

Metis Society of Saskatchewan: Brief to the Special Committee on the Process of Amending the Constitution of Canada

Thank you for allowing us to present our views here today. As members of the Metis Nation, our participation in constitutional reform is very important.

Presently, we see no major difficulty with the amendment provisions. However, we see a need for constitutional protections dealing with our rights as Aboriginal peoples. We prefer to have a consent clause built into the amendment process before our rights can be affected. We do not feel that s. 35.1 is sufficient.

With respect to process and the constitutional agenda, we cannot see how they can be dealt with separately. Any new process for amending the constitution must involve the Metis as active participants.

In terms of the agenda, along with the existing unfinished agenda agreed to in the 1983 Constitutional Accord, we want to emphasize the following Metis issues:

The first, and most important, is the need for resolving the jurisdictional issue.

Not only does this affect our constitutional multilateral negotiations, and tripartite discussions potential, it also seriously impacts our

ability to access federal programs and services for Aboriginal peoples.

Members of the Committee, your government continues to treat our people as unwelcome beggars at the federal door.

Consequently, this is an issue of vital importance, and must be resolved at this time. This can be accomplished, by agreeing to add an amendment to Section 91(24) of the Constitution Act, 1867.

Our less favoured approach is to have this matter referred to the Supreme Court of Canada - for a final legal determination.

Secondly, we must deal with the issue of a landbase and self-government.

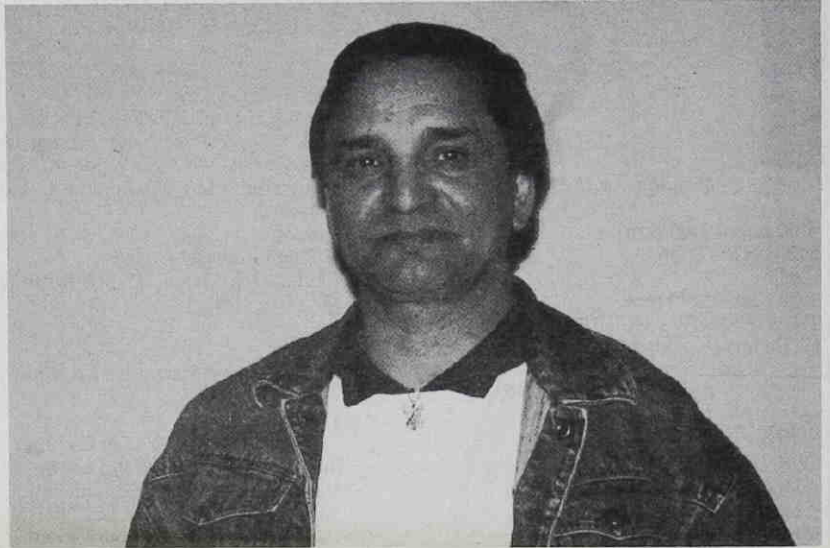
At the present time, except in the Northwest Territories, the Metis are completely frozen out of the land claims process, both comprehensive and specific. This therefore denies us the existing s. 35(3) amendment process.

In terms of self-government initiatives - we are totally excluded from discussions and legislative proposals at the federal level. As an Aboriginal people, our right to self-government must also be addressed. We cannot remain the most marginalized, of the marginalized, within Canadian society.

We also believe that the process must be public. First Ministers can no longer meet privately and make accommodations for themselves, while decisions affecting our rights and future are made.

While the last constitutionally guaranteed conference on Aboriginal rights in 1987 failed, within weeks the Prime Minister and the Premiers made accommodation for Quebec.

What about our rights? What about guaranteed yearly conferences on Abo-



Jim Durocher

iginal constitutional matters. Nothing!

What about the November 1981 Aboriginal rights massacre? In order to accommodate some First Ministers, again in a closed-door session, the rights of the Aboriginal peoples were dropped. If the First Ministers had not mistakenly dropped equity rights for women, we probably never would have been able to get our rights back in.

With respect to the Meech Lake Accord, there was a potentially negative impact on our future participation in constitutional developments. The section dealing with constitutional conferences transferred the Prime Minister's traditional authority to set the agenda to the provinces. While fisheries and senate reform were to have been guaranteed agenda items, the Premiers would have had the constitutional authority to determine "such other matters and are agreed upon" as agenda items. Arguably, those matters to which the Premiers did not agree upon, would be excluded.

We believe the Prime Min-

ster cannot give up his authority to set the constitutional agenda. This cannot be bargained away to the provinces.

In connection with past FMCs on Aboriginal Constitutional Matters, one of the most positive aspects was the live television coverage of the negotiations. We believe that live television coverage should continue for all future FMCs.

Further, our involvement in the constitutional process cannot end with participation in the First Ministers' Conferences. We have to be involved in the ongoing decision-making process. This will only be possible through guaranteed representation in parliament and the provincial legislatures.

We also want to go on record as welcoming the participation of the provinces in dealing with Metis rights issues. In 1985 the Metis agreed to tripartite discussions on self-government, however, the tripartite talks between the Metis in Saskatchewan and the federal and provincial governments, have been derailed since April 1987. The federal gov-

ernment has taken the position that the province must initiate and lead the process, and upon invitation by the province, they will then participate.

The province, on the other hand, in January 1990, only agreed to enter into such discussions upon a firm prior agreement through which the federal government would acknowledge its legislative and financial responsibility for any special legislation or Aboriginal specific initiatives which might result from such discussions. We do not yet know what the federal response is.

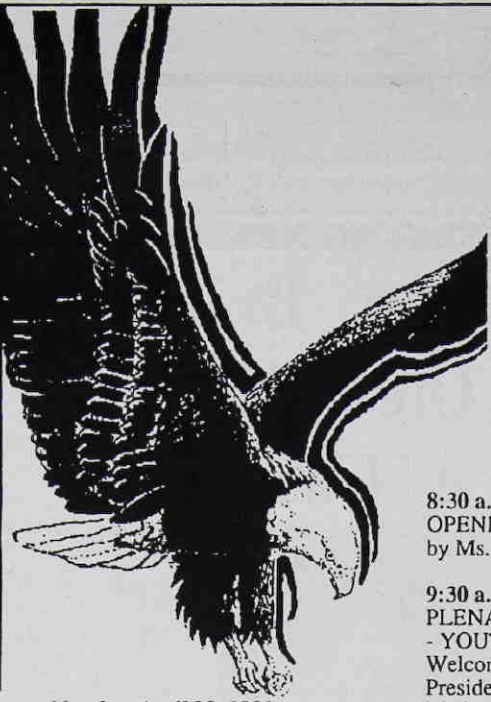
While we are disappointed in this stalling by governments, we are in full agreement that the federal government has the onus of leading these discussions, and assuming its proper jurisdictional responsibility and fiduciary duty to enter into direct relations with our people.

As stated earlier, we must be guaranteed that our rights will be addressed at First

Amending the Constitution...

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THE REALITY - THE CHALLENGE



CONFERENCE ON INDIAN ECONOMIC DEVELOPMENT AND TRADE SHOW

PH: (403) 428-6731

FAX: (403)425-9018

Tentative Conference Agenda

Wednesday, May 1, 1991

8:30 a.m.
OPENING REMARKS / INTRODUCTIONS
 by Ms. Caen Bly, Chairperson

9:30 a.m.
PLenary SESSION
 - YOUTH / ENTREPRENEURIALISM
 Welcoming Address: Ms. Regena Crowchild, President, Indian Association of Alberta
 Moderator: Mr. Dean Janvier, Cold Lake First Nation
 Panelists:
 • Youth Representatives
 • Education / Training: Mr. Justin Dahlen & Mr. Greg Hirtle

• Motivational Speakers: Mr. Jimmy Herman

12:00 p.m.
NOON LUNCHEON
 Introductions by Mr. Ray Fox, President, National Aboriginal Communications Society
 Speaker: Mr. John Kim Bell, President, Canadian Native Arts Foundation

1:30 p.m. - 4:00 p.m.
WORKSHOPS:
 1) Human Resource Development: Mr. Howard Green, CEIC
 2) Finance / Business Plans: Mr. Mike Phillips, Vencap & Mr. Don Hannah, Aboriginal Economic Programs, ISTC
 3) Communications & Information Industry: Mr. Frank Ogden (Dr. Tomorrow's Toy Shop - Special Workshop for Youth)

4:30 p.m. - 6:00 p.m.
TRADE SHOW RECEPTION (Hosted)
 Business Mixer / Entertainment

6:30 p.m.
COCKTAIL RECEPTION (Cash Bar)

7:00 p.m.
BANQUET
 Master of Ceremonies: Mr. George Tuccaro
 Speaker: Mr. Frank Ogden (Dr. Tomorrow)
 "The Challenging Future"

9:00 p.m.
DANCE
 Errol Ranville & The C-Weed Band

Thursday, May 2, 1991

8:00 a.m. - 9:30 a.m.
BREAKFAST SESSION
 Opening Remarks by Mr. Gregg Smith, Chairman
 Wake Up call by Mr. George Tuccaro & Mr. Ray Fox, Entertainers
9:30 a.m. - 11:30 a.m.
PLENARY WORKSHOP - NEGOTIATIONS
 - CUTTING THE DEAL (An open session for

input, sharing and planning)
 Moderator: Mr. Ray Fox, President, National Aboriginal Communications Society

SPEAKER PANEL
 • Grand Chief Max Gros-Louis, Huron Nation
 • Mr. Neil Sterritt, Gitksan Wet'Suet'En
 • Mr. Calvin Helin, President, Native Investment & Trade Association
QUESTION PERIOD

12:00 p.m.
CLOSING REMARKS BY Mr. Fred Gladstone, President, Indian Equity Foundation
CONFERENCE RESOLUTIONS
WRAP UP
ADJOURNMENT

Monday, April 29, 1991

4:00 p.m. - 7:00 p.m.
REGISTRATION

7:00 p.m. - 9:00 p.m.
TRADE SHOW RECEPTION
 (Welcome Evening / Business Mixer)

Tuesday, April 30, 1991

8:30 a.m.
OPENING CEREMONIES
 • Drum in Head Table
 • Opening Prayer / Welcome by Mr. Joe Crowshee, Sr.
 • Co-Chairpersons / Introductions: Mr. Gregg Smith & Ms. Caen Bly
OPENING ADDRESS BY Mr. Willie Littlechild, MP

10:00 a.m.
PLENARY SESSION
 - ENVIRONMENTAL ENTERPRISE
 Moderator: Chief Leonard George
Panelists:
 • Indian Environmental Advocates: Lorraine Sinclair and Gilbert Cheechoo
 • Academic Panelists: Mr. Jim Butler, U of A & Dr. Woodrow Morrison
 • Business Opportunities: Mr. Rolan Bailey, NWT Development Corp.
QUESTION PERIOD

12:00 p.m.
NOON LUNCHEON
 Introductions By: Mr. Harley Frank
 Speaker: Honorable Tom Hockin, Minister of State, Small Business & Tourism, Aboriginal Economic Program (CAEDS)

1:30 p.m. - 4:00 p.m.
WORKSHOPS:
 1) Taxation & Legal Issues: Mr. Robert Reiter
 2) Women in Business: Ms. Lois Frank & Ms. Doreen Healy
 3) Tourism (Attractions & Facilities): Jim Butler & Leo Jacobs

4:00 p.m. - 5:00 p.m.
TRADE SHOW RECEPTION (Hosted)
 Displays / Business Mixer / Entertainment

5:00 p.m. - 6:00 p.m.
FASHION SHOWS by Fashion Designers:
 Carol Starlight, Patricia Piche, D'Arcy Moses

6:00 p.m. - 7:30 p.m.
DANCES WITH WOLVES ACHIEVEMENT AWARDS
 Tantoo Cardinal, Jimmy Herman & Graham Greene and * Kevin Costner* (Tentative - Awaiting Confirmation)

***** ✂ *****
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The Constitution

Amending the Constitution... Cont'd

will be addressed at First Ministers' conferences. We cannot be subject to on-again, off-again discussions, based on our luck to be included on the agenda at the whim of First Ministers. In order to help ensure this, and to be a part of the process, we recommend that a permanent Working Group of Ministers on Aboriginal Constitutional Matters be established to carry on discussions with the Aboriginal leadership between FMCs.

With specific references to the process and amendment provisions we note the following:

A. Under the s. 38 amendment provision, we see the need to examine the process and forum itself. Between

1983 and 1987 we were engaged in a multilateral process where four Aboriginal organizations representing the three Aboriginal peoples engaged in negotiations with First Ministers.

We believe that it is useful to examine the following options, which could be engaged in separately or in combination with the existing multilateral process.

1. Within the multilateral forum, the Metis could have on the agenda one or more items which are Metis specific.

2. Alternatively, we could look at time allocations, either separately, or in conjunction with people specific agenda items.

3. Whether we continue

with the multilateral process in the past, or incorporate any of the above two suggestions, there should be an understanding that where amendments are possible by nation or Aboriginal people, that such agreements and subsequent amendments be undertaken.

In other words, if there can be an agreement between the Metis and First Ministers, and the agreement is Metis specific, then there should be nothing to stop the Metis and First Ministers from going ahead with such agreements. The same would hold true for the Indian and Inuit peoples.

4. We go even further and suggest separate conferences be held with the Indian, Inuit and Metis peoples, in conjunction to regular multilateral conferences to be held on a periodic basis in order to deal with issues or rights of common concern.

B. Section 43 also offers an opportunity, particularly for the Metis Nation of Western Canada.

This provision would enable the Metis to engage in a process with the First Ministers of Canada, the three prairie provinces, British Columbia, Ontario and the Northwest Territories. Although the number of First Ministers is reduced, arguably, each of the First Ministers would have a de facto veto, unless specific agreements were made province by province, between the Metis, Canada and the respective provinces.

For example, if the prov-

inces of Ontario and Manitoba were prepared to enter into an agreement with the Metis, along with the federal government, then separate agreements by province could be entered into. However, our first preference would be to have our people's rights recognized across the board, so that we don't end up with a patchwork of recognized rights.

We see s. 43 as also offering the potential for amending provincial constitutions, such as the Alberta Act or in our case, the Saskatchewan Act. Here we would only need a tripartite effort on the part of the federal government, the Saskatchewan government and the Metis Society of Saskatchewan.

C. In terms of the three year time-frame under s. 39, we understand that this only applies to the amending process under s. 38. This is not an unreasonable time-frame. If the First Ministers are committed to implementing constitutional agreements concluded, then the amendment process should move ahead at a reasonable pace, even if different forms of public participation are engaged in.

D. In any event, even with Quebec at the table, we note that by virtue of s. 41(e), amendments to the amending formulas would be very difficult to accomplish because there is a need for unanimous consent. Every First Minister has a right of veto. If this is the outcome of the hearings, then the next 10 to 25 years will be spent

on nothing but attempts to change the amending formulas. Our rights, and the rights of others, would be effectively sidelined for a longer period of time.

In conclusion, as stated earlier, we are less concerned about the amending formulas, then we are about the process itself. In fact, we are prepared to live with the amending formulas, because changing the amending formulas may cause a virtual shut-down of the process for our people.

In terms of the current impasse, we do not agree that amendments cannot take place without Quebec's participation. We do not maintain that Quebec's rights are contingent on the recognition of our rights. Conversely, the recognition of our rights must not be contingent on the recognition of Quebec's rights. We both have the inalienable right to be recognized as "distinct societies", with political, social, cultural and legal rights.

We must all make a conscious and super-human effort to accommodate our respective aspirations and rights. For us, the Metis within Saskatchewan, it is our people who have the most to lose. We face adversity on three fronts: at the national level we are held hostage to the aspirations of the province of Quebec; secondly, we are suspended in a jurisdictional limbo; and thirdly, we are frozen out of tripartite discussions.

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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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Letters/Opinions

Letter to the Editor

Dear Editor:

Please find attached my editorial of the play, "Dry Lips Oughta Move to Kapuskasing" which is currently being performed at the National Arts Centre in Ottawa, Ontario. It is my wish that you may find space for this editorial in your Op-Ed or Letter to the Editor page.

On February 20, 1991, the Federal Government announced it would be co-ordinating a federal response to family violence. This response would include funds for projects to assist in enhancing the Canadian public's awareness of the problem and create solutions for changing attitudes, preventing and reducing incidents of family violence. This so-

cial problem mirrors our attitudes towards the tolerance of sexism, racism, ageism and violence.

As a concerned member of the Canadian society, a private citizen and a person proud of my Aboriginal heritage as a Metis, I felt it was necessary to voice my concern about this play which I felt promoted stereotypical

images, disrespect and sexism. The play depicted an abuse of power and men which feared, hated and degraded women. This serious social problem crosses all social, cultural and economic boundaries. It is not a problem which should be promoted as an attitude considered only prevalent in Aboriginal communities.

In closing, I challenge the reader to consider my views and consider their own views and atti-

tudes which underlie family violence and the image they want to foster concerning the well-being of Aboriginal communities.

Submitted in respect and honour of my Aboriginal heritage.

Sincerely,
Ms. Anita J Tuharsky

AN ABORIGINAL WOMEN'S REVIEW OF "DRY LIPS OUGHTA MOVE TO KAPUSKASING"

by Ms. Anita Tuharsky

Ottawa, Ontario--After seeing "Dry Lips Oughta Move to Kapuskasing" on February 28, 1991 at the National Arts Centre in Ottawa, Ontario, I feel I must write this review as part of my healing process. What do you say, does healing have to do with a review of a play? Well, read along and I will explain how this play so sadly disappointed my expectations and tore at my heart because it so terribly misrepresented the Aboriginal peoples.

This play is about seven guys talking about their life on reserve and their relationship with women. A Spirit, Wesakaychuk is portrayed in the play along with a young girlfriend of one of the men.

I feel Mr. Thompson Highway only represented a dysfunctional sector of any community, whether it is Aboriginal or not. The playwright did nothing to balance the negativity being presented about life on the reserve and the attitudes prevailing there. He also failed to make the public aware

that many of the Aboriginal communities are going through a healing process, working desperately with dedication to rebuild their nations. Many gifted, positive, educated and spiritual people spend their lives helping their people to fulfill their lives and become coworkers with the Great Spirit.

As many of you know, in theatre, we use symbols which are generally similar to ideas implanted in our subconscious. Through these visions, symbols, thoughts and pictures we try to

understand and relate to our world. It is with deep regret that I felt the playwright and play clearly misrepresented the Aboriginal women, Aboriginal men, life on the reserve and the Spirit, Wesakaychak.

Aboriginal women, were portrayed as loose, unfaithful, sleazy, drunks with no respect for human life and childbirth. The women in the play were nude and showed no modesty for their body but allowed it to be portrayed in a degrading manner.

I, for one, would like to tell Mr. Highway, that Aboriginal women are not like this and I have never seen Aboriginal women behave in this manner. This is pornography, this disrespectful portrayal, only reinforces damaging stereotypes against our women. Aboriginal women hold a sacred place in our society. For example, Mother Earth is the giver of our life and as women we are blessed with the ability to give birth. It is obvious from this play that Mr. Highway holds little regard for women, childbirth and spirituality.

Aboriginal men fared no better. They were portrayed as unfaithful drunks, uneducated, slovenly in dress, uncaring, selfish and self absorbed failures. The men had no respect or regard for women, i.e. two men stood in the background watching while a young girl was being viciously sexually assaulted with a crucifix. I know of many Aboriginal men who would be offended to be portrayed as shown by Mr. Highway.

Spirituality is very sacred to the

Aboriginal peoples. We learn that life is holy and we are given special sacraments to help us to pray, to remember the gift of life and the Great Spirit. The play portrayed the Spirit, Wesakaychak, as a nude woman go-go dancer. At one point she is being mauled by the men and they are taking their clothes off in a heated frenzy. At other times she is dancing erotically and is barely clad in garter belts and other lingerie.

Wesakaychak is a sacred Spirit, his role is to play tricks on us, but the tricks always have a moral lesson to teach us. He is also the Spirit we pray to when we are using medicines to heal someone. He is sacred, not someone to be trivialized or taken in vain. A woman Elder once said that most people use their religion carelessly. When he thinks it is useful to him, he remembers it, but when it impedes his pleasures, he forgets. This attitude is something we must guard against so that our rights do not grow small and are weakened. By practicing, "Respect" -- the number one rule of the true Indian way -- we can bring back life, hope and rebuild our nations.

The church, the crucifix and the Born-again Christian are violently, sexually, and mockingly depicted. In many ways, I can relate to Mr. Highway's anger against Christianity and the church because our people lost their languages, identity and innocence at the hand of the authorities who ran these institutions. However, Mr. Highway did not turn to his own people's spirituality to

An Aboriginal Women's Review...

Cont'd pg 13



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Ottawa Can Teach Respect for Natives by Example

by Janice Acoose, reprinted from the Star Phoenix, March 28, 1991

Most of the time, I'm pretty optimistic about living in this country.

I continue to hope things will get better for Native peoples. Certainly, after the events at Kanasatake and Kahnawake this summer, things cannot get much worse.

Recognizing that Canada needs some improvements, the federally appointed special joint committee on the process for amending the Constitution has been travelling across the country, engaging in dialogue with various sectors.

Observing these proceedings on television has been very encouraging because many individuals are coming forward and strongly advocating the rights of Aboriginal peoples.

During the Albert hearings, after a very intelligent and impassioned presentation by Tony Hall, a professor from the University of Lethbridge, on the rights of Aboriginal peoples, one of the committee's co-chairmen smugly directed his attention to Section 35 of the Constitution which says, "The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed."

After some discussion, Hall basically suggested this section might mean something if the federal government "obeyed" the law.

I have learned that often times

what is written, indeed what is law, is strikingly different from what actually goes on in the everyday lives of Native peoples.

For example, although most Canadians truly believe we live in a democratic society where all people have a right to vote and elect the government, most Native people don't feel they can or want to participate in the electoral process.

Many Native people have gotten so used to existing on the outside of society that coming back in is going to take a very long time. Others, in frustration and hopelessness, have allowed non-Natives to organize society around them, to construct "their place" for them and to determine their future - so much so that "recognizing" and "affirming" their existing rights will be a new phenomenon.

My mind wanders back to a Thursday night I spent shopping with my 13-year-old son. After a couple of enjoyable hours in the Midtown Plaza, we decided to go to the food court for refreshments.

While I'm often disturbed by the obvious segregation-type seating arrangements (the Native peoples are usually seated at the south end, while the non-Natives are clustered at the north end), this particular evening was the worst.

During the 15 minutes I was there, on four separate occasions, a security guard arrogantly and very disrespectfully demanded that some Native teenagers remove themselves from the tables "if you are not going to buy anything to eat or drink."

Noting there were non-Native people seated at at least three tables with no food or drink in front of them, my son asked, "Mom, why is that guy only asking Native people to leave?"

How do you explain racism or bigotry to a hopeful and trustful 13-year-old child? How do you explain to Native people that, although we have rights


supposedly accorded to us by the Constitution and are protected by human rights laws, some people can still blatantly and very publicly ignore these laws? How do you erase close to 500 years of a white supremacist mentality?

Members of the special joint committee should concern themselves with these kinds of things. Indeed, while the government is considering how to unify Canada, perhaps these elected and appointed representatives should teach their constituents basic things like respect, consideration, compassion, kindness and tolerance for others who are different.

Recognizing that the government can't legislate or erase racism, it can begin by teaching Canadians that his country could not have been built without the co-operation, consent and good faith of the Native people.

The government can teach by example. It can begin by obeying its own laws, by setting long-overdue debts owed to Indian and Metis peoples and by including rather than excluding Native peoples from determining our own future.

Letters/Opinions



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Ce poste exige un diplôme d'une université reconnue ou un diplôme d'un établissement postsecondaire approuvé en commerce, économie, administration des affaires, finances, ou comptabilité, ainsi qu'une expérience appropriée en développement économique concernant les autochtones et en supervision ou mise en oeuvre de projets majeurs de développement ou de recherche. La connaissance des lois fédérales et provinciales, de même que des programmes étayant le développement commercial, est indispensable. Vous devez, de plus, être familiarisé(e) avec les activités et exigences des petites entreprises, de même qu'avec les principes et pratiques de la gestion de projets. Une bonne connaissance de l'anglais et de fortes aptitudes pour la communication et l'analyse sont essentielles.

Acheminez votre curriculum vitae ou votre demande d'emploi avant le 30 avril 1991, en indiquant le numéro de référence S-91-31-0204-16JL-D99, à **Jean Liner, Commission de la fonction publique du Canada, 171, rue Slater, Ottawa (Ontario) K1A 0M7.**

Afin d'augmenter le nombre d'autochtones travaillant au ministère des Affaires indiennes et du Nord, ce concours est ouvert aux autochtones uniquement en vertu du décret d'exclusion 1990-612 du Conseil privé.

Les renseignements personnels sont protégés par la Loi sur la protection des renseignements personnels. Ils seront conservés dans le fichier de renseignements personnels CFP/P-PU-040.

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No. 222

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Council & Band Members
Peter Piche, Dorothy Lemaigre &
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**BOX 389
LA LOCHE, SASKATCHEWAN
SOM 1G0**

National

Federal Offloading of Indian Funding Unacceptable

Social Services Minister Bill Neudorf expressed his deep disappointment in the federal government's plan to withdraw social assistance payments to status Indians living off the

reserve.

"This action is totally unacceptable to Saskatchewan and I will be making our government's position known to the federal minister at the earliest

possible opportunity," Neudorf said.

Currently, the federal government provides social assistance and funding for certain family and children's services for status Indians during the first year of residency off the reserve. The proposed federal policy change would transfer this responsibility to the province.

"This is a significant offloading to the province," Neudorf said. "Our treasury can't afford to pick up \$15 to \$20 million a year for something that is clearly a federal responsibility."

The federal government plans to channel the off-reserve funding into developing child and family services on the reserve. Neudorf rejected this proposal as well since, in his opinion, the funding currently provided on the reserves is insufficient. "Federal spending on child and family services on Sas-

katchewan reserves has been grossly inadequate compared to other provinces or by any other measure," Neudorf said.

"By renegeing on their off-reserve obligations to make up for this shortfall, the federal government is basically asking Saskatchewan taxpayers to pay for federal on-reserve responsibilities. This is reprehensible."

"Saskatchewan Indians have continually indicated the importance of the special trust responsibility the federal government has for Indians people," Neudorf said. "That relationship is severely undermined by this type of unilateral action."

Neudorf said he has been attempting to contact Indian and Native Affairs Minister Tom Siddon since yesterday afternoon. Neudorf has also asked officials at Saskatchewan Justice to explore legal routes that might be taken to reserve this policy.

For further information, contact: Jan Becker, Minister's Office, Regina, 787-3662.

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Tax Tips for your 1990 Return

"Why should I file a tax return if I don't owe anything?"

Revenue Canada doesn't just collect taxes, it also delivers federal and provincial credits you could benefit from, including the goods and services tax credit, the child tax credit, and this year, for the last time, the federal sales tax credit. But if you don't file a tax return because you don't owe any taxes, you could miss out.

Is tax filing easier this year?

Revenue Canada has introduced new measures to simplify the tax filing process. The guides use clearer, plainer language, the Special return has been trimmed down and there are two new "no calculation" returns. The one-page, gold 65 Plus return is for seniors with income from pensions or interest. The white Short return is for people, like students, with simpler tax situations. If you choose one of the "no calculation" returns, we'll do all the calculations, including any federal or provincial credits you may be eligible for.

Got some tips?

First, look in the Guide that comes in your tax package. It gives you step-by-step instructions and helpful tax tips. Read the explanations for the lines that apply to you, and ignore those that don't. If your income situation hasn't changed much from last year, you can use last year's return as a reference.

What if I have questions?

If you can't find the answers in the Guide, you can call the people at Revenue Canada. The best times to get through

are before 10:00 a.m. and after 2:00 p.m. From February 25 through April 30, Revenue Canada's phone hours are extended to 8:00 p.m., Monday to Thursday. There's also an automated phone service called T.I.P.S., for answers to common questions. For a complete list of services and phone numbers in your region, see your Guide.

What other services are available?

You can visit Seasonal Tax Assistance Centres in convenient locations, like shopping malls, for information, guides and forms. See your local newspaper for times and locations. There's also a video called "Stepping Through Your Tax Return" that you can borrow from public libraries or your district taxation office.

Anything I should watch for?

Make sure all the personal information printed on your return is correct, especially your address. Before you start, make sure you have all your receipts and information slips. Check your calculations, and attach all the information that's asked for in the return. These steps will help avoid delays in getting your refund.

If I move, will I still get my cheque?

If you're moving, call or write Revenue Canada with your new address, so we can make sure your cheque gets to you. If you have more questions, talk to the people at Revenue Canada Taxation. They're People with Answers.

PEOPLE WITH ANSWERS



Revenue Canada
Taxation

Revenu Canada
Impôt

Canada

Presentation of Behalf of the Metis Society of Saskatchewan to the Northern Economic Development Task Force

by Clem Chartier

On behalf of the Metis Society of Saskatchewan, I take this opportunity to share some of our concerns and recommendations to you.

At this point you have heard numerous presentations from various representatives in Northern Saskatchewan. This includes many of our Metis leaders at the community and regional levels. Today I will attempt to tie these views together, and promote a course of action which we believe will address part of the solution to our economic and social issues.

At the outset, it is extremely important that we make it clear that as one of the Aboriginal peoples of Canada, we, the Metis, have distinct rights. These distinct rights have been entrenched in the Constitution of Canada. By virtue of s. 35(1) our "existing Aboriginal and treaty rights have been recognized and affirmed". In this connection, it is our firm belief and position that we have legitimate rights to the land, its resources and self-government. We have never given up these rights, and have not, and will not, abandon the trust of securing and enjoying those rights.

However, we understand that the Task Force does not have the mandate to address those issues. In the absence of the provincial government's cooperation to address these rights issues, our organization has decided as an interim measure, to address the economic and social conditions of our people. In the meantime, we continue pressing for a process that will address the recognition of our rights.

From your hearings to date, it should be clear that our people need an economic base in order to establish self-sufficiency. This economic base must be composed of a combination of financial and other resources.

This inventory of resources must include ownership of land and resources, long-term leases, access to resources, resource revenue sharing, royalties, co-management of resources, a Metis land use policy, and any other land and resource scheme that will best

suit Metis accommodation.

This of course must include the continued access by our people to the renewable resources within the province. This is particularly critical in the area of traditional use of resources, such as hunting, fishing and trapping. So far, the only traditional use that we have not been stripped of is the right to pick berries.

This is a critical area for our people, as it is not only connected to our historic and current economy, it is also an integral part of our diet and culture.

In terms of the trapping industry, an accommodation has to be arrived at between modern day exploitation of resources and the rights of trappers. As has been explained on numerous occasions, the two types of industries can co-exist, as long as there is a mutual understanding spirit of cooperation.

In addition, due to the anti-fur movement, it is necessary that the province and the trappers, along with the Metis Society join forces to combat the effects of negative publicity. The fur industry is not only a significant part of our culture, it is also important to the economy of the province.

In this connection, the Northern Fur Conservation Area Trappers Association is currently holding its annual conference, and many of these issues are being addressed. While thanking your government for the funding contribution for that conference, we would like to draw your attention to the funding proposal submitted to the Finance Minister, the Honorable Lorne Hepworth in January of this year by the Metis Society on behalf of the Trappers Association. The first step to assisting the trappers in this matter would be to convince the province to make such funding available.

We would also encourage you to recommend that the trapping industry is a part of the agricultural base of the province, along with fishing and wildrice harvesting. In this connection, we recommend that there be a subsidy to trappers and other traditional resource-users (similarly as there



CLEM CHARTIER

is to farmers and other producers).

Again, in order to achieve an economic base, it will not be sufficient to solely address (small) tracts of land around existing communities. While a substantial increase in land around communities is desirable, this cannot be done in isolation of the other components identified above, especially the need for a Metis land use policy and co-management of resources throughout Northern Saskatchewan.

In terms of implementation and participation, the vehicle best suited for this purpose, is the involvement of the Metis community through a combination of the Metis Society Locals and Local Municipalities.

At this time, we must also draw to your attention the fact that we are a province-wide organization, and as such must look beyond solely northern issues. Clearly, if we are to escape our current social and economic conditions, Metis throughout the province must participate in economic development initiatives and programs.

While a different approach may have to be taken in the south, this does not mean that there are no such approaches available. For example, there are Crown lands available in the south. There are also the Metis farms. Large scale industry such as potash mining is taking place, along with oil

and gas extraction. Government programs and services are also southern based. There is no reason why our people cannot have control of existing Metis dollars, such as the NSIM funding, the economic development funding in SIMAS, Metischild and family services in the Social Services Department, justice programming and the provincial housing program.

It is also recommended that Metis persons be appointed to all provincial government boards, commissions and other bodies which have an impact on the lives of...

Presentation... Cont'd
on page 12



Miyo Wahohtowin Community School Board Hobbema, Alberta

This Community Control School Authority is inviting applications from highly motivated educators. These positions will provide the educational team of this newly formed Community Controlled School Authority (formerly run by Indian and Northern Affairs Canada) and assuming of administrative control of the Kindergarten thru Grade 12 programs for September, 1991. The three school buildings serve approximately 1000 students with a projected staff of 105, with the challenge of plans for continued growth.

Applications are invited from individuals with:

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Teachers

Applications are invited from teachers at all levels. Specializations in ECS, SPECIAL EDUCATION and departmentalized junior high levels as well as those striving for

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Fax: (403) 585-2006

History

Indigenous Nations of the Americas 1991 international Conference: "Strengthening the Spirit"

VISION STATEMENT

We, the Indigenous Peoples, have gathered together and have come to one mind and one heart as to a vision we have of the future. In our vision we see a world which values all life. We see a world in which all peoples' gifts are treasured and where our rights and responsibilities are given their proper respect. A world in which diversity is identified and our diversity is respected. We come together to offer to the world a choice as to the future. We offer the alternative of peace and brotherhood based upon the principles of trust, friendship, respect, kindness, honesty, sharing and strength.

I. BACKGROUND

500 YEARS ANNIVERSARY OF EUROPEANS COMING TO AMERICA - OUR POSITION

From our perspective as Indigenous Peoples, given that our nations have inhabited these American continents

since time immemorial, October 12, 1992 signifies 500 years of Indigenous resistance and survival. In 1491, our nations were strong culturally, economically and politically. We had achieved and lived in harmony with our environment on our respective territories.

The Western world's values have led to major misconceptions as to who the Indigenous peoples really are, not appreciating their contributions to the world and not realizing what they have to offer for the future. We feel that time has come for major changes.

We view the 1990's as an opportunity for all, Indigenous and non-Indigenous peoples of the Americas, to reflect on the past, to evaluate the present, and to plan a common future based on new and meaningful relationships of mutual respect, trust and cooperation. We can envision a future where our values and rights are recognized and respected.

II INDIGENOUS 500 COMMITTEE

The Indigenous 500 Committee was formed in November 1990. Its members are the Assembly of First Nations, the Native Council of Canada, the Inuit Tapirisat of Canada, the Metis National Council, the Native Women's Association of Canada, the National Association of Friendship Centres, and the Indians and Inuit Nurses of Canada.

The mandate of the Indigenous 500 Committee is to plan, coordinate, organize and host the first of a series of three international Indigenous conferences in the Americas, in coordination with the National Congress of American Indians, in Indigenous peoples' organizations of Central and South America and the Caribbean. Advisory Members to the committee are UNESCO, the International Centre for Human Rights and Democratic Development and the World Council of Indigenous Peoples.

III OVERALL OBJECTIVES

The objectives of the inter-linked 1991 (Canada), 1992 (Mexico) and 1993 (South

America) international conferences are mainly to establish new relationships of mutual respect and cooperation with nation/states governments, inter-governmental organizations, international agencies, non-governmental organizations, religious institutions and other support groups and to design concrete action-oriented strategies and mechanisms aimed at addressing Indigenous peoples' concerns effectively.

IV 1991 CONFERENCE

The 1991 conference to be held in Canada will specifically consist of inviting Indigenous elders, women and youth of the Americas to reflect on a common past, to share their culture, values and vision, to evaluate the present and to offer guidance to Indigenous leaders in the determination of a framework for establishing a dialogue between Indigenous peoples and other societies.

Indigenous peoples' scientific and cultural contributions to the world and traditional knowledge will be re-examined; how they have always lived in harmony with Mother Earth and what solutions they have to offer for the future.

Themes would include: Culture and Art, Communications, Educations and Languages, Economics, Resource Development and Environment, Women and Youth Issues and Roles, Traditional Law and Medicine, Spirituality, Elders' Guidance, Government Rela-

tions and Violence, Roles of International Agencies, Churches and non-governmental Organizations, Self-Determination, Indigenous Peoples' Knowledge and Contributions to the World.

A specific program and agenda will be elaborated shortly.

A. FORMAT OF 1991 CONFERENCE

Plenaries, workshops and traditional gatherings, integrated with spiritual ceremonies and cultural events.

B. TIMEFRAME AND LOCATION

3 to 4 days in November 1991 in Ottawa-Hull.

C. PARTICIPANTS

Delegates will consist of representatives of Indigenous peoples, Indigenous Elders, women, youth, political and cultural Indigenous leaders from Canada, the United States, the Caribbean, Central and South America. Observers and guests would mainly consist of government and international agencies, non-governmental organizations, religious institutions, other Indigenous peoples and various support groups' representatives.

For further information: Indigenous 500 Committee, 47 Clarence Street, 3rd Floor, Ottawa, Ontario, K1N 9K1. Telephone (613) 236-0673, Fax (613) 238-5780.



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**Contact Mr. Ron Ray, General Manager
Nikotawisk Development Corporation
Peter Ballantyne Band
Pellican Narrows, Sk.
SOP 0E0
Telephone: 632-2125
Fax: 632-2275**

Presentation to the Saskatoon Multicultural Council

by Jan Kernaghan

My message today may be summed up by a phrase I heard recently -- Make Friends with Your Future. I know that these are particularly challenging times for municipal governments -- the here and now of a shrinking tax base, declining transfer payments and increasing expenses is sufficient to consume all of a policy maker's time and attention. However, in my opinion, a good administrator has an eye on the future and I know this group shares that view. As a non-resident of Saskatoon I have always admired your city's ability to adopt to adapt to change and while a member of the Saskatchewan Human Rights Commission, I appreciated the efforts your organization made in the area of affirmative action.

Having used the phrase -- Make Friends with Your Future -- I must modify it to mean an accurate view of the future; not the way things used to be or the way we wish things were but the real and predictable future. A critical element of defining the future is separating perception from reality and basing our policies and decisions upon the reality.

I am speaking today of my observations of the adjustments my home town, Prince Albert, is making as a result of reworking its view of the future. In making these remarks I have, I think, a slightly unique perspective. In addition to being a former member of the Saskatchewan Human Rights Commission, an active member of the Economic Development Committee of Prince Albert, and a lawyer in private practice, I have old and deeply rooted family ties in the area. My great great-grandfather, Charles Adams, was one of the first group white settlers to travel from the Red River Settlement to Prince Albert. He worked for the Hudson Bay Company travelling all the fur trading routes of Northern Saskatchewan, homestead, and married a Native woman. His son, Horace Adams, did the same. One of my grandfather's cousins still farms Horace's homestead and the graveyards of the pioneer churches in our area all have headstones with the names of my relatives inscribed on them.

The history and experience of the Adams family is shared by many families in Prince Albert, an old settlement, with close links to Northern Saskatchewan. Until recently, it had a stable and well established Indian and Metis population. However, the demographics of Prince Albert have been changing significantly over the past several years. One statistic will give you an indication as to what I mean. While the number of claimants receiving provincial social assistance has remained fairly constant from 1981 to 1989, the number of claimants receiving assistance from Indian Affairs has risen from 1,974 in 1984/85 to 6,603 in 1986/87, continuing to rise slightly every year after that. At the same time I am told that the overall population of Prince Albert has been declining at the rate of 1% per year. At present, it is informally estimated that 35% of the population of Prince Albert is of Native ancestry and it is estimated to reach 50% by the year 2000.

Of course, many of the people moving to the city are not well equipped for urban life -- hampered by lack of work experience, low levels of education, and racism, they experience a depressing variety of social problems, which are all too visible on the streets and in the Malls of Prince Albert. As a result, many people have the perception that all Native people live on welfare, drink too much, neglect their children and engage in criminal activity.

The local business people are realizing that not all Native people are impoverished -- many have responsible jobs and earn substantial incomes. While some businesses are still content to boot 4 out of every 10 potential customers out the door, others are discovering that respect for human dignity is potentially very profitable. For example, an independent ladies wear store is selling up to five wedding gowns a week to Native customers. In other stores, these same customers are not allowed to touch the merchandise or are viewed as potential shoplifters. And as word gets out that she treats Native people well, her business grows and grows.

At the same time, the increas-

ing clout of "Indian Money" or Native institutional spending is being recognized. Last year the budget of the Prince Albert Tribal Council was approximately 14 million dollars, half of the city's annual budget. Together with Weyerhaeuser, the provincial government, the federal government, the education system and the City of Prince Albert, the Tribal Council was one of the city's largest employers -- of both Native and non-Native people. It's role as a landlord and tenant is also significant. The Tribal Council owns a large new office building and leases space in it to Indian Affairs, leases at least three other office buildings, and about four schools. There is talk of new buildings being constructed to accommodate the educational, social and economic services expected to be provided by Indian governments as a result of program decentralization and land claims settlements.

The reaction of our city administration to all of these developments has been very interesting. Many of you will recall the opposition voiced by our then Mayor, Dick Spencer, a few years ago to the designation of the Indian residential School property as a Reserve. He played upon

people's perceptions of Reserves by raising a lot of subtle and not-so-subtle fears and concerns about the problems stereotypically associated with life on the Reserve being automatically transferred to the West Hill upon the change in status of the property. There was also discussion as to whether municipal services such as water, sewer, fire protection, and police protection would be provided to the new Reserve.

Now, our municipal government understands that Reserves pay service agreements equal to the municipal portion of taxes and that a municipality suffers no loss of income as a result of land within city limits being designated reserve property. They are now as prepared to court new construction and economic activity by Native organizations as they are any other source of investment.

Our new Administration has recently been making significant efforts to build bridges in our community. There is a conscious effort to increase the personal contact between city officials and the Indian leadership. There are Native people on all of the city's committees. Active measures are taken to recruit employees of Native ancestry. By the by, our City Commissioner expresses great satisfaction with the services provided by the Native Affairs Secretariat. A meeting between representatives of the City, the Tribal Council and

the Prince Albert Chamber of Commerce resulted in the Tribal Council becoming a member of the Chamber of Commerce last week, Roland Crowe was the featured speaker at a Chamber luncheon. The City granted the same concessions with respect to rental of its facilities to the Saskatchewan Indian Winter Games to be held this April as it granted to the 1992 Saskatchewan Summer Games.

From my perspective, it is almost embarrassing to report such initiatives as news, however, it does reflect a radical departure from the approach of our civic leadership in the past. This does not mean that racism in our community is extinct -- far from it -- the only branch of the Aryan Nations in Saskatchewan is in Prince Albert but it does mean that our civic administration is exercising two aspects of leadership. The first is taking a cold, realistic view of the future and attempting to turn a high Native population into a community asset instead of allowing a host of social and economic problems to flourish as a result of lack of attempting to create a climate where public perception is in fact, a reflection of reality. There is finally an effort to recognize the true nature of our community and its probable future development and an effort to accommodate ourselves to it.

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Metis Society of Saskatchewan - Discussion Paper for Citizen's Forum

March 12, 1991 - Although we have numerous issues of critical importance, we wish to highlight three areas of major concern.

1. Jurisdiction and the place of the Metis Nation and people.

To date, this has been an issue that has cost the Metis a lot of valuable time, along with federal programs and services available to the other Aboriginal peoples, the Indian and Inuit peoples.

Just as Quebec is seeking its accommodation within the Canadian system, so are the Aboriginal peoples. However, there is a difference with respect to the Metis. The federal government maintains that it only has jurisdiction and responsibility for the Indians (Status and Non-Status) and the Inuit. They maintain that the Metis are under provincial jurisdiction and responsibility. On the other hand, the provinces (except for by Alberta) maintain that the Metis are under federal jurisdiction, by

virtue of s. 91(24) of the Constitution Act, 1867. This is also the position of the Metis National Council, along with the Metis Society of Saskatchewan.

As a consequence of this, we have been denied some federal services which are Native or Aboriginal specific, but only earmarked for Indian and Inuit peoples. This includes programs offered by National Health and Welfare Canada. Their response to our proposals is that we have to go to the provinces, because of the jurisdiction issue.

This has also affected our tripartite talks on constitutional issues with the federal government and the province of Saskatchewan. These talks have been on hold since April 1987, and both levels of government don't want to engage in the talks until one of them agrees to assume jurisdiction over the Metis. In this sense, we are being used as a political football. In the final analy-

sis, it is we, the Metis, who should decide where we want to fit in within the Canadian structure.

2. Right to self-government, including a land and resource base.

The aspirations of the Metis to have our rights to a land base and self-government entrenched in the Constitution has not changed since our involvement in the First Ministers' Conferences on Aboriginal Constitutional Matters held between 1983 and 1987.

The Citizen's Forum should give this clear signal to the rest of Canada. Not only that we are pressing for the recognition of such rights, but that we have the inalienable and inherent right to our lands and self-government.

This of course would include the right to practice our culture, speak our languages, and build our relationships with the rest of the Aboriginal and non-Aboriginal societies.

We must ensure that land and

its resources must be returned to us in sufficient quality and quantity to enable our economic self-sufficiency. This must include financing arrangements to enable effective self-government.

In addition, any self-government arrangements must be based on the existing infrastructure of the Metis Society of Saskatchewan. We cannot be viewed as starting from a non-existent base, as we have our Affiliates which can be built upon.

3. Interim and companion arrangements.

It should also be agreed that existing Metis dollars under federal programs, such as CAEDS and the proposed Labour Force Development Strategy (LFDS) be made available to Metis organizations. In our case, we have Affiliates which are capable of delivering those services to our people. This would certainly be a positive step on the road to the full exercise of self-

government.

It should also be made clear that any proposed federal initiatives which impact on Metis peoples, must be developed in partnership with the Metis. Such initiatives must be Metis driven from the onset.

It should also be clear that while we wait for the political will to entrench our rights, we have to concentrate on initiatives which will address the social and economic conditions of our people. This includes major economic development initiatives, education and training, co-management of resources, resource revenue sharing, access to and participation in decision-making bodies, and other initiatives. In terms of social issues, specific initiatives have to be taken to deal with Metis child and family issues.

EMPLOYMENT EQUITY

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The Saskatoon Multicultural Council has established this employment referral service to complement our Employment Equity Workshops and Race Relations programs. We have received an exemption from the Saskatchewan Human Rights Commission in order to include target group identification questions on our application forms.

The majority of job postings we receive are from businesses with approved Employment Equity Programs. However, we do receive some postings requiring specific language skills or other qualifications related to cultural background.

Unfortunately, the timeframe for submitting applications is often too short for our office to effectively publicize the openings. In order to solve this problem, we have established a database for potential job applicants. When a posting is received, we are now able to conduct a search of the database for eligible candidates and notify them of the opportunity. These individuals are then informed so that they may submit a formal application to the employer.

SMC Employment Referral Service

Includes a computerized system of matching qualified applicants with job vacancies as well as an Opportunities Board for posting of both employment and educational opportunities.

For more information contact:

SASKATOON MULTICULTURAL COUNCIL
Box 5001
Saskatoon, Sask., S7K 4E3
Phone: (306) 978-1818
FAX: (306) 978-1411

Other services available:

Employment Equity Workshops
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BEAUVAL INDIAN EDUCATION CENTRE

DIVISION IV STUDENTS

Are you looking for an alternative education opportunity that will provide a dynamic educational experience? If so, we offer a residential high school program that enables you to interact with students of your own age in an atmosphere that promotes positive youth development opportunities.

Beauval Indian Education Centre is located approximately 1000 miles north of Meadow Lake, Saskatchewan, on the banks of the Beaver River, directly across from the Village of Beauval. The centre is operated by the Meadow Lake Tribal Council Board of Education.

The school offers a strong Division IV (Grades 10 - 12) program and has, through the years, graduated many Native students who are currently successful in many professions. In addition to the academic program, BIEC offers Industrial Arts, Home Economics, Work Experience, and a varied Sports Program. Living accommodations include a residence, senior student housing, and in some cases, students are boarding out and attending school.

For more information please call:

Christine Derocher, Student Counsellor
Beauval Indian Education Centre
Phone #: (306) 288 - 2020

You may also speak directly with the administrative staff at the same number.

National

The Nisga'a Tribal Council Framework Agreement Signed

NEW AIYANSH, B.C. (March 20, 1991) -- The Nisga'a Tribal Council today celebrated the signing of a tripartite framework agreement with the federal and provincial governments -- an historic step toward setting the Nisga'a comprehensive land question in northwestern British Columbia.

Chief Alvin McKay of the Nisga'a Tribal Council; the federal Minister of Indian Affairs and Northern Development, Tom Siddon; and provincial Minister of Native Affairs, Jack Weisgerber signed the eight-page document at a special ceremony at the Nisga'a Elementary/Secondary in New Aiyansh.

The colorful ceremony featured a procession of Nisga'a dancers and hereditary chiefs, followed by a traditional banquet.

The framework agreement marks the beginning of a two-year period of negotiations leading to an agreement-in-

principle. Topics for negotiation include lands, renewable and non-renewable resources, environmental issues and economic development. An important provision is a commitment to a cooperative program of communication, consultation and public awareness.

During the ceremony, Chief McKay said, "The Nisga'a are glad that the framework agreement is officially signed. Now the three parties can activate the agreement and substantive negotiations can begin in earnest. One of the major highlights for the Nisga'a Tribal Council is that there is now a formal, official commitment by each of the three parties to negotiate."

Mr. Siddon noted, "The Nisga'a have played an historically significant role in addressing the issue of land claims and they are proof that negotiation is the best route to go. Signing this framework today is a positive and encouraging step toward a land claim

settlement. This historic event marks the first time a tripartite agreement has been reached in this province to commit all parties to the negotiation process."

Mr. Weisgerber said, "The province of British Columbia entered negotiations with the Nisga'a and the Federal Government because we believed that it was the right thing to do. We remain convinced that the just and equitable resolution of outstanding Native concerns through negotiation in good faith is in the best interests of all British Columbians. With the signing of this framework agreement, I am pleased to have the opportunity to demonstrate the Government of British Columbia's continuing commitment to this process."



EDUCATION EQUITY HEARING

Education Equity is a special kind of affirmative action program. It is designed to bring equal benefit to Indian and Metis Children in the school system.

Several school boards in the province participate in Education Equity. They will be reporting on their progress to the Saskatchewan Human Rights Commission at public hearings in Prince Albert and Regina. The Commission approves and monitors all affirmative action programs in the province.

At the hearing in Regina, the following boards will report: Regina Separate, Indian Head, Balcarres, Broadview, Kamsack, and Cupar.

Anyone interested in Education Equity is invited to attend.

Where: Regina, Saskatchewan Place, 1870 Broad Street (Sign language interpretation will be provided, if required.)

When: April 18, 9 a.m.

For further information contact:

René Roy 802, 224 - 4th Avenue South Saskatoon, Saskatchewan S7K 2H6 Phone: 933-5952 Toll Free: 1-800-667-9249	Pat Danforth 3rd Floor, 1942 Hamilton Street Regina, Saskatchewan S4P 3V7 Phone: 787-2530 Toll Free: 1-800-667-8577
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SASKATCHEWAN INDIAN FEDERATED COLLEGE

University of Regina

Department of Indian Education

Now Accepting

Applications for Faculty Positions

The Saskatchewan Indian Federated College is an Indian controlled college that is federated with the University of Regina. The Department of Indian Education of the SIFC invites applications for two faculty positions at a level to be determined by qualifications and experience.

The successful applicants will be responsible for teaching and developing university classes, supervising students' practica, academic and program counselling, etc.

Applicants for both positions need to be eligible for a Professional "A" Saskatchewan Teaching Certificates and have successful teaching experience with Indian ancestry students. Qualified candidates of Indian ancestry are encouraged to apply.

One position (pending budget approval) is for a specialist in Indian languages. The successful applicant for this position should have expertise in both teaching methodology and curriculum development of an Indian language.

The second position (pending budget approval) should have a specialization in a school teaching subject area.

Applicants should send their curriculum vitae including three references to:

Linda Goulet
Department Head, Indian Education
Saskatchewan Indian Federated College
College West 118
University of Regina
Regina, Saskatchewan S4S 0A2
(306)779-6274

Closing date for applications is April 30, 1991.



Cameco Corporation is a major Canadian resource development company with uranium and gold mining operations in northern Saskatchewan and uranium processing facilities in Ontario. We currently require a

RESEARCH ASSISTANT - CORPORATE AFFAIRS

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The ideal candidate will hold a university degree in a related discipline or a technical diploma. Proficiency in computer software applications, including graphics production and desktop publishing, would be an asset.

Superior writing skills, well developed communication skills and excellent organization and research skills are essential in this role. Knowledge of audio visual production and familiarity with audio visual aids is required.

We are supportive of the Federal Government's Employment Equity Program and encourage aboriginal peoples, persons with disabilities, persons who are members of a visible minority and women to apply. Interested candidates should forward their resume in confidence to:

Cameco Corporation
Human Resources Department
2121-11th Street West
Saskatoon, Saskatchewan
S7M 1J3

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Presentation... Cont'd

our people. This certainly would give us a voice in the decision-making process within Saskatchewan.

What we have placed before you is rather extensive, and is by no means exhaustive of the potential arrangements and accommodations available. But to carry these proposals forward, and to

begin laying the necessary framework for the negotiation of these objectives, there is a need for a partnership or joint action between the province and our people.

In order to achieve, even a semblance of fair play and process, and to enable the Metis Society to have a meaningful role, there is a need for ade-

quate financial resources. We strongly recommend that you support the proposal which we tables with the Minister of Finance earlier this month.

But this in itself would not be totally sufficient. There has to be follow-up to the recommendations and work of the Task Force.

First of all, we are concerned about the government's lack of sustained focus on Metis

issues. We were, and it still are, engaged in a bilateral process with the province on economic development initiatives. In fact we have addressed these very same issues in that forum. However there is an apparent stall to this process as we have not met since December 1990. In a letter dated February 19, 1991, SIMAS indicated that its "resources are presently dedicated to the Northern Economic Development Task Force and we will not likely renew discussions until the Task Force report has been submitted to government". In their assessment, "the Task Force respects the bilateral process... referred to."

This certainly lays a heavy onus on members of the Task Force to deal in a meaningful way with the economic and resource rights of our people. Hopefully, this delay in our bilateral process will not be for naught.

Secondly, there have been other forms of hearings in the North and nothing has come of them. Examples that spring to mind are the Cluff Lake and Key Lake Boards of Inquiry. Are the recommendations of

this Task Force merely going to be shelved?

In order to ensure follow-up, we suggest that you strongly recommend that our bilateral process be restarted without further delay, and that a mechanism be created which will be mandated to implement the recommendations.

In this connection, we suggest that a Metis Commission be the recommended vehicle for the implementation process. This Commission could be composed of 3 persons: one appointed by the Metis Society, one by the province and one mutually agreed upon chairperson.

Alternatively, a Metis Commissioner acceptable to both the Metis Society and the province should be appointed. Whichever is adopted, there is a need for the provision of support staff.

In closing, Madam Chairperson, if your government is sincere in its stated desire to move ahead on economic development issues, it will adopt, in large measure, the recommendations which we have placed before the Task Force today. Thank you.

Treaty Six 1876

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Council and band members
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Pierceland, Sask. S0M 2K0
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Fax (306) 839-2323**

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Second Saskatchewan Native

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Registration: May 14 7-10 pm
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and senior citizens - age 55 and over

For more information please contact:

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C/O P.O. Box 250
Battleford Indian Health Centre
North Battleford, Saskatchewan
S9A 2Y1
Phone: (306) 445-7734

The Saskatchewan Association of Social Workers presents:



"Indian/Metis Self-Determination: Dialogue for Understanding, Cooperation and Change"

Featured Speakers Include:

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MLA for Ruperstland. Mr. Harper is the first Treaty Indian to be elected to the Manitoba Legislature. In 1987 he was appointed Minister of Northern Affairs. He currently serves as NDP critic for Northern and Native Affairs

Keith Goulet, B. Ed.

Cumberland Constituency since 1986. He has researched and taught for a number of years and will bring to the conference an abundance of knowledge and experience in dealing with Indian/Metis issues.

Harold Cardinal,

former President of the Indian Association of Alberta. Presently lectures at the University of Saskatchewan, Native Studies Department.

For more information, contact: S.A.S.W. Office
Room 226, 408 Broad Street
Regina, Saskatchewan S4R 1X3
Phone: 545-1922 - Fax: 545-1895

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Review

An Aboriginal Women's Review of "Dry Lips Oughta Move to Kapuskasing" ... Cont'd from page 5

heal the community. Instead, Simon, the only character in the play who sought refuge in his own spirituality, was killed. This leaves one with the pain which the Europeans have inflicted upon us. Mr. Highway's images only open the wounds and adds salt to them. He does not go far enough because he does not help the audience to overcome the obstacles, to heal the wounds of the past and develop directions for building stronger spirits in our people and acceptance and responsibility by the institutions and Europeans for the damage they have done to us.

Mr. Highway abused his writing abilities and instead chosen to disregard respect to create pleasures for the public. The public enjoy these stereotypes and images because it justifies their reluctance to see Aboriginal peoples as equals, to deny their right to govern themselves and their nations and to enable them to participate fully in society. It is an image such as this play which breed oppression, racism and disrespect for the Aboriginal peoples and their culture, traditions, and spirituality.

If this play had been written by a non-Aboriginal person, I am sure it would be viewed as stereotypical, sexist and oppressive. However, since it is written by a Native playwright, the public is reluctant to look at it objectively. I feel, however, it is important people speak out if they see a person promoting oppression, racism, and sexist views.

In closing, many of us are given special gifts to use in our lives for our own development and the development of humankind. I found that this play degraded my

people and didn't add to my dignity. I felt ashamed that one of my own people would perpetuate the stereotype because this is not how I see myself and my people. It is not the image that I want the mainstream society to see because I know we are a great people with a lot of pride, dignity respect and values to share with a humankind. I only wish that one day, Mr. Highway will learn to look at his Aboriginal brothers and sisters and his culture, traditions, and spirituality with respect, pride and dignity.



THE METIS SOCIETY OF SASKATCHEWAN

1249 8TH Street East, Saskatoon, Sask. S7H 0S5

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Sponsoring Agency: Third Party Coordinating Group

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- Adult Basic Education Preparatory, 12 weeks: June 3 to August 23, 1991
- Business Administration Certificate, 40 weeks: August 25, 1991 to June 12, 1992.

The Gabriel Dumont Institute welcomes applications from handicapped persons and will attempt to accommodate their needs.

Closing Date for Receipt of Applications: Friday, April 26, 1991.

Application form and High School Transcript Request Form available from Native Outreach Offices, CEC's, and Friendship Centres.

Send completed Application and High School Transcript to

Mr. Albert Robillard
Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Saskatchewan S4N 0Z6
Telephone: (306) 522-5691 or 1-800-667-9851



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The Lac La Ronge Indian Band

is establishing a multi-handicapped children's group home which will service 6 clients between 7 and 18 years of age. This residential facility will enable northern treaty children, who are presently placed in southern institutions, to live in a caring family environment closer to their home communities. The group home is scheduled to open on 1 August 1991. The LLRIB invites applications for:

GROUP HOME ADMINISTRATOR

The preferred candidate will have a B.S.W. degree or related training; experience working with multi-handicapped children or adults; the ability to work independently and to liaise with other agencies; experience and knowledge in both program delivery and group home administration; and cross-cultural knowledge and experience.

As this is a new program, the position will appeal to those who desire to be involved in the development of an exciting new venture in Indian controlled child care.

The salary will be comparable with that offered in provincial facilities, plus a northern allowance. The Band also provides a comprehensive benefits package.

Applicants must be willing to undergo an RCMP security check. Letters of application, complete resumes and full supporting documentation including the names and telephone numbers of 3 references, will be received up to April 15, 1991 by:

J. Tim Goddard, Superintendent of Education
Lac La Ronge Indian Band
P.O. Box 480
LA RONGE, Saskatchewan, S0J 1L0
Fax (306) 425-2590

Please quote reference # 91

The Lac La Ronge Indian Band TEACHING OPPORTUNITIES

(1991/1992 School Year)

Applications are invited from teachers who are interested in working in the field of northern Native education. The Lac La Ronge Indian Band operates the largest Band controlled education system in Saskatchewan, with 62 teachers and para-professional staff serving almost 1,000 students at 7 schools in 6 communities.

Some vacancies are anticipated for teachers and principals in Band schools, which range in size from small multi-grade schools to a full N-12 facility. All but one of the schools are accessible by road.

Applicants should be enthusiastic and committed educators who will strive for excellence in all aspects of school life. Training and experience in cross-cultural education, skills in the teaching of English as a second language/dialect, a willingness to be involved in extra curricular activities and an ability to consider all aspects of their pupils development, are all desirable assets.

Salaries and conditions of employment are comparable to those in the provincial system. The Band also provides a comprehensive benefits package, including furnished teacherages in some communities.

If you are interested in joining our team, please forward a letter of application, a complete resume, supporting documentation and the names of three (3) references to:

J. Tim Goddard, Superintendent of Education
Lac La Ronge Indian Band
P.O. Box 480
LA RONGE, Saskatchewan, S0J 1L0
Fax (306) 425-2590

Applications will be received until Friday, April, 15, please quote #91

National

Assembly of First Nations calls for "Heros of Our Time" Award Submissions

The Assembly of First Nations has announced, today, it is accepting applications for the 1991 "Heros of Our Time" awards. Each year, the \$2000 scholarship is given to First Nations students for outstanding academic achievement at

the post-secondary level.

The awards, administered by the National Indian Brotherhood through seven scholarships, were established in 1989 to honor and commemorate renowned Native leaders for their contributions to society

in a variety of fields.

WALTER DIETER was one of the founders of the national Indian Brotherhood and the Federation of Saskatchewan Indian Nations. JAMES GOSNELL, of the Nisga'a
Cont'd next page

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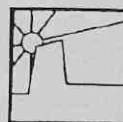
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Aboriginal Entrepreneurs Brought Together to Discuss Tourism Development

Chicoutimi, Quebec, March 11, 1991 - A four day tourism conference opened today in Chicoutimi which will explore the subject of "Tourism Development on Aboriginal Lands".

Staged by the Institut de Formation Autochtone du Quebec, the Conference will bring together Aboriginal and non-Aboriginal businesspersons involved in the tourism industry, as well as participants and experts from the private and public sectors.

The Honorable Tom Hockin, federal Minister responsible for Aboriginal Economic Development announced today that the Institut de Formation Actouchtone de Quebec will receive a contribution of \$47,700 from Industry, Sci-

ence & Technology Canada under the Research and Advocacy component of the Canadian Aboriginal Economic Development Strategy. The funding will go towards the \$168,000 costs of developing the content, organizing and managing this major event.

"This conference will constitute an important milestone in linking tourism opportunities to the broader objective of Aboriginal economic and community development," Mr. Hockin said.

"Aboriginal people have a tradition that teaches them hospitality; they have access to vast areas of property, and a history of working with the land to sustain themselves. Finding ways to incorporate these traditions into tourism

activities which will be viable sources of wealth in a modern context will be a great challenge, but a worthwhile one," concluded Mr. Hockin.

Through workshops and presentations, the conference will explore several subject areas:

- Helping participants to consider tourism as an element of land management.
- Analyzing current supply and demand factors.
- Identifying keys to success in tourism and ways to improve products.
- Identifying new products and trends in tourism.

A final benefit will be realized for existing operators who will present an array of their products and services to wholesalers at the conference.



The Research and Advocacy component of the Canadian Aboriginal Economic Development (CAED) Strategy promotes Aboriginal employment and business development activities through support to conferences, seminars, studies, and public information initiatives. The CAED Strategy is delivered in partnership by Industry, Science & Technology

Canada, Indian and Northern Affairs Canada, and Employment and Immigration Canada.

For further information, please contact: Germain Paul, Institut de Formation Autochtone Quebec (418) 843-6857 or Joanne Spanton, Aboriginal Economic Programs, Industry, Science and Technology Canada (613) 954-4061.



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Assembly of First Nations...

Cont'd

Nation in B.C., was an exceptional orator and fearless advocate of Aboriginal title and rights. The legendary feats of athlete TOM LONGBOAT, of the Six Nations Reserve, brought glory to the Onondaga Nation, and to all Native peoples in Canada in the early part of this century. OMER PETERS, beloved Elder of his people, was one of the founders of the National Indian Brotherhood. And TOMMY PRINCE distinguished himself by receiving the highest military decorations for bravery, the coveted Silver Star and the military Medal.

The Assembly of First Nations has expanded the award to include two new purses: the JAKE FIRE AWARD, and the SMALLBOY AWARD, bringing the total to seven scholarships. JAKE FIRE was assassinated by the Canadian Dominion Police in 1899 for protecting his brother, Grand Chief of the Akwesasne Mohawks, from arrest during a police-led ambush. CHIEF SMALLBOY dedicated his life to preserving and nurturing the traditions of his people, the Ermineskins, leading them back into the mountains to live a better life. He was also awarded the medal of the Order of Canada.

The deadline for applications this year is May 31. Contact: Shellene Paull, Assembly of First Nations, (613) 236-0673.



FEDERATION OF SASKATCHEWAN INDIAN NATIONS

ECONOMIC DEVELOPMENT TRADE SHOW

Date: May 31, June 1 & 2 1991
Place: Saskatoon Jubilee Building

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This is an open invitation to all businesses to participate in the upcoming Trade Show

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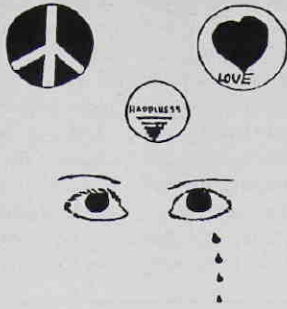
Mailing Address: 1940 Avenue C North
Saskatoon, Sk. S7L 1M1

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Education

University of Saskatchewan News

Two scholarships have been established at the University of Saskatchewan to encourage students of Aboriginal ancestry to become teachers. The Gordon McCormack

Memorial Scholarship is an endowment fund of \$15,000 designed to support students enrolled in the Indian Teacher Education Program (ITEP), or graduate students of Native ancestry pursuing a graduate degree in Education. The first recipients of the Gordon McCormack Memorial Scholarship should be selected in time for the 1991-92 school year.

Gordon McCormack farmed in the Saskatoon area for many years and had long-standing interest in the difficulties facing Native Canadians. The scholarship was established in his memory by his sister, Margaret Wilson.

The fund will see 70 to 80 percent of the annual earnings from the trust used to fund two awards: one-third of the money will be awarded to a full-time undergraduate student in the Indian Teacher Education Program, while two-thirds of the money will be awarded to a full-time graduate student of Native ancestry, pursuing a graduate degree in Education.

A retired Saskatoon school-teacher is responsible for establishing the first ITEP scholarship, the Aurora Awards. These awards of \$500 per recipient are awarded to graduating ITEP students of Native ancestry. Up to four awards are granted each year.

The Aurora Awards are based not only on academic performance, but also upon aptitude for teaching, integrity, an inquiring mind, and a love of learning for its own sake. Pride in being a member of the teaching profession, and pride of being a graduate of ITEP are considerations in the selection of recipients.

For more information, contact: Orest Murawsky, Director, Indian Teacher Education Program, University of Saskatchewan, (306) 966-7686.

The Ontario Institute for Studies in Education

*Invites applications
and nominations
for the position of*

DIRECTOR

To take office January 1, 1992

The Ontario Institute for Studies in Education was founded by Ontario statute in 1965 to pursue three major objectives in the field of education: graduate studies, research and development, and field development. It has an enrolment of 2500 students, of whom about one-third are full-time. There are 140 faculty members, supported by a strong research staff.

The director is expected to give direction to the Institute's work in the pursuit of its three major objectives and to give academic leadership to a wide range of graduate programs at the master's and doctorate levels. As Chief Executive Officer, the Director is responsible for the overall management and efficient operation of the Institute and reports to the Board of Governors. The Director is also expected to maintain effective relationships with the appropriate ministries of the provincial and federal governments, with the province's school systems and with the educational community at large.

The term of office is five years and is renewable. The salary is negotiable. OISE is committed to principles of equity in employment and encourages applications from all who meet position qualifications including women, racial minorities, persons with disabilities and native people. Applications should be accompanied by a curriculum vitae, nominations by a brief supporting statement, and be sent by May 1, 1991 to:

Mr. N.D. Dixon, Q.C.
Chairperson of the Board of Governors
The Search Committee For Director
Room 12-119
The Ontario Institute for Studies in Education
252 Bloor Street West
Toronto, Ontario M5S 1V6



In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian Citizens and permanent residents.



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**Post Secondary Native
Educational Awards**

As an integral part of its Native Affairs Program, Esso Resources Canada Limited will be presenting four Educational Awards in 1991 to Indian (status and non-status), Inuit, and Metis applicants who meet the necessary qualifications.

The awards will be:

Annual awards of \$3,500 for up to two academic years of college or technical training.

Annual awards of \$4,500 for up to four academic years of university.

To be eligible a Native must:

* Be enrolled in a full course load of studies relevant to the

petroleum industry, leading to a diploma or degree (such as engineering, geology, accounting, secretarial, geophysics, petroleum technologies and computer sciences).

* Have been a resident in Saskatchewan, Alberta, British Columbia, Yukon or the Northwest Territories for at least one year immediately prior to applying for the award.

Applications, accompanied by high school or post-secondary transcripts must be received by June 15, 1991.

If you or someone you know is interested in the Native Educational Awards Program, simply contact your nearest representative educational institution for more information and an application form. Or fill in the coupon below.

NATIVE EDUCATIONAL AWARDS PROGRAM

NAME: _____
Surname First Initial

Send to: Coordinator,
Native Educational Awards Program
Human Resources Department
Esso Resources Canada Limited
Room: 1522, 425 First Street S.W.
Calgary, Alberta T2P 3L8
Phone: (403) 237-2223

MAILING ADDRESS: _____
Number/Street/P.O. Box

City/Town Province Postal Code

First Sweat - With Special Thanks to my Medicine Friend Who Advised Me

by Johno

It is an honor for all of us here, to sweat with you for your first time, and may it be the beginning of many more times to come. Welcome to our sweat lodge. This is where we come to worship, where if they choose, the spirits may speak to us. You see there are no stained glass windows, no marble, and no one is going to pass you a collection plate. Everyone is welcome here, it is not for Indians only. We believe in the four colors of man, which are also the colors of the four directions, Black, Red, Yellow and White. Anyone can come to a sweat, they need only bring an open mind and respect.

When you entered the sweat lodge, you said, "All my relations" and crawled in, in a clockwise direction. You will crawl again when you leave. This is to show that you are humble. For you are in the womb of our mother, The Earth. It is dark in here. You are safe, there is Nothing to be afraid of. Do not think about the heat of the rocks. We will be singing and praying, sing

and pray with us even if you don't understand the words. It will keep your mind away from the heat, It is going to get very hot and very dark. The darkness symbolizes our ignorance, for we know nothing, it will take us a whole lifetime to know something.

there are sixteen sides to the sweat lodge. Four for each of the four directions. We have brought in sixteen rocks. Again four for each of the four directions. These rocks are the grandfathers, the first companions in spirit to the mother earth. They give themselves today for our purification. Remember to thank them for that when you pray. When you finish your prayer, say, "All my relations" and we will know you are done. We will pass a pipe, if you have had anything to drink or done any drugs, do not inhale. We use the pipe to speak to the spirits, the smoke carries our prayers if it is not for our enjoyment.

Long ago five brothers and their sister were walking across the prairie, going where they were going. They came to a place that had a strange feeling about it. The sister begged

not to be left alone again, but the brothers insisted they had to find the one that was missing. And they left. When they came back they were only three, again the sister begged not to be left alone. But the three insisted they must find the two, and again left the sister alone. When they returned they were only two. The sister cried and wanted to leave but the two brothers went out in search of the missing three. Only one brother returned and again the sister cried and begged not to be left alone but the last brother went in search of the missing four and did not return.

The sister was so lonely and sad that she tried to kill herself by swallowing a fist sized rock, hoping she would choke on it. She didn't, instead she lived and later she felt the rock moving inside of her stomach.

She gave birth to a boy that grew rapidly and learned very fast. On day she found him making a bow and ordered him to stop. The boy wanted to know why so she told him about his uncles and how they had left her, and she was afraid that her son would go off and

leave her also. That it was better to live off berries and roots than to go out hunting.

Once the boy knew about his uncles he had to go and find them. In his searching he came to a hill with a teepee on top. There he met an old woman who gave him food and water and invited him into the teepee. Inside there ere five bundles against the wall.

The old woman asked the boy to walk on her aching back. The boy, thankful for the meal, agreed. He took off his moccasins and was walking on her back. The old woman asked him to jump up and down, so the boy did. Then he felt some-

thing sharp. There were sharp bones sticking up through the old woman's dress. The quick thinking boy realizing the woman was evil and that this was a trap, jumped high in the air and came down in the old woman's neck, breaking it.

Then the Great Spirit spoke to him telling him that the five bundles were his uncles, and that if he built a sweat lodge according to certain ways that he could bring his uncles back to life.

The boy did as he was told and that is how we know how to build and conduct a sweat lodge today.



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The Hon. Beattie Martin, Minister of the Family, is signing the Proclamation with Marge Nainaar, President of the Multicultural Council of Saskatchewan. The Multicultural Council of Saskatchewan is pleased to promote the "International Day for the Elimination of Racial Discrimination" through the publishing of this proclamation.



Certificate of Recognition

GOVERNMENT OF SASKATCHEWAN

I, Beattie Martin, Minister of the Family, in the Province of Saskatchewan, in exercise of the powers conferred upon me, do hereby designate the day of March 21, 1991 to be:

"International Day for the Elimination of Racial Discrimination"
in Saskatchewan

And I request the citizens of the Province of Saskatchewan to recognize this Day.

Dated at the City of Regina this 19th day of March, 1991.

Beattie Martin
Minister

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Dramatic Rise in Osteoporosis Reaching Epidemic Proportions

Health

A talk with Dr. Wojtek Olszynski, Rheumatologist, and Saskatchewan Member, Medical Advisory Board of the Osteoporosis Society of Saskatchewan

countless number of times. An elderly person, usually a woman, falls lightly in a bathtub or on a sidewalk, and breaks her hip. The break results in pain, extensive and costly hospital care, confinement to a bed or wheelchair for life,

and may eventually lead to her death.

In most cases, the fragility of the elderly person's hip resulted from osteoporosis, a condition that is reaching epidemic proportions in North America right now. Doctors in Saskatchewan are working hard to improve prevention, diagnosis and treatment of this bone disorder.

Osteoporosis is a metabolic bone disease that causes the bones of mainly elderly women and men to become porous and fragile, and thus susceptible to breaking. At present, 850,000 Canadians are suffering from osteoporosis, and two in every four will develop it by age 70. These rates could double in the next decade.

Human bones are in a strengthening stage between ages 12 and 30. After age 30, there is a balance between bone resorption (losing mass and strength) and bone synthesis (building mass and strength). At age 50, the relative rate of resorption is increased. If we have not maintained a healthy diet (including adequate amounts of calcium) throughout our lives, and exercised

regularly, our bone mass becomes much lower, increasing susceptibility to fracture.

Osteoporosis is much more common in women than men, because one of the two major types of osteoporosis is confined to women. It has its onset at about the age fifty, the average age of menopause, and seems to be connected to hormonal changes. The second type has its onset at about age 70, and affects men and women equally.

Osteoporosis is often called "the silent thief" because it steals away our bone mass without our knowing it. Often osteoporosis is not discovered until a bone is broken. Doctors at St. Paul's Hospital in Saskatoon detect osteoporosis through a bone density test.

After detection, treatment consists of increased intakes of calcium (through milk), perhaps fluoride in small amounts, ethidronate, and Vitamin D. These treatments, in various combinations, help rebuild bone mass and thus strengthen bones.

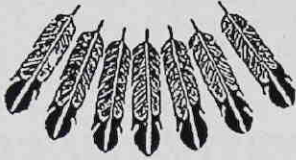
The Osteoporosis Clinic in St. Paul's Hospital is the only one in Saskatchewan. Doctors

are presently working to obtain a Bone Biopsy Lab which would greatly improve diagnosis and treatment. They are also working on educational and promotional programs for osteoporosis, knowing that prevention now saves illness and dollars in the future.

Because bone strength is developed at a very young age, plans are being made to educate Saskatchewan students about the need to maintain a healthy diet -- including healthy quantities of milk -- and regular exercise. Young people who shun milk for soft drinks, eat poor foods and get little exercise will be prime candidates for osteoporosis later in life.

If you have any questions or concerns about osteoporosis, contact your family physician. With promotion of proper preventative measures for young people, early diagnosis, and prompt and steady treatment, osteoporosis can be substantially reduced in Saskatchewan.

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Give the Gift of a New Beginning



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

Foundation of Saskatchewan, Juvenile Diabetes Foundation Canada, The Kidney Foundation of Canada - Saskatchewan BRanch, Lions Eye Bank of Saskatchewan, the Canadian Liver Foundation, Saskatchewan Lung Association, the Canadian Red Cross Society and the Saskatchewan Transplant Program.

determined after the donor's death. Donors range in from newborn to over 70.

How can I donate? Sign a donor card such as the one that comes with your driver's licence and carry it with you. More important, discuss your decision with your family and physician. Even with a signed donor card, permission will always be asked of your next of kin.

Can I change my mind? Certainly. Just tell your family of your decision.

Will everything be done to save my life? Yes. Organ donation is not considered until death has definitely been determined.

Choosing to be a donor is offering the promise of a brighter future to someone else. Give the gift of a new beginning...consider organ and tissue donation.

For more information, contact the Saskatchewan Transplant Program, Box 86, Royal University Hospital, Saskatoon, Sk. Phone (306) 966-1054.

- In 1990, more than 1,225 organ transplants were performed in Canada.

- But, as of December 31, 1990, approximately 1,675 patients across Canada were waiting for organ transplants.

The numbers alone tell the story. Canada has a vital need for organ and tissue donation. To draw attention to this need, April 21 to 27 has been proclaimed Organ Donor Awareness Week in Saskatchewan.

Success rates for transplantation have increased tremendously over the last decade. Improved medical and surgical techniques and scientific advances in preventing the body's rejection of the transplanted organ or tissue have changed the status of transplantation, from experimental to conventional treatment.

Sadly, many people die waiting for a suitable organ to be found. Others are unable to receive tissue transplants, such as corneas, which would greatly improve their quality of life.

Both health professionals and the general public must be aware of the problem if we are to solve it. So, a group of provincial organizations has formed the Saskatchewan Coalition for Organ Donor Awareness (SCODA) to communicate the importance of considering organ and tissue donation.

SCODA includes the Canadian Cystic Fibrosis Foundation, Canadian Diabetes Association, Heart and Stroke

Kidney, corneal and bone transplants are performed in our province. To date more than 600 Saskatchewan residents have had sight restored by corneal transplantation in Regina and Saskatoon. Almost 500 kidney transplants have been performed at Saskatoon's Royal University Hospital. Residents who require other forms of transplantation therapy are treated at other transplant centres in North America.

Donated organs not used in Saskatchewan are transported to centres with suitable recipients.

Am I too old to donate? No. Age or health need not affect your decision. Suitability is

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Provincial

Training Agreements to Brings Jobs to Northerners

Education Minister Ray Miklejohn today announced the signing of Human Resource Development Agreements with Claude Resources, Midwest Joint Venture and Amok Ltd. which will facilitate hiring, training and promotion of northerners at the companies' mining projects in northern Saskatchewan.

Under the agreements Saskatchewan Education provides skill training programs specific to the needs of the companies thus enabling northern residents to work on the Cluff Lake and Seabee projects.

"Approximately 170 northerners will receive training as mill operators, laboratory technicians, assayers, underground

mine surveyors, underground samplers, apprentices in industrial and heavy duty mechanics, and electrical trades," Miklejohn said.

These new agreements, together with others signed in the past, will bring the total number of northerners trained to more than 1,000 within the next year.

"Having more than 1,000 people trained under these agreements is an exciting development for northern Saskatchewan," Miklejohn said. "In the short term, this means working with mining companies to ensure that northern residents get hired and promoted at local mining operations."

"In the long term this means that we will have a fully-skilled northern Saskatchewan workforce to from the permanent core of the mining industry."

For further information, contact: Iain Harry, Minister's Office Regina, phone 787-7365.

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EDMONTON'S THIRD WORLD FILM FESTIVAL

by J.A. Zunti

Are you looking for a Social Justice experience that is empowering and entertaining as well as educational or are you just fed up with the mindless mash of "main-stream movies"?

Either way, the Edmonton Third World Film Festival may be just what you are looking for. Rather than glorifying violence and sexually exploiting persons of the female sex the films you can see at the festival document the effects of colonialism, the consequences of war, the difficulties experienced by Indigenous peoples around the globe and the results that have been achieved by people working together to alleviate the harsh conditions in the third world.

This year's festival was held at the Tory Lecture Theatres at the University of Alberta from February 21-24 and the films were organized in three themes: Africa, What's the Real Story?; The Word for World is forest: Global Envi-

ronment; and Off Their Backs! Global Native Struggles.

Among the Festival's 50 plus screenings were: Images for Export, a probing look at the civil war in El Salvador and North America's role in prolonging the conflict; Nice Coloured Girls, which examines the historical evolution of the exploitation of Aboriginal women living in urban Australia by white men; The Killing of Chico Mendez - self-explanatory; Women of Oil which discusses the sexism that hinders women from taking roles outside the home in the United Arab Emirates; and Through Her Eyes: Aboriginal Rights, which provides perspectives on the experience of four Indigenous women who are active in the struggle for Aboriginal Rights in Canada.

Also screened was Theatre for Change, which deals with Saskatoon's own Joe Duquette High School and it's "unique drama program". In addition, workshops were held on topics like Achieving Native Self-

Government and Nicaragua Now.

For those who like to dance and drink there is also the

"World Beat Boogie". It provides the opportunity to do both to the best progressive music from around the globe.

Take it from one who's been there, the Third World Film Festival in Edmonton is well worth the trip.



Thank you, Bill and Ann Crossman.
From the staff at NEWBREED

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Provincial

NATIVES, FUR AND THE POLITICS OF FASHION - A NON-HYSTERICAL VIEW OF TRAPPING

by Keith Carter and Joelle Mader

In a time of increasing awareness about our environment and humanity's role in it, the question of whether animals should be killed for their furs has become an emotional issue.

For most the issue is clear: animals should not have to die to provide vain people with a symbol of their wealth. To them and the anti-fur movement which leads their crusade, trapping is the epitome of humanity's cruel and wasteful treatment of nature, and the sooner the industry is destroyed the better.

The morality of trapping is not as clear as the anti-fur movement would have society believe. They maintain that trapping is cruel, harmful to the environment and responsible for the current impoverishment of Native Canadians.

A recent newspaper advertisement shows a fox in a leg-hold trap, accompanied by the caption "This is where fur belongs - Fashion Victim." This is typical. Their argument always centres in the suffering of animals for an unnecessary industry. They say ecosystems are upset by the removal of these animals and the environment is polluted by chemicals used to treat the skins. They argue further that the 300 year involvement of Natives in the fur trade has been exploitative and has brought Natives no real benefits.

The arguments of the anti-fur lobby carry tremendous popular appeal - four years of depressed fur sales attest to this fact. However, their understanding of the industry is based far more on emotion and wishful thinking than on actual fact.

The natural world is not as humane as those who argue against trapping would have us believe. The animal world does not follow the story line of a Walt Disney

movie. In the wild, animals die from predation, disease and starvation. It is a rare animal who dies a painless peaceful death.

Humans do kill animals. In today's modern world there is no getting away from it. If you live in a city on top of nature rather than with it. Your very existence there has displaced and led to the death of animals.

People who have supposedly eliminated all animal products from their lives have not ended the killing of animals. Whether it is the pesticides used to protect their fruits and vegetables or the pollution created through the production of their rubber shoe soles, plastic purses, bicycle tires or countless other synthetic items used in their daily life, animals die.

Today's society has reached the point where nature is viewed as if in a bottle. We go to zoos, national parks, nature sanctuaries and museums. These places familiarize us with nature but only in a distorted way. Most people never see an animal die a natural death. Have you ever seen Bambi being fed to the wolf at the local zoo? In many ways we have distanced ourselves from nature and no longer understand its realities and our place in it.

As Dr. J. Waldrum of Native Studies Department points out, "The animal world of which we are an integral part is not a pretty, sanitized place. There is

pain, carnivorous animals kill each other and eat each other. The assumption (of the anti-fur activists) is that we should be the only species that should not cause pain and suffering."

If humans did stop killing and utilizing animals, it is necessary to understand that these products would be replaced synthetically. Fake fur or vinyl shoes are not produced without environmental degradation. When you compare this production to the trapper living off the land practicing environmentally sound harvest methods, the arguments against trapping as a livelihood seem at best misguided.

After all, with the conception of a few historic examples where some populations have been overharvested, trappers are conscious of the need to preserve numbers and habitat. Charles Dauphine, a biologist with the federal government, maintains that trapping as it is practiced today does not threaten wildlife populations. There are no species used in the fur trade that are endangered. Waldrum explains by saying, "If the populations were jeopardized it is the trappers who would be the first ones to know it and they would act accordingly to ensure that a population was not exterminated." He goes on to say that trapping acts as a "check" on animals that could otherwise suffer from disease and starvation because of overpopu-

lation.

If anything, many biologists and environmental scientists argue that it is the anti-fur lobby which poses the greater threat to the environment. They point out that it has been trappers in many cases who have halted urban and industrial developments when wildlife has been threatened. Trappers are concerned about wildlife because they depend upon it. They will not deny that they sometimes cause animals pain (increased use of quick-kill traps is minimizing this) but they also do not feel this is the issue. Trappers argue that the anti-fur protesters are denying the fundamental fact that painful death exists in all ecosystems and that the anti-fur movement, which is largely urban based, has become so divorced from nature that they no longer comprehend how man, as an animal, can participate in nature as an animal.

If the demand for fur is eliminated then Native communities across the north will be hardest hit. As it stands now, trapping provides one of the few means to obtain cash income which in turn allows Natives to purchase the equipment that allows them to harvest wild meat. Anti-fur activists who suggest Native trappers find an alternative source of employment are not facing

the realities of many Native communities. Essentially there is nothing to replace this income with other than a dependency on social services.

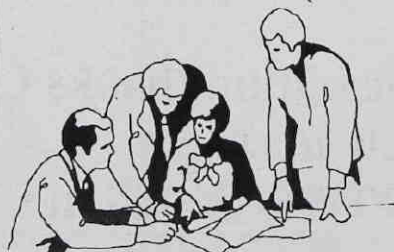
In the isolated arctic community of Colville Lake NWT (pop. 60), income derived from trapping has been cut in half since 1987. If the current trend continues, a people who have maintained a strong independence and a connection to the land could see this freedom undermined as fewer people find it practical to spend extended periods of time harvesting fur.

This will not only have a negative effect on the economies of communities like Colville Lake, but will inevitably lead to a weakening of the connection between the people and the land, a link which many Natives see as the backbone of their culture.

A recent poll found that close to 80 per cent of Americans feel it is wrong to wear fur. If a poll were taken across Canada, a similar response would be likely.

In a time when environmentalists are promoting industries which utilize renewable resources without despoiling them, it seems senseless that the demise of one of the more environmentally friendly industries may be at hand.

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Poetry

OUR PEOPLE

by Kenneth Racette

Why do we do it?
Why do we obey?

Is it,
no,

at least I don't think so,
well maybe.

Are we possibly

just pawns in some cruel and
meaningless game played by the
so called leaders of today?

Do they have the power to decide
whether we win or lose?

Don't we have any say
in our own destiny?

Some say you have the power to decide.

But where is this power?

Who has control of it?

When we are told to act a certain way,
why do we do it,

even if we don't agree?

And when we are asked for our input,
why is it just covered up?

What's the use of having your say,
when nothing's done with it anyway?

What's to become of the individual of today?

Is he to be just a piece of history
forgotten like the faces of yesterday?

DESERT STORM

by Jeff Fosseneuve

From my mothers sleep I fell in the state
And I hunched on my belly with my wet bloody uniform
Six miles from earth loosened from its dream of life
I woke to bombing raids of jets of the allied forces
When I died they buried me with the others in the sand
And my gun was silenced forever.

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SUMMARY:

Reporting to the Band Council: administers the business affairs of the Sucker Creek Indian Band and carries out directives issued by the Council; attends Council meetings and advises Council on matters that fall within its jurisdiction; manages and reports to council on all matters pertaining to: Finance and Administration, maintenance, housing, and all capital projects as well as all other programs administered by the Band. Administers tenders for construction or maintenance work to be carried out on the reserve; compiles annual estimates of anticipated revenues and expenditures; supervises the activities of other administration employees and outside employees (as per personnel policies); drafts official correspondence as directed or required by Band Council; prepares agenda for regular meetings (in consultation with Chief and Council) and distributing previous minutes; and performs other duties as required.

CONTACT PERSON: Chief Jim Badger
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SALARY NEGOTIABLE - DEADLINE FOR APPLICATIONS: March 25, 1991 at 3:00 p.m.

Women Working For Peace

reprinted from Action, Vol.2 No.1, March, 1991

Women have a special role to play in working for peace, according to Jaki Russell, President of the Regina Peace Council.

Women are less likely to buy into a "military model" which stresses power over others, says Russell. "The way in which women are socialized makes it easier for us to put ourselves in the place of others. We find it easier to empathize with suffering."

Most political leaders don't think in terms of soldiers on the front lines as children or grandchildren.

"When women start having more say in society, a world with peace will be possible."

"I look forward to a day when men will share these so-called "female" traits and take up these roles. When men can really relate to one another on an intimate level, they will begin to see that one life is no more important than another and that no culture is better than another."

Aggressive and violent attitudes are learned behaviours rather than something we are born with, she adds. For example, the video games that are so popular among adolescent boys tend to glorify violence and domination. Although it is a constant struggle, we must try to ensure that our children, especially young boys, are not raised to believe that "might is right".

"Women can also help bring about peace by doing some of the same things we have always done," she says. We can facilitate communication, build networks. "Peace work is mostly about reaching out, bridging gaps, and explaining things to one another. That is what women are good at. We know how to negotiate," says Russell.

Russell participated in an emergency meeting of the World Peace Council in Athens in early January. The goal of the conference was to look for ways to avert the war in the Persian Gulf. There were 111 registered delegates representing 36 countries. Eight of the delegates were women.

PROVINCIAL METIS HOUSING CORPORATION

GENERAL MANAGER

Provincial Metis Housing Corporation is seeking an individual to join our corporation on a one year contract basis with the possibility of an extension. The successful candidate must be fully qualified in all areas of Property Management, Business Administration and the housing industry with relation to the delivery of three C.M.H.C. Housing Programs (Emergency Repair, Rural and Native Housing and Residential Rehabilitation Assistance Program). Candidate must possess excellent management and organizational skills and will be responsible to answer directly to the Provincial Metis Housing Corporation Board of Directors; take part in Tripartite Management Committee meetings; organize and maintain corporation's core structure. Knowledge of Aboriginal communities and language a definite asset. Salary range will be commensurate with experience. Closing date for competition is April 15, 1991. Please submit complete resume to Provincial Metis Housing Corporation, 1249 - 8th Street East, SASKATOON, Saskatchewan, S7H 0S5.

Provincial Metis Housing Corporation
1249 8th St. East

Saskatoon, Saskatchewan. S7H 0S5
Phone: (306) 343-8240 Fax: (306) 343-1700

Kids Corner

by Claudia

Tansi! Amisk Ta-wow-amisk glah-na-tah wapass will you like to go for a ride mahkeesis go and ask a minosh if he wants to go see you over there.

by Julie Herman

It was a rainy night and I was in the forest so I ran and tried to find shelter. I found a cave so I went inside. I was OK for a while, until I heard growling, and then I knew that I was in a Makwa cave. I ran out as fast as I could and about two minutes later I saw a Animosh talking to a Wapass. I walked up to them and said, "tansi" and they said, ta-wow" and soon we got into a big conversation. I never realized how interesting animals really are.

Me and My Wapass

by Charmaine

This was back when I was about ten years old. I had a favorite animal and its name was Wapass. He used to talk to me when I was lonely (hardly ever). We used to talk every day. We always had something to say to each other, it was always nice. Here is a sentence we might have had: Tansi Charmaine, and I would say hi back. I lived in the reserve with my mom till I was fifteen years old then I moved to Saskatoon. I took my Wapass with

me but I don;t think he liked the car ride home. He did not live too long before he died. He talked to me and said, "I liked living with you and I will always be with you in your heart and when you want to talk to me I will listen. Then my rabbit did died and I cried for one whole year and no other rabbit could replace him. Then one day I saw him again as an angel. It was the best day of my life. He talked to me then I fell and he was gone. I have never seen him since.

by Jeanette

Tansi racoon. Tansi Jeanette. Glah-na-tah Jeanette. I am fine how about you? I am fine said the racoon. Racoon would you like to come into my house? OK said the racoon. Ta-wow Racoon. Would you like a tea? Okay. So we did have tea then racoon went home.

by Mathew

One day I was walking through the woods when I saw a chipmunk. Then I stopped and the chip talked and said, "tansi, my name is Dale and Glah-na-tah today". I answered, "I am fine". I asked the chip if he would like to join me for a walk and the chipmunk said yes so we went.

NORTHERN LIGHTS SCHOOL DIVISION #113 La Ronge, Saskatchewan COMPUTER SYSTEMS ADMINISTRATOR

The Northern Lights School Division #113 has an immediate opening for a Computer Systems Administrator. This position, reporting to the Secretary-Treasurer, provides an excellent opportunity for a qualified individual to become an integral member of the Division's administration team.

The successful candidate should have a strong computer background, working knowledge of DOS and accounting procedures, programming and debugging experience. Additional experience with networks (IBM, Macintosh or the Xenix.Unix operating systems). MIG accounting and/or school information packages would be an asset.

A major component of the position entails the development and maintenance of applications which will assist in the analysis and transmission of data throughout the school division. The school division consists of one central office located in La Ronge, one sub-office located in Beauval, and 30 schools located throughout Northern Saskatchewan. Effective oral and written communication skills are also essential as the successful applicant will be required to interact with, and inservice, all staff division-wide. Previous experience conducting training sessions would also be an asset.

This full time position on this challenging salary and benefit potential dependent on qualifications, experience and training. The present salary range for this position is from \$35,110 to \$43,680 annually.

Further details on this challenging opportunity can be obtained from Karen Olson, Office Manager, at (306) 425-3302 in La Ronge. The deadline for applications will be Friday, April 12, 1991 at 5:00 p.m. Please submit a complete resume stating your qualifications to:

Karen Olson
Northern Lights School Division #113
Bag Service 6500
LA RONGE, Saskatchewan S0J 1L0
Phone: (306) 425-3302
Fax: (306) 425-3377

Northern Lights School Division #113 has an approved Education Equity Plan. We encourage applications from persons of aboriginal ancestry.

PRINCIPAL REQUIRED

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Tataskweyak Education Authority

Tataskweyak Education Authority invite applications/resumes for the position of Principal for the upcoming school year 1991-92.

Qualifications:

1. Teaching certificate issued by one of the ten Canadian Provinces or two territories.
2. Preference given to native persons.
3. Preference given to those with successful teaching or administrative experience in a northern or native community.
4. Other qualifications as set by T.E.A.

Apply in writing with resumes by April 15, 1991 to:

Mr. Larry Beardy
Director of Education
TATASKWEYAK EDUCATION AUTHORITY
Slit Lake Cree, First Nation
Split Lake, Manitoba R0B 1P0

Telephone: 1-342-2148
Fax: 342-2240



LITTLE RED RIVER CREE BAND

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or 759-3950

Fox Lake Band Office: 659-3855
or 659-3963

John D'Or Band: 759-3912

Garden River Band Office: 659-3677

Metis 31 Hockey Tournament and Curling Bonspiel a Success



reprinted from the Meadow Lake Progress, Feb 26, 1991

The Red Pheasant Warriors captured the championship trophy and \$2,500 cash at the second annual Meadow Lake Metis Society Local 31 sponsored hockey tournament over the weekend.

The Red Pheasant team met the young, spirited Elizabeth Colony Oilers team out of Grand Centre in the final match and outscored them 4 - 2. The Oilers claimed second place of \$1,500 cash. Picking up the third place prize was the Canoe Lake Young Guns while fourth went to the Onion Lake Chiefs.

Local 31 President James Kennedy was thrilled with the weekend's activities.

"It was a good tournament. We had some good close games," said Kennedy, following the final contest.

It was entertaining hockey as this was a 'contact' hockey tournament and Kennedy feels the crowd got their money's worth.

"That's the kind of hockey

we like here in Meadow Lake."

Taking home the individual awards were as follows: Most Valuable Player - Randy Gautier, Grand Centre; High Scorer - tie Randy Gautier and Don Corrigan, Canoe Lake; Best Goalie - Gene Foolter, Red Pheasant; Best Defenceman - Harry Willier, Grand Centre.

The tournament was held a month earlier this year and Kennedy states these are better dates for everyone involved.

"We're already looking forward to next year's tournament," added Kennedy.

CURLING RESULTS

Leonard Aubichon of Saskatoon placed first at the first annual Meadow Lake Metis Society Local 31 Curling Bonspiel held at the Makwa Curling Club on the weekend.

Aubichon and his foursome took home the top prize of \$2,000. Coming in second was Rodney Wuttunnee of Red Pheasant who won \$1,000. Third place and \$600 went to Lawrence Corrigan of Ile a la Crosse while fourth and \$400

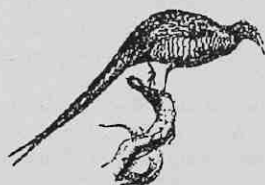


was won by Rodney Laliberte of Meadow Lake.

All winning \$250 for fifth to eighth place were Dan Mazuran of Dorintosh, Harvey Morin of Beauval, Howie Morin of Ile a la Crosse and Fred Roy of Beauval.

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Red Pheasant Band



Chief
Larry Wuttunee

Band Manager
Dale Wuttunee

Council and Band Members

Box 70
Cand0, Saskatchewan
S0K 0V0

ph: (306) 937-7717
fax: (306) 937-7727

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 Box 173, Buffalo Narrows, Sask. S0M 0J0
 Entry Deadline is Thursday, April 10, 1991

\$25,000 BINGO

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 Doors open at 1:00 • Bingo starts at 3:00
Lakeview Complex Gym
 and
Twin Lakes School Gym
 Master Books - Advance \$40 (Ticket)
 \$50 at the door

\$10,000 JACKPOT \$5,000 MINI-JACKPOT

Final date for advance ticket sales is April 17th.
 Advance tickets can be purchased
 at the following locations:

Ile-a-la-Crosse	CILX Radio	822-2173
Beauval	Village Office	288-2064
Patuanak	Band Office	396-2066
Dillon	F & E General	282-2110
La Loche	Store	922-2032
Buffalo Narrows	Village Office	235-4225
Turnor Lake	Village Office	894-2002
Pine House	North Wind Store	894-2030

Accommodation available at:

Kingfisher Bay Motel: 235-4425 • BN Motor Inn: 235-4709
 For more information please call the Recreation Office at 235-4709.

SOCIAL GATHERING
SATURDAY, APRIL 20TH
9:00 P.M. - 1:00 A.M.
Lakeview Complex Gym
 Music: To be announced
\$12.00/person • 19 years and over only.



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Buffalo Narrows Recreation will not be responsible for any theft or injury that may occur.

Saskatchewan Teams

Donate SIFC Cup

by Bruce Spence

(Regina) - The Pasqua Selects prevailed over tremendous odds to hammer out a victory in the Saskatchewan Indian Federated College (SIFC) Cup at the AgriDome on Sunday, March 17. Import Wayne Young's third period hat trick erased a three goal deficit to upset the hometown

SIFC Chiefs 6-4 in front of 2,500 fans.

It was Pasqua's fourth game on the final day of the round-robin event. Earlier they defeated Hobbema Oilers 5-2 and lost a quarter-final game 4-3 in overtime to SIFC before sneaking up on the Regina Selects in the third period of the semi-final and toppling them 6-5.

Pasqua looked weary in the early going of the final against SIFC. They came out of the opening period with the score tied at 1-1 but the well rested Chiefs failed to pounce on the Selects, barely managing to eke out a 3-1 advantage by the end of two periods. Two minutes into the final frame SIFC's Joey Sayer tapped in his own rebound to make it 4-1 but that was all the offence the Chiefs could muster.

The rest of the game belonged to Pasqua. The Selects' Wayne Young made it 4-2 at 6:24. Seven minutes later it was Young again racing in on the left wing and letting go with a hard slapshot that blew right by Chiefs goal-tender Kelvin Billingsly. With 5:34 remaining former Regina Pat Brent Pascal evened the score for Pasqua with a demoralizing blast from the slot. Seconds later, Pascal moved along the left side boards from deep in his own end and fed team mate Trav Gibson with a pass at centre ice. Gibson relayed the puck to Young who was streaking up the right wing and Young put away what turned out to be the game winner from just inside the blue line.

SIFC got a break when Dan Young Jr. of Pasqua was called for cross-checking at 18:34. The Chiefs threw caution to the wind pulling Billingsly with 48 seconds remaining but their hopes of overtime were dashed when Pascal salted it away, unassisted, into an empty net with 11 seconds left on the clock.

"I had three injured players and had to juggle the lines," said Selects Coach Lindsay Pasqua, "but I just kept working on them, hyping them up, telling them not to give up. I told our snipers to do their work and start coughing up some goals."

Chief's coach Jon Ormerod had no excuses saying Pasqua deserved full marks for their win.

"We out played them the whole game. We quit playing for three minutes, make three

mistakes and they pump in three goals. That's the story of the game."

On their way to the final the Chiefs knocked off Standing Buffalo Dakotas and the Roseau River Raiders on Friday, and skated to an easy 4-1 win over The Pas Native Selects early Sunday morning before meeting Pasqua in a quarter-final match up. Tom Ross put that game away for the Chiefs less than two minutes into sudden death overtime.

The Pasqua Selects pocketed \$4,000, jackets and the SIFC Cup for their efforts. SIFC Chiefs took home \$2,000, Regina Selects \$1,500 and Hobbema Oilers \$1,000.

Individual awards went to Trav Gibson (Pasqua Selects) for most sportsman like player; top scorer: Brent Wapooisyan (Regina Dogs-Selects); most valuable player: Brent Pascal (Pasqua Selects); best defenceman: Dan Young Jr. (Pasqua Selects); best goaltender: Tony Constant (Regina Selects).

1991 was the first year the SIFC Cup was held in the AgriDome, the facility usually occupied by Regina Pats of the Western Hockey League. Tournament organizers were a little nervous at first but attendance for the weekend was good on the last two days. Organizer Milton Tootoosis said 2,500 fans attended the last game which pushed total attendance for the weekend well over the 4,000 mark. The SIFC Cup was held in conjunction with the multi-event Regina Aboriginal Sport and Cultural Days.



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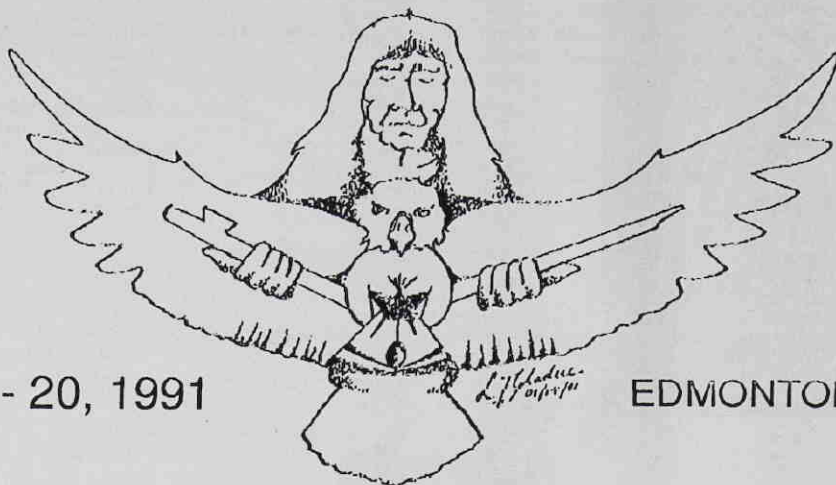
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PARTNERS IN EDUCATION



APRIL 17 - 20, 1991

EDMONTON, ALBERTA

WEDNESDAY, APRIL 17, 1991

1:00 p.m. - 5:00 p.m.
Registration

6:00 p.m.
Banquet

7:00 p.m.
Welcome, opening statement
Winning Essay Reading
Introduction of Native Princess

7:30 p.m.
KEYNOTE ADDRESS: Bill Wilson, Grand
Chief, BC, Union of British Columbia Indian
Chiefs

THURSDAY, APRIL 18, 1991

9:00 a.m. - 10:00 a.m.
General Session

10:30 a.m. - 11:46 a.m.
Break Away sessions

12:00 p.m.
LUNCH (Ballroom)

12:30 p.m.
KEYNOTE ADDRESS: Miss Canada, 1990

1:45 p.m. - 3:30 p.m.
Break Away Sessions

Conference at a Glance

5:30 p.m.
Banquet

7:00 p.m.
Native Design Fashion Show, highlighting Miss
Canada and Native Princesses

9:00 p.m. - 12:30 a.m.
Round Dance, Ceremonial Crowning of Native
Princess by Miss Canada

FRIDAY, APRIL 19, 1991

9:00 a.m. - 10:00 a.m.
GENERAL SESSION: Invocation by Elder
KEYNOTE ADDRESS: Jeannette Armstrong
(En'owkdn Centre)

10:00 a.m. - 10:15 a.m.
Coffee Break

10:15 a.m. - 11:45 a.m.
Break Away Session

12:00 noon
LUNCH

1:30 p.m. - 3:00 p.m.
Break Away Sessions

3:15 p.m.
GENERAL SESSION: KEYNOTE ADDRESS
Douglas Cardinal, Native Architect

6:00 p.m.
BANQUET

7:00 p.m.
Theatre Production by Four Winds

9:00 p.m. - 1:00 a.m.
Dance

SATURDAY, APRIL 20TH, 1991

9:30 a.m.
GENERAL SESSION
Student Panel Discussion: Various student
perspectives on intercultural issues. A combi-
nation of high school students and post-
secondary students will discuss the issue of
the theme "The Future is Ours".

AUDIENCE PARTICIPATION IS REQUESTED
(Microphone will be made available for ques-
tions and discussion).

12:00 Noon
LUNCH

1:00 p.m.
Conference Closing Remarks

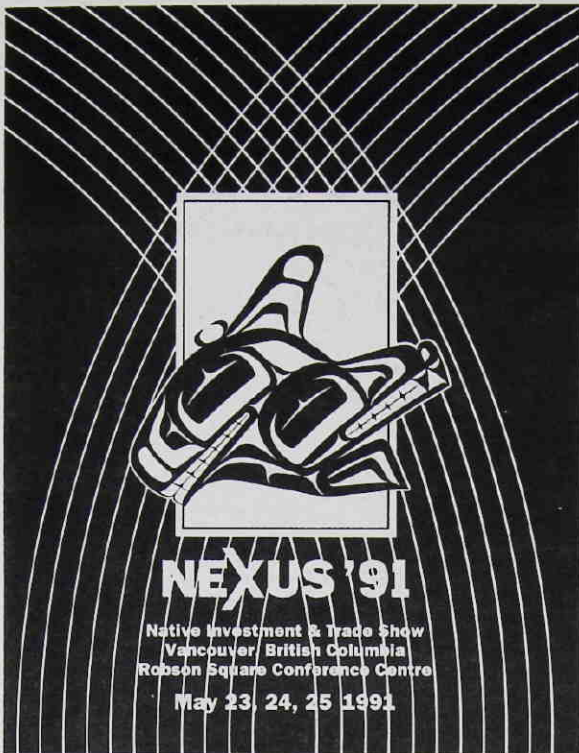
"THE FUTURE IS OURS"

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Rocky Mountain School Division County of Smoky Lake
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Funded in part by Alberta Native Education Project, Secretary of State, Municipal Affairs and Department of Indian Affairs

The Trade Show



NEXUS '91 is a national First Nations Trade Show which will showcase flagship native businesses from across the country.

NEXUS '91 is seen as a vital 'link' between aboriginal people and the private sector. It will provide the most effective means towards achieving the First Nations goal of self-reliance.

NEXUS '91 will provide - for the first time under one roof - the opportunity for the mainstream enterprise to 'get down to business' with Canada's First Nations.

NEXUS '91 exhibitors will be native businesses and organizations presenting products, services and investment opportunities in the following areas:

- Fisheries and Aquaculture
- Forestry and Agriculture
- Mining, Oil and Gas
- Tourism, Resort Development
- Real Estate Development
- Manufacturing
- Fashion Design
- Arts and Crafts
- Sales and Marketing (Retail / Wholesale)

Apart from seeking direct, on-the-spot retail and wholesale sales, NEXUS exhibitors will be looking for new markets and offering exciting joint venture opportunities.

In an era of economic uncertainty and intense global competition First Nations and the

private sector can't afford not to cooperate. Already, First Nations are looking to form constructive alliances with the private sector to develop the resources within their control.

Whether you are now engaged in enterprise in Canada, or contemplating future business involvement, there are several practical and compelling reasons to attend **NEXUS '91**.

Business Seminars

NEXUS '91 - as a true forum - will feature Business Seminars highlighting an eclectic group of eminent speakers. A variety of timely topics will range from the ins and outs of doing business with native groups to the domestic and off-shore trade and investment opportunities with First Nations.

Opening Festivities

Although the promotion of business opportunities with First Nations is the primary objective of **NEXUS '91**, the chosen theme will reflect the traditional elements of native art, customs and culture.

The Opening Ceremonies - featuring authentic decor, dress, music and dance - will highlight the uniquely positive aspects of First Nations' heritage. This aspect of **NEXUS '91** will generate wide-ranging public interest and render the Trade Show a highly 'media-genic' event. Talent coordinated by **Encore Talent Agency**.

Exhibitor Booths Are Still Available.

Agenda

DAY 1 May 23, 1991

12:00	Trade Show Opens
Off-shore Investment	
	Chairman - Darcy Rezac Managing Director / Vancouver Board of Trade <i>Building Trade Links To Europe</i>
3:00 - 3:25	His Excellency, Ambassador Jacques Lecomte Delegation of the Commission of the European Communities
3:25 - 3:45	<i>Trade and Investment Links with Japan</i> Toshi Toyota, Partner / Price Waterhouse
3:45 - 4:20	<i>Why Investing In Native Communities Makes Sense</i> / Rob Strother, Davis & Co.
4:35 - 5:00	<i>Potential Investment In First Nations from Hong Kong</i> / Graeme D. McDonald, President / Asia Pacific Foundation of Canada
5:05 - 5:40	<i>The Advantages of Forming Alliances with International Investors to Exploit the Canada - U.S. Free Trade Agreement</i> Prof. Chris Thomas, Lachner Downs
5:40 - 5:55	<i>Potential for Taiwanese Trade and Investment In Native Communities</i> Phillip Blen, Far East Trade Service Inc.

DAY 2 May 24, 1991

12:00	Trade Show Opens
Business At Home	
	Chairman - John Howard, Senior Vice-President / Legal and Corporate Affairs, MacMillan Bloedel
3:00 - 3:20	<i>Opening Address</i> John Fraser, MP / Speaker of House of Commons
3:20 - 3:40	<i>The Importance for First Nations of Establishing Constructive Links to the Private Sector</i> Bill Wilson, Regional Vice-Chief / Assembly of First Nations
3:40 - 4:00	<i>Integrating Private Sector and First Nations Business</i> Jim Matkin, President / Business Council of B.C.
4:00 - 4:20	<i>Forging Alliances in the Mining Industry</i> Tom Waterland, President / Mining Association of B.C.
4:35 - 5:15	<i>The "Business" of Sharing the Forestry Resource</i> Tony Shebbeare, Vice-President / Council of Forest Industries Harold Derrickson, President / Inter-Tribal Forestry Association of B.C.
5:15 - 5:35	<i>Aboriginal Business Programs: Promoting Native Business</i> Don Hannah, Regional Director / Aboriginal Business Programs

DAY 3 May 25, 1991

12:00	Trade Show Opens
Areas of Concern and Business Successes of First Nations	
	Chairman - Fred Iwama, Japanese Trade Consultant
3:00 - 3:20	<i>A Window on European Investment</i> Vern Dettwiler, Principal Engineer / MacDonald Dettwiler
3:20 - 3:40	<i>Inter-Ethnic Trade and Investment</i> Hermann Riepl, President / Edelweiss Credit Union
3:40 - 4:00	<i>Native Business Successes in Alberta</i> Willie Littlechild, MP
4:00 - 4:20	<i>Banking on Reserve Lands</i> Harri Janson, Senior Vice-President / Bank of Montreal
4:35 - 4:55	<i>Business In Canada's North</i> Roger Ruben, Chief Regional Councillor / Inuvialuit Regional Corporation
4:55 - 5:35	<i>What Technology is Appropriate for First Nations Business</i> George McRoble, Head of Intermediate Technology Group
5:35 - 5:50	<i>Native Business in Washington State</i> Fred Lane, Executive Director / American Indian Trade and Development Council

Opening Festivities May 23

Master of Ceremonies - Darrell Dennis,
Star of Northwood

6:30 - 6:40	<i>Introductory Remarks</i> by Calvin Helin, President / Native Investment and Trade Association
6:40 - 7:00	<i>Official Ribbon Cutting and Welcoming Speech</i> by The Honourable Tom Hoeklin Minister of State, Small Business & Tourism, Aboriginal Economic Programs (CAESD)
7:00 - 7:15	<i>Dancers - Thunderbirds and White Thunder</i>
7:15 - 8:00	<i>Fashion Show</i> by Dorothy Grant, Feastwear Fashions
8:00 - 8:15	Intermission
8:15 - 8:35	<i>Theatre Performance</i> by Encore Talent Agency
8:35 - 8:55	<i>Awards and Speeches</i> , Presentation to the winner of the essay contest by Committee Chairman, Marvin Stark and essay sponsor B.C. Hydro . Award for the most outstanding display by Richard E. Hulbert , Principal / Hulbert Group International Inc.

When and Where?

NEXUS '91 gets down to business between noon and 7:00 pm on **May 23, 24 & 25, 1991** in the **Robson Square Conference Centre**, 800 Robson Street, Vancouver, B.C. The Trade Show will be located in the Robson Ballroom, with Busi-

ness Seminars conducted in the **Judge White Theatre** (adjoining the Ballroom).

Registration Fees

The registration fee for the Trade Show is \$7.50 per day. The fee for the Business Seminars is \$80.25 per day or

\$187.25 for all three days (this includes the Trade Show fee). All prices include GST. (GST #126390319).

Hotel Reservations

The official host hotel for the event is the **Georgian Court Hotel**. To ensure

your accommodation at a special Trade Show rate call the toll free number **1-800-663-1155**.

Transportation

The official airline for the event is **Canadian Airlines International (CAI)**. Delegates and exhibitors to **NEXUS '91**

may receive the lowest possible airfare discounts from CAI or from its commuter Partners by calling the toll free number **1-800-268-404**. Refer to the **NEXUS '91** registration number, **0645**, upon calling.

NEXUS '91 is sponsored by the independent, non-profit Native Investment & Trade Association (NITA) with the support of Aboriginal Business Programs, and other much appreciated sponsors.

Registration Form

Native Investment and Trade Association
6200 Comstock Road
Richmond, B.C. V7C 2X4
Phone / Fax: (604) 275 - 0307

Registrant	Position / Title
Registrant	Position / Title
Firm / Organization	
Address	
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Postal Code	Telephone
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For More Information:

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