

Volume 12 No. 2

NEW BREED

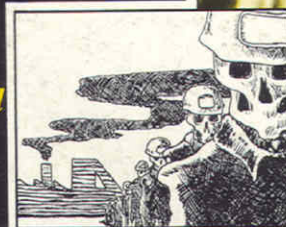
FEBRUARY 1981

In this Issue:

Trappers' Compensation

***Uranium:
Occupational
Health
Hazard***

***Aboriginal Rights
Part III***



LETTERS



Dear New Breed;

I'm not writing to give ideas on what else to put into "New Breed", but expressing by opinion greatly to saying "it's fantastic". I'm new in the city since Sept. 25/80, but I've met alot of people. If a person from another part of the country ever wants to find out how good they really have it they should come here for a month. I can honestly say this city has helped me to find myself. The people are all true for whatever cause. The ones who are ignorant will always be because they just don't want to get their mighty white hands dirty.

I'm writing to ask if you could please write to me at my mothers place in Prince George. My mother is Cree Indian but she has lost her rights when she married my father. She's been separated now (from him) for about five years. There are apartments being set up in Prince George for non-status Indians. My mother and the rest of my family will be moving into these once they're completed.

Please send me a letter within the next six months and I'll return my money order for one year's subscription of "New Breed". Also the price for that amount of time, and I would greatly appreciate it.

Thank you.

Sincerely,

Jefrey Eastman
#18-2750 Ospika Blvd.
Prince George, B.C.
V2N 2L8

Dear Editor:

I'm sending you four pieces of writing for your perusal. They are articles written by upgrading students: Clayton Dillon of Onion Lake also Jean Takakenew and Tommy Whitstone of Onion Lake. I include an account of an educational tour written by myself.

I am a freelance journalist and a teacher. Several of my articles have been published in the *Star Phoenix*, the *Prairie Messenger*, *Briar Patch*, and one or two other publications.

Yours truly,
Peggy Durant
Onion Lake, Sask.
S0M 2E0

Dear New Breed;

Would it be possible to send us two copies of your 1981 calendar? Several grades in our school are studying the Riel Rebellion and history of that period and the pictures on your calendar would be very useful to them.

Thank you,

Mrs. S. Amdrist
Librarian
Estevan Comprehensive School
Estevan, Saskatchewan



Dear New Breed:

Re: Metis Cultural Calendar 1981

Thank you for your letter of January 13, 1981.

A number of our Detachments now subscribe to the "New Breed", and I have asked the NCO I/C Native Policing to order sufficient copies of the calendar to send to Detachments providing a police service to Metis and Non-Status Indian people. He will be in contact with you shortly.

In my view, if we are to meet the challenges of an increasingly complex and pluralistic society, there will be a continuing need for understanding through communication, and we are quite willing to support the Association of Metis and Non-Status Indians of Saskatchewan's efforts in this regard.

Yours truly,

T.M. Light, C/Supt. for
Commanding Officer - "F" Div.

Dear New Breed:

How about having a feature article each month with a metis recipe. Surely some of the elders could submit recipies and perhaps there could be a prize each month for the one selected. After all it is part of the heritage of this country.

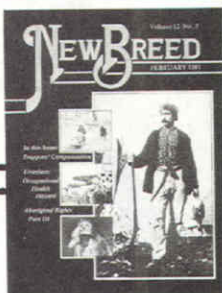
Anna-Belle Chartrand
Bright Sand Local

Comments on our publication are most welcome. What do you think of the NEW BREED in general? What are your opinions on specific articles? What else would you like to see in the NEW BREED? These are but a few of the questions we would like to have comments on.
Send to:

LETTERS
New Breed
Suite 301
2505 - 11th Avenue
Regina, Saskatchewan. S4P 0K6.
Phone : 525-9501

NEW BREED

Suite 301, 2505 - 11th Avenue
Regina, Saskatchewan. S4P 0K6.
Phone : 525-9501 or 525-9502



Cover:
Half-breed guide, 1876
Photo: Gabriel Dumont Library

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Windwalker
Photo: Pacific International
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Training in the North -
Keith Goulet



Aboriginal Rights Part III -
George Wolfe

ATTENTION WRITERS: Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10 pt. 13 pica). We reserve the right to publish whole or parts of articles submitted.

NOTE: All articles must be signed, however, your name will be withheld if requested.

Photos that are submitted with articles shall be paid

for at the rate of \$5.00 per published photo. These shall be returned upon request.

The NEW BREED is published twelve times yearly by the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS). Views expressed are not necessarily those of the Metis Association, however free expression of opinion is invited.

NEW BREED



*Voice of Saskatchewan Metis
and non-Status Indians*

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Graphic Artist

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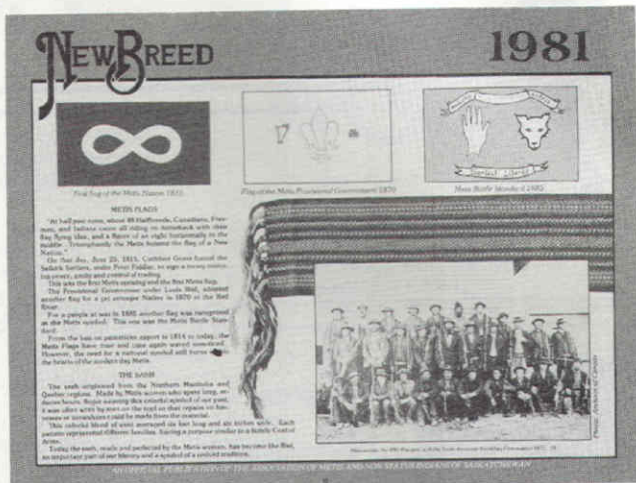
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METIS CULTURAL CALENDAR 1981

A unique collation of the people, events and symbols of the Metis Tradition, the Metis Cultural Calendar is suitable for home, school and office. Why not get some now for your mother/father, sister/brother, husband/boyfriend, wife/girlfriend, best friend/yourself? The cost is only \$2.50, which includes tax and postage. Please make cheques or money orders payable to New Breed Calendar and send your order to:

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PLEASE PRINT CLEARLY:

NAME _____

ADDRESS _____

Please find enclosed a cheque or money order in the amount of \$ _____ for _____ copies of the Metis Cultural Calendar 1981.

Please DO NOT send cash in the mail.

Editorial



During the past year two matters relating to adult training and education for Native people in Saskatchewan were set in motion. One was an agreement between the President of the organization and the Minister of Education and Continuing Education, that a review of the Non-Registered Indian and Metis Program would take place. (NRIM). This program is currently delivered by the community colleges in the province. Many Native people had expressed dissatisfaction with this arrangement and with the program. They are of the view that present program focus and delivery is not geared to the education and training needs, of adults at the community level.

The review was to examine how the program and its delivery could be improved. As you will recall, hearings were held at various points in the province to get the ideas and views of Native people. The committee that conducted the review had equal representation from the provincial organization and from the Department of Continuing Education. The committee produced a report with recommendations on desirable changes to the program. Although the organization supports the general recommendations, it sees these only as a beginning position for negotiations which will lead to this program eventually coming under Native control.

The second matter which was agreed to, occurred in the negotiations with the Department of Continuing Education, which led to the establishment of Dumont Institute. In these discussions no final decision was reached in regard to the future role of the Institute in the area of Adult Community Education. There was, however, a provision in the funding contract to establish a working committee to carry on further discussions and negotiations on the Dumont role in community education. The discussions regarding the establishment of this committee have led AMNSIS, the Institute, and the

Department of Continuing Education to the conclusion that the two matters are closely linked and should be dealt with by one expanded committee rather than two separate groups. Training and other activities carried out under the NRIM program, are all community education activities. There is a substantial fund of money available in the NRIM program. Some of this is currently used by community colleges for staffing and the major portion is used for funding a variety of training programs.

N.R.I.M.

To assist in moving the negotiation process forward, the Institute has prepared a draft proposal on community education for Native people. The purpose of this paper is to provide a starting point for discussions. Copies of this discussion paper have been shared with the executive and board of AMNSIS. The paper sets out a number of basic principles which can be summarized as follows:

- community education programming must be developed so as to meet the total economic, social and cultural needs of Native people;
- programs should be developed and delivered by Native people through a delivery system involving their own organizations;
- the local areas of AMNSIS should each have a structure to identify, plan and implement their program needs;
- Dumont Institute should fill a

resource role by training instructors, doing research, developing program curriculum, develop teaching and training materials and by carrying out other needed support-resource functions;

- the provincial Association should work with all parties concerned to ensure that sufficient financial resources are available to make the program a success;
- the transfer of the program to Native control could take place in stages. However, it should take place in a way which will enable comprehensive programs to be developed. These should meet all the needs for adult training and education, of local people. The transfer should not be undertaken in a piecemeal way which results in activities such as cultural and historical training, leadership training and life skills training being provided in isolation from training which is provided to people to help them gain the knowledge and skills which they need to become economically independent;
- the Department of Continuing Education should support the program with financial resources and services by administering training allowances and other related training monies.

The above provides a starting point for discussion. There will be many details to consider and to work out. In particular the Association will be looking for direction from the local areas on what local structures you require, the level of funds you require for administration and on how you wish to relate your local structures to Dumont Institute. There is a great deal of work to be done in the next six months if the Association is to have reached agreement on the details of a community education program in time for some program activities to begin by the fall of 1981.

Achimowins



Joan Beatty

On this month's issue, one of the people we're doing a profile on is Art Carrier who recently passed away. Susan James, who is now with the AMNSIS Tec Unit, worked with Art for some time and she did the article for us. I was talking to Sue recently and she told me that the only reason why she accepted a job with the organization is because Art asked her to. "I couldn't say no to him and I'm glad now that I took his advice," she said. Art was always a strong supporter of AMNSIS and those who knew and worked with him will miss him.... One of the key issues right now in northern Saskatchewan is the development of a local government structure. This process started last spring when Jerry Hammersmith, Minister of Northern Saskatchewan, announced that consultation would be taking place with northern people on how they wanted it established. DNS came up with six options and these were explained to northern people through meetings and a committee that was set up to look at the alternatives and come up with recommendations. Some people have said and are still saying that government moved too fast and that people still don't know what's happening. A 'White Paper' on a proposed government structure was to have been introduced by Hammersmith during the fall sitting of the Legislature but there wasn't sufficient time. I talked to Jim Phillips, Executive Assistant to the Minister, just before we went to press and he tells me a Discussion Paper now is going through various

approval stages in government. After that, another paper will be drafted and made available to the public and another consultation phase will take place with northern people. DNS wants legislation in place by the spring of 1981. We'll have to see what happens.... I went to a meeting in Green Lake not too long ago and had a great feed of some white fish and fried bannock. Even though the meeting lasted until midnight, it was worth the wait. It was a delicious meal and we'd like to thank Abe and Rose Ann Laliberte for taking the time to make the meal for us.... AMNSIS is going to be opening a northern office in La Ronge in the near future. The organization recently received \$150,000 from the Department of Northern Saskatchewan and since La Ronge is the "hub" of all government and business activity, the AMNSIS "presence" is really needed there. For a long time, people from the north had wanted better access to AMNSIS staff and support, so this is good news for them. Staff are being recruited now and the Local President from La Ronge, Mike Mercredi, is busy looking for office space. When everything and everyone is in place, we'll let you know who they are and what they are going to be doing. For more information, you can contact Max Morin, Allan Morin, or Jim Favel at 833-2040 or Wayne McKenzie, the Executive Director in Regina.... For those of you who have had the opportunity to watch the AMNSIS presentation to the Parliamentary Committee on the Canadian constitution will recall who Doug Anguish is; for those who don't, he's Member of Parliament for the Battlefords/Meadow Lake Constituency. Anyway, he asked a couple of questions in Cree during the presentation and he promises to make a speech in Cree during the next Federal election in Ile a la Crosse. Apparently "Jimmy D" has given him some material to learn with but as I mentioned to him, he better watch what he learns!.... If you haven't already seen the

AMNSIS presentation on the Constitution, we have been able to get hold of some audio/visual copies and they are available through Wayne McKenzie at 525-6721.... Some of the Executive members recently went to a National Housing Conference in Ottawa, sponsored by CMHC which was also attended by other native groups from across Canada. According to Chris LaFontaine, Director of Provincial Metis Housing, the main purpose of the meeting was to discuss and identify problem areas in the delivery of housing units in Saskatchewan and throughout Canada. "The two main problems we have in the delivery of housing units here is in land assembly and over runs," Chris said. Jim Sinclair, President of AMNSIS, said the Federal Government (CMHC) wants to take over the housing program 'unilaterally', a seemingly favourite term being used nowadays. CMHC wants to be 100% responsible in the delivery of housing. Sinclair says, "We don't really know what the government means by 'unilaterally taking over' but we have asked for another meeting in March to clarify matters." The organization wants block up front federal funds to provincial and territorial Native organizations to allow them to meet native housing needs (New, Rehab, Repairs) wherever the need is greatest regardless of population or size of the community. Sinclair says the five year federal/provincial agreement has been extended for another year so it looks like the housing delivery as it presently exists will continue for awhile longer. The organization also says the Federal Government should take the initiative and ensure that the housing program has built in training and economic development components and that the Minister of Housing organize a meeting with the appropriate Federal Ministers (Manpower, DREE, and Northern Affairs) along with native leaders to develop general guidelines for the new program.... We'd like to start something new in our magazine

continued on Page 30

Training in Northern Saskatchewan

Part II - The Southern Institutes

by Keith Goulet

In part I, the drastic need for training people in northern Saskatchewan was implied. This issue has been raised time and time again by concerned citizens. From carpenters to cabinet ministers, from Local Community Authorities (LCA's) to MLA's, from construction workers to civil servants this issue has been a central topic in the past ten years and more. Most conversations end, "If only we had started good training programs a long time ago".

Because of the large numbers of unskilled trades people in northern Saskatchewan a long term plan needs to be underway. In order to have a long term plan, practically sound programs and qualified training personnel are a must. Proper facilities and a good training site are also basic requirements.

Proper facilities again, are a must. This was shown during the current welding program in La Ronge. Although a building was finally located for the welding program in La Ronge it had to be renovated. The problem was not even solved then. It was later noticed, especially when the cold weather came, that the ventilation system was cutting out the heating system. The students either froze or coughed their way through that part of the course. Another addition with greater costs were thus incurred when a decision was made to try and relieve the situation. In terms of cost one should remember the human aspect of occupational health and safety not just the dollars.

It is therefore imperative that proper facilities are built in the north. From a legal, monetary and safety perspective only some form of an institute will be acceptable. Any other method will be piecemeal, short term and fragmented. A total integrated system has to be created in northern Saskatchewan.

What about the present institutes in the south? Do they not serve the needs of northern Saskatchewan? If not Wascana in Regina, STI in

Moose Jaw how about Kelsey (KIAAS) in Saskatoon? Although the institutes have provided a most basic and needed form of training further developments would be needed in this area.

In other words the training institutes are not meeting the demands of training skilled trades personnel. Many more people from southern areas are not getting the training they are asking for. If this is a problem for the general population of southern Saskatchewan it is even a greater problem for the southern Indian and Metis population.

The need for skilled and highly skilled trades personnel is not only a provincial issue, it is an international situation. Previous practices of hiring workers from Germany or France may no longer be relied upon. It is not simply a question of numbers of workers but a simple fact that the scientific and technological advancements require many more highly skilled personnel. This is not a basic training issue, it is an additional issue of upgrading the capabilities of the training institutes.

The institutes are therefore not meeting the demands for training in this new technologically advanced era. The old issue of metrics looks pretty miniscule when compared with the latest developments. Again, if it is a concern for the general population of Saskatchewan it is

even a greater concern when it comes to the Indian and Metis people of southern Saskatchewan.

While part of the problems in training and education have been addressed in the south, they have far from succeeded. In reference to the Indian and Metis population teacher training programs such as ITEP, SUNTEP and SIFC have made needed additions. But, in the area of trades training no such concrete effort has been made. This type of "special" strategy may be questionable to some concerned people but are there any other alternate improvements?

What about people from northern Saskatchewan? How have they fared in the southern institutes?

Since the early 60's people from northern Saskatchewan have been going to the tech institutes in the south. To put it bluntly, the results have been disastrous. With a population of 30,000 people in the north, there has barely been a handful of people who have successfully completed a course in these institutes. Many more have dropped out before a course has been completed.

Why has there been such a high dropout rate for students from northern Saskatchewan?

One of the main issues for students has to do with economics. The Manpower rates range from \$315/month (single) to \$630/month (married with 4 dependents). A person especially with a family does not need to be a good mathematician to figure out that just about all his/her allowance is going to basic housing. Unless there are other "hidden" supportive means or income it is very difficult for anyone to survive at these rates.

In many cases many northern students are forced to share accommodations with other families because of the basic low allowance rates. When people move in together it causes some anthropologists, sociologists, and mining consultants, to explain that it is part of "Indian" culture or a



sharing value. It may surprise some anthropologists and sociologists that it isn't only the Indians or Metis who practice this sharing phenomena but also many other "White" Saskatchewanites.

Another reason for the dropout rate is the difference in city life. Many new knowledge, skills, and adjustments have to be made when moving into a city from a rural area.

This is even more true for students from northern Saskatchewan. If the economic support system were there it would not be so bad.

Some examples of new knowledge and skills include rentals, lease agreements, tenant and landlord rights. There is also the problem of shopping, recreation, transportation and costs of transportation. In terms of institutions there is not only the use of the training centre but the use or misuse of the financial institutions such as banks and finance companies. These problems are not so great when there is an adequate income but they become magnified when they are coupled with a low allowance rate..

Given the economic and social issues presented, the environmental surroundings of back home seem to appear cozier than ever before. Many people reluctantly go back home. This situation is not only a loss towards the utilization of another capable person but it is one more step in the actual degradation of a human being. It is no wonder that people from the "lower" socio economic classes "lack the confidence".

The issue of academic skills and knowledge will not be presented here. It will be done later in conjunction with another section.

In summation, the southern institutes mainly serve southern Saskatchewan and their regional populations. In general, the lower socio economic classes, of which includes the majority of Indian and Metis are not adequately served by the institutes. A conscious effort has to be made in this direction. But most important the training of people from northern Saskatchewan in southern institutions has proven to be a failure. This will also be true even if an institute were built in Prince Albert.



Trappers' Compensation

REGINA - Albert Sylvestre of Dillon used to make up to \$40,000 a year from trapping but he's not this year. "Albert used to make a lot of money especially from killing lynx but his trapline and his cabins were burned last year from the fires that started in the bombing range," says Louis Morin, President of the Saskatchewan Trappers Association. "Now he's not doing anything and he's got eight kids to feed," he says, "and other trappers from La Loche, Patuanak, Turnor Lake, Deschermé, and other northern communities are in the same boat."

Last summer, because of the unusually dry season, there were over 3 million square acres burned in our north land, costing over \$10 million to try and combat the forest fires. The loss of wild life and the loss of feeding grounds for the animals and birds cannot be measured. In the far northern

region, a fire in a Fond du Lac area was left to burn itself out because of other priority areas. This area didn't have valuable timber land but local residents were concerned that caribou feeding grounds would be destroyed.

There were a couple of fires in the Primrose Weapons Range called the "Victor" and the "Spruce" fires which burned over 30,000 acres. They started when two U.S. jets crashed in a military maneuver within the bombing range and spread to areas outside the range. The Department of National Defence is responsible for the operation of the range.

Since September 1980, the Association of Metis and Non-Status Indians of Saskatchewan have been pressing both the federal and provincial governments to provide compensation to trappers who lost their traplines to forest fires. The organization is also

asking for better supervision and training of fire crews and increased wages for fire fighters.

Jim Durocher, Provincial Treasurer for AMNSIS, has been trying to get a meeting set up with the Minister of Northern Saskatchewan, Jerry Hammersmith, to discuss ways trappers could be assisted. He has also contacted Federal Minister of Justice and Social Policy, Jean Chretien. All he has received so far are polite replies with a more detailed reply from the DNS Minister explaining why the Department can't provide compensation to the trappers and how fire fighter wages are comparable to those of permanent DNS staff.

In his letter of October 31, 1980, Mr. Hammersmith says that wage levels are not set by DNS but by the Public Service Commission and that they apply province wide to all fire fighters. 1980/81 pay scale ranges from \$44.80 to \$56.06 per day or \$5.60 to \$7.00 per hour. He says, "Losses suffered by trappers are regrettable, as are losses incurred by forest harvesting companies, public utilities, mining companies, recreational resource users and others." Mr. Hammersmith adds that the Province already spends approximately \$5 million annually on the fur industry.

In an interview with the Prince Albert Herald, August 18, 1980, the



Jim Durocher

Northern Minister is quoted as saying that the Trappers Association could easily set up an insurance program to cover fire losses much the same way farmers do in the south. He says the Department of National Defence operates the Primrose Bombing Range, where the two U.S. jets crashed. The province has an agreement with them which states that fire fighting costs over \$10,000 will be split 50-50 with the Defence Department. Mr. Hammersmith also said in the same article that although the trapping grounds were of no value now, they would become very productive in five years time when there would be a lot of feed for wild animals.

Jim Durocher says he's very disappointed with the lack of positive response he's received from DNS. He says a major portion of the \$10 million spent in fire fighting last summer was eaten up by air craft charter costs, heavy duty equipment, fire fighting equipment and other supplies. "Very little of that reaches our people," he says, "maybe only about 10%." He added that the role played by native fire fighters cannot be compared with those of permanent DNS staff. "The fire fighters work long hours and are exposed to high risks," he says, "and most times, their employment is uncertain, short term, and often not a matter of choice."

The Metis Association, along with the Saskatchewan Trappers Association, have requested for a meeting with the Northern Minister where a list of recommendations submitted to DNS can be discussed along with any other plans to try and come up with a more comprehensive plan of action in dealing with forests in the north.

The following is an excerpt from a letter directed to Mr. Jerry Hammersmith, Minister of Northern Saskatchewan, December 4, 1980 from the Metis Association "We are requesting that the Northern trappers, who are primary producers, be treated with the same fairness and equity as the southern farmers, who are also primary producers. When farmers suffer from drought and crop failure, the

government falls over itself to arrange for assistance and compensation to help them over a difficult period.

Why are trappers different from farmers? Are they not farmers of forests and bushlands?

Our native people cannot be blamed for raising questions about the government's motives for such discriminatory treatment.

In addition, I want to emphasize that your comparison of the losses of mining and forestry companies with those of the trappers is like comparing the misfortune of paupers and kings. The mining and forestry companies are all large multi-national conglomerates, who have large capital assets and cash reserves and who can easily survive their fire losses. If our people were in such a fortunate position we would hardly be asking for assistance for them," the letter said.

Not only did the organization criticize the lack of positive response from DNS but it has also submitted a list of recommendations which could be further discussed in a meeting and which would alleviate problems experienced in the past when dealing with forest fires in the north.

The following is a list of recommendations submitted to DNS:

- a) the hiring of trained and experienced Native resource officers to direct the firefighting operations;
- b) workers advisory councils made up of experienced Native firefighters;
- c) more training for firefighters in fire supervision methods;
- d) a re-organization of the DNS fire supervision branch with more permanent jobs for native people experienced in fire fighting;
- e) the establishment and training of special fire supervision units, who are mobile and can be moved quickly to suppress fire outbreaks;
- f) the adoption of a policy to fight all fires, not just those in commercial timber areas; it is the fires in non-commercial timber which most seriously affect our trappers.

We contacted Jerry Hammersmith's office on January 27, 1981, to see if any meetings had been held or were going to be held regarding the situation. Jim Phillips, Executive Assistant to the Minister, said Mr. Hammersmith would be at the Saskatchewan Trappers Convention held on January 27, 28, 29, 1981, in Prince Albert, and trappers and other concerned people would have the opportunity to ask questions there.

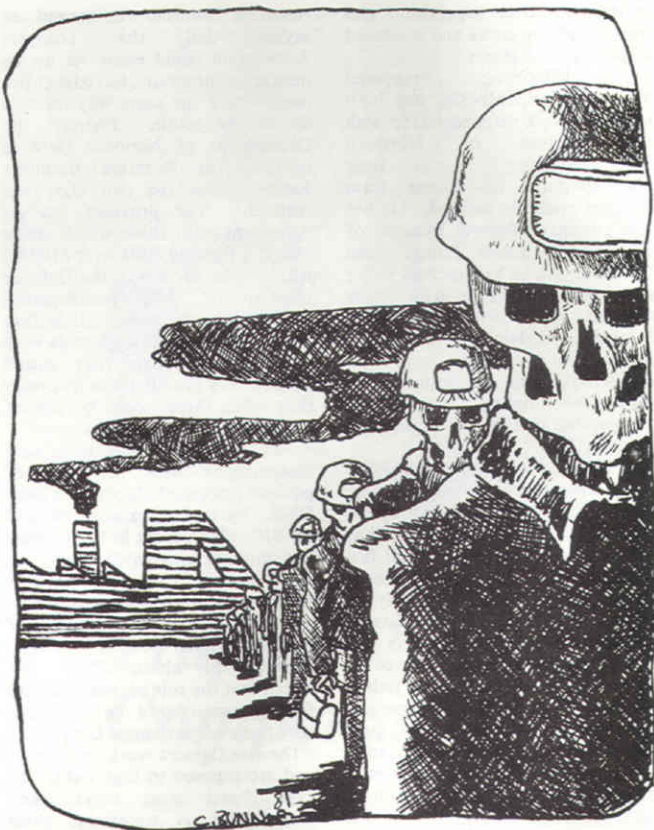
Mr. Phillips also said the Department's position really hasn't changed regarding providing further funds to the trappers for compensation other than what they have already received.

Doug Anguish, Member of Parliament for the Battlefords/Meadow Lake Constituency, said through a telephone interview from Ottawa, that he has brought the matter up to the House of Commons a couple of times but he hasn't received anything positive from the Defence Minister. Mr. Anguish said there are three things that have to be determined.

"First, that the Province is losing revenue due to the loss of resources. Secondly, determine the direct fire costs; and thirdly, determine who the traditional resource users are and compensate them for their loss."

Mr. Anguish added that he is pressing the Federal Government to go after the American government because the fires were started from within the bombing range when the two U.S. jets crashed. "We know for a fact how the fires were started and we know for sure the Americans have the ability to pay for compensation. If the Federal Government won't go after the Americans, then they should come up with the compensation," Mr. Anguish said.

When questioned on the Provincial government's position of not providing additional compensation to the trappers, he replied that he didn't really have any dealings with them but instead has been concentrating his efforts at the federal level. "But I totally agree that the trappers who lost their trappines because of these fires should've been compensated," he said.



Uranium

Occupational Health Hazard.

by John Dorion

The following article reveals some startling statistics about the problems that people are faced with when being exposed to radiation in uranium mines.

"When I sat on the toilet, it was like everything was coming in; the walls, the ceiling, the floor coming up. I ended up in the children's ward, under one of the kid's beds, with all my pyjamas tore off trying to get some air."

"I lost two uncles and my father, two brothers-in-law. And there's a good many fellows to go yet. I worked with one fellow he was only thirty-two when he died. My wife's brother, he was thirty-six."

"One hundred and fifty-four, I think, the last time I counted them—and there's a lot of fellows after going out since that. When my father was alive we sat down one night; we were naming them off and he was marking them down. That's what we came up with, 154. There's a lot of fellows my age to go yet, they're still working in there. It's surprising they're there that long. Course a lot of them are hardened to it. They're getting used to it."

"Fellows got to be thinking about it. The fellows that did think about it, they're gone. Great big fellows. Christ, they're only young but they're about 215, 230 pounds, just went down to 112, 98 pounds."

"One fellow next door, Jack Byrne, he literally went up the wall. The doctor told his sister and brother that he'd go crazy."

Alphonse Reilly, a former miner talking in a tape recorded interview about the effects radioactive radon gas had on the miners of St. Lawrence, Newfoundland.

In 1930, the depression sent a tidal wave of poverty crashing over the impoverished communities of Newfoundland's Burin Peninsula, forcing fishermen onto relief, their families into malnutrition, and endless days of brooding on the barren shores of the Atlantic.

In 1933 Walter E. Siebert, an American industrialist arrived bringing with him a cornucopia of industrial promise: jobs, steady income, integrity and freedom from the vagaries of the world fish market.

Later that year, a freighter steamed into St. Lawrence's natural harbor with a load full of second hand mining equipment. The men and boys of the village pitched in, unloading the equipment that they would soon use to dig their graves

COOL ENERGY, IF YOU PLEASE

Uranium in the North is uncool
That is what I learned in school,
They said that radiation is the
problem of the nation
That is why I am writing this
accusation.
Radiation is uncool
So stick to the Golden Rule,
The thing it does is drastic
And we don't think it's fantastic
So if you must
Find some kind of energy
That doesn't do any harm to me
That is the cool way to use energy.

Brian Katceehc
Glaslyn, Saskatchewan

with; unloaded a ship to build a mine that would fill with poison radon gas, that would cast its pall over two generations of St. Lawrence miners.

Siebert told the villagers they were living beside one of the richest deposits of fluorspar in the world; that fluorspar was an essential ingredient in steel, and aluminum smelting operations. That if everyone turned to mining, why, in just a few years St. Lawrence would have a booming mining industry.

The men worked for 15 cents an hour. They waited months at a time for their pay cheques. When they arrived they were only bits of paper because there was no money in the bank to cover the cheques. The local merchants took the cheques and carried the new mining corporation until there was money in the bank.

The first ore was taken from rustic open pits, but these flooded and in 1937 the first shaft was sunk, and with it came the terrible agony for the men of St. Lawrence. Men who, for generations, had earned their living on the open sea.

The late forties and the early fifties found miners being treated at the sanatorium in St. John's while cures were being effected in people from other sections of the country; the men from St. Lawrence could not be cured.

They received the best treatment. They were given all available drugs. They gained in weight and even look healthy, but their shortness of breath could not be improved. After being discharged from the sanatorium, some lasted a very few months and others somewhat longer. All are now deceased.

One of the miners, Rennie Slaney, said, "As time passed, we became concerned that the St. Lawrence men, besides suffering from the results of being exposed to excessive dust for some years, were also now beginning to show signs of the damage of long years of exposure to high radiation, the presence of which in the St. Lawrence mines was unknown to anyone."

Slaney said: "In the fifties and early sixties, the general hospital operated on some ten or eleven of the St. Lawrence men. These men were subjected to the discomforts and sufferings caused by those terrible operations, only to die. None survived.

"Even after radiation was discovered to be present in the mines, and even after all those operations proved to be successful, even then, the men were still being subjected to severe tests and clippings."

According to some reliable sources, radiation can accidentally enter the body by inhalation, ingestion, or through puncture wounds.

Men who ate their lunches in the underground lunch room, or in the mills where radiation was known to be high, certainly could have taken it into the body by ingestion, particularly where the food was exposed for a considerable time, and particularly when the men were eating in high units of radiation.

Still no consideration was given to those men who died from cancer of the glands, kidney, liver, bowel, esophagus and cancer of other parts of the body.

According to the 1969 Royal Commission investigation, radon is a gas which seeps directly out of the granite walls of the mines at St. Lawrence, or is brought out dissolved in waters which have percolated through joints and fractures of the granite, to escape into the mine atmosphere.

Radon is one of the radioactive

“Radiation induced leukemia, radiation induced human skin cancer and the role of radiation in the production of childhood thyroid cancers leave absolutely no question that radiation in sufficient quantities causes cancer”

elements of the uranium 238 family. It has a half life of 3.825 days, and as it decays it emits ionized particles called radon daughters.

As radon daughters disintegrate they release minute electrical charges having enormous potential energy. If radon daughters are inhaled the charges they release rip up any body cells in their path, pictorially, like bolts of lightning striking a house.

The Royal Commission also pointed out: 1) Supporting theories that radiation caused lung cancer among uranium miners is the vast body of evidence documenting the relationship between radiation and other human tumors.

“Radiation induced leukemia, radiation induced human skin cancer and the role of radiation in the production of childhood thyroid cancers leave absolutely no question that radiation in sufficient quantities causes cancer.

“In none of these cases, however, has the minimal qualities of radiation necessary to produce cancer or, whether there are levels that are under all circumstances, safe.”

John Dorion, Association of Metis and Non-Status Indians, economic development worker and aboriginal rights advocate recently returned from St. Lawrence, Newfoundland.

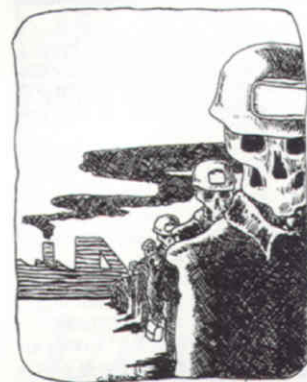
At a public meeting in January, Dorion questioned health standards at AMOK and Cluff Lake Mine, where uranium ore is many times more pure and therefore many times more dangerous.

Because of the low education status, and affirmative action programs, the mine fills its native hiring quotas by forcing miners to work in the pits. The most dangerous part of the mine, where radon gases are being breathed by the workers on the ore face, and yellow cake dust by the workers in

the mill area.

Saskatoon M.L.A. Peter Preeble agreed with Dorion's statement, that native people are being exploited, saying the unskilled persons in the mine pits are getting a raw deal.

To compare the horror of St. Lawrence with Cluff Lake, Dorion pointed that a recent edition of the monthly news magazine, Briarpatch outlined a number of areas where AMOK is endangering the health of it's workers.



According to Briarpatch: “In the spring of 1980, AMOK was itching to get its stupendously wealthy ore. The lease allowed for only six months of mining each year....from May 1st to October 31st.

“The atomic energy board of Canada had not yet given AMOK permission to begin mining. (This would not come until August.)

“Not to worry. By mid-May, mining was going full tilt anyway. The promised mining methods, the health and safety procedures, the special education programs were just so much fluff to be discarded in the real world of profit-making.

“None of the back-hoes, cats or trucks in the pits (the term used to

describe the open-pit ore fact) had pressurized cabs or lead lining.

There was only one safety mask for twenty workers. Large areas of the ore face were left exposed, contrary to the agreed upon method. The ore was not being sprayed to keep down dust and there was no monitoring of the dust at all.

“The extensive radiation education program developed for AMOK had been discarded. (Some people got a one day orientation which was mostly a tour of the mine site....some got no orientation at all until a week or more after starting.

“The workers knew full well that something was amiss. For one thing, they knew that the heavy equipment was supposed to have pressurized cabs. When they complained, nothing was done. In June, the pit workers walked off the job and demanded pressurized cabs. Management complied and the workers returned.

“But the largest machine in the pit, a D9 Cat, went without a cab and remained in this condition for the rest of the summer.

“In it's first collaboration in raising workers health the Labor Department Occupational Health and Safety Branch gave AMOK a special exemption for the D9.

This machine was used constantly in the mining of the lower grade ore, moving back and forth across the ore face dragging a huge tooth like blade behind it, ripping out the ore.

“The drivers of the D9 were exposed not only to gamma radiation thrown up by the powerful cat, eleven hours a day, seven days a week (the work schedule called for seven days a week on, seven days off; the workers left the site for their homes after completing their seven day shift.) “While the pressurized cabs on the other machines made conditions safer for most pit workers, there was still considerable apprehension.

“While management’s allusive attitude toward the workers touched everyone at the mine, it was worst for the native people...”

“At first the Radiation Control Officers did not even know how to read the Alpha Pumps - the devices used to monitor air in the cabs.”

“The dosimeters the workers wore (which monitored the daily doses of radiation) often read double what the men had been told was the allowable dose. Whenever the reading went over 20 millirens, the individual was supposed to be ordered out of the pit.

“One pit worker told us: ‘We often go over 20 millirens, sometimes we get as much as 40. When we reported this to the radiation control officers they ridiculed our concerns and dismissed them - they often used the excuse ‘those things (dosimeters) always read high.’”

“For the twenty men who worked in the pit, the only helmet was a bulky air stream type designed for pesticides the modified for radioactive dust.”

“According to Rock Mackie, radiation physicist with AMOK, the mask did not filter our radioactive particles. Management made things worse by suggesting that workers who wore the mask were ‘sissies’. Tom Teed, one of the pit workers who wore it regularly, was nicknamed ‘spaceman’.

“Management said we could wear the mask but they actually discouraged us from using it”, he said.

“What was often most frustrating to the workers was the fact that management especially the radiation control officers, seemed willing and even anxious to ignore their own standards.

We were only going by what they had told us and then they ridiculed us for following the standards they had set down,” another worker said.

“While management’s allusive attitude toward the workers touched everyone at the mine, it was worst for the native people. They were

among the least skilled workers on the site and as a result they dominated the pit jobs - at least three quarters of the miners are Indian and Metis.”

“On one occasion, one of the radiation officers told natives that working with the radioactive ore was no different from working in a gravel pit.”

The type of uranium produced radon gas that filtered into the St. Lawrence mines is mild compared with the almost pure ore and poten-



John Dorion

tially more dangerous ore produced at Cluff Lake.

How long will it be before similar symptoms begin to plague the unsuspecting miners of Saskatchewan’s North? According to the Royal Commission on St. Lawrence, it would take about 17 years to manifest itself in pit miners.

If both miners and company treat radiation lightly, then at the turn of the century when the modern day Sieberts (AMOK) have returned to France or other underdeveloped parts of the world, who will compensate the miner who rode the bulldozers over the raw surface of the world’s richest uranium find.

Perhaps the NDP were thinking

about crippled uranium miners when they set aside \$1 million dollars per mine - just in case something should go wrong.

If there is anyone who still believes small doses of radiation can be absorbed by the human body, then this “Star Weekly” interview with deceased miner Ren Turpin might cause a change in opinion.

“The flesh just melts away,” he said. “You can watch it go till all that’s left is a miserable bag of skin and bones and then you’re done for.”

“You understand, Sir, this terrible gas seeps out of the walls of the mine. You can’t see the stuff.

Another miner watched is friend die of radiation induced cancer: “I think poor Joe Callaghan died the hardest death. He was forty-two days and forty-two nights and never took a bit of nothing, only a drink of cold water. My Jesus, Mary, and Joseph he died hard. If you knowed him and seen him after he died you’d say you never saw him before in your life.”

“And poor old Isaac O’Reilly over there, a great big robust two hundred and eighty pounds. Oh my, he died ninety pounds. He was nothing only bone. And he’d go down to the beach, he had a truck then and I said what the hell are you doing down here Isaac? And he said, ‘I got to stop down here till the crews done with dinner and cleaned away. If I goes home now, as soon as I smells the food, that’s it. I’m going to vomit blood up.’”

“All the time in pain, never slacks off at all because its in the bones. He’s got cancer of the bowel; the blood runs with that just the same as water.”

John Dorion

CONSTITUTIONAL UPDATE

by Rob Milen



The following is an introduction to Jim Sinclair's letter to Prime Minister Trudeau.

(1) *The B.N.A. Act, 1867*, gives the federal government the legislative responsibility over "Indians and lands reserved for Indians". (subsection 91(24))

(2) *The B.N.A. Act, 1867*, forms part of our present constitution.

(3) However, many terms in the *B.N.A. Act, 1867*, have never been legally resolved. One example is the word "Indians" in subsection 91(24). Who precisely is a constitutional Indian; i.e. who is an Indian within the meaning of subsection 91(24) of our present constitution, the *B.N.A. Act, 1867*? The federal government says that Metis and Non-status Indians are not constitutional Indians. AMNSIS says they are.

(4) Native leaders have sought to clarify the definition of the word "Indian" as well as to protect aboriginal and treaty rights in the Charter of Rights and Freedoms (Section 24) of the proposed new constitution for Canada.

(5) Frankly, the proposed constitution did very little to resolve these matters. Aboriginal and treaty rights were not protected. Section 24 of the Charter spoke only of protecting the rights of "the native peoples of Canada".

(6) AMNSIS sought protection of aboriginal and treaty rights and sought further to have the phrase "the native peoples of Canada" be amended to read "the Indian, Inuit, Metis and other Native peoples of Canada". This amendment would

have protected the rights of the Metis and non-status Indians in the Charter of Rights and Freedoms.

(7) What did the federal government do? The federal government announced a number of major amendments to the proposed constitution on January 12, 1981. While the relevant section of the Charter (now numbered Section 25 replacing Section 24) did seek to protect aboriginal and treaty rights, the amendments in question did so only for "the aboriginal peoples of Canada".

(8) Here then is the problem - since Confederation the federal government is saying Metis and non-status Indians aren't constitutional Indians within the meaning of subsection 91(24) of the *B.N.A. Act, 1867*. Therefore, they won't deal with the Association. The phrases "the native peoples of Canada", found in the January 12th amended Section 25 of the Charter, don't spell out who "native peoples" or "aboriginal peoples" are. These phrases are just as vague as the term "Indians" in subsection 91(24) of the *B.N.A. Act, 1867*.

While the Prime Minister has said there will be negotiations of rights after patriation (i.e. after we have a new constitution) the fear of the Association is that there will be NO negotiations with the Metis and non-status Indians. The fear is that the federal government will say the Metis and non-status Indians don't fall within the meaning of the

phrase "the aboriginal peoples of Canada" and, hence, there is nothing to negotiate. This would condemn the Metis and non-status Indians to a future similar to the past - in the past the federal government said since they didn't regard the Metis and non-status Indians as "Indians" under subsection 91(24) of the *B.N.A. Act 1867* there were no rights to be negotiated. This is why Jim has written the Prime Minister so that the phrase "the Indian, Inuit, Metis and other native peoples of Canada" be used in the new Section 25 of the Charter of Rights. (Non-status Indians would come under the phrase "the other native peoples of Canada".)

Dear Prime Minister Trudeau:

RE: Proposed Constitution for Canada

You are very obviously aware of the profound concern expressed by the Native peoples of Canada pertaining to the above matter. I understood very well the position of your government that most of the matters raised before the Special Joint Committee on the Constitution remain subject to negotiation between governments and the Native people. You have indeed made a commitment that negotiations will take place immediately after patriation.

With deepest respect I have difficulty in accepting this commit-

ment. As you are aware, the *B.N.A. Act, 1867* gives the federal government legislative authority over "Indians and Lands Reserved for Indians".

Our struggle for the last century has been aimed at getting the federal government to recognize its responsibility for the Metis and the Non-Status Indians as constitutional Indians.

From the beginning, Native rights, or aboriginal rights have been recognized in Canada. A consistent pattern in law has recognized these rights. So has federal government policy. However, in dealing with the Metis people, for example, unlike the Treaty Indians, their aboriginal rights were to be extinguished not through negotiation and agreements, but through unilateral federal legislation. No separate policy by the government was put in place to maintain the Metis as a category of persons with special status like the Treaty Indians. Since the Metis lacked this government protection their rights were recognized but never settled in a satisfactory manner.

It is within the context of the proposed new Constitution for Canada that I sincerely hope we can lay the foundation to resolve our just claims so that a new relationship between Natives and Non-Natives can, and will be created. While I accept utterly that negotiation and settlement of our rights can now, it appears, only follow after patriation, in my mind the proposed Resolution on the Constitution does nothing for us.

Our struggle for the past 100 years has not even convinced the federal government that the Metis and Non-Status Indians are constitutional Indians. The former Section 24 of the Charter of Rights and Freedoms used the vague, ambiguous phrase "the Native peoples of Canada". The January 12th amendment postulated by the Minister of Justice creates a new Section 25 in the Charter which speaks of "the aboriginal peoples of Canada".

These phrases are meaningless and unacceptable. There cannot be negotiation and settlement of our rights until there is at least a fundamentally clearer definition in the

Charter as to who is a constitutional Indian. Therefore, I would request that the phrase "the aboriginal peoples of Canada" be struck from the aforementioned Section 25 and be replaced with the phrase "the Indian, Inuit, Metis and [or] other Native people of Canada."

Only by amending the Charter in this fashion will the Metis and Non-Status peoples put credence in your promise to negotiate after patriation. If not, our great fear is that the next 100 years will be the same old struggle-recognition of the Metis and Non-Status Indians as constitutional Indians.

I am prepared to meet at the bargaining table after patriation to put forward a package for negotiation. This package will attempt to define with precision who

The package will attempt to define...who of our people are to benefit from a final land claims settlement, plus the amount of land to comprise the land claims, as extinguishment of our aboriginal rights.

of our people are to benefit from a final land claims settlement, plus the amount of land to comprise the land claim, as extinguishment of our aboriginal rights.

Resolution of our claims is fundamental to us. Without a sufficient amendment to Section 25 of the Charter we cannot create the requisite positive framework in which to negotiate a final settlement. I fear greatly that the problem of the Metis and Non-Status Indians will only be compounded if we are denied our rightful recognition as constitutional Indians in the new Constitution for Canada.

I want to close with hope for the future. But if we don't realize our

aspirations, I may very well represent the last generation of Native leaders who will seek resolution through negotiation and agreement. These are, I know, tough words. But these words may become a promise for a future similar to the past. When I addressed the Special Joint Committee on the Constitution I left them with these words which I share with you:

"We would be condemned to a future similar to the past. We fear greatly for such a result. Surely the degree of militancy, revolt, and extremist measures around the world should tell us all that if we don't collectively take the legitimate concerns of our people seriously, then the problems we so graphically see in other parts of the world can become a problem succeeding generations in Canada may encounter in a real and direct way, all because we failed to deal adequately with a problem we could have begun to resolve in our new Constitution--a Constitution for all Canadians.

Canadians must learn that we will never surrender our identity as a separate and distinct people within the Canadian mosaic. We all need to take advantage of this unique opportunity to lay the foundation for resolution of our just claims so that new relationships between Natives and non-Natives will be developed. The road to a better future can only be a better one if we pass successfully through the constitutional process so that we can begin the path down our own road to a just settlement of our just claims.

We have a significant piece of unfinished business that strikes at the foundation of Canadian society."

I sincerely hope that you will take the unique step of intervening directly with the Special Joint Committee, or with the Minister of Justice, to resolve satisfactory the issues raised in this correspondence.

Sincerest regards in the New Year, I am,

Yours sincerely,

Jim Sinclair,
President/AMNSIS

/lv

c.c. Hon. Jean Chretien

The following is a news article on the Native reaction to the federal government's recent constitutional amendments, and a follow-up examination of some of the issues the government does not intend to negotiate and the likely effect on the three national Native organizations.

OTTAWA--Canada's Native leaders, representing more than one million Indians, Metis and Inuit, all had identical reactions to the constitutional amendments that Justice Minister Jean Chretien announced in mid-January.

After months of lobbying by the Native organizations, Chretien included the first-ever government mention of aboriginal rights in the

document's position on Native rights was found in what Chretien didn't say when he introduced the amendments.

Just before he read the wording of the Native amendment to the joint Senate-House committee, Chretien made this almost overlooked and by-the-way remark:

"Of course it is not possible to agree with everything that is

proposed and strengthen the legal relationship between the Indian people and Great Britain and the Crown, and achieve, in effect, an arms-length break with Canada.

Knox says the N.I.B. proposal for Indian government suffers from "fuzziness". He added that one thing the government clearly intends to rule out is the concept of sovereignty and "an international personality separate from Canada."

Also prohibited, he said, would be a legislative structure that would be equal or equivalent to the federal government, and he singled out control over criminal and family law as examples.

Knox says the Inuit are another group that is approaching these limits, but who seem to be more flexible than the Federation of Saskatchewan Indians or other member groups of the N.I.B.

The Inuit may come in conflict with the government position because of their intention to control family law as part of their plans to establish, over the next fifteen years, a new Canadian province called Nunavut in the eastern Arctic with full provincial powers.

Probably the least affected by the government position will be the

"Of course it is not possible to agree with everything that is proposed" - Chretien

amendments leading, at first, to reactions that the changes were: "significant", "a step forward" and "a move in the right direction".

But Del Riley (president of the National Indian Brotherhood), Harry Daniels (president of the Native Council of Canada) and Eric Tagooana (co-chairman of the Inuit Committee on National Issues) were all quick to add that the changes fail to include the one crucial element in their own constitutional plans--the inclusion of Native peoples in the amending process.

Any illusions the Native groups may have had about their persuasive abilities were dispelled after Chretien's announcement by the Prime Minister in Brazil that there would be no more changes made to his patriation proposals.

Trudeau's statement means that all Native concerns, including the vital issue of the amending formula, will not be discussed until after the constitution is brought to Canada.

If and when that happens, negotiations over Native rights will then have to include the provincial premiers, and it is this fear that has made the Native organizations so insistent that their concerns be dealt with now, rather than later.

But the most important piece of information concerning the gover-

ment's position on Native rights was found in what Chretien didn't say when he introduced the amendments.

Just before he read the wording of the Native amendment to the joint Senate-House committee, Chretien made this almost overlooked and by-the-way remark:

"Of course it is not possible to agree with everything that is proposed." His comment represents just about the first public, but vague, rejection of some of the Native demands.

When officials in the Federal-Provincial Relations Office and the Department of Indian Affairs were asked to explain what Chretien meant, they said he probably didn't agree with the concept of Native sovereignty or the inclusion of Natives in the amending process.

Speaking of the amending process, Louis Tousignant, a

N.C.C. demands guaranteed seats for Natives in federal and provincial legislative assemblies.

spokesman for the F.P.R.O., said, "The inclusion of Native groups at this particular time and in this particular context is out of the question."

Bob Knox, director of corporate policy for D.I.A., said the list of likely prohibitions and "non-starters" extends to other areas as well; areas that are key parts of Native post-patriation plans.

The organization most affected by the government stance will be the N.I.B., which would prefer to main-

N.C.C.

Daniels says the Metis post-patriation plans call for them to "plug into the system as it is," but, at the same time, have "special rights clearly defined in the constitution."

While he ruled out the concept of a sovereign Metis state within Canada, he repeated the N.C.C. demand for a "guarantee of a fixed number of seats for Natives in both federal and provincial legislative assemblies"--just as the Maori people in New Zealand have.

GUEST EDITORIAL

by Lyle Mueller



Lyle Mueller

The Aboriginal Rights Community Consultation Program is designed to convey information about Aboriginal Rights and to gather feedback from the Metis and Non-Status Indians of Saskatchewan.

The concept of Aboriginal Rights has been an issue of concern to AMNSIS for several years. In fact it has been a central issue for our people for at least the past 110 years. The first successful attempt to have our Aboriginal Rights recognized occurred in 1869 in the Red River Settlement. Since this time, however, our rights as human beings and as a nation have been eroded away. AMNSIS has begun its attempt to regain the rights which we have lost through fraud, illegalities and attempted genocide.

AMNSIS began its Aboriginal Rights Research Program in 1976. The research was designed to determine:

- a) What are Aboriginal Rights?
- b) Are Metis and Non-Status Indians entitled to Aboriginal Rights?
- c) How were the Aboriginal Rights of Metis and Non-Status Indians extinguished?
- d) Did this process represent a valid extinguishment of these rights?
- e) What are our Aboriginal Rights today?

Our people lived and developed a culture and a nation during a period of 200 years before the major influx of settlers came from Europe. We had our own laws, teachers, government, economy and culture. We and the people who came under the Indian Act were the overwhelming majority. By way of our very existence we were entitled to the right to survive and to the freedom to own what we possessed before the rush of settlers began. In the same way, Canadians today could not be expected to give up everything they have if a foreign government took over with a design for developing the country in a way that they considered to be right. We are entitled to this nationhood right.

Canada, as a nation, prides itself in its degree of civilization and observance of human rights. It is difficult to maintain this pride when our people are consistently denied basic human rights. Our people represent a disproportionate number of the prison inmates, school dropouts, unemployed, welfare recipients, and the poor. We are, without a doubt, second-class citizens.

These national-human rights can not be extinguished as long as we exist as a people. We are human beings and this fact can not be extinguished. We are entitled to our culture as are Germans, Ukrainians, French, Italian and other ethnic groups. Further, we are entitled to a

*In the same way,
Canadians today
could not be expected
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took over...*

guarantee that our culture will be allowed to survive in Canada. For example, if you are German you may be secure in the knowledge that your culture lives and grows in Germany and likewise for the French, Ukrainian, Italian and so on. Our people, on the other hand, have no place to look for cultural security except here, in Canada.

Extinguishment is only relevant in terms of our title to the land. The process of extinguishment must provide some form of compensation for the giving-up of land. This compensation must then be given to our people and, if it is not, then extinguishment does not occur. The

research has shown that the compensation did not go to our people but rather to banks, lawyers, politicians, government employees and a variety of other speculators. The process of extinguishment was designed so that it would appear to be a valid extinguishment but at the same time would utilize Metis lands to develop the economy of Western Canada leaving the Metis without a place in the new economy. Therefore, since the Metis did not receive the compensation, then extinguishment did not occur.

What are our Aboriginal Rights today? This is the question with which the Community Consultation Program has been dealing. As you can imagine, the information gathered through research cannot easily be transmitted to all of our people. The story is a long one and there're many to whom we must tell it. We have attempted to provide this information to all AMNSIS locals with varying success. To some locals we simply could not gain access; some did not recognize the relevance of Aboriginal Rights in relation to more immediate problems such as housing or employment and many others recognized both the relevance and importance of Aboriginal Rights.

Aboriginal Rights will provide us with the resources to foster our own economic development, the rebirth and development of our culture, and allow us to be proud of our ancestry and heritage. It affords us our independence, making us self-sufficient and self-respecting people fully participating in Canadian society.

Betty Montpetit

by L. Nicholls

"I like a challenge!"

This describes Betty Montpetit's attitude toward life. Born Betty Poitras, she moved to British Columbia from Regina, when she was eleven years old. In 1976 she and her family returned to Regina. Since moving back, Betty has become a successful Fashion Two Twenty Consultant, going on to become a Branch Manager with twenty-one other fashion consultants working for her.

Why did she go in for selling cosmetics through in-home parties? According to Betty, "I was never really happy working for somebody else. In this business you're setting goals for yourself."

She says that this is a line of work in which you don't need highschool or a college degree - just a "people degree". The people she works with in Fashion Two Twenty are down to earth. There are no jealousies and they are willing to share sales ideas and help each other out. Betty is pleased with her work because she can choose her own hours, and work out of her own home. All the training is free.

For her own consultants, Betty has tried to choose people who want to do the work and also people who can benefit from personal development. She is especially happy when she helps a shy girl become comfortable with others, learn to relax and to speak out. She says of the work, "You're always with people and its a lot of fun."

Betty does more than sell cosmetics. She does demonstrations for individuals and groups, explaining proper skin care techniques and the proper application of make-up. Her emphasis is on using it to delicately improve looks, not to appear "painted". She often goes to schools. As she finds the girls really attentive since wearing cosmetics and having good looking skin are really important to them.

Sometimes, though, she has to face disappointment. She can't force women to wear what's right for them. She finds it really disappointing when Native girls with good looks want to buy cosmetic colours to make them look whiter, instead of complimenting their natural, good looking skin tone. As Betty points out, "If you can't be proud of who you are, how can anyone else be proud of you?"

She says that sometimes other women think she must be a southern European because of her skin colour. She often surprises those people when she lets them know she's Native. "Look at the heritage I've got," she says, "Who else can be one of the first Canadians?"

How did she get ahead? In her own words she explains, "You have to set goals for yourself - like, who you want to be. Don't sit back and wait for it to happen. People have to stop assuming that other people owe them something. I did it myself. Nobody did it for me."

And she has been successful. Aside from her plaques and sales awards, she has won paid trips to national sales conferences, a set of matching luggage,



stereo components and gold and silver jewelry, to mention only a few of her sales prizes. Watching others win prizes gave her the idea, "If they can do it, I can too!"

The future? Betty has another goal in mind. She's hoping to host the all Western Canada Sales Conference in Regina this July. A little while ago the company didn't know Regina was on the map, but with the volume of sales going up, she says, "They hear of Regina now!"

Dumont Habs

by E. Koskie

The dream of every young hockey player is to play in the National Hockey League; for the Dumont Habs their main concern is in winning hockey tournaments.

The unique aspect of this team is that they play without a coach or manager. Their closeness shows in the way they organize the rides for one another. The reason for this fact is, the team is from various communities, such as, Saskatoon, North Battleford and Regina.

So far this season, 1981, they have won three tournaments, one in Good Fish Lake, Alberta, the Second in Meadow Lake, the 7th Annual Waterhen Tournament and the most recent - the Flying Dust Reserve 2nd Annual, also played in Meadow Lake. An interesting fact - the Dumont Habs were defending champions.

As one can see, the Dumont Habs have travelled hundreds of miles to exercise their talents on the ice, all done on weekends. The funds for their travels are

In Memorium

Arthur Carriere

by Susan James

Shortly before Christmas, we lost a friend, an ally, and a colleague; a man who, with characteristic patience and perseverance undertook to move mountains on behalf of Native people here, and in the broader sense, in Canada.

With his deep and abiding faith in what is fundamentally right, Art Carriere worked for a number of years in Manitoba where he made major inroads in the development and implementation of programs for native people. Ultimately, he brought his integrity and wisdom to the federal government where he worked long and hard to fulfill what he defined as his responsibilities; and to make responsive a system which was frequently not only insensitive, but obstinate as well. Throughout his career, Art brought the same grace and compassion to his struggles within the hierarchy of government as he did to the greater battle he set for himself against the poverty of the people he represented. His capacity to comprehend all things human inspired more than affection, and often, awe.

Art was blessed with a wife, Rita, whose faith and strength equalled his own and he has left two children, Lynne and Marc. In them, his legacy of commitment and his pride in heritage lives on and we are thankful. In sharing with them the grief at Art's death, we share also the joy of remembering the man and how he made more full the lives of all he touched.

from the pockets of the individual players.

The attitude of the players is that of a loose knit group of winners. In the three tournaments they entered to date, the team has won twelve out of twelve games.

The players from Regina are; Don Ross, Dwayne Ross, Gary Ross, Bruce Lafontaine, Richard Charette, Morris McCallum, Willie Norton, Alvin Norton and Penny Norton. The skaters from Saskatoon are; Herbie Norton, Clarence Norton and Buss Desjarlais; the North Battleford players: Basil Quewezance and Morley Norton.

For a team who has only been together for only two years, their determination to win is one to be admired.

■E.K.



Here is what Bill Herringer has to say of Art who worked closely with him and who was involved in getting him to work for DREE.

His advice and counsel was sought by many people on many subjects. In my opinion social programs are the toughest ones to develop, get started and keep on track. Art had a special knack for tackling them and making them work. I was always amazed how he was able to zero in on a proposal submitted to our department from say DNS, Metis Society or the NMC and in his own quiet way tell you in plain, simple terms whether it made sense or not. He was not out to win any popularity contests. Art called them as he saw them and people loved him for his honesty and integrity.

Art's term as manager of SARDA was a relatively short one but he did more than anyone else to advance the program to a point where it finally gained a good deal of respectability among native people, provincial officials and even skeptics in our own department.

Art had a sense of humor that warmed the hearts of all with whom he came in contact.

My association with Art Carriere as a professional colleague and a friend was all too short but I am sure of one thing I am a better person for it.

Sincerely,
Bill Herringer

*Happy Birthday to - Wendy M., Bev C., Marion D.
Carol E.
And a very happy Valentine's Day to all!*

United Indian and Metis Front Urged

Mr. Beatty concludes by saying, "We all must think of others. When we do that, then we have to support the FFMC. They represent an orderly marketing system and they're recognized by world markets. As long as we have involvement in the business, we should be able to see and understand what the Corporation is doing at all times."

Mr. Beatty invites all fishermen to contact him at Deschambault Lake if they have any concerns and he plans to make information available to them on a regular basis, both in Cree and English. ■ J.B.



George Hanson and Oscar Beatty

D.N.S. - No Hiring Until April

J. Beatty

LA RONGE (N.N.) - The Department of Northern Saskatchewan will not be hiring or making any major purchases in order to end its fiscal year within its 1980/81 budget of \$81,296,520. According to Dick Bailey, the Executive Director of Support Services, DNS won't be hiring anyone between now and March 31st, both for permanent staff and labour service positions. Managers have also been told to put off buying furniture, etc., and to restrict their travel.

EDMONTON (CP) - Indians in Alberta and Saskatchewan are hurting themselves by ignoring the constitutional plight of Metis and non-status Indians, Harry Daniels, president of the Native Council of Canada, said Wednesday.

"If they side with us we'll all be stronger," Daniels said in an interview. "The government is happy with the divide-and-conquer situation now."

He said status Indians believe they will compromise their treaty rights if they align themselves with Metis groups.

"They keep fighting for the Indian Act, which is a piece of garbage, and protecting a bureaucracy that hurts them. We don't want Indian land; we want to help them protect it."

Daniels, in Edmonton to speak to leaders of eight Metis settlements in Alberta, said Inuit leaders have been totally supportive in the struggle for entrenchment of aboriginal rights.

He said recent amendments to the federal government's patriation package "fell short of the mark" because they did not clearly define aboriginal rights.

Daniels said the constitutional position of Metis in Alberta is already protected to some degree because it is the only province where Metis have established federated settlements and a land base of their own recognized by government.

Sam Sinclair, president of the Metis Association of Alberta, said Indian leaders in the province have shown little interest in the Metis constitutional position.

"We could help them entrench their original agreements. That's all any of us want."

Sinclair said the provincial government turned down a Metis request for constitutional research funds, saying it was a federal responsibility.

But federal money didn't filter past the national office of the Native Council of Canada, he said,

and Metis in Alberta were left with many unanswered questions.

"We want some hard and fast rules in that constitution about our land status. How can we plan economic development without it? If you're in a rented house the banks don't want to talk to you."

There are an estimated 60,000 Metis and non-status Indians in Alberta, compared with 37,000 treaty Indians.

The Native Council of Canada estimates there are between 750,000 and one million Metis and non-status Indians in the country, compared with 300,000 status Indians.

Daniels said the council also plans to represent 90,000 off-reserve Indians who are being neglected by treaty groups.

Native Legal Program Successful

SASKATOON - The University of Saskatchewan Native Law Centre recently came out with an up to date report of its Program of Legal Studies for Native People. Since the program was started in 1973, a total of 323 applications were received and 169 (52 per cent) were accepted. Of that number 154 students registered in summer programs. Out of Saskatchewan 32 people registered with 21 of those being Metis or non Status Indian people. The reports says that prior to the inception of the summer course (1973-73) there were, as far as is known, only five students of native ancestry studying law in Canada. By 1980 - 81 their numbers had grown to 45 and of them 34 had taken the Saskatchewan Program. The report says "it is encouraging to note that this suggests that one result of the program has been to create the 'model' of a lawyer as a career option for native people."

Green Lake Elects President

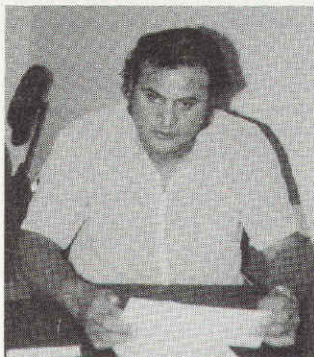
Over 130 local members and other interested persons attended the annual meeting of the Green Lake Metis Local on Sunday, January 19th. Peter Bishop, an active member of AMNSIS for many years and co-ordinator for west side Nor Sask Native Outreach, was declared the new president after a narrow win over Jim Laliberte. Jim, who is also chairman of the Green Lake Community Authority (L.C.A.) is now Vice President. The Secretary is Darlene Hill and the Treasurer is Grace Bishop. The five board members at large are Bertha Laliberte, Edgar Laliberte, Alice Sayese, Mary Ross, and Dave Laliberte.

In a meeting that lasted five hours, the people raised a number of concerns to their Area Director, Rod Bishop, and Provincial Executive members, Jim Sinclair and Frank Tompkins.

In his remarks to the people, Mr. Sinclair said Green Lake is one of the first communities in the north where the Metis movement emerged. "People in Green Lake were the first ones to start speaking out against oppression. As a result, 1500 square miles (Silver Lake and Central Farm) was set aside for Metis people for the first time," he said. He told the people it was important to them to understand the role of their Area Director, Area Board, and what local control means.

In outlining some of the activities of AMNSIS in the past year, Mr. Sinclair said the major concern right now is obtaining a land settlement. "This is why it was so important for our organization to appear before the Parliamentary Committee dealing with the constitution. We must make sure we are not left out and that we have our aboriginal rights recognized," he said.

Mr. Sinclair also said the Executive has just come back from a National Housing Conference in Ottawa. "The feeling now is that



Peter Bishop

the Federal Government is going to be taking over housing completely. We'll be having further meetings on this with the Provincial and Federal Governments. One of the things we want for our people is further subsidies. We've been hearing that some of our people couldn't afford to pay their power and utility bills, particularly in the north, where costs are so much higher," he said.

Frank Tompkins, Provincial Secretary for AMNSIS, thanked the people for asking him to attend the meeting. He talked about problems

being experienced by other locals, mainly those dealing with membership cards. He warned the people to be very careful to whom they give out the lifetime membership cards. "Give it a lot of thought when giving voting powers to associate members. It's not a good idea for them to assume elected positions. We have enough of our own people who can do the job," he said.

He also said if there is a land settlement we have to decide who are the Metis. "These cards are only to be issued once and we have to be careful who we give them to," he said.

Rod Bishop, the Area Director for Western Region 1, said he was very pleased with the number of people that turned out. He said strong leadership is critical in order to understand what's happening at the Provincial and Federal level. "We have to understand what owning land means and relating that to independence. Our objective is to have self determination, good houses, good jobs, our own education system. However, we must deal with the issues; opportunities exist to use us in our disunity," he said. Mr. Bishop said people must be able to sit down and discuss problems openly and not listen to rumours.



Jim Sinclair and Frank Tompkins

The floor then was opened for people to ask questions to the Executive members related to the Constitutional issue and the voting rights of non-native people. One person said people coming in from the south seemed to get jobs right away while local people had a hard time getting them. Mr. Sinclair said halfbreeds are big business. "The day we start running our own affairs we'll start taking the jobs and have a say on who gets them," he said.

Jim Laliberte, who chaired the meeting, said more pressure has to be put on the Department of Northern Saskatchewan to develop the Metis farms in Green Lake. "We want to get the 4-H program going, have our own chickens, get the tanning factory off the ground and we want better housing," he said. Mr. Laliberte said many people are wanting to move back to Green Lake but the price of lots are high. He also said local people want better economic development programs and social services. "We want a doctor to come in here regularly and a nurse to stay here so that we can use her when we need to instead of her showing up when we don't really need her," Mr. Laliberte said.

The questions directed to Mr. Rod Bishop related to funds that have been allocated to the area and to the multi-purpose centre in Green Lake.

Mr. Bishop said about \$800,000.00 in grants have been allocated for the use of the multi-purpose centre. These funds have come from D.R.E.E., L.E.A.P., summer student and area projects and Special ARDA. He also said a proposal has been submitted to DNS Social Services. "We're getting favourable response. We want to keep children up until age of 15 in that centre while trying to find them a permanent home," he said. Mr. Bishop said all funds have been accounted for and audits done.

The new President, Peter Bishop, promised to work with the people closely and encouraged them to come out to all the meetings.

Official AMNSIS Position on Employment Strategy and Economic Development

Programs which would place Natives in particular jobs because of their race and skin colour, are not supported by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

In a recent letter to Prime Minister Trudeau, AMNSIS President Jim Sinclair stated that this kind of employment strategy would create friction between employers and employees and actually contribute to racism rather than promoting social and economic development among Native people.

The following is an open letter to Prime Minister Pierre Trudeau.

Dear Mr. Trudeau:

This letter is an open letter to you, other Federal and Provincial politicians, and the Canadian people. The purpose of this letter is to outline for you the official position of the Association on the question of employment and economic development for Native people. It appears that both the Federal and Provincial Governments are placing major emphasis on Affirmative Action Programs as an employment strategy for Native people. Neither myself nor the Board of our Association have come out in support of such programs. We have, therefore, been portrayed by the news media and certain Native and other leaders as being opposed to Native people having employment. As a result, I feel it is necessary to set out in more detail what our position is in fact.

First, let me emphasize that our Association fully supports programs designed to give meaningful career and employment opportunities to Native people. We have always worked for the development and



Jim Sinclair, AMNSIS President

implementation of such programs and continue to do so at the present time. Second, we are not opposed to Affirmative Action Programs if they are consistent with the above objective and if they promote social and economic development among Native people. However, we cannot support a program which places a person in a job because he happens to be of a certain race or have a particular color skin. Such programs create friction between employers and employees and further contribute to racism rather than helping resolve racial tensions. In addition, they do not provide solutions to Native employment problems, nor do they promote socio-economic development in the Native community.

The real danger with Affirmative Action Programs is that if they are vigorously pursued, they will result in the assimilation of Native people into the general population. If some Native people want to become assimilated, this, of course, is their choice, but this is not the objective

Provincial and Area News

of the Association nor is it the objective of most Native people. We firmly believe that most Native people want employment for which they are qualified, which opens up career possibilities to them, and where they can maintain their identity as Native people.

A further problem with Affirmative Action Programs is that they almost always bring people who lack job qualifications into employment at what are known as entry level positions. These are jobs which require few skills, are poorly paid, and which tend to perpetuate poverty and low income. They also tend to become dead-end jobs for people unless they have skills to effectively compete for other jobs which become available in their work place. Where Native people possess the necessary education and skills to compete for better jobs and where there is open discrimination in hiring practices it is obviously beneficial to have strong Human Rights legislation. The purpose of this legislation should, however, be to ensure that Native people receive fair and equal treatment and not preferential treatment.

Our Association has therefore placed its emphasis on the development of education and training programs which are designed to prepare our people to compete effectively in the labor market. To this end, we are developing the Dumont Institute, the Native Teacher Education Program, community education programs, suitable job training programs, plus other similar programs, in cooperation with the Province and the Government of Canada. This we believe offers a solution in that it prepares our people to develop the skills they need to be self-sufficient. Further to this, we are placing our emphasis on Native economic development. We do not want our people to be in a position where they always have to depend on government or some other group in society to create their jobs for them.

If such employment opportunities are not to be used to control Native

people and to acculturate them, then Native people must have viable alternatives. The viable alternatives must be developed by Native people themselves, so that the necessary choices and the necessary checks on corporate and government economic power are in place.

Our people speak about their right to self-determination. If one has no economic independence or no economic choices, then they can exercise little self-determination.



One of the problems with Affirmative Action Programs is that they almost always bring people who lack job qualifications into employment at what are known as entry level positions. In some instances they may be useful, however, we do not intend to spend our limited time and resources promoting what is an aspirin tablet strategy and not a solution to our problems.

Therefore, Native economic development must be part of a whole strategy designed to meet the needs of Native people. If we are to develop economically, then we must have access to resources and money to go along with Native labor. Our ancestors once had access to resources freely and were able to develop their own economic means and a thriving culture as a result. They were able to become independent businessmen, farmers, professionals, and fill other similar

occupations. They were able to become employers as well as employees.

We seek to enable our people to achieve similar objectives today. We want them to have opportunities to be employers as well as employees, professionals as well as laborers and to belong to the middle class economically, rather than to always be poor. To do this, we must have access to money for our own education and training programs. We must also have money to develop our own businesses and economic enterprises. We do not want to always be in a position where we have to go hat in hand to the government begging for money for our people. We want to have resources which we can use as we see fit, not to be always used as dictated by government bureaucrats. This is why our Association has placed a high priority on the settlement of our aboriginal claims. Such a settlement we believe should provide us with the means and independence to once again be a proud, self-sufficient, and contributing people. No Affirmative Action program can accomplish this goal for us.

As I indicated above, we do not oppose the Affirmative Action programs. In some instances they may even be useful. However, such priorities are not a top priority for us. Nor do we intend to spend our limited time and resources promoting what is an aspirin tablet strategy and not a solution to our problems.

In closing, I therefore request your support, Mr. Prime Minister, the support of your colleagues, the support of our Provincial politicians, and the support of the Canadian public for the settlement of our claims and for programs to enable our people to develop their potential and independence as Native people and not as brown carbon copies of non-Native North American culture.

Respectfully yours,
Jim Sinclair,
President/AMNSIS

Western Region II Area Meeting

J. Beatty

PRINCE ALBERT - "I don't know why I'm doing this, I don't even like him as a person," joked Murray Hamilton, Area Director of AMNSIS for Western Region II, as he presented a 270 Winchester rifle to Jim Sinclair, President of the Metis Association at an area workshop held in Prince Albert recently. In a meeting attended by the 20 Local Presidents from the area and all the area staff, Mr. Hamilton thanked Mr. Sinclair for his leadership and guidance he has provided to the people. Mr. Hamilton also presented Mr. Wayne McKenzie, Executive Director for AMNSIS, with a plaque that read



Murray Hamilton

"Camp David" to put on his house he has on an acreage on the outskirts of Regina. Mr. Hamilton thanked Wayne for all his hard work he has done with the organization.

The workshop was held on January 21st at the Travel Lodge. The purpose of the meeting was to bring the area staff and presidents up to date on programs of AMNSIS and to discuss problems and issues.

The AMNSIS brief and presentation to the Canadian Parliamentary Committee was viewed and discussed with questions directed at Mr. Sinclair.

Wayne McKenzie outlined the Economic strategy of AMNSIS saying the organization is working



Wayne McKenzie and Jim Sinclair

toward putting an infrastructure together. "When we make requests to government for funding, we need statistics, to back us up. We want our own training centres, sports complexes, better NAC Centres, and so on," he said, "if we don't take on economic development now and be businessmen, what are we going to do if we get a land settlement, divide it up because we don't know how to invest it?" Mr. McKenzie said there is \$750 million being spent on halfbreeds. "We want a say on how that's being spent." Mr. McKenzie said the organization has a tech unit which is looking at coming up with a comprehensive economic development plan to be presented to the Provincial Cabinet on March 17th.

Larry Ellis, who is doing a population count of all the Metis and Non Status Indians of Saskatchewan, has been contracted to assist in the development of a comprehensive economic strategy along with economists Sue Fraser and Derrick Murray. These professional people will work closely with the AMNSIS Board and Executive members.

"By 1984, there are going to be 76,000 new jobs with over 11,000 of these in northern Saskatchewan. There's going to be 11,000 people, based on our count, in the ages of 13 and 14, who will be of legal age to work and who must be trained to get those jobs. We have to find out who those people are, what jobs are going to be available, what skills are going to be needed," he said. Mr. McKenzie said that government is now bringing immigrants to work and yet there is so much unemployment amongst the native people. "We must come up with statistics, alternatives, and plans to present to government. We are 70% of all the problems in this province. Yet we are only 10% of the population. We should be equivalent to that. We should only be 10% of all the people in jails, 10% of the slum housing, 10% of the unemployment, 10% of those affected by alcoholism." Mr. McKenzie stressed the importance of getting together, getting involved in economic development ventures, and being self sufficient without having to depend on government funding all the time.



Aboriginal Rights

by F. George Wolfe

Human Rights and Nationhood Rights are the main components that make up Aboriginal Rights. Aboriginal Rights were first recognized by Spanish Theologian, Francisco De Vittoria. He was referring to the question of the rights of the Aboriginal People in North America. In 1532 De Vittoria gave a series of lectures at the Salamanca University in which he dealt with basic questions of Indian Rights. His main theory or hypothesis in his lectures was that Non-Christian Native people have the same rights as white Europeans. In concluding his argument he

stated "The upshot of all the preceding arguments is, then, that the aboriginals undoubtedly had true Dominion in both public and private matters, just like Christians, and that neither their princes or private persons could be despoiled of their property on the grounds of their not being true Owners". "To do so", said Vittoria, "would be theft and robbery no less than if it was done by Christians".

The result of this study and debate was that the Catholic Church in 1537 issued a Papal Bull which was to guide the dealings of the Spanish Rulers with Native peoples,

but which was further extended to be the guidelines for the rulers of all Christian Nations. Pope Paul III issued the Bull *Sublimus Deus* which in part stated "...Indians are truly men...they may and should freely and legitimately, enjoy the liberty and possession of their property; nor should they be in any way enslaved; should the contrary happen, it should be null and of no effect".

This Papal Bull clearly established that Native people are not just to enjoy their property rights but also their liberty. Liberty in the full sense implies the freedom of the Indian people to pursue all aspects of their culture, including governments, economics, legal codes, etc., without interference or restriction by colonizing powers.

Canada is a member of the United Nations, and like other members of the United Nations they must follow the "United Nations Declaration of Human Rights" as seen in the following Summary.

1. A Summary and Review of Research Findings Regarding the Rights and claims of the Non-Status Indian People's of Saskatchewan; AMNSIS Final Report under the 1979-80 Research Contract. Page 11

1. All human beings are free and equal.
2. Everyone is entitled to these human rights.
3. Right of life, liberty and security of person; including freedom from slavery, servitude and torture of cruel inhuman or degrading treatment.
4. The right of recognition as a person before law.
5. The right to an effective judicial remedy and freedom from arbitrary arrest, detention or exile.
6. The right to a fair trial and a public hearing by an independent and impartial tribunal.
7. The right to be presumed innocent until proven guilty; freedom from arbitrary interference of privacy, family, home or correspondence and freedom of movement.

8. The right to asylum (e.g. a place or shelter that gives protection from arrest or extradition).
9. The right to a nationality.
10. The right to marry and found a family.
11. The right to own property.
12. The right to have freedom of thought, conscience and religion and the freedom of opinion and expression.
13. The right of association and assembly.
14. The right to take part in government and the right of equal access to public service.
15. The right to social security.
16. The right to work.
17. The right to rest and leisure.
18. The right to a standard of living adequate for health and well being.
19. The right to education.
20. The right to participate in the cultural life of the community.
21. Human rights are recognized internationally.

The A.M.N.S.I.S. Interim Declaration of Rights is based partly on the violation of Human Rights. Some of these violations are as follows:

a) Statement of Human Rights:

1. All human beings are free and equal and;
2. Everyone is entitled to these human rights.

FACT: Colonial Nations, in the past, ignored the human rights of the Metis people and in their dealings with Natives, they carried on a practice of indentured labour. Indentured Labour is a form of slavery, usually a bargain to work for a period of time (usually 7 years) to pay back a debt. In that time other debts were usually added on and the person owing the debt would never get his head above water.

Indenture (n): 3 a contract binding one person to work for another for a given period of time.

Indentured servant: A person who binds himself by indentures to work for another for a specified time especially in

return for payment of his travel expenses and maintenance.

In the case of the North American Indian in Canada, the Native would be given traps, ammunition, guns, etc., in the fall, from a Hudson Bay Company Post. This Native would then be required to return in the spring, with his pelts, to pay off his debt. If any money was coming to him from the sale of his furs he was given worthless trinkets. In the fall the same process was repeated. The Native was always in need of supplies, thus he was always in debt. The Native never received money for his furs. It was against Hudson Bay Company policies; their policy being to keep the Metis or Indians as poor as possible.

b) Statement of Human Rights:

4. The right to recognition as a person before law.

FACT: In the past there were separate laws for Natives and Europeans. Up to about the 1950's Natives weren't allowed to drink or vote.

FACT: At present the laws are the same for the Natives and Europeans but the application of laws differ. For instance "70%" of prison inmates are Native (in Sask.) and we are only 20% of the population in Saskatchewan.

FACT: Children are frequently taken from Native homes. To take children from homes is not the answer; child beating or being poor is not a disease and it wouldn't be solved by taking the children away; rather they are psychological or emotional problems which the parents are going through and these problems can't be solved by abducting children from their homes. This action increases the pressure on the parents.

c) Statement of Human Rights:

16. The Right to Work.

FACT: Unemployment among Native communities runs as high as 85%. If there are jobs, they are pick and shovel jobs.

d) Statement of Human Rights:

17. The right to rest and leisure.

FACT: Non-Native people who

believe that a Native has lots of rest and leisure time, while on welfare or unemployment, do not understand the emotional trauma and physical stress the Native goes through during that period. They are always worrying about where they will spend the night, where they will get their next meal or drink. This is rest?!

Natives and Half-Breeds are human beings and should enjoy every Human Right and every fundamental freedom, that every other human being on this earth enjoys.

The second part to Aboriginal Rights are Nationhood Rights. Nationhood Rights are: the right of a self-governing body of people, with self-determination, to deal in international relations and with the ability and self-worth to control their own public domain.

To be a Nation of People, we must meet the criteria for a Nation. The Metis people were a nation in 1870 and 1885 and through our forefathers we can claim these rights.

The criteria for a nation are as follows:

1. Common Language
2. Common Territory
3. Common Economy
4. Common History
5. Common Laws
6. A Formal Government
7. Common Psychological make-up (culture).

No other Nation has our history, our language, our culture. The main concern in Nationhood is that everyone wants it. Unity among the people is the strongest factor in this push for Nationhood.

Unity has shown up in our past, in 1869-70 in the Red River and at the Battle of Batoche in 1885. We need the support of all the people so we can once again be a proud and independent Nation of people as were our forefathers.

There we are....Aboriginal Rights! An important issue concerning our people and our children's future. We do not want to deny our children any benefit we can possibly provide for them. And when we get together as a whole then our voice will be ONE—a voice to be reckoned with!

Windwalker



Serene Hedin as Tashina and James Remar as the young Windwalker, are reunited after death.

"Everybody always laughed at me when I told them I wanted to be an actress but I knew if I tried hard enough, I could make it," says Serene Hedin, an 18 year old Navajo-Metis from the Denver, Colorado area who made her acting debut as Tashina, wife to Windwalker in the movie of the same name.

Just as Serene has strived to make her dream to be an actress come true, Keith Merrill, who directed the movie, has succeeded in his goal to combine authenticity with artistry. Merrill stated "Every effort has been made to research all aspects, including props, costumes and locations for the film, and then exact replicas of the early 1800's were created especially for "Windwalker". Not only are we striving for a realistic recreation, we also sought to portray the deep innermost feelings and religious attitudes of both the Cheyenne and Crow Indians respectfully and authentically."

Over sixty Native American Indians have been cast in key roles. Many notable actors, such as Nick Rames, James Remar, Rudy Diaz, Harold Goss Coyote, Silvana Gallardo, Roberta de Herrera,

Dusty Ironwing McCrae, Billy Drago and Roy Cohoe were chosen to star in Windwalker. James Remar, who plays Windwalker as a young Cheyenne warrior, also appeared in the movie "The Long Riders".

"Windwalker" is based on a novel by Blaine Yorgason and chronicles the life of four generations of a Cheyenne family, from Windwalker's and Tashina's childhood to their deaths and their reunion in life after death.

All the intimate events of Windwalker's lifetime are shared with the viewer; childhood, courtship, marriage, his wife's pregnancy, birth of their children, death of his wife, loss of a child, helping his grandchildren to learn the way of the Cheyenne, sickness, healing, escaping enemies, fighting, facing death, dying and travelling to the spirit world.

The movie is at once touching and terrifying. In the bush, losing one's blankets, knives and horses, miles from camp, during winter weather can mean death itself. Although this movie is set two hundred years ago, it is striking to note that many Native trappers and their families live very close to the same lifestyle in

Northern Canada this very day.

The hoopla of the television westerns is wiped away and we see human beings, loving, laughing, grieving, fighting for survival - as a family against nature's forces, and against those who would be their enemies.

The movie is filmed with much grace and beauty. It is set apart from other movies in that there is an extensive use of non-verbal communication. Native people traditionally do not converse unnecessarily. Only the essential is spoken. Body language is used to express emotions. In the same way, emotions are expressed in actions with much emphasis on the visual dialogue. Conversations are in Cheyenne and Crow language with English subtitles. As the elderly Windwalker, we hear Trevor Howard's voice in English, narrating his remembrances of the scenes of his youth or speaking his thoughts about life to the Great Spirit.

Windwalker is a very different kind of experience but uses the medium of film as a means of artistic expression. We do not watch the story nor are we told the story - rather, we experience it. The intimacies involve the viewer in a way rarely used in movies today.

"Windwalker" is an experience. Don't miss it!

Famed British actor, Trevor Howard, plays Windwalker as he nears death. To prepare for the role, Howard studied the Cheyenne language, customs and beliefs.



News From Outside Our Province

CBC *Alcohol Documentary*

YELLOWKNIFE (NP) - The CBC is going to be doing a half hour documentary on alcohol rehabilitation and detoxification in the far northern region of Canada. George Tuccaro, a Yellowknife resident who works with the Metis Association is part of the planning team. He says he's licked his problem of alcoholism but is "only one drink away from getting back into it."

Roy McVicar, producer of the show said three other people, who will be from the area, will be hired to assist in the film. Mr. McVicar says he hopes the long term benefits of discussing this problem openly will result in a positive way with others who have a problem with alcoholism.

Territories to Manage Fire Fighting

NORTHWEST TERRITORIES (NP) - The Federal Government has offered to turn over responsibility of fire fighting management to the Territories. In a recent meeting with the leaders from the Dene Nation and Metis Association leaders, Indian Affairs and Northern Development Minister, John Munro, made the offer but the NWT government wants an increase in funds before they accept.

George Braden Executive Committee Leader and spokesman for the Territorial Government said if they take over, they want to develop a system that would involve local communities more and provide them with fire equipment and training. A better system of identifying priority areas, such as caribou and trapping areas, would also be established.

The Dene Nation have said they want control of fire fighting because

of mismanagement of Forestry programs by the Federal Government, wide spread burning, lack of involvement of local people and over use of aircrafts.

Third General Assembly for W.C.I.P.

VANCOUVER (I.C.G.) - The Third General Assembly of the World Council of Indigenous Peoples will be held in Canberra, Australia, April 27th to May 1, 1981.

The W.C.I.P. is an international organization formed in 1975 to fight for the rights of all indigenous peoples. George Manuel, President of the Union of B.C. Indian Chiefs, has been President of the Council since it was formed.

For further information about the upcoming conference, contact Don Mosses, Indian Consulting Group Ltd., 225 West Hasting Street, Vancouver, B.C. V6C 1A5

Geronimo's Native Foods

MONTREAL (TNT) - If you're ever in Montreal, drop in to Geronimo's Restaurant and have some rabbit, trout, smoked salmon, buffalo tongue, or some other North American native recipe. Lezlie Keebler, part Cree from Northern Alberta, runs the restaurant. She credits her Cree grandmother with many of the fishes available. Major Montreal newspapers and restaurant critics have all given favourable reviews.

National Indian Arts & Crafts Show

MONTREAL (SN) - A highly successful show and sale was held recently in Montreal by the National Indian Arts and Crafts Corporation, which is under the direction of Saskatchewan born Williard Ahenakew. The crafts corporation produces modern commercial lines which have unmistakable Indian style. They range from souvenirs to durable, practical garments and office accessories. Like the market for the "urban cowboy" look, demand for goods with a Native Western flavour is running high.

Up-coming Events

RIEL NATIVE PAVILLION

The Riel Local of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) will be hosting a Native Pavilion - a part of Mosaic /81.

This will take place:

May 28, 29 & 30 in the
Agribition Building,
Regina, Saskatchewan

We need people who want to get involved in displays and entertainment. If you are interested please contact:

Myrna Desjarlais
Riel Local
2505 - 11th Avenue,
Regina, Saskatchewan.
Phone: (306) 525-0380
or
your Local President

Sponsored by the Regina Multicultural Society



Report of the N.R.I.M. Review Committee

by Elizabeth Nicholls

The following is an overview of the major recommendations of the N.R.I.M. report released December 1980. The N.R.I.M. review committee was made up of two AMNSIS representatives, a community college representative and a Department of Continuing Education representative. They studied papers submitted by concerned groups and held public meetings. It was not possible for the members to agree on all points, so in some areas, they each agreed to "give a little" in order to reach a compromise. For example, it is stated that certain training should still be through the existing Community Colleges. However, the AMNSIS position still remains that all training for Native people should be planned, administered and taught by Native people, is outlined in the Editorial in this issue.

The points that follow outline the main ideas of the report.

I Scope of the N.R.I.M. Program

1. N.R.I.M. should provide training money for the following programs:

a) Adult Basic Education

This includes upgrading, life-skills, job readiness and English as a second language.

b) Vocational Preparation

This is training for specific jobs. It may be taken at any school or institution already giving the program. Students would receive a certificate and/or some part of an apprenticeship credit.

c) Native Instructor Training

This means that Native people will learn to be instructors for social, leadership and

cultural programs.

d) Cultural and Historical Programs

These are like the Metis Cultural Awareness Program.

e) Native Leadership Training

These courses would help Native people learn how to be leaders and help develop their own communities.

2. There should be a variety of ways to provide training programs. For example, it should be possible to run a course for less than eight students. Presently there have to be eight before a course can be held. Also, some courses could be held on a part-time basis. Some co-ordination with training to be provided through the Native Career Development Program should be possible.

Also, the courses could be broken down into a small parts. The students would learn one small section of the course, then would start on the next section, until it is all complete and the student has passed all the sections of the course. This is called, by some educators, "competency-based modular programming". The other value of this is that an instructor could easily carry this material out to be used in any community and run the training program successfully.

3. There should be checking done in all programs to make sure the people learned the skills properly or completed their courses with a good understanding of what was taught. This would also prove that the students deserve the certificates they receive at the end of their training.

II Organizational Structure

Regional N.R.I.M. committees

would be set up. Local education committee representatives would make up the majority of each of these committees. Other Metis and Non-Status representatives could also sit on these committees. There would also be a Department of Continuing Education representative and perhaps a Community College N.R.I.M. co-ordinator.

There would also be a Provincial N.R.I.M. committee. It would look after funding, policy and act as an appeal board. The Regional Committees would guide the Community Colleges in providing Adult Basic Education and Vocational Preparation Courses. They would plan and start the special courses for Native people mentioned before (1 (c), (d) & (e)).

The Department of Continuing Education must provide living allowances for Adult Basic Education, Vocational Preparation



Rita Bouvier discusses N.R.I.M.

and Native Instructor Training. The Regional NRIM Committees would decide what kind of assistance people should get who are taking Cultural and Historical courses and Native Leadership Training.

It was further agreed that the NRIM program should be open to all Metis and Non-Status Indians who have lived in Saskatchewan for at least a year. If it cannot be decided who is a Metis or Non-Status Indian, the Regional NRIM Committee (a majority of whom are Metis and Non-Status) will decide. In other words, Native people will decide who is and who is not Native.

The Review Committee also stated that the Department of Continuing Education should provide programs for poor non-Natives and treaty Indians too.

The Local Education Committees should represent all Metis and Non-Status Indians in each community. They would receive training and be responsible for deciding what kinds of courses are needed, what should be taught, where it should be taught and for the selection of the trainees.

Metis and Non-Status Indians would be chosen first for instructors. If no qualified person is available, a non-Native person will be hired for a short term until a Native person can be trained to take over.

There would be improved counselling services to serve each student's needs. Each year the Regional NRIM Committees would report on the success of the programs with suggestions for improvements.

III Funding

1. More funding would be provided to NRIM (perhaps by rechanneling other funds such as CMITP and LEAP also used for training programs for Native people.) Funds should be provided for daycare, travel and for Adult Basic Education, Vocational Preparation and Native Instructor Training. Differences in funding should be provided to improve counselling services as mentioned earlier.

IV Policies and Procedures

The current policies and procedures manual for NRIM should be updated as outlined in the report. It should set down who will be members of the Provincial and

Regional NRIM committees. It should also set down how to determine who is Native, how to decide if students have satisfactorily passed their courses and how an appeal can be made.

It was also recommended that exceptions could be made in special cases following the recommendation

of a Regional NRIM committee. V Special Recommendations from the Committee

It was recommended that the program be renamed NON-STATUS INDIAN AND METIS (NSIM) PROGRAM.

The report has been distributed to all the concerned groups. ■ L.N.

NOVA



Employment Counsellor Alaska Project Division

THE COMPANY

NOVA is a Canadian company actively involved in Canada's energy picture.

Our Company depends on skilled, creative Canadians to maintain its momentum and expand its horizons.

Our resources, projects and people are committed to helping secure Canada's energy requirements. NOVA continues to build for the future. Here is your opportunity to build with us.

THE POSITION

The Socio-Economic Affairs department in the Alaska Project Division requires an individual who will provide personal support and assistance to Natives employed with the Alaska Highway Gas Pipeline Project in southwest Saskatchewan. This individual will also assist in the recruitment and placement procedures for Natives in the Project. To effectively meet the demands of this position, this individual must be free to travel extensively because this position will be located on the job sites during the construction seasons. During the off season, this position will be located at the Calgary Head Office.

THE CANDIDATE

The successful candidate will be able to demonstrate strong interpersonal skills at the verbal and written levels of communication. This person will have two or more years of counselling experience, a solid working knowledge of government and private agencies and programs as well as possess extensive experience in working with Natives. A valid driver's licence is necessary. Knowledge of the pipeline industry would be an asset.

Interested applicants are invited to apply in confidence to:
Carole D. Lavallee, Special Programs Co-ordinator
NOVA, AN ALBERTA CORPORATION
P.O. Box 2535
Calgary, Alberta T2P 2N6

NOVA, AN ALBERTA CORPORATION

Achimowins...

Continued from Page 4

starting next month. If you're looking for a pen pal or just someone to get to know better, write to us and tell us your hobbies, your age, interests and so on, and we'll print your letter. Make sure it's signed and include your address so people know who and where to write to.... I also like to mention to all Local Presidents to make sure you sent us your membership lists with the addresses. We're updating our subscription lists and putting them into a computer and we'd like to make sure all members get a copy of our magazine.... We also like to remind everyone that we have 1981 Metis Cultural calendars available for \$2.50 including tax and postage. Call our office here at 525-9501 and ask for Leona. We like to thank all those who have already submitted their membership lists and those who have bought calendars.... Something we have been doing in our magazine is doing profiles of people. We would like to do a lot more. If you know of someone who deserves recognition, give us a call here and let us know. He or she doesn't necessarily have to be a great leader or whatever but just someone who is interesting and deserves some recognition. We know there are a lot of people out there, elders for instance, who have done a lot of work for the organization but never get mentioned.... In the next issue of New Breed, our theme is going to be rehabilitation and correctional institution. As we all know, a majority of the jails are currently filled by native people. We find out why and discuss ways and means of getting out of the situation. The Key Lake Board of Inquiry which took place last spring and summer will have its final report ready as of the end of this month. We'll be doing an article on that as well. Of course, we'll have much more for you.... Just before we close off for this month, we'd like to say good bye to Liz Nicholls, who has been doing training with our staff amongst other things. On behalf of the New Breed staff, thank you Liz for all your help and good luck in your new position....

■ J.B.

NATIVE FOSTER CARE

The Department of Social Services, together with the Regina Native Women's Association and others concerned about Native Foster Care, would like to have more and more Native people become foster parents to Native children.

If our children are to develop and maintain their identity and cultural awareness, it is important they have contact with their people. (About 80% of the children in care are Native while only 1/3 of the foster parents are Native)

If you have any questions about NATIVE FOSTER CARE or would like more information, please contact one of the following:

- Georgina Fisher at 565-3796
- Vicki Wilson at 565-3762
- Joey Welsh at 565-3836
- Roy Crebo at 565-2928
- Sue Deranger or Donna Pinay at:

The Regina Native Women's Association
2907 Dewdney Avenue
Regina, Saskatchewan. S4T 0Y1.
Phone: 522-2022 or 522-2621

Attention Caribou Hunters!

You can help increase the population of Barren-Ground Caribou by shooting bulls, rather than cows and calves.

Bulls may be identified by observing the following characteristics:

A) Bulls over two years of age generally have larger antlers than cows. Older, mature bulls retain their antlers only until November or early December; while younger bulls generally carry their antlers for a longer period in the winter.

B) If the antlers are not present on a mature caribou, the bulls

can often be distinguished by the presence of male genitalia which are visible from a broadside view.

C) Cows can be distinguished from bulls by the presence of a distinct vulva that appears as a dark protrusion in the anal area.

D) Calves are distinctly smaller than adults. Most often they are found in close proximity to their mothers. The body features of calf caribou are notably rounded and more delicate in appearance than mature animals.



Northern
Saskatchewan

Resources Branch
Wildlife Division

YOUR MESSAGE in our magazine!

Gene Stevenson
Advertising Manager
Suite #301
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S4P 0K6.

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DEADLINE FOR ADS

1981: Mar. 5
April 2
April 30
June 4
July 2
Aug. 6
Sept. 3
Oct. 1
Nov. 5
Dec. 3
Dec. 22

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Up-coming Events

*If you have any up-coming events that you would like the public to know about, please write to us.
(see deadlines below)*

ECONOMIC DEVELOPMENT CONFERENCE

Sponsored by the South-West Area of AMNSIS

WHERE: Regina Friendship Centre

WHEN: February 26 & 27, 1981

BANQUET & DANCE: February 27 at the Italian Club, 2148 Conaught St.

Accommodations for Local delegates will be at the Hotel Saskatchewan

For more information contact:

KEVIN DANIELS
South West Area Community
Development Co-ordinator
1345 McIntyre Street
Regina, Saskatchewan
Phone: (306) 359-1515

The CANADIAN INDIAN LAWYERS ASSOCIATION And SASKATCHEWAN INDIAN FEDERATED COLLEGE

are hosting an

Indian Child Welfare Rights Workshop

WHERE: Sheraton Centre Hotel, Regina, Saskatchewan

WHEN: March 18 - 20, 1981

NO REGISTRATION FEE

For more information please contact:

CLEM CHARTIER or SHARON F. CARRIER
Saskatchewan Indian Federated College
C-4, Classroom Building
University of Regina
Regina, Saskatchewan.
S4S 0A2
Phone: (306) 584-8333

THE SASKATCHEWAN HUMAN RIGHTS COMMISSION

MARITAL STATUS DISCRIMINATION

WHAT DOES THE CODE SAY?

The Saskatchewan Human Rights Code prohibits discrimination in a number of areas against a person because of his/her marital status.

The Code defines Marital Status as:

"that state of being engaged to be married, married, single, separated, divorced, widowed, or living in a common-law relationship..."

The definition goes on to say:

"...but discrimination on the basis of a relationship with a particular person is not discrimination on the basis of marital status".

In **Employment** an employer cannot hire or fire as this would constitute a violation of the Code.

In **Housing** a landlord cannot refuse to rent a place of accommodation if he believes the couple to be living in a common-law relationship.

In **Credit Applications** a person has the right to apply for credit without reference to his/her partners source of income if the applicant has their own income.

If you have any questions, please feel free to contact the nearest Saskatchewan Human Rights Commission office:

Saskatoon Office
8th Floor, Canterbury Towers
224 - 4th Avenue S.
Saskatoon, Sask.
Phone: 664-5952

Prince Albert Office
49-12th Street East
Prince Albert, Sask.
S6V 1B5
Phone: 764-6846

Regina Office
1819 Cornwall Street
Regina, Sask.
S4P 2K4
Phone: 565-2530

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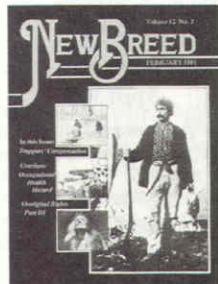
NEW BREED

"Voice of Saskatchewan Metis and non-Status Indians"

THE ROLE OF THE NEW BREED

Playing a vital role in the inter-relationship between the communities and the relationship between the community and provincial organization of Metis Association of Saskatchewan, the NEW BREED provides a two way printed vehicle which the community and our Association can utilize for purposes beneficial to both. Not only is the publication an information source to its Native readers but also to the non-native readers who hopefully gain a new understanding of the Native people in their battle for justice and recognition.

Suite 301, 2505 - 11th Avenue
Regina, Saskatchewan. S4P 0K6.
Phone: 525-9501 or 525-9502



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 please invoice



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SENIOR MANAGEMENT CONSULTANTS AND MANAGEMENT SYSTEMS REVIEW OFFICERS

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The Department of Indian Affairs and Northern Development is undertaking major initiatives in management improvement and audit, and is seeking experienced individuals to fill 20 new positions.

Successful candidates must be willing to travel.

SENIOR MANAGEMENT CONSULTANTS

Ref. No.: 80SM-OC-1AN-BR-1942

Location: Ottawa/Hull area and
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Duties

The incumbent plans, organizes, and manages major projects and provides advice on improvements in organization structure, management systems and other related areas.

Qualifications

The incumbent must have successful completion of secondary school according to provincial standards, as well as experience in project management, organization analysis and design, management systems, and performance measurement systems.

Clearance Nos.: 330-353-006, 001, 004, 005, 007

MANAGEMENT SYSTEMS REVIEW OFFICERS

Ref. No.: 80SM-OC-1AN-BR-1927

Location: Ottawa/Hull Area only

Duties

The incumbent conducts or actively participates in projects in the fields of legislative and value for money auditing and will be expected to assess any findings originating therefrom.

Qualifications

The incumbent must have university graduation or certification in professional accounting or management consulting. Extensive experience in an audit or consulting organization or in the provision of a management advisory service is also required.

Clearance Nos.: 330-325-003, 005, 004, 002

Language Requirements

For some positions knowledge of English or French is sufficient; for other positions knowledge of English and French is essential. Unilingual persons may apply but must indicate their willingness to become bilingual. The Public Service Commission will assess the aptitude of candidates to become bilingual. Language training will be provided at public expense.

Additional job information is available by writing to the address below:

Toute information relative à ce concours est disponible en français et peut être obtenue en écrivant à l'adresse suivante.

N.B. Separate applications required for the Senior Management Consultant positions and the Management Systems Review Officer positions.

How to apply

Send your application form and/or résumé to:

Pierrette Hopkins

Public Service Commission of Canada

Senior Management Staffing Program

L'Esplanade Laurier, West Tower, Room 1753

Ottawa, Ontario K1A 0M7

(613) 593-5411 ext. 354

Closing date: February 27, 1981

Please quote the applicable reference number at all times.

Canada

“Voice of Saskatchewan’s Metis and Non Status Indians”

VALENTINE

At the dawn of a new day
Let the sunlight like my
Love surround you
For you are the dawn of a new
Day,
And the beginning to my
Life's lost emotions
As the light of your love
Warms my heart
You fill the darkness in spots
With light
Even as the moon rises in
The darkness there will always be
Your light keeping my love warm
You are the stars astronomers
Stare at in awe,
You are the energy of the sun
That we try and harvest
You are the rains that make
The flowers grow and bloom
But most of all
You are the love that makes the
Heart grow fonder.

By W.E. Street