prosperous
"New Year".

GATHERINGS

The En'owkin Journal of First North American Peoples

Call for Submissions

TWO FACES: A literary force to unmask the faces of our divided Nations. Boundaries of cultural and physical genocide compels us to wear two faces. One face masking the other. *Two Faces* seeks to remove the mask.

GATHERINGS invites First North American writers to submit unpublished poetry, short fiction, songs, oratory, pictograph writing, drama, criticism, biography, artworks (black and white graphics only) and cartoons, or works in progress. The editorial board is interested in pursuing the theme of *Two Faces* in all its forms and variations for the second issue.

Format: up to 3000 words max. double spaced/typed; prefer submissions on computer disk (on 5-1/4 - save as ascii file or Word Perfect 5.0)

Evaluation Criteria: Submissions must be by First North Americans. No racist, sexist, or obscene language. The general perimeters for creative voice rather than reportage writing will apply.

Native Language: We will accept works in your Native language (with English translation included)

Youth Writing: A special section will be reserved for youth writing on any subject (K-Grade12)

Remuneration: A small stipend will be paid to writers that have submissions accepted for publication.

Deadline: March 30, 1991

Submission Address
En'owkin Centre
257 Brunswick Street,
Penticton, B.C. V2A 5P9

For further information
Phone Jeannette Armstrong
(604) 493-7181

Meadow Lake Metis Society Local #31

Hockey Tournament

February 23 & 24, 1991
Meadow Lake & District Arena

First 12 teams with certified cheque or money order will be accepted (non refundable)

A SIDE	B SIDE
1ST - \$3,000.00 plus trophy	1ST - \$1,000.00 plus trophy
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- PRIZE MONEY SUBJECT TO FULL ENTRY •
- ENTRY DEADLINE: FEBRUARY 15, 1991 •

Send Entries to: Metis Society Local #31, Box 2646, Meadow Lake, Sask. S0M 1V0 or for more info contact: James at 236-4689 (day) or Richard at 236-3650 (evenings). **Dance** - see below.

1st Annual Native Open Bonspiel

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15 miles west of Meadow Lake - excellent rd

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Prizes - Eight teams will qualify for
play-offs (co-ed accepted).

Entry Fee Deadline: February 17, 1991

Send Entry Fees to: Metis Local Society #31
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Cabaret

Saturday February 23, 1991
Arena Mezzanine in the
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8:00 p.m. to 2:00 a.m.

Music by: Stepping Out Band
Admission: \$8.00 per person

Dance sponsored by:
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209-3rd street East
Meadow Lake, Sask.
Phone: 236-4869

Medicine

Nuclear Medicine is a Valuable Tool... Cont'd

Diagnostic imaging (radiology) largely makes a diagnosis by discovering changes in the anatomy, whereas nuclear medicine injects compounds to detect functional changes in a body. For this reason, in certain circumstances, nuclear medicine may diagnose disease at an earlier stage. For example, if a person has a malignant disease that has spread to the bone, with nuclear medicine it can usually be seen up to six months before it is demonstrated by x-ray examination.

Nuclear medicine is a

relatively new medical practice. Its roots can be traced to experiments on plants and animals carried out in the 1920s. Knowledge in this area accelerated rapidly after World War II. Knowledge is growing in this field today in many areas, for example, brain and heart diagnosis--common areas of disease where diagnosis is often difficult. Although it is 98 per cent diagnostic today, much development in the actual treatment of disease through nuclear medicine is expected within the next 10 to 15 years.

Doctors working in

nuclear medicine are certified by the Royal College of Physicians and Surgeons, and technologists working in this field of medicine have all had specialized training in nuclear medicine technology and are certified by the Canadian Association of Medical Radiation Technologists. A patient may be diagnosed by nuclear medicine only after referral by a medical doctor or a family physician. This fascinating field of medicine has helped in the diagnosis and treatment of thousands of Saskatchewan citizens.

Health Talk is brought to you by the Saskatchewan Medical Association, the doctors of Saskatchewan and this newspaper.

PROGRAMMER/ANALYST

Develcon Electronics Ltd. is a leading designer, manufacturer and supplier of high performance internetworking systems and data communications equipment.

Develcon has immediate openings for two programmer/analysts working in our Saskatoon office. The qualifications include a B.Sc. or M.Sc. in Computer Science or Engineering, and several years of experience with C, UNIX, and real-time systems. Preference will be given to candidates with data communications experience, particularly with LAN protocols (TCP/IP, Token Ring) and LAN networking.

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Admission: Seniors \$6.00 Students \$4.00
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Canada's Green Plan is the new environmental action plan for the whole country. It's about the commitments we need to make now, for our own good and the good of our children. Righting environmental wrongs is part of the Plan.

protection measures. And it supports extensive scientific study, education and cooperative efforts throughout Canada and around the world.

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IT'S A BEAUTIFUL HOME,
BUT WE ALL HAVE
TO DO THE HOUSEWORK.



History

The Battle of Grande Coteau - A Historical Fiction

by Jon Belhumeur

It was early July, 1851. The sun was just breaking through the clouds. My name: Jean Paul Monette. I was just asked to go on my first buffalo hunt. My heart was beating with excitement. We were to go deep into Sioux territory. We had two separate columns of strong Metis hunters and their families which totaled 318. The leaders of our party were anticipating a Sioux attack, so we paced ourselves thirty miles apart.

To keep in touch, the two columns used swift courier horses. My favorite of the animals was a fast black stallion called Pisim. His brother Flamme served as the other courier carrier. Each of our two columns agreed to assist the other in the event of an attack.

We travelled for many days with the hot sun beating down on our faces as we headed towards the headwater of the great Cheyenne River. Oh, how I remember July 12, 1851. It was a warm summer evening with a lazy

wind. We were the smaller of the two hunting parties. As we reached the Grand Coteau of the Missouri River basin, five of my Metis brothers sighted a very large camp of Sioux.

The five returned very quickly and warned the hunting party. We immediately turned the convoy into a military barricade. We placed our Red River carts in a circle wheel to wheel with the shafts tilted in the air toward our enemy. Under and between the carts we packed hides, saddles and dried meat. Then we staked the horses and oxen in the centre of the circle. Trenches were dug under the carts for our women and children. They would be safe. Then my Metis brothers quickly dug rifle pits outside the perimeter of the barricade. Here our best marksmen awaited the Sioux.

In the meantime, the five scouts who first sighted the

Sioux became overadventurous and rode straight into their camp, only to be captured. They told us afterwards that arrows were flying everywhere and they had to dodge heavy enemy fire. The three scouts remaining captive were friends of mine: Whitford, McGillis and Malterre.

Then the Sioux approached our barricade insisting that they had no intention of attacking. They stated that they would retreat in the morning. We suspected that this was an old Sioux trick. They were trying to determine the size and strength of our party.

After that episode we held a meeting. We decided to fight as soon as the next Sioux party approached even though such action would probably cost the lives of the three captives. However, failure to fight would result in the annihilation of our entire group.

We counted the boys who were old enough to handle a gun. We were seventy-six of us, including the young Gabriel Dumont. We decided that we probably would not survive the attack. Two runners were sent under the still cover of night to inform the main party of our situation. If they were captured, they would be tortured and killed by the formidable Sioux Warriors.

At first morning light, 2000 mounted Sioux appeared with war paint along the entire crest of the Grande Coteau, their guns and spears glinting in the early morning sunlight. In the midst of all the activity I spotted the three prisoners. We sent out thirty men to negotiate for their return. But instead, young McGillis kicked his horse into a charging gallop

Battle of Grande Coteau... Cont'd
Next pg



Happy New Year!

From the Wahpeton Band/Ed. Office

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Happy New Year



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The College of Pharmacy, University of Saskatchewan, in co-operation with Saskatchewan Health, is pleased to announce the opening of the Saskatchewan Consumer Drug Information Centre.

Beginning January 2, 1991, a province-wide, toll-free consumer hotline, staffed by licensed pharmacists, will

provide callers with answers to specific questions on prescription and non-prescription medicines.

The Saskatchewan Consumer Drug Information Centre was developed to promote more responsible use of medications, by supplementing information and advice provided by Saskatchewan physicians and pharmacists.

Saskatchewan residents can reach the Consumer Drug Information Centre by phoning 1-800-665-DRUG (3784) or

Saskatoon and area — 975-DRUG (3784).

Hours of operation are 9 a.m. to 5 p.m., Monday to Friday.

Saskatchewan
Consumer
Drug
Information
Centre



Saskatchewan
Health

History

Battle of Grande Coteau... Cont'd

and escaped. He joined our mounted men and we wheeled our rode hard for our barricade.

When our men were safely inside the circle we breathed a sigh of relief. Father Lafleche held his crucifix as he walked from marksman to marksman offering encouragement. Shot after shot was

exchanged. Us Metis fired with military precision and discipline. Looking out over the land I could see so many casualties. We had stopped the first charge.

Then the Sioux regrouped and charged again. We met them with heavy fire and stopped them again. Once again they suffered heavy

casualties. They were appalled by their losses.

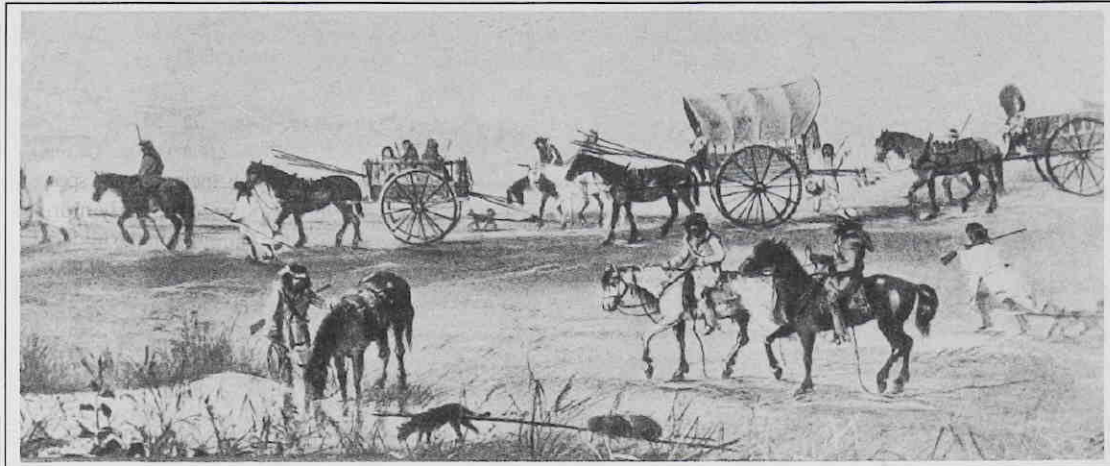
Our council met again that night and decided that our best military strategy was to join the main hunting party. So, in the early morning hours, we attempted to retreat unseen by the Sioux. We had disbanded our circle of barricade carts. We advanced in four columns but the Sioux came after us in hot pursuit. We formed

another circle quickly with our carts and shots rang out over the countryside again. More blood was shed. The showdown continued for five hours and the Sioux pressed harder.

As the dust and smoke and smell of gunpowder obscured the landscape, Father Lafleche once again encouraged us to put our lives on the line and die bravely like the true Metis

men we were. It looked hopeless. There were Sioux everywhere but remarkably none of us Metis were dead. The hand of God must have been on us, because in a flash, just as we thought all was lost, we were rescued by our main body of hunters who were now accompanied by many Saulteaux warriors, traditional deadly enemies of the Sioux.

The showdown was in our eyes really short lived as we lost only one Metis brother, poor Malterre. We found him with thirty arrows in him. Incredibly, Whitford had escaped the Sioux. What an adventure to be part of! The Battle of Grand Coteau was a decisive victory. Us Metis claimed new territory for buffalo-hunting and opened up and secured trade routes to St. Paul. We now did not need the Hudson Bay Company.



OPIKINÂWASÔWAK NITAWÊTAKOSÔWAK

- ☛ Kawitamâkwinâwâw misawâc tansi kêhcinâ mîna nanâtohk kési wicîhkawinâwâw mîna ka-tipâmâkwawinâwâw ispî têtêpémoyêko.
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Department of the Secretary of State of Canada

Secrétariat d'État du Canada

A HOLIDAY GREETING FROM THE SECRETARY OF STATE

Dear Friends:

I am very pleased to have this opportunity to send my very best wishes to you for a safe and happy holiday season.

While we cannot forget the serious issues that face us, neither should we ignore the things we have achieved and the progress which continues every day. In so many areas and so many ways, Canadians are working together and they are making a difference, and not the least through a growing respect for the values and ideals of Aboriginal culture.

At this special time of enriching cultural exchanges, I wish for you and your families peace and happiness in the coming year.

Sincerely,

Gerry Weiner
Gerry Weiner



Canada



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and Happiness.*

*From the Northern Light
School Division #113.*

Kids' Corner

New Breed welcomes stories, announcements, etc. of concern to Native people from any children who wish to contribute. This is an effort to encourage the writers of tomorrow and build positive feelings about our culture. This month we feature the stories of some of the grade 6 students at St. Mark in Saskatoon.

THE FIGHT

The Manitow was talking to a Cree Indian. The Manitow said "Tansi". The Indian said "Kiamiga Moinanto". The Manitow said, "Tansi" when all of a sudden there was a big tremble along came Amisk, Canabig, Makwa, Ma'Ingen, Maitkeesis, Wapass, Animmosh, Coyote, Elk, Deer and they were all fighting and every animal was hurt. The Manitow started talking in Cree. He was saying that there was no reason for all of you to be fighting. The Manitow said, "Why are all of you fighting anyway?" They all said because the animals said there was in need of a new God or King of the land and that's why we are all fighting. The Manitow said there is no King or God living on land. The God we know lives in heaven. So all the animals went back to their home and thought about what the Manitow said.

DEFAGO AND THE SNEAKY SNAKE

By Twyla Kineavor

One day Defago's mother said "Go out and hunt with your father. I expect you to bring me back one or two manito (buffalo) for the big feast."

So Defago got his bows and arrows and he went out to look for his father. But all he could see was a few teepees and a snake slithering into the woods. Then he heard his grandfather calling him, "Defago, Defago!" "What Grandfather?" Defago yelled. "Your father told me that he left a trail of bannock crumbs for you to find him." "Okay" I said and left. I could not find the crumbs. It was later that night I found out that the snake had ate them all.



Buffalo

By Tony

As I walked on the rocky path and I met a Manito. "Tansi", I said, and he said, "Tansi" I walked through the prairie and I met many animals.

I saw many crafts that they did. I saw the animals and the sweetgrass. The best animal I ever saw was the Manito.



UNFINISHED PIECE

"My Animosh, my Animosh, where is my Animosh?" "There's my Animosh. He's chasing my wapass. "Animosh, stop!, Animosh, stop!" Wow, that was close. Oh, a coyote. Glaa na tah, Ta Wow. Sorry I can't come for supper, maybe later. Till we meet again.

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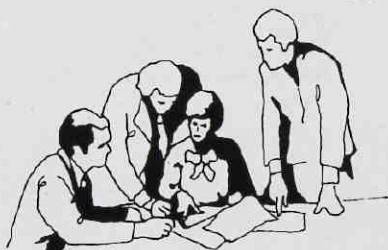
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ASSISTANT DIRECTOR

KIKINAHK FRIENDSHIP CENTRE
LARONGE, SASK.

Kikinahk Friendship Centre is a non-profit community development organization aimed at providing services to Native people and providing a community focus for relations between Native and Non-Native people.

Summary of Position

Reporting to the Executive Director, the incumbent will be responsible for coordinating programs and activities at the Centre, operating the Fine Option Program, and organizing volunteer activities through contact with the membership. In the Absence of the Executive Director, the Assistant would assume responsibility for the operations of the Centre.

Qualifications

Excellent communication and organizational skills. Knowledge of budget and proposal preparations. Experience working within a Native community. Ability to speak Cree is an asset.

Salary Range: \$27,912 - \$39,564

Deadline: January 15, 1990

Forward Resume to:

Norm Bouvier, Executive Director

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Area Director: Guy Bouvier

My Grandfather's Story

By Amber LaRose

As I was walking through the forest I heard something or someone say "Tansi". I looked around. There was nothing around me. I heard it again.

It said, "Hey you, up here." I looked up and there was an Owl. It said "Tansi". I said "Bonjour, Were you the one who was saying Tansi?" "Yes, are you going to just stand there, or are you going to come up here and talk to me?"

"I would, but I can't. I'm going to my grandfather's house for a story." So I went on to my Grandfather's. Then I heard another noise. It said "Ta Wow". I looked up and it was a squirrel. "Could you please keep my nuts?" "I would, but I am going to my Grandfather's for a story."

Finally I got to my grandfather's house. He told me about my great grandparents' life. It was very interesting. I am glad I am Metis. My family was very interesting.

On my way home, I met the animals again and I helped them. It was really fun helping them. LIFE IS BEAUTIFUL.

The Scrap Over the Rabbit

By Joey

There was a wapass talking to a cee ceep. The cee ceep said to the wapass "there are great dangers out in the big world, I must go." So he went, and the wapass went also. As he was going, the wapass met the coyote. The coyote said to the wapass, "You look good for me to eat." Then the wolf came and said, "I will get the wapass." Then the coyote hit the wolf on the face and the wolf bit the coyote on the neck and the coyote struggled out of the hold and the coyote bit the wolf's tail off. The wolf said, "I will get you back." Then the wolf ran away. The coyote said to the wapass, "now I could have a good dinner." Then out of nowhere came the grizzly bear. The coyote ran away and never hurt that wapass. Then the wapass said "thanks" to the bear, "You came in the nick of time. I was going to be someone's dinner." "So, what is your name?" "I don't got a name." "I'll call you bone cruncher." "I like that name." Then they became best friends.

THE ANIMALS WALK

By Torry

Tansi Ma ingen (wolf). How are you? How old are you? Where's Manito (God)? Wanna go for a walk? Let's ask animosh(dog) if he wants to go. Look, there's Amisk (beaver) in his dam. Let's go get Mah kee sis (fox)



The Story

By Tom

The Eagle said to the Wolf, "Tansi"
 The Wolf said, "Ta Wow. Where's Manito?"
 The Eagle said, "in heaven"
 The Wolf said, "Glantah"
 Eagle - "Where's the Amisk? Look at Makwa."
 Wolf - "Look at Mah kee sis is killing a Wapass"
 Eagle - "An animosh is eating a Canabig"
 WE WILL MEET AGAIN



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KINDERGARTEN AND GRADE ONE PRE-REGISTRATION INFORMATION

The preliminary registration of Kindergarten and Grade One children for the 1991-92 School year will be held in all Saskatoon Catholic elementary schools during the month of January, 1991.

To register, telephone or visit any Saskatoon Catholic Elementary school during the month of January, 1991. Telephone numbers are listed on page 58 of the Saskatoon, directory.

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