

INDIAN RECORD

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Hearings Postponed

Hearings concerning the government-proposed changes in the Indian Act, scheduled to open in The Pas in July, were postponed indefinitely at the request of Manitoba Indians.

Chief Dave Courchene of Fort Alexander, president of the Manitoba Indian Brotherhood, said the six days of hearings scheduled for Manitoba were considered "token" by the Indians and more time was requested to discuss the proposals at the reserve level.

REPRESENTATION

He said the MIB has asked the Indian Affairs Branch to place Indians on the board that hears the Indian presentations and to provide legal representation for the Indians during the hearings.

"We requested the postponement because we felt we hadn't had sufficient time to discuss the changes at the reserve level. Our major concerns are having the Indian people discuss the changes and getting legal assistance."

Mr. Courchene said the MIB is planning to hold five zone meetings — each of about five days' duration — to discuss the amendments at local levels. When these discussions have concluded, the MIB will be prepared to meet with federal authorities.

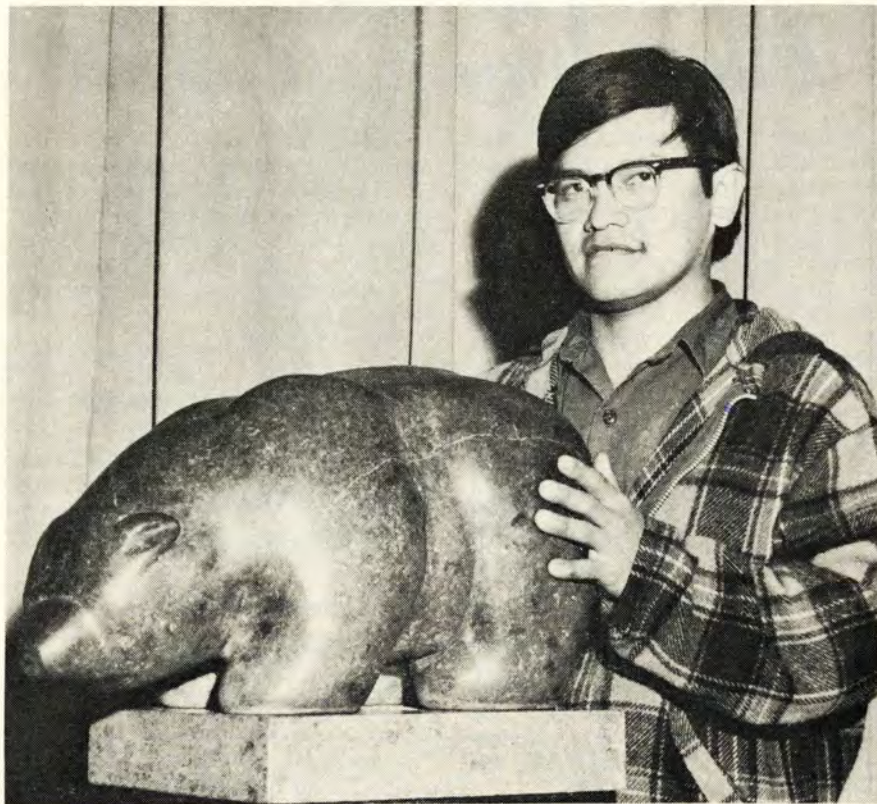
FALL START

Robert Connelly, Manitoba regional director of Indian affairs, said he does not expect the hearings to proceed until some time in the fall.

Mr. Connelly agreed with the MIB's request to delay the hearings. He said the federal government has ample time to prepare the amendments and it is only fair that the Indians be given ample time to study them.

"The Indians feel the amendments are pretty important. They are seeking more time in order that they may come to the hearings better prepared," he said.

The hearings had originally been set to begin May 10 in British Columbia, but were moved to The Pas due to the recent federal election. No indication was given if the hearings would begin before November in another part of the country.



One entire room at the Vancouver School of Art's Graduate Show was devoted to the work of Saul Terry, member of the Bridge River Band. Mr. Terry, a graduate from St. Ann's in Kamloops, concentrated on painting a few years ago, and sold a number of paintings, but turned to sculpture because he "prefers to work with stone". The black bear shown above sold for four hundred dollars.

Manitobans Attend 'Summit'

Manitoba will be the only province with Indian-Metis representation at a federal-prairie summit conference on Indian affairs this fall.

The province named Manitoba Indian Brotherhood president Chief Dave Courchene and Manitoba Metis Federation president Rev. Adam Cuthand as advisers at the conference.

No date has been set for the meeting, but it is expected to be held in early September in Regina.

It is believed that the two other prairie provinces do not favor native representation at the conference.

The meeting will be between federal Indian affairs officials and the welfare ministers of each of the three prairie provinces. Manitoba Welfare Minister J. B. Carroll has

been pressing for such a conference for several months.

"There is no doubt that the Manitoba government is really sympathetic to our cause," said Chief Courchene.

"Allowing us to participate could be a very important step in our history, particularly if it is on a continuing basis."

The appointments are believed to be only temporary — a move to get Indian and Metis opinion on the floor of the meeting.

Another source said Manitoba is the only prairie province to have invited Indian and Metis participation at meetings of the three prairie ministers earlier in the summer, or to a conference with federal authorities.

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ARDA Aid For Pasture

Approval has been granted for a Federal-Provincial ARDA project to provide the Sheguindah Indian Reserve on Manitoulin Island, Ont., with a community pasture.

The Sheguindah Indian Reserve owns about 5,000 acres of land suitable for livestock grazing. There is now an all-Indian Pasture Board, and the members of the Band will provide the labor and cut the cedar posts necessary for fencing the area. It is proposed that in this first year, 2,500 acres will be fenced, to accommodate approximately 300 cattle. The area will be fertilized and seeded over a two-year period. The revenue from this pasture would then be used to develop and fence the remaining 2,500 acres. The pasture will be a long-term source of revenue for the Band, and will provide much needed pasture land for non-Indian farmers in the area.

The cost of this project is \$10,000, which will cover the fencing, a corral, and renovations and improvements to the pasture area. The cost will be shared equally by the Federal and Provincial Governments under the Rural Development Agreement.

Council Formed

An Indian-Metis Development Council has been established in Saskatchewan by the Co-operative Development Association, in consultation with Saskatchewan Indian and Metis leaders.

The formation of the Council is the result of a Seminar held at Western Co-operative College, Saskatoon, last March, where a number of native field workers and leaders discussed their problems, and itemized some of the ways in which their problems could be solved now and in the future.

The nine-member Council consists of three representatives each from the Indian, Metis, and Co-operative sectors. They are: Jim Sinclair, Walter Langan, Alice Desmarais, Metis; Walter Deiter, Peter Dubois, Hillyard McNab, Indian; Norm Bromberger, George Porteous, Dan Beveridge, Co-operative.

The first meeting was held May 7, with ten or more areas of concern on the agenda. It was agreed to provide some assistance to the Metis in Regina, who are making a survey of their housing needs. The Regina Co-operative Women's Guild will be providing nursery care so that Metis women can be free to assist in the survey.

Field Day At Lebret

Students from the nine Indian Residential Schools in Saskatchewan met recently for a Track and Field meet at the Qu'Appelle Residential School in Lebret. This gathering was unique because it was the first time (as far as we can ascertain) that students from all of the Saskatchewan Residential schools assembled in one place. Schools represented were: Beauval Res. School from Beauval (this team travelled the farthest — over 400 miles); Cowesses Res. School from Marieval; Gordon's Res. School from Punnichy; St. Philips from Kamsack; Muscowequan Res. School from Lestock; Onion Lake Res. School, from Onion Lake; St. Michael's from Duck Lake; Prince Albert Res. School from Prince Albert, and the host school, Qu'Appelle. Gordon's and Prince Albert Res. Schools are operated by the Anglican Church while the remainder are administered by the Oblate Fathers.

An evening of entertainment and dancing followed the track meet. A

mass weiner roast for the more than 400 athletes, both boys and girls, was supper. The schools that travelled the farthest, Beauval, Onion Lake, Duck Lake and Prince Albert, enjoyed two nights of accommodation at Lebret and the extra fellowship.

Last year the Track and Field meet was held for the first time at Gordon's, however it attracted only seven of the nine schools.

This year's winner was Lebret who repeated their performance of last year. In second place was Onion Lake who made their debut at the Track and Field meet this year. They participated with only 18 athletes and gave Lebret a scare as Onion Lake led for most of the day until they were stubbornly pushed into second place. Gordon's placed third while Prince Albert finished fourth.

The Prince Albert Res. School will be the host next year.

Ken Williams,
Sports Director.



Cowesses School Rhythm Band

The Rhythm Band at Cowesses Indian Residential School, Marieval, Sask., cut 500 records and sold them, as a Centennial Project, during the last school term.

The children, from seven to 11 years of age, devoted many after-school hours toward the completion of this project. The Band is under the able direction of Sister Marguerite Hains.

Participating in provincial Music Festivals, the Rhythm Band was awarded trophies from the Lions' Club and the Canadian Brotherhood of Railway Trainmen and General Workers. They made their TV debut at Yorkton, Sask., when they played a number of selections for Channel CKOS.

First Indian Presbyterian Minister Goes To Orient

Reverend Gordon E. Williams became this spring the first Canadian Indian to be ordained as a minister of the Presbyterian Church, after graduation from the Presbyterian College in Montreal.

Rev. Williams, 27-year-old son of Mr. and Mrs. George Williams of Dallas, Manitoba, was ordained at the First Presbyterian Church in Brandon, where he spent three years at Brandon College. His earlier education, including high school, he obtained at Birtle Residential School.

ATHLETE AND MUSICIAN

During his three years at Brandon College, he was known as a hard-working end with the College Caps football team. He also developed his talents as a guitar player and singer which he has made use of in his profession.

He was also one of the driving forces in the organization and operation of the old Indian-Metis Friendship Centre which was first organized in Brandon during those years.

It was through his work at the centre that he met Miss Maureen Watkins from Bradwardine who was then working as social worker in the Brandon area. They were married in 1965 after he completed his third year at Brandon College.

POSTED TO FORMOSA

Mr. and Mrs. Williams have accepted an appointment to Formosa under the board of overseas missions and will serve among the tribal people.

Rev. Williams explained that he had selected Formosa because he felt at this point in their history the people of Formosa were in a similar position to the Indian people of Canada and needed help.

FOREIGN FIELDS FIRST

He had said earlier that he felt he should work first with foreign people rather than with the Indian people. He felt he could gain from this wider view and could in time be accepted by the Indian people.



Blackfoot Beauty Takes Title

Vivian A-Young-Man, of the Blackfoot reserve at Cardston, Alta., near Calgary, was selected Canada's Indian Princess at a recent Indian meeting in North Battleford, Sask. Her prize was a trip to Miami, Florida.

Relocation Said Only Realistic Solution

Addressing the Manitoba council of the Catholic Women's League June 9, Welfare Department Assistant Deputy Minister Boyd said:

There are approximately 55,000 people of Indian ancestry in Manitoba, with the majority of them residing north of the 53rd parallel.

The vast majority of the treaty Indian and Metis living in these isolated regions are tax consumers, he said. In some areas, the proportion is as high as 98 percent.

The resources of their native territory will support a small percentage of inhabitants with increased industrial development, according to Mr. Boyd.

With a higher than average rate of population increase, though, "for the vast majority, relocation is the only realistic alternative."

At present, Mr. Boyd explained, those who move to urban areas are becoming involved in a situation of greater poverty than they knew at home.

It is not the fault of the Indian or Metis that he is unable to improve his circumstances in these new surroundings.

"Too often we fail to recognize that the person of Indian ancestry

who moves from an entirely different culture and environment to an urban setting without . . . adequate preparation will obviously end up as a failure."

The provincial department of welfare is attempting to improve these conditions by various programs directed at community development for Indian and Metis, vocational training and cultural orientation for those who must leave their native environment.

Mr. Boyd stated that Manitoba was the first province to introduce community development as an approach to working with Indian and Metis people.

The community itself becomes involved in setting goals and effecting changes.

"The old practice of sending an expert into these kinds of communities and telling the people what to do to improve their lot has ended in utter failure. The department of Indian affairs, and this is not a criticism of them, has recorded many failures as a result of this kind of approach."

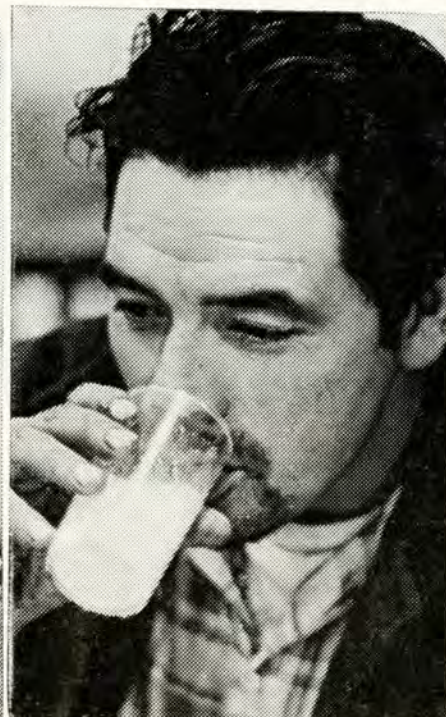
Mr. Boyd concluded that his department intends to intensify its program for relocation.



Lost for five days in Manitoba's northern wilderness, Jill and Kirby Sinclair rest in Gypsumville Nursing Station where they spent a few days under observation.

—Photos by Dave Bonner

Children Rescued By Skillful Trackers



Relieved parents relax after nightmarish week.

Persistent and skillful Indian Tracking led to the finding of Jill Sinclair, 8, and her brother Kirby, 4, after they'd spent five nights and five days in the northern wilderness near Buffalo Lake, Man., this summer.

The doctor who attended the children after their ordeal was amazed at their good physical condition, in light of their experience. Jill told him that she and her brother ate berries and drank water during the day and slept at night.

"We weren't afraid," she said. "We knew somebody would find us."

Their relieved parents, Hubert and Audrey Sinclair of Grand Rapids had stubbornly refused to abandon the search in the rugged bush and swamp country and kept combing the area, sometimes through the night.

While more than a 100 servicemen were starting a systematic search under the auspices of the provincial government's Emergency Measures Organization, a search party of 19 Indians and Metis went their own way and found the children.

**Automation came and with it
the collapse of the economy of
this once-prosperous community . . .**

The Plight Of Sandy Bay

By
Irene Hewitt

Every Palm Sunday I think of the Indian Mission where I used to go to Mass when I taught at the Company Camp at Island Falls (seventy air-miles N.W. of Flin Flon). When the Churchill River was "open" the Missionary would have one of the Indians paddle the stenographer and me over to the Indian village, Sandy Bay. In the winter, if it wasn't snowing (we could soon have lost our way), we walked. An old Indian played the organ and the choir was quite good. The Cree hymns were sometimes set to popular melodies; a favorite seemed to be one to the tune of 'Long, Long Ago'. Naturally the Mission didn't have all the refinements of a city church. Palm Sunday here was really Spruce Sunday with spruce boughs being blessed instead of palms.

The first Camp Superintendent, a Mormon from Salt Lake City, will surely be remembered by Indian residents. Few large companies took Indians on their payrolls in the thirties. When I was here (1942-1943), a number of Indians were on 'Camp Maintenance'. Though their wages were considerably below those paid to the operators at the Power Plant, they equalled those paid for unskilled labor elsewhere. And steady pay cheques were the start of a better life at the village.

The year I was at the Camp, the Company nurse attended to the Indians as needed; the lone teacher was the wife of a Company guard.

As the Camp expanded, so did the village. Soon it had its own hospital, a four-room school and an R.C.M.P. detachment. And native and Company children started to mix. The Company magazine would show pictures of these children at joint Sunday School parties and Scout and Guide functions. Fine homes were built in the village; there was even dial telephone service. Several families sent their daughters to convents in the southern part of the province to be educated and trained by the Sisters.

And then the Power Plant became automated; only three or four men were needed to service it. The Company Camp was deserted now; there was no work here for the Indians.

Many of the Indians employed at the Plant had excellent work

records; some had more than twenty years' seniority. Though they had worked at the Plant, they lived in their own village, among their own people. A number of them transferred to Flin Flon but here they had to face new problems. Leaving their fine homes in the small, closely-knit community of Sandy Bay, they had to adjust to urban living and alien ways. In many cases they had to settle for sub-standard living conditions and high rentals.

Though good workers themselves, they were thrown into contact with the welfare-type Indian for whom liquor is a way of life. And now, a number of them developed a liquor problem, too. After repeated warnings about missed shifts, the Company had no choice but to lay them off.

Still many were able to meet the challenge of urban living. Last week I was fortunate enough to meet one of these families. The father is doing very well at his job, the mother is quite out-going. She told me about her family; her two youngest children are enrolled in a local 'head-start' program, a sort of pre-nursery school sponsored by one of the Service Clubs and doing very well. She, herself, was going to offer to teach Indians and non-Indians bead-work at the Indian-Metis Centre.

Afterwards I learned that she is only twenty-nine, has eleven children and is a remarkable housekeeper. Her home is spotless; she washes walls and ceilings every month. As far as I'm concerned, never mind the bead-work — let her give us non-Indians lessons in organizing our work and time so that we, too, can look after our families, keep spotless homes and have time left for doing and teaching handicrafts.

But what of the Indians who stayed at the village? They really suffered last winter. No longer can they buy at the Camp Commissary; the Company plane does not fly in. The only road (a winter one) to Flin Flon is not kept open. With few supplies coming into the village and 'freeze-up' unusually long, the Indians were close to starvation. When this was

reported, the Company airlifted supplies to ease the emergency.

Now we read that the government is planning to build a road linking the village with another northern power development. This will facilitate bringing in supplies, of course, but will it help the economy of the village? The distance to the power development is too great for commuting even if the Indians were able to afford cars. Can anything be done for this isolated, once-prosperous community? Will anything be done?

* * *

Three brothers were among those Indians transferring to Flin Flon. For a time we had the three Bears underground. The men especially enjoyed working with one of these Bears; he was always so good-humored.

Spring had been unusually late that year. On the one hot Sunday in June the men out fishing or on the beaches never thought of the possibility of getting sunburned. And what burns they got! After shift on Monday, several of them, stripped to the waist, were washing up. Mr. Bear took one look at their scarlet backs and whooped, "Look at those crazy red-skins".

* * *

At the spring and fall assizes held at The Pas there are always a number of Flin Flon men doing jury duty. Frequently Indians are involved in the cases, and the men bring back some good tales about the Indians' ability to handle themselves in court.

One of the witnesses came into the court-room chattering to her husband in Cree. Asked if she wished an interpreter she indicated that she did. After a while the interpreter got fed up with being told to ask Mrs. 'So-and-so' 'this' and 'that'. "Why don't you ask her yourself?" he wanted to know. "She speaks good English." And she did. After all, no one had asked her whether or not she spoke English — just, did she wish an interpreter?

* * *

One Indian was being asked where he got his liquor but he refused to name his supplier. Yes, he was a white man, but he was a good

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'Thinking Young' Up North

Grandin College Sparks Development

by Frank Dolphin

Two hours north from Edmonton by airliner drops you into Canada's "developing nation."

Fort Smith, the former capital of the Northwest Territories, lies just beyond the Alberta border in the sub-Arctic. From it, a rich and fascinating land, unknown to most Canadians, sweeps to the pole.

Matching its beauty and potential are complex social and economic problems. This town of 2,500 is part of a gigantic laboratory where men seek short and long range solutions to them.

A five-minute drive from the airport through sparkling, sun-drenched snow takes you to the door of Grandin College. There you meet students like Gordon Norberg and Annie Larocque, the new generation of native people, who are determined to break out of the poverty and racial ghettos of their parents.

"I want to play a part in the development of my country," Gordon said.

He is 19 years old and graduated from Grade 12 at Joseph Burr Tyrrell, the federal school in Fort Smith.

Instead of returning to his home at Tuktoyaktuk on the Arctic Ocean, this young Indian adult will enter the faculty of engineering at the University of Alberta this fall.

During the past college year, he was president of the students' council at Grandin College and experienced the go-go excitement of life in southern Canada as a Territories delegate to the Liberal leadership convention.

Annie, too, was an invited delegate to the convention. Like Gordon, she will not return to her home in Fort Resolution, but will enroll in social service training at the Northern Alberta Institute of Technology in Edmonton, or enter a teacher training program planned for the N.W.T. this year.

* * *

THERE ARE 78 other boys and girls, young men and women (five Eskimos, four Whites, the rest Indian and Metis), who are moving from the North's main stream of poverty and frustration to future positions of leadership in industry,

education, government and other fields through the specialized help of the college.

Not all will become tomorrow's leaders. Many will return to trapping and hunting.

"Let's face it, others will return to hanging around town," commented Father Pochat-Cotilloux, OMI, director of the college since its establishment in 1960.

Northern education officials know of one Eskimo who has a science degree and is now in medical school. Another Eskimo is taking arts; 37 other native students are taking some form of post-secondary education.

Twenty graduates from the college have continued beyond high school.

Education will not solve all of the problems of the North overnight, but it is the long range tool to transform the white man's technology into abundance and a new life.

Part of the hope for a better future lies in Grandin College, named after the pioneer missionary, Bishop Vital Grandin, OMI.

It is a practical expression by Bishop Paul Piche, OMI, of Mackenzie-Fort Smith, and the priests and religious he leads to raise the standard of living of all northerners.

The college, with its three modern buildings, is basically a residence for students from widely-separated communities. But it offers more than a place to sleep, eat and study.

The students receive an enriched program with challenge and motivation to continue their education beyond high school at a university or vocational and technical school.

* * *

IN THE PAST, few northern students have graduated from high school because of lack of incentive, language difficulties (English is a second language for most), impoverished home situation, a curriculum unsuited to the background and needs of northern students and fear of the unknown.

"Many of the native students are extremely intelligent but they don't know how to study," said Father Edward Beaulac, OMI, a bearded Detroit, who is the director of the boys' residence.

They find mathematics and the abstract sciences difficult. Because of the nomadic lives of their parents, many have missed years of schooling. One teen-age girl had spent only 20 days of her life in formal classes.

As a result, they need help if they are to overtake and keep pace with white students. Seven supervisors, all with university degrees, work directly with the students to supply this need for individual tutoring, motivation and encouragement.

In addition to Fathers Pochat and Beaulac, there are: Sister Alice De-coine of the Sisters of Charity of Montreal (Grey Nuns); Janet Hoyne of Barrhead, Alta.; Gerald Gursky of Saskatoon; Lionel Arcand of Jackfish Lake, Sask.; and Brother Raymond Lafond, OMI, of Ottawa.

The team works closely together, meets often and thinks young because it is young. The average age is below 40 with Father Pochat, the "boss," the eldest at 39.

The team members are available during the three-hour study period each evening and the five-and-one-half hours of study on week-ends to assist students with individual problems.

"They take study seriously and are working towards real goals," Father Pochat said. Supporting this is the college's low drop-out rate. Only four of 84 students have left during the current school year. The passing rate for the college's Grade 12 students is better than the Alberta average (they follow that curriculum).

* * *

THE GOOD relationship between the staff and students and the relaxed atmosphere of the college does much to give the young people the self-confidence they will need to endure the fast pace of city living ahead.

"This is their home," Father Pochat said. There are no bells or buzzers, no jangling announcements on the public address system.

"We explain rather than punish. They are not fully mature adults, but we treat them as responsible individuals. They respond to this kind of treatment," Mr. Gursky said.

While study comes first, there is an excellent sports program, a band, directed by Bishop Piche, choral group, art and photo clubs, dances, skating parties and regular films.

A religious education program is geared to the students' needs with the opportunity for daily Mass, which is not compulsory.

Grandin College is moving towards a breakthrough in northern education but the work is only beginning.

—Western Catholic Reporter

The Future Of Indian Education

by Fr. J. E. Y. Levaque, OMI

Father Levaque, of the Blood R.C. Indian Residential School at Cardston, Alberta, is President of the National Association of Principals and Administrators of Indian Residences. At the annual meeting of the association in the spring, Father Levaque presented the following address on the 1968 theme . . .

The criticism of Indian Federal Schools, which is so often heard when Indians gather to discuss their past, present and future, usually is aimed at the failure of the system to make the Indian aware of 1) his identity, 2) his dignity, 3) his potential.

In as much as I want to keep my sights clear, and keep my aim steadily on the **Future of Indian Education**, I think it is necessary to clarify here the reason for the Indians' dissatisfaction with the education he has been getting.

Living as they do outside the mainstream of Canadian society, Indians are obliged, nevertheless, to live under the white man's law. Among other legal aberrations is the prescription on compulsory education, with the stipulation of a specific school age. Anyone knowing the Indian mentality, history and culture, must appreciate the reluctance of Indian parents to obey this law, for it contradicts a strong tradition of parental responsibility in the teaching of children. It is a fact, that for years Indian parents did rebel against this law. To induce them to conform, to assure the entire submission of this proud people, government agents had to resort to a sophistry, which, perhaps, they believed themselves: schooling was flaunted as a panacea: a better life, a better deal were guaranteed with ten years attendance at school. With such expectations, is it any wonder that Indians are bitter over their educational experience?

No one in his right senses would affirm that "Schooling is the hope of the Indian". This kind of package deal expects schooling to do everything that the rest of the world leaves undone. During the forty some odd years that Indian schools have been operating, what was being done on the Reserves for housing, sanitation, economic security, recreational guidance, nutrition and health programmes: all essential factors in insuring the climate for learning and growth in our society? What was being done in the white community to assure a place for the Indian graduate after he left school? A terminal education was what we were forced to give the Indians: an education beginning and ending in the school: without goals, motivation or future.

Due to the thorough brain-washing they have undergone, Indian parents are now willing to leave the education of their children, and all it implies, to the school. But the school, as we know it, cannot succeed. Children already formed in the Indian value system, and reared in the Indian way of life, cannot be converted by alien teachers, in the space of a few hours a day, to a value system and a way of life, which . . . and we must face it . . . has little to commend it as superior. All things considered then, the only possible outcome of this "package education", which is offered to the **Indian, is confusion**. And this is evident among Indians today. Many of them, especially in the North, have given up the freedom of living in the bush, to come to settlements where their children can get a good education. There they are faced with the damning dilemma of seeing their children fail in school, or if they do finish, to be without jobs. Yet these children are not fit, nor willing, to return to the land, after the educa-

tional system and society spoils them and then abandons them. And if they should be lucky and ambitious, what kind of jobs will they have: ditch diggers, kitchen helpers, cleaning women, janitors, fruit pickers. Ten years of education for this!

After establishing the basis for Indian criticism of the schools, I want now to talk about the changes we will have to make in the whole system, if we are to provide for the future education of Indians. The critical areas of human development which must concern us are those three which I have already mentioned: identity, dignity and potential. Together they provide for the whole man. If one or the other is neglected, there results an imbalance which undermines the whole personality.

Our schools, and I mean not only Federal residential and day schools, but provincial schools as well, which are now enrolling more and more Indians, our schools must take the necessary steps to give the Indian his rightful place in the history of North America which is taught in the classroom. The treachery, massacres, and wars, which mark the settling of North America, have subtly, and not so subtly, been blamed on the Indian nations. As many negative impressions about Indians have been implanted in young minds, by the omission of facts in historical accounts, as by the lurid descriptions of Iroquois war parties, or torture methods, for example. History has been slanted, and if in this era of enlightenment, we have rid the classrooms of texts which flagrantly detract the Indians, we have much yet to do in putting the record straight, as to the historical identity of the good guys and the bad guys. No one will be proud of **IDENTITY** with the bad guys, and lessons in history can only contribute to the further degradation of a child who senses himself held in disrepute and lives in unhappiness. There is very little the school can do about improving wretched home conditions, but we can make sure that the child is not compromised by the derogatory accounts of his ancestors' deeds, as recorded by persons hostile to them. Other textbooks, too, augment this sense of separation or difference with white society. We must provide reading, arithmetic, science and language materials, which will enable the Indian child to **identify** with society, not dissociate himself from it.

But we must go further than textbooks. We must make positive efforts to assist the children to make critical judgments on the values of their own Indian culture and the values of white civilization. These two can never be reconciled, perhaps, but the child must decide which he will live with, and which he must

Earlier this year. President Lyndon B. Johnson addressed Congress on the prevailing situation of the U.S. Indian. Since many of the references apply equally to Canadian Indians, and some of the proposals worth considering for our own upcoming changes in the Indian Act we reproduce here, in two instalments, the text of the address . . .

THE FORGOTTEN PEOPLE

Mississippi and Utah — the Potomac and the Chattahoochee — Appalachia and Shenandoah . . . The words of the Indian have become our words — the names of our states and streams and landmarks.

His myths and his heroes enrich our literature.

His lore colors our art and our language.

For two centuries, the American Indian has been a symbol of the drama and excitement of the earliest America.

But for two centuries, he has been an alien in his own land.

Relations between the United States Government and the tribes were originally in the hands of the War Department. Until 1871, the United States treated the Indian tribes as foreign nations.

It has been only 44 years since the United States affirmed the Indian's citizenship: the full political equality essential for human dignity in a democratic society.

It has been only 22 years since Congress enacted the Indian Claims Act, to acknowledge the Nation's debt to the first Americans for their land.

But political equality and compensation for ancestral lands are not enough. The American Indian deserves a chance to develop his talents and share fully in the future of our Nation.

There are about 600,000 Indians in America today. Some 400,000 live on or near reservations in 25 States. The remaining 200,000 have moved to our cities and towns. The most striking fact about the American Indians today is their tragic plight:

— Fifty thousand Indian families live in unsanitary, dilapidated dwellings: many in huts, shanties, even abandoned automobiles.

— The unemployment rate among Indians is nearly 40 percent — more than ten times the national average.

— Fifty percent of Indian schoolchildren — double the national average — drop out before completing high school.

— Indian literacy rates are among the lowest in the Nation; the rates of sickness and poverty are among the highest.

— Thousands of Indians who have migrated into the cities find themselves untrained for jobs and unprepared for urban life.

— The average age of death of an American Indian today is 44 years; for all other Americans, it is 65.

The American Indian, once proud and free, is torn now between white and tribal values; between the politics and language of the white man and his own historic culture. His problems, sharpened by years of defeat and exploitation, neglect and inadequate effort, will take many years to overcome.

But recent landmark laws — the Economic Opportunity Act, the Elementary and Secondary Education Act, the Manpower Development and Training Act — have given us an opportunity to deal with the persistent problems of the American Indian. The time has come to focus our efforts on the plight of the American Indian through these and the other laws passed in the last few years.

No enlightened Nation, no responsible government, no progressive people can sit idly by and permit this shocking situation to continue.

I propose a new goal for our Indian programs: A goal that ends the old debate about "termi-

nation" of Indian programs and stresses self-determination; a goal that erases old attitudes of paternalism and promotes partnership self-help.

Our goal must be:

— A standard of living for the Indians equal to that of the country as a whole.

— *Freedom of Choice: An opportunity to remain in their homelands, if they choose, without surrendering their dignity; an opportunity to move to the towns and cities of America, if they choose, equipped with the skills to live in equality and dignity.*

— *Full participation in the life of modern America, with a full share of economic opportunity and social justice.*

I propose, in short, a policy of maximum choice for the American Indian: a policy expressed in programs of self-help, self-development, self-determination.

To start toward our goal in Fiscal 1969, I recommend that the Congress appropriate one-half a billion dollars for programs targeted at the American Indian — about 10 percent more than Fiscal 1968.

STRENGTHENED FEDERAL LEADERSHIP

In the past four years, with the advent of major new programs, several agencies have undertaken independent efforts to help the American Indian. Too often, there has been too little coordination between agencies; and no clear, unified policy which applied to all.

To launch an undivided, Government-wide effort in this area, I am today issuing an Executive Order to establish a National Council on Indian Opportunity.

The Chairman of the Council will be the Vice-President who

will bring the problems of the Indians to the highest levels of Government. The Council will include a cross section of Indian leaders, and high government officials who have programs in this field:

— The Secretary of the Interior, who has primary responsibility for Indian Affairs.

— The Secretary of Agriculture, whose programs affect thousands of Indians.

— The Secretary of Commerce, who can help promote economic development of Indian lands.

— The Secretary of Labor, whose manpower programs can train more Indians for more useful employment.

— The Secretary of Health, Education, and Welfare, who can help Indian communities with two of their most pressing needs — health and education.

— The Secretary of Housing and Urban Development, who can bring better housing to Indian lands.

— The Director of the Office of Economic Opportunity, whose programs are already operating in several Indian communities.

The Council will review Federal programs for Indians, make broad policy recommendations, and ensure that programs reflect the needs and desires of the Indian people. Most important, I have asked the Vice-President, as Chairman of the Council, to make certain that the American Indian shares fully in all our federal programs.

SELF-HELP AND SELF-DETERMINATION

The greatest hope for Indian progress lies in the emergence of Indian leadership and initiative

in solving Indian problems. Indians must have a voice in making the plans and decisions in programs which are important to their daily life.

Within the last few months we have seen a new concept of community development — a concept based on self-help — work successfully among Indians. Many tribes have begun to administer activities which Federal agencies had long performed in their behalf:

— On the Crow Creek, Lower Brule, and Fort Berthold reservations in the Dakotas and on reservations in several other states, imaginative new work-experience programs, operated by Indians themselves, provide jobs for Indians once totally dependent on welfare.

— The Warm Springs Tribes of Oregon ran an extensive program to repair flood damage on their reservation.

— The Oglala Sioux of South Dakota and the Zunis of New Mexico are now contracting to provide law enforcement services for their communities.

— The Navajos — who this year celebrate the 100th anniversary of their peace treaty with the United States — furnish many community services normally provided by the Federal government, either through contract or with funds from their own Treasury.

Passive acceptance of Federal service is giving way to Indian involvement. More than ever before, Indian needs are being identified from the Indian viewpoint — as they should be.

This principle is the key to progress for Indians — just as it has been for other Americans. If

we base our programs upon it, the day will come when the relationship between Indians and the Government will be one of full partnership — not dependency.

EDUCATION

The problem of Indian education are legion:

— Ten percent of American Indians over age 14 had had no schooling at all.

— Nearly 60 percent have less than an eighth grade education.

— Half of our Indian children do not finish high school today.

— Even those Indians attending school are plagued by language barriers, by isolation in remote areas, by lack of a tradition of academic achievement.

Standard schooling and vocational training will not be enough to overcome the educational difficulties of the Indians. More intensive and imaginative approaches are needed.

The legislation enacted in the past four years gives us the means to make the special effort now needed in Indian education: The Elementary and Secondary Education Act, the Education Professions Development Act, the Vocational Education Act, and the Higher Education Act.

The challenge is to use this legislation creatively.

I have directed the Secretary of the Interior and the Secretary of Health, Education, and Welfare:

— To work together to make these programs responsive to the needs of Indians.

— To develop a concentrated effort in Indian education with State and local agencies. This is critical if the two-thirds of Indian school children in non-Indian public schools are to get the special help they sorely need.

Pre-School Programs

In the past few years we as a Nation have come to recognize the irreplaceable importance of the earliest years in a child's life. Pre-school education and care — valuable for all children — are urgently needed for Indian children.

We must set a goal to enroll every four and five-year-old Indian child in a pre-school program by 1971.

For 1969, I am requesting funds to:

— Make the Head Start Program available to 10,000 Indian children.

— Establish, for the first time, kindergartens for 4,500 Indian youngsters next September.

To encourage Indian involvement in this educational process, I am asking the Secretary of the Interior to assure that each of these kindergartens employ local Indian teacher aides as well as trained teachers.

Federal Indian Schools

Since 1961, we have undertaken a substantial program to improve the 245 Federal Indian schools, which are attended by over 50,000 children. That effort is now half completed. It will continue.

But good facilities are not enough.

I am asking the Secretary of the Interior, in co-operation with the Secretary of Health, Education, and Welfare, to establish a model community school system for Indians. These schools will:

— Have the finest teachers, familiar with Indian history, culture and language.

— Feature an enriched curriculum, special guidance and counseling programs, modern instruction materials, and a sound program to teach English as a second language.

— Serve the local Indian population as a community centre for activities ranging from adult education classes to social gatherings.

To reach this goal, I propose that the Congress appropriate \$5.5 million to attract and hold talented and dedicated teachers at Indian schools and to provide 200 additional teachers and other professionals to enrich instruction, counseling and other programs.

To help make the Indian school a vital part of the Indian community, I am directing the Secretary of the Interior to establish Indian school boards for Federal Indian Schools. School board members — selected by their communities — will receive whatever training is necessary to enable them to carry out their responsibilities.

Higher Education

Indian youth must be given more opportunities to develop their talents fully and to pursue their ambitions free of arbitrary barriers to learning and employment. They must have a chance to become professionals: doctors, nurses, engineers, managers and teachers.

For the young Indian of today will eventually become the bridge between two cultures, two languages, and two ways of life.

Therefore, we must open wide the doors of career training and higher education to all Indian students who qualify.

To reach this goal:

— I am requesting \$3 million in Fiscal 1969 for college scholarship grants, to include for the first time living allowances for Indian students and their families to help capable young Indians meet the cost of higher education.

— I am asking the Secretary of Health, Education, and Welfare to make a special and sustained effort

— Continued on Page 10

The Forgotten People

—Continued from Page 9

to assure that our regular scholarship and loan programs are available to Indian high school graduates.

—I am asking the Director of the Office of Economic Opportunity to establish a special Upward Bound program for Indian high school students.

HEALTH AND MEDICAL CARE

The health level of the American Indian is the lowest of any major population group in the United States:

—The infant mortality rate among Indians is 34.5 per 1,000 births — 12 points above the National average.

—The incidence of tuberculosis among Indians and Alaska natives is about five times the National average.

—More than half of the Indians obtain water from contaminated or potentially dangerous sources, and use waste disposal facilities that are grossly inadequate.

—Viral infections, pneumonia, and malnutrition — all of which contribute to chronic ill health and mental retardation — are common among Indian children.

We have made progress. Since 1963:

—The infant death rate has declined 21 percent.

—Deaths from tuberculosis are down 29 percent.

—The number of outpatient visits to clinics and health centers rose 16 percent.

But much more remains to be done.

I propose that the Congress increase health programs for Indians by about ten percent, to \$112 million in Fiscal 1969, with special emphasis on child health programs.

But if we are to solve Indian health problems, the Indian people themselves must improve their public health and family health practices. This will require a new effort to involve Indian families in a crusade for better health.

Recent experience demonstrates that Indians have been successful in working side by side with health professionals:

—They have organized tribal health committees to review Indian health problems and design programs for solving them.

—They have launched new programs in sanitation, mental health, alcoholism, and accident control.

—A cooperative Indian-government project to provide safe water and disposal systems for 44,000 Indians and Alaska native families has proved successful. For every Federal dollar spent, Indian Americans have contributed another 40 cents in labor, materials and actual funds.

I am directing the Secretary of Health, Education, and Welfare to build a "community participation" component into every Federal health program for Indians which lends itself to this approach.

Essential to this effort will be a large, well-trained corps of

community health aides drawn from the Indian population; nursing assistants, health record clerks, medical-social aides and nutrition workers. These community health aides can greatly assist professional health workers in bringing health services to Indian communities.

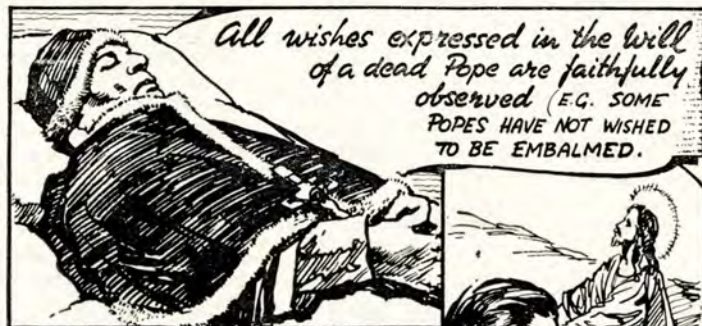
I recommend that the Congress appropriate funds to train and employ more than 600 new community Indian health aides in the Public Health Service.

These aides will serve nearly 200,000 Indians and Alaska natives in their home communities, teaching sound health practices to the Indian people in several critical fields: pre-natal health, child care, home sanitation and personal hygiene.

Our goal is first to narrow, then to close the wide breach between the health standards of Indians and other Americans. But before large investments in Federally-sponsored health services can pay lasting dividends, we must build a solid base of Indian community action for better health.

The remainder of President Johnson's address will appear in the Oct. issue.

Strange But True



This remarkably stark portrayal of the decapitated head of ST. JOHN THE BAPTIST is a Peruvian WOOD CARVING.



Rolf Thomassen, a 55-YEAR OLD NORWEGIAN ARTIST, BORN CRIPPLED & UNABLE TO CONTROL HIS LIMBS PAINTS WITH THE BRUSH BETWEEN HIS TEETH.



The HOLY WELL at DOON, Co. DONEGAL, IRELAND, IS AN ASTONISHING SIGHT, FOR PILGRIMS AFTER DRINKING FROM THE WELL TRADITIONALLY HANG A ROSARY OR A RAG ON THE NEARBY BUSHES. NC

The Future Of Indian Education

—Continued from Page 7

give up. He must try to pick the best from both, and fuse them into his own personal philosophy of life. We as products and protagonists of white civilization, give the Indian child our own views. It seems to me, we would create the best possible atmosphere for self-determination, if we would give mature and responsible Indians the chance to define the linguistic, historical and cultural identity of the Canadian Indian, through talks and discussions with the pupils in the classroom.

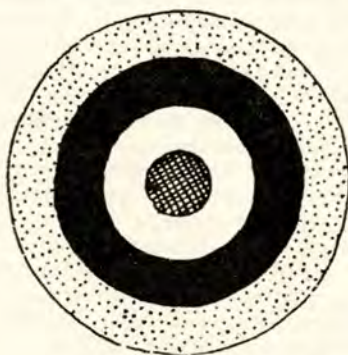
Most important of all, in this question of **IDENTITY**, is the necessity for the child to detach himself from history, or family, or teacher, and project himself into his world as an individual person, with intelligence and free-will, possessed of the power for self-determination. Our children must learn that they have to make their own place in the world: and nothing, whether it be the circumstance of birth or environment, can prevent them, if they want it strongly enough. We will do them no service if we let them bewail the life of their ancestors. Good though their ways may have been, times change, and so must the Indian's way; as must all others.

How does a small Indian learn to have pride in himself, respect for himself, esteem for himself? How does he learn to act with **DIGNITY**? By seeing, hearing and feeling respect and esteem for his small person, in the voices, looks and actions of those around him: family, teacher, friends and associates. It is my firm conviction, that in the future, more must be done, than has previously been done, to prepare teachers to work with Indian children. Considering the differences in the Indian and white values and customs, it is only reasonable to expect that those who teach Indian children should have special training that will give them insights into the problems they will confront in the classroom. Too often in the past, Indian pupils have been subjected to real indignities from teachers, who had no understanding or sympathy. Criticism and sarcasm directed at the pupil, are signs of a teacher's frustration. This frustration comes because the teacher is not getting the response he expects from the child. This in turn, results because the lesson has missed its target: it is aimed at the Indian pupil, but has no meaning for him, and goes over his head, or beyond his grasp. Selective screening methods must be employed, so that only applicants are chosen who have personal and professional qualifications which fit them for the work with Indian children. Second thoughts must be given to hiring persons of another language, race or culture.

This is not discriminatory, but only good sense; as these people, new to Canada, are not only unfamiliar with the Indian way of life, but also with the Canadian way of life, and their efforts in the classroom only compound our problems.

To further encourage his sense of personal dignity, the Indian child must see that the school building and facilities that are provided for him are as good as those that non-Indian children have. We are inclined to contradict the Indian protest against his school as ungrateful, since what he got was far better than what he had, we say. But to the Indian, his school is less than the white school, in any way that the comparison is made, and it is this that he is protesting.

A child who is faced with prejudice in any form, discrimination in any form, or indignities in any form, will grow up to be critical and hostile. But a child who lives with



approval, acceptance and encouragement will learn confidence and faith in himself.

In providing for the third dimension of the Indian personality . . . his **POTENTIAL** . . . we are face to face with the problem of his **future**. It is a well documented fact that the Indian and Metis are low men on the economic totem pole. In the past and until now, this poverty was simply a state of "not-having". But more and more, as the educational requirements of economic status are increasing, the character of this poverty is changing and becoming more deadly for the young Indians. Unless they succeed in meeting the educational requirements, they will find it more and more difficult to push up to a better life. Unless these Indian children receive immediate help to prevent their dropping out of school, they will become the source of a kind of hereditary poverty which will obscure future generations of Indians, in the vicious cycle of the culture of poverty. We must provide more and better job prospects than the Indian has had up to now. There must be more attractive alternatives to welfare payments and

jail terms. Unless he sees a way out of his present miserable condition, how can we hope that the Indian will ever fully develop his potential ability. How will we ever overcome the fatal drop-out rate, which is now condemning a whole generation of Indians to a sub-standard existence?

The solutions are not all within our grasp, for they are tied up with the socio-economic problems over which we have no control; but we must not for that reason, be satisfied with things as they are. Change is in the air in educational circles all over the world: our schools also must be ready to try new methods of teaching and new organizational techniques, in order to free the children from the straight jackets of the rigid curriculum and graded system that has confined all of education in North America during the past one hundred years. It is our fragmented notion of education . . . from age six to sixteen, five hours a day, five days a week, ten months a year, with further fracture into twelve grades, which is the educational trap into which we have lured the Indian. Historically, culturally, Indians believe that education is for everybody, and that it lasts a life time. Somehow we must come back to that basic concept, and provide in our schools the type of teaching that will relate the child to the world he comes from and the world in which he must live. We must put within the reach of these children the best possible education in the best possible surroundings. We must encourage them to strive for competence in the general areas of learning: reading, mathematics and language communication. We must goad them to excellence in special fields, making them understand that the world does not owe them a living, and that it is not sentiment that counts in the business world, but solid individual performance.

Our schools can be, and must be, set up to provide for individual differences . . . to provide the climate in which the child will frequently experience the stimulation of success, no matter how small, so that each step taken will lead slowly but surely to new challenges and new conquests. Unless we make such provision, we can expect nothing more in the next fifty years, than we have reaped during the past fifty years.

This, then, is the future of Indian education: to explore all the avenues open, and to use the best means at hand to promote the **IDENTITY**, **DIGNITY** and **POTENTIAL** of each Indian child, so that he might acquire mastery of himself and his environment, and be able to advance on the road to independence and self-determination.

Indians, Eskimos, and the Law

. . . And In The North

by Joe Campbell



Dr. Doug Schmeiser

Canada's North, to many Canadians, is still a vast, unknown country. The problems of this last frontier, where the effects of "cultural shock" can be seen almost daily in the lives of native peoples, seem as remote, to many of us, as do the problems of developing nations half a world away. And yet this large underdeveloped region, part of one of the most highly developed nations in the world, is as surely Canadian as any of the ten provinces.

The North, however, has been attracting increasing attention in recent years, particularly from governments, universities and industry. Specialists in various fields have been visiting the North for a first hand look at what is going on. One of these was Dr. Doug Schmeiser, associate professor of law at the University of Saskatchewan, Saskatoon, who spent a month recently in the Northwest Territories on a grant from the Institute for Northern Studies at the U. of S. Professor Schmeiser studied the administration of Justice in the North and legal problems in general involving Indians and Eskimos. His itinerary took him from Yellowknife, capital of the Northwest Territories, and the nearby communities of Fort Rae, Snowdrift, and Fort Reliance, east to Frobisher Bay, Rankin Inlet, Cape

Dorset, and Port Burwell, and also to Inuvik and Aklavik in the far northwest.

Although he found that the problems of native peoples were many, he left the North with the impression that the Indians and Eskimos were making progress in adapting to the White culture and that within another generation a marked improvement could be expected. In the following interview he relates some of his findings and conclusions based on them.

(Q) Professor Schmeiser, did you find that the administration of justice in the North was adequate?

(A) The higher courts are doing an excellent job. Native peoples do not really understand the significance of legal proceedings and it is vitally important that they receive sympathetic treatment. They receive this, I believe, from the territorial court judge and the police magistrate, both of whom go on circuit from Yellowknife. However the judge or magistrate appears in many cases only once or twice a year and extensive use is made of justices of the peace, who lack legal training and experience and often are not inclined to look at both sides of a question. Specifically, they frequently do not make an effort to see things from the point of view of the accused. Furthermore, they tend to be convinced of the deterrent effect of punishment, which is a doubtful proposition when applied to northern conditions. This, of course, does not apply to all justices of the peace, but it is a common characteristic and would be found equally in Saskatchewan were justice here meted out by people without legal training and experience. It is interesting to note that the justices of the peace are appointed on the recommendation of the police. This practice could tend to limit appointments to people who are prosecution-minded. It is also interesting to note that the justices of the peace are paid only when there is a conviction, followed by the levying of a fine that is paid.

(Q) What about access to legal counsel?

(A) The only lawyers are in Yellowknife. However, there is a good legal aid system in the Northwest Territories. Anyone requesting legal aid will get it, but this usually happens only before a high court.

(Q) Why did you cast doubt on the deterrent effect of punishment?

(A) The greatest problem of the North in a criminal sense relates to the use of alcohol. However, experience in the North indicates that legal punishment for drunkenness has no deterrent effect whatsoever. It simply imposes greater hardship on the people. Certainly, the police must have the power to detain people who are intoxicated and to deal with offences committed by an intoxicated person, but I do not agree that an offence should be created out of intoxication. Actually, the effect of imprisonment for drunkenness can be the opposite of what was intended. Conditions in the jail at Yellowknife are often more comfortable than in the native home. A man might be quite happy to go there, but he leaves his wife and family to fend for themselves, and in a sense instead of punishing the man, society is really punishing itself.

(Q) What sort of crime rate is there in the North?

(A) According to the Canada Yearbook, the crime rate (indictable offences) in the Yukon and Northwest Territories in 1963 was more than three and one-half times that of Saskatchewan. As an example, in Inuvik there were 849 liquor convictions in an 18-month period. Native peoples, Indians or Eskimos, were responsible for 800 of these. The population is 62.2 per cent native, so 62.2 per cent of the people had 95.4 per cent of the convictions. Many people, of course, believe that, physiologically, native people have a lower tolerance than Whites to alcohol. Furthermore, the diet and eating habits of natives are such that the effects of alcohol are more noticeable. The high crime rate is characteristic of frontier communities and also attributable to "cultural shock."

(Q) Is there any discrimination in the North against natives?

(A) Some laws have an unfair effect. The Migratory Birds Convention Act, which places restrictions on hunting, is contrary to the treaty rights of Eskimos, who were promised that they could hunt and fish at any time. The Supreme Court recently upheld the validity of the Act and the effect is that migratory birds may be hunted only during the open season, which begins after the birds have already left. The Eskimos feel that in this the Government has been unfair to them, particularly in

... And In the North

—Continued from Page 12

view of the small number of birds that would be shot in the North and the practice of the Eskimos of shooting only what they can use and of never wasting food. Contrast this with Saskatchewan where farmers are allowed to kill any quantity of migratory birds to protect crops.

The Indian Act provides another illustration. It has provisions relating to the ownership of property, the making of wills, and the consumption of alcohol that differ from those applying to Whites and Eskimos. There is a strong feeling among all people in the North, natives and whites, police and judges included, that the laws should be the same for everyone, particularly with respect to offences. I found no one who was prepared to justify the liquor prohibitions in the Indian Act. It was generally felt that the best way to assist the Indian in adapting to our society was to place him on an equal footing before the law. It was thought further that, although the law should be the same for all, punishments should be applied less stringently in the case of native peoples because of their lack of understanding of legal proceedings and their difficulty in appreciating the White man's system of law.

(Q) How is the Government helping to solve problems in the area?

(A) The Federal Government is really trying to better the lot of the native peoples. Housing was much better than I expected it would be. The Government supplies material and often builds the homes. Many of the progressive people I met in the North were Government administrators, welfare, and social workers.

(Q) What about the Roman Catholic clergy?

(A) Many of the clergy in the North are very conservative in outlook and are not actively participating in social change. I noted a very paternalistic attitude on the part of the clergy toward native peoples. I also sensed that there was mutual distrust and lack of co-operation between members of the clergy and Government welfare officers and social workers. The welfare officers and social workers seemed to be more effective than the clergy in helping the people to adjust socially. I felt that the lack of cooperation was more on the side of the clergy.

(Q) What is the extent of unemployment?

(A) This is a major social problem. The Government is encouraging natives to leave the traplines and come

into settlements where there are schools and medical facilities. However, there is nothing for them to do, apart from fishing and carving, in these built-up areas. There is a great need for more industry in the north.

(Q) Do you feel there is hope for the native peoples of the North?

(A) Very definitely. They are in a difficult period of transition, but they are making progress. A marked improvement should be seen in another generation. Many of their standards are superior to those of the Whites. If the natives made the laws according to their standards, many of the Whites would be in jail. The man who refused to share his belongings, for example, would likely be prosecuted, as would the man who locked up his home at night. In many ways the natives are more basically Christian than we are. ● ●

We urge our readers to send their reports, photographs, news items, regularly to:

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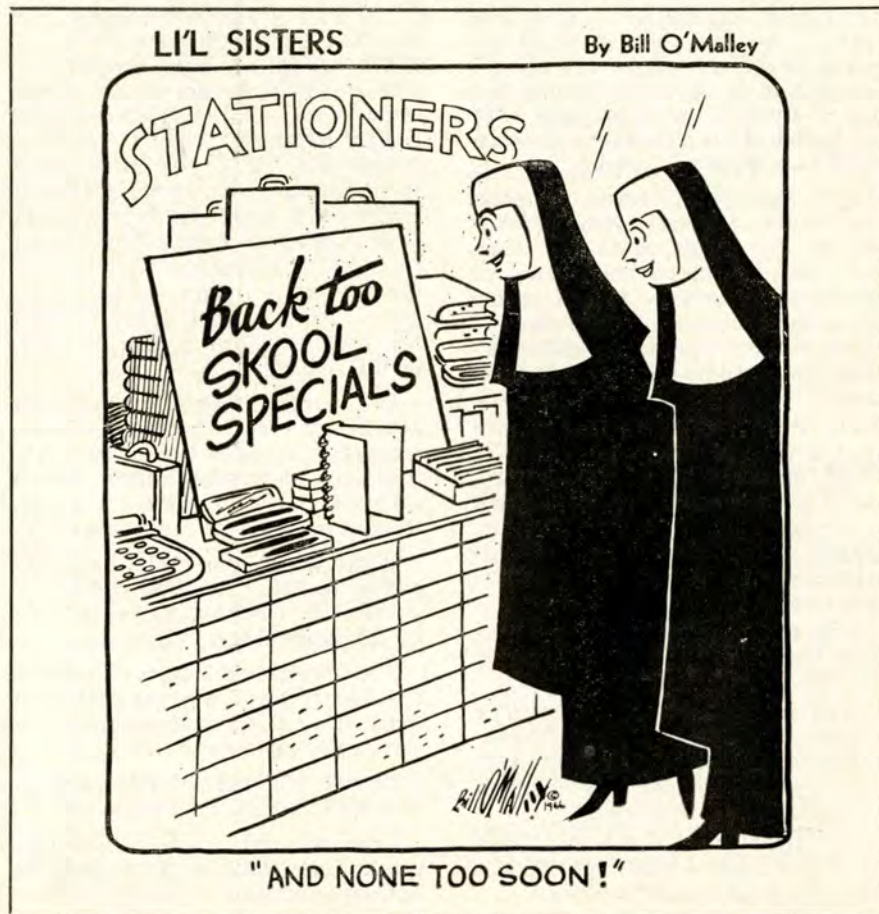
Paternalistic?

Ha!

—Continued from Page 13

If there is "mutual distrust and lack of co-operation between members of the clergy and government welfare officers and social workers", the main reason might be that many Government people appear to work only for the government while the clergy work **for** and **with** the people; it might be that missionaries think of **people**, not only of **projects**; it might be that missionaries with their ideas of fostering the promotion and independence of the natives disturb the easily-run machinery of indiscriminate relief distribution; it might be that the clergy **WORKS** with the native people, and not only shuffles project papers from one desk to the other ... to the other ... to the other ...

There are a lot of good, efficient, devoted Government people in the NWT. But the clergy is at least as progressive and participates in real social changes at least as actively as does the Government. And to say "at least" is indeed an understatement. ●



Maritimers Protest Films

Television and film productions that depict Indians as savages and concentrate on the poverty side of Canadian Indian life were criticized last month in Moncton at a conference of Maritime Indians.

Indian representatives met officials of the Indian Affairs Department to discuss the proposed new Indian Act.

Criticism of TV shows and films dealing with Indians was prompted by the appearance before the meeting of Gerald Martin, National Film Board representative. He asked if delegates would like to see two new NFB productions dealing with Indian problems. Delegates agreed to view the films later but not before several spokesmen criticized the content of some films.

Charles Bernard of Cape Breton charged that his race has been hurt by productions showing Indians as savages. He accused "big film studios" and said the CBC also was "guilty because of wrong interpretations."

Catherine Thomas of Trenton, N.S., said the films rarely deal with Indian advancement but rather with poor living conditions and "the disgusting part of Indian life and ceremonies."

Mr. Martin agreed and said the NFB was trying to correct the situation.

Plight Of Sandy Bay

—Continued from Page 5

friend of his and he had promised he wouldn't give out his name. Then a smile broke and a look of recognition passed over his face. "Why look, there he is! He came to see me. Wasn't that nice?" and he pointed, "There's my good friend who gives me liquor."

But he had been true to his promise; he hadn't given out his friend's name.

* * *

At another trial, Indian witnesses kept referring to a Judge Ducharme, clearly another Indian. The Judge inquired, "Frequent reference has been made to this Judge Ducharme. Is he a lawyer?"

"Him a lawyer?", the Indian in the witness stand laughed heartily. "Oh, no, he's not a lawyer; it's nothing like that. We call him Judge because he thinks he knows everything and talks all the time."

The meeting also dealt with a new grant system for Indian bands from the federal Government. Under the new system money will be provided for bands to develop and provide community services. Wallace Labilouis of Burnt Church, N.B., was elected as delegate to the Ottawa conference in January on the act.

Attitudes Changing

A quiet revolution is taking place among Manitoba's Metis according to the president of the Manitoba Metis Federation.

Rev. Adam Cuthand said that the change "we hope will end any threat of violence."

He said Manitoba Metis are beginning to realize they can be articulate and are "becoming concerned and involved more in their local communities instead of the old feeling of hopelessness," he said.

The change was revealed at the first annual conference of the federation, during the summer.

"I think it is a radical change but one that is happening very quietly."

Mr. Cuthand said Metis "see they have an identity now and that they belong to a group which is finally beginning to do things. They also want to be involved in the mainstream of Canadian life."

As an example of this he pointed to Stony Point, Man., where local Metis became concerned about a lack of recreation facilities and talked the provincial department of tourism and recreation into giving them a grant for area recreation.

UN Group Wants Changes

The United Nations Association in Canada is concerned with the federal government's "inadequacies of policies, actions and legislation" dealing with Canadian Indians.

A resolution allowing the 8,000-member organization's policy committee to act to help solve the problems was one of several passed at the association's two-day annual meeting, in Ottawa this summer.

The resolution on Indians was approved following a panel discussion led by three Indian representatives who insisted their people be given a say in formulating policies which affect them.

Chief Andrew Delisle, 34, of the

Ottawa Said Key To Indian Affairs

The Prairie provinces agree there must be better co-ordination of Indian affairs programs between the federal and provincial governments, but the major responsibility for Indian affairs should remain with Ottawa.

Cabinet ministers from the three provinces — Alberta Public Works Minister F. C. Colborne, Saskatchewan Welfare Minister C. P. MacDonald and Manitoba Welfare Minister J. B. Carroll — said at a joint press conference this summer that provincial governments are in better position to administer some programs, but this can be done only through agreements with the federal government.

The three ministers met with representatives of the Manitoba Indian Brotherhood and the Manitoba Metis Federation to prepare an agenda for a forthcoming federal-Prairie conference on Indian affairs. It is believed to be the first time the native people were consulted by provincial governments to formulate policy.

Points on which the Prairie provinces plan to make a united approach to the federal government are:

- Under-employment of native people;
- Utilization of natural resources;
- Off reserve housing;
- Education;
- Orientation of people from isolated areas to urban living.

The ministers agreed that when they go to Ottawa they want to see the roles of both levels of government clearly defined.

Caughnawaga Reserve, 12 miles southwest of Montreal, says his people have no real voice in politics affecting them.

Chief Delisle, president of the 26,000-member Association of Indians in Quebec, said 24,000 of these people do not know what the Indian Act is. The Indian people were left in ignorance.

"We are living in a country where might makes right."

Xavier Michon, 48-year-old director of the Indian youth friendship centre in Port Arthur, Ont., said many northern Indians "come down to school, never having seen a car or television set."



Sandy Lake Evacuated

Raging forest fires in Alberta during the summer threatened to engulf the entire community of Sandy Lake, and military helicopters from Cold Lake were rushed in to evacuate the residents.

*

Pictured above, Corporal Bernie MacNeil of Sydney, N.S., assists the displaced Indian families to board a Voyageur helicopter.

*

Left, evacuees return to Sandy Lake, some days later, when the fire is under control and the danger past. Seated in the back of the helicopter looking after the needs of the families is Sgt. George Loewen of Winnipeg.

—Canadian Forces Photos

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