

INDIAN RECORD

Published by the OBLATE FATHERS (OMI)
1301 Wellington Crescent, Winnipeg 9, Man.
Vol. 33, No. 3-4 35c March-April 1970

Issue:

	Page
Report urges for parents	3
Partnership	6
in Victoria	9
Education in B.C.	12

JAN-71-R-5237
SR. SUPERIOR GENERAL
SR. SUPERIOR GOUIN O.
9409 BOUL. QUE.
ROXBORO Q10. QUE.



(Heysel Photo)

Flags are used to teach Indian history at Kamloops B.C. Indian Students Residence. Brother John Heysel, OMI, said the children must be taught to have pride in their culture, just as a non-Indian must be proud of his background. Only then can the individual form a good image of himself and hold his head high.

In our next issue:

MAY-JUNE 1970

- Indian in the City,
by Prof. J. Trudeau, OMI
- Mary John, of Stoney Creek, BC,
speaks on education
- Diocesan action for Indians
- Catholic Women's League
pleads for Indians
- Teaching of native tongue urged
by Manitoba educator
- Chief Dan George,
by Frederick Miller, OMI

Self-government is key

by Grant Maxwell

(The writer is director of the Social Action Dept. of the Canadian Bishops Conference.)

OTTAWA — If I were an Indian, I'd also be alarmed by the federal government's Indian policy statement of June last year. As I understand the salient facts, I believe the federal government should mark time until Indian leaders have presented their own "Red Paper" early in 1970, and until a genuine method of joint decision-making is devised with native leaders.

When first announced the new federal policy probably sounded generous to most Canadians. It proposed:

A gradual phasing out of the Indian Affairs department;

A transfer of reserve lands to the Indian people themselves;

A transfer of most social services to the provinces so that Indians would receive the same level of services as other citizens;

Provision of more money for economic development among Indians;

The appointment of a federal commissioner to adjudicate Indian claims to treaty and land rights.

The government statement proposed these steps as a way of reaching two goals: social equality for Indians in Canadian so-

(Concluded on p. 2)

Self-government

ciety, and preservation of Indian culture.

Poverty

All of which sounds very praiseworthy, especially when compared with the lamentable situation prevailing now. As the government statement noted, "a higher proportion of Indians than other Canadians suffer poverty in all its debilitating forms";

Indians' per capita income is only one-quarter as much as other Canadians earn. Unemployment ranges as high as 40-50 per cent. Only six per cent of Indian youth complete high school. Indians have the highest infant mortality rate and the shortest life expectancy. Despite this, these native Canadians are the fastest growing group in the nation.

About 250,000 are Treaty or Registered Indians whose legal homes are located on more than 2,000 segregated reserves—scattered land parcels of varying size and often marginal productivity, which total 6,000,000 acres. (That, incidentally, is only one-quarter the size of land grant ceded to the CPR in the 19th Century.) Other Indians without reserve status aren't even legally recognized as "Indian" under federal law.

Objections

Given the obvious bankruptcy of the existing policy, why then are Indian leaders so opposed to the reforms proposed by the federal government? From coast to coast, articulate native leaders—Deiter, Cardinal, Logan, and many others—object to the new policy on several counts.

- They dispute the whole federal approach to the two goals of social equality and cultural identity. They fear that the price of promised equality of opportunity would be total integration into white society, which would mean "cultural genocide"—the eventual disappearance of Indian identity and culture. They also point to the discriminatory treatment often received now by Indians who try to live in white society.

- The leaders oppose a transfer of social services to provincial governments because this

(From p. 1)

involves 10 different approaches to the native question—ranging, for example, from Saskatchewan's generous efforts to Quebec's reported intransigence.

- Indian leaders don't want changes in existing legislation, however inadequate, until they have settled a prior question with Ottawa—the crux question of aboriginal rights, including treaty rights. Treaty rights given in the last century may be excessively stingy by any moral standard, but the Indians cling to them because these are historic legal claims.

Native leaders also hope a generous interpretation of these treaties, perhaps through the courts, may yet guarantee Indians a fair share of resources and opportunities.

★ Above all else, Indian leaders reject the new federal policy because they say they were not involved in its preparation. In their eyes, it's another example of white paternalism, however well intentioned.

Proposals

Native leaders, headed by Chief Walter Deiter, president of the new National Indian Brotherhood, are researching and preparing their own approach and specific proposals. Central among these is the insistent demand that Indian representatives should have a major role in devising new policy—beginning with a negotiated agreement on aboriginal and treaty rights.

At the federal Liberals' "thinkers conference" last November, a white voice was heard endorsing the Indians' approach. Prof. P. A. Cumming of York university called for a policy "developed through the initiative of the Indian people themselves." He expressed the heart of the matter in these words:

"The Indian . . . must play the fundamental role in deciding and implementing any new policy. In an age of alleged participatory democracy, the people must be allowed the opportunity to govern themselves."

Reserve adopts ministerial administration

Manitoba's Fort Alexander Indian Reserve band council has established a ministerial system of government, with various band councillors assuming portfolios.

The system was approved at a session in Winnipeg. Councillors were elected to head social programs, housing, public works, education and development.

Chief George Guimond will head a sixth portfolio, planning and finance. The reserve's four councillors will form a committee as a whole.

The reorganization was taken to assure the reserve's continued growth, according to a press statement.

In addition to Chief Guimond, who also heads the social programs portfolio, the other ministers are: John Bunn, housing; Francis Guimond, public works; Conrad Spence, education; and Gordon Bruyere, development.

Some of the problems which the reserve community intends to solve, according to the press statement, are fulfilling the need for more qualified social workers or obtaining someone qualified to assist in family counselling, implementation of a more modern bookkeeping system, establishment of a private school on the reserve, and augmenting the one-man police force.

Fr. Allard passes away

Father Armand Allard, OMI, 57, missionary of the Cree Indians of Alberta and Saskatchewan for the past 30 years, died suddenly in Burlington, Vermont, Oct. 13, 1969.

Born in Burlington, he studied at Richmond, Quebec, and St. Hyacinthe. He studied philosophy at Richelieu and Ottawa and theology at Ottawa and Lebreton, Sask.

Father Allard was ordained in Lebreton in 1939.

After studying the Cree language for a year in Delmas Indian School, Sask., he was in charge on the Indian Reserves at Onion Lake and Meadow Lake, Sask.

In 1950 he was posted to Hobbema, where he was active in the economic, social and religious development of the Indians.

Father Allard was buried in Richmond, Vt. — RIP.

H. B. Hawthorne:

"Let parents choose school"

by CLYDE SANGER

OTTAWA — The movement toward getting more Indian students into provincial schools subsidized by Ottawa should not proceed except at the direct request of Indian parents, H. B. Hawthorne said here February 3.

He said he wishes he and Dr. Adelard Tremblay had made this point much more strongly in their report published in 1967: *Survey of the Contemporary Indians of Canada: Economic, Political, Educational needs and Policies*.

Dr. Hawthorne, an anthropologist at the University of British Columbia, and Dr. Tremblay, a specialist in community planning at Laval University, appeared before the Commons Standing Committee on Indian Affairs and Northern Development.

Too often, Dr. Hawthorne said, Indian Affairs officials have gone to tell a community what was planned and be met by a silence that was interpreted as assent. "Often with Indians silence is not assent."

He did not think integration of Indian students had gone too fast, "but I don't think it has gone in the right direction. I don't think teachers have realized the task they have taken on."

Must have choice

Dr. Hawthorne said he and Dr. Tremblay have not advocated full integration. "But we have said that economically and every other way the Indians must have a choice, and they must have education to prepare them for the choice." He said that eventually there has to be a single state system of schools to provide the best education — "for one thing, there aren't enough teachers for two good systems."

He said the Indian Affairs Department has two important jobs to do in education before it goes out of existence (as the Indian policy statement last June implied it should).

The first is to persuade the provinces to improve some of their schools, especially in the remote areas. If the government gave up the idea of "a rush or pressure on parents to make that move to joint schools," there would be time to push provinces about improvements, Dr. Hawthorne said.

The second is to be experimental and, for instance, "try bringing children up in two cultures."

According to government figures, 25,000 Indian children in the provinces are attending federal schools; about 42,000 are enrolled in joint schools.

No loss of identity

Asked by Paul St. Pierre (L. Coast - Chicoutin) whether it wasn't a delusion to think Indians could keep their identity after going through a complete school system adapted to North American education, Dr. Tremblay said that French Canadians in the last 20 years had managed to become integrated with the North American continent and shift to an urbanized setting without losing their feeling of identity.

He stressed integration of Indians, as opposed to any assimilation. "The contributions of Indians to the national life will only be valuable if they keep their identity."

Dr. Hawthorne said that, while there has been an impressive increase of Indian students enrolled in Grade 9 across Canada, the number going through Grade 13 and University "is still a very minute figure".

The 1968-69 statistics show 3091 Indian children enrolled in Grade 9, but only 37 in Grade 13, and only 10 Indians graduating from universities in 1968.

Those completing Grade 9, he said, have not got a proper choice of occupation — "but they have a fair amount to say, and they are saying it". They join "whatever organization will give them a voice".

He suggested some of these young adults could be involved in the collecting of Indian folk tales, so that more "Indian content, particularly if it is local", could be added to the school curriculum.

Autonomous body

Such work should not be organized through the Indian Affairs Department, he argued, for there were barriers between these young adults and the officials.

He suggested instead the establishment of an autonomous body, perhaps called the Indian progress agency, to organize such work and also make an independent assessment of what has been done and what next needs doing.

It could particularly keep an eye on progress "through those crucial Grades 12 and 13".

This special treatment for Indians was necessary, he said, "because they have different and greater needs than have immigrants coming into this country".

Of the 30 main recommendations in the Hawthorne-Tremblay report, "some sensible progress has been made in about one-third of them," he calculated. As one example, he thought teachers were improving. The barriers facing an Indian child in a joint school are now more the disparagement and hostility he meets from his white companions and their parents than any negative attitudes from teachers.

(Toronto Globe & Mail)

Indian culture films

PAN INDIAN ENTERPRISES, an ethnic film library, has produced a film series on Indian and Mexican-American culture.

The films are available for purchase or rental from:

International Technical Services,
Division of Pan Indian Enterprises,
P.O. Box 3428, Station A,
Bakersfield, Calif., 93305, USA.

Reserves show various patterns

WINNIPEG — A University of Manitoba economics professor and a graduate student have produced a report in February which shows Indian reserves fall into different patterns according to employment and poverty.

Dr. Paul Deprez and Glen Sigurdson, an honors and economics graduate, prepared the report for the University Centre for Settlement Studies.

They say Indian migration from the reserves is affected by white society exposure, education, and the type of day-to-day life on the reserve.

The young Indian, says the report, realizes that his formal education will be only of limited help for his integration into the white society.

It adds: "He will therefore, as long as the economic situation permits, not readily migrate unless forced to by poverty and unemployment. This holds especially true for the reserves in the southern part of Manitoba."

Economic status

The report entitled *The Economic Status of the Canadian Indian: a Re-Examination*, is an attempt to analyse some of the assumptions and attitudes towards Indians.

It is noticed, explains the report, that the Indian resents paternalism in the attitude of management in employment, since this implies a basic inferiority.

The researchers said the failure of the white community to see the reserves within the

larger regional context has proved to be an additional barrier to the Indian.

They argue that the resulting economic isolation has made any economic improvement virtually impossible.

The centre is currently sponsoring 20 research projects involving 12 university departments. The centre's chief purpose is to study factors relating to northern community living conditions and to show how the Indian and Metis groups can be involved in northern development.

Northern cultures eroding

CALGARY — Rapid economic development of northern Canada is eroding Indian and Eskimo cultures and threatening an Arctic version of Custer's last stand, says Judge William Morrow of the Northwest Territories Territorial court.

He told a public lecture at the University of Calgary the Indian people of the United States were granted certain rights, but "discovery of gold brought people with six-shooters and rifles into Indian country."

"And in the end, the U.S. cavalry ended up protecting those

Man was in N.A. 24,000 years ago

MEXICO CITY — Archaeologists of the National Anthropological Institute have found a human skull they believe is 24,000 years old—the oldest ever found on this continent and only 1,000 years junior to Peking Man.

Bones of animal sacrifices and other objects found in the area earlier had been classified by the University of Arizona as being 24,000 years old, the scientists said. The oldest human remains found on this continent before date back only 6,000 - 8,000 years, they reported.

people, not the aboriginal people."

Similar situations were developing in Canada, such as with the migratory birds act.

"One of the original purposes of this legislation was to protect birds for use as food by aboriginal people — but somewhere along the way, we have forgotten this purpose."

"If I were a native in the north, the only time I could shoot a duck to eat would be after they've all flown south."

"The season opens Sept. 1 and there aren't too many ducks left up there then."

Treaty study useful

THE PAS — Lawrence Whitehead, Manitoba Indian Brotherhood vice-president for the northwest region, says the Indians' situation looks "much better since governments are beginning to understand the treaties themselves."

Mr. Whitehead's comments appeared recently in an article in *The Pas Indian band's newspaper*.

Reporting on a recent conference of Manitoba chiefs, he said Indian Affairs Minister Jean Chretien's reaction to resolutions passed was encouraging because it indicates that governments are beginning to understand what is involved in the treaties.

One resolution requested funds for a national committee for research into interpretation of the treaties. The minister said funds would be made available when terms of reference of the committee were clarified.

Other resolutions dealt with the migratory birds convention act, establishing courses in administration and government on reserves and establishing regional MIB meetings.

INDIAN RECORD

Editor and Manager
REV. G. LAVIOLETTE, OMI

1301 Wellington Crescent
Winnipeg 9, Man.

Ph. (204) 489-9593

Subscription rate:
\$2.00 a year (6 issues)

Printed by
Canadian Publishers (1970) Ltd.
Winnipeg, Man., Canada

Second Class Mail
Registration Number 0062

Deadline for the

next issue is

Thursday, April 2, 1970.

Better days foreseen

TORONTO — Rene Brunelle, Ontario minister of lands and forests, returned from a three-day tour of six northern Indian settlements, late in January, convinced that Indians will be helped more in the future than in the past because "we're getting to understand their problems better."

Mr. Brunelle said he saw much hardship and need for improvement when he met and talked with about 1,000 Indians during his tour of the northwestern Ontario villages of Sandy Lake, Pikangikum, Poplar Hill, Deer Lake, Sachigo, Bearskin, Weagamong Lake, Cat Lake and Big Trout Lake.

These are small, scattered settlements in the wilderness area north of Thunder Bay. Accompanied by Leo Bernier, member of the legislature for Kenora, Mr. Brunelle visited 10 Indian huts and in community halls and schools held public meetings that often lasted till 1 a.m.

Trapping quotas

In all these areas, he said in an interview late in January, he was greeted with enthusiasm by Indians who were seeking government aid only to enable them to obtain the means to become self-sufficient.

"For example, in the Bearskin area, trapping is done on a quota basis," the minister said. "They had harvested their quota and asked if we could expand the quota so they could trap some more."

In commercial fishing areas, the Indians "wanted to be brought more up to date on prices to be paid and asked if we could do something about it."

Mr. Brunelle said communications are a major problem in the north.

Indians also asked Mr. Brunelle to help them establish sawmills so they could process lumber and build their own houses.

He told them it may be possible to relieve them of paying stumpage dues on cut timber.

"I was quite concerned to see such poor housing, especially for widows and old-age pensioners. Those we saw were old, log houses, very small, with about a five-foot ceiling with the lighting consisting of a candle and an old drum stove."

He said Indians also wanted improvements in the administration of justice, referring to the current situation where all the witnesses in a serious criminal case are flown to court in a strange town away from their own communities. "They would like to see some of the major cases tried in their own community."

New approach to education

by BOB LOWERY

THOMPSON, Man. — "A drastically new approach" by the Manitoba Indian Brotherhood and the department of Indian Affairs to assisting the Indian community throughout the province was outlined to the Thompson Rotary Club at a luncheon recently by John Frances, guidance counsellor for the department based at Thompson.

The new approach, Mr. Frances said, is known as "the Manitoba project." It was initiated by the Indian Brotherhood and drew an enthusiastic response from the department. It means in essence a partnership approach at all levels.

In practical terms, Mr. Frances said, it means that a counsellor like himself no longer goes to a community to select students for various education courses. In consultation with the Indian band's school committee the needs of the students and the community at large and the opportunities available will be reviewed and "together" decisions reached as to "who goes where."

The young counsellor, a native of Fredericton, N.B., went on to discuss the experiences of 17 Nelson House house students

who have been studying this year at the R. D. Parker Collegiate here. All are living with Thompson families. Three returned to Nelson House.

As with most teenagers, Mr. Frances said, problems arise in occupying after-school hours. Complaints have been made that some visiting students have been hanging around town. Mr. Frances feels that the proposed Indian-Metis friendship centre would be a help, or a centre for all students in town.

Gradual phasing out

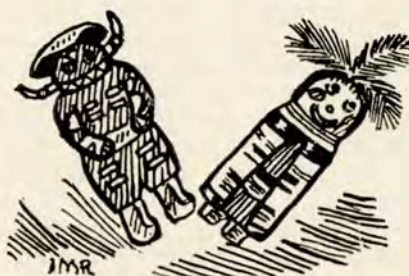
Indian affairs, he said, are phasing out of education. As in the case of the Nelson House students attending school in Thompson, grants would be given by the department for capital and operational costs involved in accommodating them.

On Jan. 1, 1970, in Alberta the department completely phased out of the educational field. Saskatchewan is likely to follow in April. Manitoba will likely continue on its present basis for another two or three years.

Mr. Frances estimated that the whole educational field will be turned over to the provinces in five years, and that the department will dissolve in 10 years.

He pointed out, however, that federal government participation in education and other areas related to the development of the Indian communities will continue to have federal financial support. The administration, however, would be in the hands of the provincial authorities.

(Winnipeg Free Press)



MANITOBA

Chiefs to work as partners

NORWAY HOUSE, Man. — The first conference of northern chiefs in Manitoba's history took place here at Centennial Hall in the last week of January.

Chiefs and band councillors have gathered from Brochet, Moose Lake, The Pas, Nelson House, Split Lake, Cross Lake, Garden Hill, St. Theresa Point, Red Sucker Lake, Wassagamack and here. The sessions were chaired by Chief Mathew Scribe of Norway House.

"A partnership concept for all Manitoba," is how Chief Moyer Flett of St. Theresa Point described the aim of the conference. "We have fought enough among ourselves and now it is about time we got together and started working together."

Chief Ambrose Wood of Wassagamack said that the value of the northern chiefs meeting was that many questions affecting their isolated communities could be discussed fully.

"When we meet with all the chiefs, the ones in the south talk about cows and grain, we talk about traplines and fishing. Most of the time we don't listen while the others are talking."

Under the new system, he felt regional questions could be settled in the various districts and when all the chiefs come together they could decide the larger policy matters.

The point of partnership was dealt with in a resolution which calls on the superintendent of Indian affairs to "intensify the retraining of its present staff and that it act in partnership with the Manitoba Indian Brotherhood and band councils in the selection and hiring of new employees."

Another resolution states that in the past Indians have been exploited for cheap labor, in the development carried out by private industry and government. It calls on those planning future developments to make every effort to involve the Indian people of the north so that they can "benefit to the fullest."

Other unanimous resolutions included requests for:

The department of transport

"become fully aware of its responsibility and obligation to the citizens of Manitoba" and provide an all-season, all-weather airstrip in the northern communities as recommended by the Mauro commission.

An acceleration of the provincial government's airstrip construction program to provide more and better facilities.

The Frontier School Division to provide hostel facilities on a part or full time basis for the communities where a sufficient group of parents request it. This would give the children a chance to attend a whole school year and remain in their locality

while their parents are away on traplines or in fish camps.

Band Councils be involved as partners in the budgeting and administration of a fund that would allow trappers to upgrade their equipment and that a study be made into the feasibility of creating a fur marketing board similar to that in the fishing industry.

Members of the northern task force were requested to use their influence to assure the implementation of the resolutions. MLAs Ron McBryde of The Pas and Jean Allard of Rupertsland attended the conference.

(Winnipeg Free Press)

\$100,000 clearing contract

by BOB LOWERY

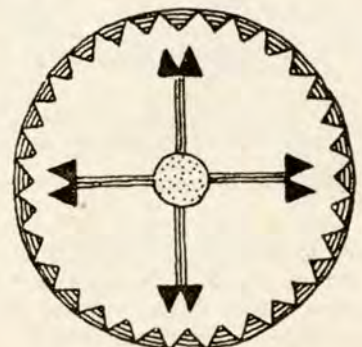
THOMPSON, Man. — Work will begin this week on the Manitoba Indian Brotherhood's \$100,000 contract with the department of transport to clear a 35-mile stretch of Manitoba Hydro power line right-of-way linking up the Ruttan Lake mining site with the Thompson-Lynn Lake power line, according to an announcement by Transport Minister Joe Borowski February 15.

It was reported that 50 men from South Indian Lake, Granville and Brochet will be employed on the project. It will be under the direction of Henry Spence of Nelson House, regional vice-president of the Manitoba Indian Brotherhood, and Carl Hrechka, resident engineer for the transport department.

Mr. Borowski also reported that during his weekend tour of various projects he had been in South Indian Lake. He said there were no men in the community since both the trappers and fishermen are enjoying a particularly good season. The Hudson's Bay Company store manager, he said, is expecting to have a very busy time when the men return.

Mr. Borowski also visited the work force of 50 men from the Nelson House Indian band who are on the last 33 acres of their second land-clearing contracts with the department. This stretch of clearing runs east from Footprint River and is expected to be completed within a week or 10 days. A third contract is awaiting the Nelson House band for road clearance south in the direction of Thompson.

Meanwhile, Mr. Borowski said, another crew of 50 workers from Cross Lake, Norway House, Oxford House and Wabowden are making good progress with their clearing contract running northward from Thompson. They have completed 75 acres of the 290-acre project.



ALBERTA

Reserve high school in difficulties

CARDSTON, Alta. — A conflict of philosophy, a lack of funds and a fluctuation and loss of student population were the reasons given to the Blood Indian band for the difficulty in maintaining the high school at St. Mary.

The school, which has been on the reserve for about 40 years, is located about eight miles northwest of Cardston.

Discussion on the problems in maintaining the school was held at a recent meeting of the Blood Indian band council.

"There seems to be a phasing-out of the Indian schools and a movement toward mixing the Indian students into the white community," said Howard McHugh, principal of St. Mary High School.

Philip Mistaken Chief, president of the St. Mary Parent-Teachers Association, said there has been no new construction on the Indian schools on the reserve for the past three or four years.

There were many reasons for the fluctuation in the number of students attending schools on the reserve. "Some of the students who are going to schools off the reserve are treated wrongly by the people who board them," said Ray Manychief, chairman for the council.

"This makes them want to quit the school to return to get their education on the reserve.

"This becomes a compatibility problem," said Dan Daniels, regional superintendent of edu-

cation for the Indian affairs. "And it is necessary to find the proper place for the student, whether it is a better place off the reserve or back to the schools on the reserve," he said.

According to Mr. Daniels, to supply the proper teaching facilities at St. Mary, due to the high cost and the student population, it stretches the present budget set aside for Indian education.

Lack of facilities

To give some idea of the complete lack of facilities at the St. Mary High School, Mr. McHugh said, "I have 15 students who are technically Grade 12 students, but due to lack of staff and facilities, there is only one course (biology) above the Grade 10 level. Even in this course, we have not been able to get frogs or other materials necessary in labs.

"Since this seems to be the trend, I have told them that they have wasted one semester and to save the next semester, they should transfer to another school.

They seem to want to stay on the reserve so there has been only one student who has indicated that she is willing to transfer.

"The immediate need for St. Mary High School is a couple of contract craft teachers to maintain the unique Kainai tradition," he said. "If this school dies out I do not think it would be possible to start one like it again.

"A method of at least alleviating the teaching shortage in the high school level would be for the department of Indian affairs to hire a part-time stenographer so I could be free to teach a few courses," he said.

Lethbridge MP, Deane Grundlock, said, "I think it is a shame that a qualified teacher is held back because of a lack of a stenographer."

Ron Gent, district superintendent for the Indian Affairs, said it has been impossible to find a person to fill the position.

Mr. Grundlock felt that if leadership was put in the proper direction, the students could be kept on the reserve giving the necessary high school population for government action on the matter. "We are not all that hard up."

Another major problem faced by the schools is the trouble of keeping a good student-teacher ratio. "Some parents change their minds as to where they want their children to go to school and sometimes, the students change schools," said Mr. Gent. "When teachers are hired, the number of teachers for a given school is based on the number of students expected.

"With the shifting of the student population, it is hard for schools to remain adequately staffed. There has been a few times when teachers have been transferred to different schools to take up the slack," he concluded.

Rock carvings on islands

VANCOUVER — Petroglyphs or stone etchings, sometimes depicting fantastic human forms, sometimes animals, fish or crabs, abound on Vancouver Island.

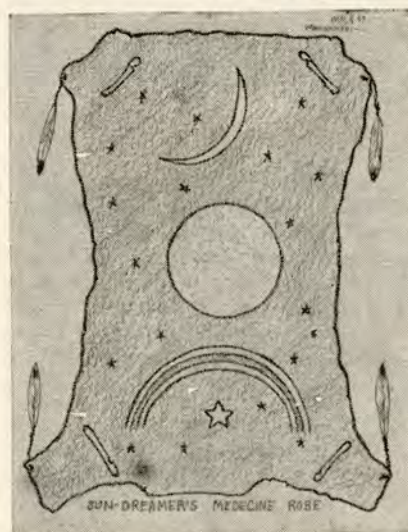
The petroglyphs, which also appear on the Gulf Islands of the British Columbia mainland, and from Alaska to California, are believed to be the handiwork of prehistoric people.

Some of the best examples of the art are found near Sooke at the southern tip of Vancouver Island and near Tofino on the

west coast of Vancouver Island.

The works on rock outcroppings adjacent to the sea, were first etched many thousands of years ago. The early carvings were the work of a nomadic race which, anthropologists say, roved the Pacific coast in dugouts, canoes or rafts.

Although they were originally etched to a depth of three-quarters of an inch, winter gales, high tides and salt water have taken their toll, slowly erasing the works.



Blood band builds mobile homes

LETHBRIDGE, Alta. — Indian affairs Minister Jean Chrétien signed an agreement on February 5 to bring the industrial age to an Indian reserve near this southern Alberta city.

The Blood Indian band and Haico Manufacturing Ltd., with Mr. Chrétien representing the federal government, signed an agreement for construction of an 80,000-square-foot plant which will make mobile homes and sectional housing.

The plant, on the 352,000-acre Blood reserve at Standoff, 32 miles southwest of Lethbridge, is to be in operation by July 1.

"What pleases me is the Indians went ahead with their economic and development committee and established this. The Indians have put forward an agreement to build the factory on their own reserve and build their own show," Mr. Chrétien said.

Initially, the plant will employ more than 100 Indians and eventually 200 with a payroll of more than \$1,000,000 annually.

Todd Haibeck, Haico president, said the Indians will be paid the same union wages as workers in the company's Lethbridge plant.

Since Indian bands are not considered legal entities, the Bloods' Red Crow Developments, a holding company, signed the agreement with Haico, a manufacturer of mobile homes and trailers at Saginaw, Mich., to form a company known as Kainai Industries Ltd.

At the outset, Haico will take 80 per cent of the gross profits and pick up 80 per cent of the bills.

The company will also provide \$1,000,000 as operating capital while Red Crow will put up the \$1,100,000 needed for the plant and fixed assets.

Kainai's Board will consist of

three Blood Indians and three Haico representatives, including Mr. Haibeck. The vice-president, named Feb. 5, is Ed Fox, a band council member and member of the economic and development committee.

Kainai will be owned by the band within 15 years.

Red Crow was formed so the band could borrow \$275,000 to match a similar amount withdrawn from band funds to help finance the venture. It also has applied for an \$865,000 grant from the federal government.

Haico manufacturing is a subsidiary of the Wicks Corp. of the United States.

In Edmonton, Ray Speaker, Alberta minister of social development, said the provincial government will back the venture to a maximum of \$200,000 to Dec. 31, 1971, to cover extra expenses getting the company into operation.

Glenbow-Alberta Institute Museum Sales Desk Book List

North American Indians, Ernest Berke	\$ 4.50
Indian Primitive, Rolph W. Andrews	14.95
Canadian Indians, Coloring Book80
Big Bear, William B. Fraser50
People of the Potlatch, U. of B.C.	1.50
Indians of the Plains, Robert H. Lowie	2.25
Indians of the N.W. Coast, Philip Drucker	2.25
Native Arts of the Pacific N.W., R. T. Davis	12.50
Blackfoot Crafts, John Ewers75
Story of the Blackfeet, John Ewers75
Sioux Hunters, "True-to-Life Books"	1.30
Eskimo Family, "True-to-Life Books"	1.30
Indian Tales of the Canadian Prairies, Sanderson50
A Blackfoot Winter Count, H. Dempsey75
Blackfoot Ghost Dance, H. Dempsey75
Indian Names for Alberta, H. Dempsey75
Ancient Man in N. America, Dr. Wormington	3.75

Remittances by Postal or Bank
Money Orders Plus Postage.

The Red Cross helps you

March is Red Cross Month. For 61 years the Canadian Red Cross Society has been working for the betterment of mankind, and it is at this time that we take the opportunity to show gratitude to the volunteer workers of Red Cross whose humanitarian spirit is expressed in social action.

The social and technological advances in recent years have had a deep effect on Indian community life in Canada; they have threatened its very existence. The old unifying forces of society are weakening as people become more and more mobile. We depend less on each other and more on the machine. Life is now more impersonal.

Maintaining a sense of community should be one of our chief priorities.

This, the Red Cross sets out to do, as its motto is "people helping each other", more particularly, "the fortunate aiding the less fortunate." Through its numerous volunteer services it acts as a binding force for society.

Red Cross community activities are much more varied than many of us know. They enter all walks of life.

The Red Cross comes forward with emergency food, clothing, bedding and shelter in cases of such family disasters as housefires. Nurses in outpost hospitals and nursing stations serve isolated households; the sickroom equipment loan service provides essential apparatus for home care of the sick, at no charge.

Hospital visiting by volunteers brings friendship and company to hospitalized veterans; Red Cross Lodges offer recreational facilities for the veterans and overnight accommodation for their visitors.

The Red Cross gives much needed assistance to veterans and their dependents, also to the handicapped, to the blind, to crippled children, to welfare patients and to the aged.

Red Cross care in the home courses are conducted by volunteer registered nurses; the water safety service provides instructor and pupil training programmes and women's work is involved in the making of essential clothing and bedding for the underprivileged both at home and abroad.



**REMEMBER
HELP YOUR RED CROSS
TO HELP**

BRITISH COLUMBIA

Project 'HOME' successful in Victoria

Story and Photos by KAY CRONIN

(Miss Cronin is PRO for the Oblates of B.C.)



A houseful of happiness: Indian youngsters in Victoria, BC, at home away from home.

A go-getting young Oblate Father and a determined young Indian couple have joined forces in launching a unique experiment in residential care for Indian high school students attending integrated schools in Victoria, B.C.

They are Father Lorne Mackey, OMI, a diocesan team coordinator of the Indian Apostolate in Victoria, and Louis and Eva Frank from the west coast Vancouver Island fishing village of Ahousat, now boarding parents in an all-Indian group home on the outskirts of the capital city.

This pilot project was started on the proverbial "wing and a prayer" with no house, no students and no money. But the Franks and Father Mackey went ahead anyway, determined at least to try this experiment which, if successful, could have a dramatic effect on the progress of Indian students attending Victoria high schools.

The story starts a couple of years back when Father Mackey was administrator of Christie Indian School on the west coast of Vancouver Island. Christie is an elementary residential school serving youngsters from several fishing villages such as Ahousat. Following grade school the children have to leave home and go across island to cities like Victoria and Port Alberni for high school.

"We would send the youngsters out from Christie and they would come to the city and board in non-Indian homes, which the government figured would be the best plan for the children," said Father Mackey. "In the past couple of years there have been a lot of drop-outs. The students got involved in all kinds of problems in the city, left school and went back to their re-

serves. Youngsters who had great potential were being lost."

When Father Mackey was appointed, with Father William Mudge of the Victoria diocese, as a team coordinator of the Indian Apostolate last year, he began working towards a solution to this problem. While at Christie School he had developed a very concerned and articulate Advisory Board of Indian parents drawn from the areas served by the school. Louis Frank was a member of the Advisory Board and he and Eva had long been in the forefront of those parents who were determined to do something about the high drop-out rate among west coast youngsters attending school in Victoria. They had six children themselves, the oldest of whom was scheduled to attend high school this Fall.

Louis had always earned his living as a fisherman, but he was sufficiently concerned about the future of his children to consider moving his family to Victoria during the years they would be attending high school. But this is where he, and other parents similarly motivated, hit a snag.

The boarding home program for Indian students which is administered by the Education division of the Indian Affairs Branch allows \$80 a month subsistence for Indian students boarding in non-Indian homes in Victoria. But if the parents of those children move into Victoria in order to look after them, they receive no such financial assistance. In short, the Indian Affairs Branch boarding home program fails to offer Indian parents the opportunity to look after their own children.

Encouraged by fellow members of the Advisory Board, Louis applied for a position as a Counsellor for Indian high school students. He was turned down for lack of formal education.

"That's when I decided that if we couldn't get Louis' influence among the students as a counsellor, maybe we could do it through a group home," said Father Mackey. "I figured the only way we could break through this type of bureaucracy was to set up an Indian home which was large enough to be given group-home status."

"The first thing I did was to approach the Advisory Board at Christie. I asked them what they thought about our working on a program to set up our own group home for students in Victoria and to run the home ourselves. They were all for it."

It was also decided that this group home, hopefully the first of many more, would be for boys. "There always seems to be lots of help available for the girls. We wanted to do something for the fellows," said Father Mackey.

From the outset Father Mackey was insistent that this would be an independent project, completely controlled and operated by the Indian people themselves. He rejected the idea of applying for a grant from the Indian Affairs Branch or any other level of government. What he and the Indian parents had in mind was to raise enough money in the Victoria community to rent and furnish a large house and get the project off the ground, at the same time negotiating with the Indian Affairs Branch to recognize this group home

(Continued on p. 10)

as a suitable one in which to place high school students being sponsored by their Education division.

When it came to finding a house and raising money there was little the Indian parents could do from their isolated villages on the west coast. So it was left to the Fathers Mackey and Mudge team, headquartered in Victoria, to do most of the spade work.

First they found the house — a good-sized convent being vacated by the Immaculate Heart of Mary Sisters in Sacred Heart parish on the outskirts of Victoria. With some remodelling the house would be suitable to accommodate Louis and Eva and their family and 16 high school students.

The parish council at Sacred Heart set the rent at \$350 a month. Without a cent to their names, the Franks and the diocesan team agreed to rent the house starting August 1st.

The problem of re-modelling was solved when Father Mackey sought the help of Brother Jerome Blackburn, OMI, a past-master at building and remodelling churches, schools and rectories. Brother worked like ten men, dividing and extending rooms, building cupboards, putting in wiring, overhauling plumbing, furnace and all such jobs which needed to be done around the house. "He did a fabulous job and in no time flat," said Father Mackey.

Bishop Remi De Roo of Victoria, renowned for his sympathetic understanding of the needs of the Indian people, invited the group to plead their cause before a meeting of priests of the diocese. As a result, the diocese approved a donation of \$5,000.00 to be set aside for the payment of a year's rent for the house.

The Sisters of St. Ann, who staff several institutions in Victoria, was another group which responded immediately to this emergency situation. The Sisters at Mount St. Mary's, a home for aging members of their congregation, donated 16 beds, and individual Sisters started dropping over to the house whenever they could to help with whatever needed to be done.

On August 15th, Louis and Eva and their six children left Ahousat and moved into the house, bringing some of their household effects with them.

At this point, just two weeks before school opening, there was only a verbal promise of some students from the Indian Affairs Branch, and still no ready cash to buy food, furnishings and other necessities for these hoped-for students.

To add to all the complications, Eva was expecting her seventh child in two or three weeks, so Louis had to shoulder most of the household responsibilities himself.

All this while, Father Mackey was continuing his negotiations with the



Louis Frank and Father Larry Mackey relax with coffee and talk over problems of setting up the new home.

Indian Affairs Branch and pounding the pavements trying to awaken the community's conscience to the needs of this Indian self-help project in their midst.

It was only five days before school opening that Louis received word from Indian Affairs that 15 students were being assigned to the group home.

In a last desperate attempt to draw a response from the local community, Father Mackey decided to hold a "shower" at the home on Saturday afternoon, August 30th, three days before school opening. He promoted it widely and stressed particularly the need for linens.

There was a disappointing turnout for the shower. By the time it closed at 4:30 p.m. the group home was richer by a few dollars, four pillow slips, a couple of towels and one saucepan.

This was the long-holiday weekend, so no stores would be open on the Monday, eve of school opening.

By 5 p.m. that Saturday afternoon, again in desperation, Father Mackey and Louis were in the credit office of a nearby "Woolco" department store asking to see the manageress. She

was putting on her coat, ready to leave for the day. She listened as Father and Louis explained how they had to buy all this linen right away and they hadn't a cent to pay for it.

"Have you anyone who can vouch for you?" she asked them.

"You can call Bishop De Roo," Father Mackey suggested promptly. And in this he was taking a big chance because he knew full well that the bishop wasn't even in Victoria but in the States somewhere giving a lecture. Luckily, the mere mention of the bishop's name was all it took to transfer Louis and Father Mackey to the household linens department with a couple of shopping carts and all the credit they wanted.

The two men had quite a time because neither had ever been on such a gigantic shopping spree before. And since Father Mackey wasn't wearing his Roman collar, he and Louis were subjected to a number of flippant comments from fellow shoppers. As Father loaded up 22 pairs of bargain-table flannelette sheets onto his cart a fellow called out to him: "Say Mac, what have you got — an army?" while a flustered mother, chasing after her rebellious brood, stopped dead in her tracks and gasped sympathetically: "Good God — I've got five and I thought I had problems!"

The following morning, in the course of his work on the Indian Apostolate team, Father Mackey was slated to speak at all the Masses in St. Patrick's parish, Victoria. In his sermon he spoke about the values of the Indian way of life, how the Indian people really "live community" and how much they have to offer our urban society. He told parishioners all about the group home project which he had hoped would be supported by the community as tangible evidence that Indian youngsters would be welcome in their midst. He told them all about the shower and the shopping expedition.

"The Gospel that day was the one about not worrying about what you

(Concluded on p. 11)



Eva Frank and children at home with their newest addition to the family.

Project 'Home'

(Concluded from p. 10)

wear or eat or drink, so I told them how Louis and I had put the whole thing in the hands of God and our fellow Christians, and all we got was four pillowslips."

By the end of the last Mass at St. Patrick's that Sunday the parishioners had contributed \$1,157.00 to the new group home.

"My greatest concern is that this Father Mackey said later. "It must not be supported by me, or the Oblates, or the government. This project demands a response right here in this community. And it was this overwhelming response from St. Patrick's parish that eventually got us off the ground."

The next evening 15 students arrived and the group home was in business. Two days later Eva Frank went to hospital to await the birth of her baby. The Sisters of St. Ann pitched in, taking turns on their days off to do all the cooking and cleaning and "mothering" in Eva's place.

It wasn't until two weeks later, by which time another student had been added and the home had reached its full quota of 16, that the Indian Affairs Branch finally came through with its decision to grant Louis and Eva Frank a Group Home subsidy of \$123 a month per student.

While Father Mackey has been the key instigator and trouble shooter during the critical stages of development, there has never been any question as to who is in charge of this pilot project group home.

"Louis is the boss," said Father Mackey. "He makes all the decisions. I am in a purely advisory, supportive role. This home is a total living experience. This is life as the Indian people see it, with their meaning and their values. The students living in this home don't go out to school disadvantaged, they go out proud. In addition, through Louis' influence, this home is a means of reaching out to the Indian people in the area of responsibility for their own children."

Right now, any visitor can see that the group home is a very happy one and running smoothly. Whether it stays this way all year is anybody's guess. "At least we are giving it a try," says Father Mackey.

If it does succeed, and more all-Indian group homes are established where would one find other outstanding couples like Louis and Eva Frank to act as boarding parents?

"There's a hundred on the reserves just like them," Father Mackey declared.

CANADIAN BROADCASTING CORPORATION

Transcript of National News, January 6, 1970

At the request of several readers, we are reproducing below the text of an interview of Mr. W. Wuttunee, by CBC's J. Warren, in Calgary, Alta., Jan. 6, 1970.

William Wuttunee:

I don't think it means cultural genocide for Indians. It means cultural revival. It doesn't mean economic depression any more. It means cultural progress. They won't be second class citizens any more. They will be first class citizens with rights guaranteed by the British North America Act. What could be better than that?

John Warren (CBC interviewer):

What about Harold Cardinal's contention that all it does is guarantee the Indian the right to get his welfare the same as a white man?

William Wuttunee:

Now, I believe that Harold Cardinal is taking that approach in order to try and perpetuate the nineteenth century approach that the government used to have. That they would look after the Indians from the cradle to the grave and this is what he still wants because he is still barking about the treaties and wanting them to come first whereas this new policy is a tremendous step forward.

John Warren:

You did a lot of work to try and improve relationships with the federal government and so on. Do you feel that the present dispute is ruining all this work that you have done in the past?

William Wuttunee:

With a person like Harold Cardinal coming on and others of his likes . . . he is not the only one . . . that they are knocking down, cutting away all the work that has gone in the past into this and I feel he is very destructive, that this approach is very negative and destructive. They are passing on hatred to the people developing this. I think his whole book is negative, destructive and racist.

John Warren:

Do you think there is a possibility that this will result in the kind of violence that is being hinted at?

William Wuttunee:

I don't think that there will really be the violence, but I think what would happen is that there will be a backlash against the Indian people because I believe that Canadians right now have sympathy and understanding for Indian people. They wish to help. Now, when they get slapped in the face by a person like Harold Cardinal with the statements that he has been giving that this is negative and of course, people will react against him and against other Indians. So he is harming the whole cause. He is not a spokesman for all the Indian people. I say he is a spokesman for some would-be Black Panthers, for instance.

Book Review

Mr. Larry Ahenakew

THE CANADIAN INDIAN

by Fraser Symmington;
McClelland and Stewart,
25 Hollinger Rd., Toronto 374;
272 pages; price: \$20.

This book is practically a one-volume library filled with facts and illustrations of the early Canadian Indian. Symmington takes each Indian nation individually and in regional groups. He takes them as they are and does not become partial. In describing them, he tells of the type of life they led according to their regional differences. Symmington tells of their hardships and the way they spent their time for leisure.

The book has many good points, but the explanation of some of the words and names are not as accurate as they might be. For example, the name Wesakedjak is interpreted as a type of god, but I've always known the name to be

that of a man who lived the life of a hermit in our Saskatchewan forests. This is only one example of a misinterpretation.

The illustrations in the book portray the ways and life of our former Canadian Indians. The pictures also show the hardships the Indian faced.

The book also tells of the progress the Indians have made since the coming of the white man.

This book is one of the better ones I have read, on the same subject. I say this because Symmington portrays the Indians as they were and are. He tells it with facts that show truth and understanding.

Fr. J. V. O'Reilly, OMI, of Prince George, BC, presented this address to the Parliamentary Committee on Indian Legislation, in January, on

Catholic education for British Columbia Indians

in which he shows the Church in her true educational role.

On Indian Education, we have two things in common, he said:

We're all concerned with this vital question of Indian education, and

Whether as members of the Government or as members of the Church, we are rightly or wrongly daubed as the "Establishment" or the "Institution".

As members of the Institution in these days of criticism and revolt it is to be expected that we come under attack for what we have done and for what we have failed to do.

My point is to look at what the Churches have tried to do for the past 100 years in education, and what we think would be acceptable goals for the future.

Throughout the years the Churches have worked in close harmony with the Federal Government and they have tried to implement policies laid down by the Federal Government for the better education of our Indian people.

A historical survey would show the contribution the churches have made towards Indian Education in British Columbia from the time of Confederation.

Church built first schools

The early institutions were built completely at the expense of the various Churches, such as Williams Lake, Mission City and Kakawis. Later on the Federal Government assumed its rightful role in supporting the education of our native people, our first citizens.

As the years passed, the role of the residential school has changed. No longer are the Indians nomadic tribes; so it is possible to have day schools and, latterly, integrated schools in which the children learn side by side with their non-Indian counterparts.

In many cases today, the residential school is a hostel for children who need special care, either because of family difficulties or breakup, or because they live in isolated places

where it is not possible for them to receive their schooling.

Here again the Churches have played their part and still are important in the life of these students. The Catholic, the Anglican and the United Churches have been the custodians of these hostels under contract from the Federal Government, Department of Indian Affairs.

In any changes in the status of residential student hostels, we urge the Government to make it possible, either by enactment or exemption from the law, for the Churches to continue this valuable service to our native people, if both the Indians and the Churches desire to continue.

Education in B.C. — History

We refer to "Indians of British Columbia", issued by the Dept. of Indian Affairs and Northern Development, p. 10:

Prior to 1871, when British Columbia entered Confederation, Indian education was carried on entirely by the missionaries and was financially supported by the several Churches or by contributions received from individuals or organizations.

With Confederation education of the Indians came under Federal jurisdiction. The Government began by subsidizing the mission schools already in operation with grants corresponding to the attendance and type of school.

By 1872 the Church of England was operating an industrial school with an attendance of 300 pupils in Metlakatla and a boarding school at Kincolith. The Roman Catholic Church supported a boarding school, with around 60 pupils at St. Mary's mission as well as mission schools at Williams Lake and Okanagan, and schools at Cowichan and Victoria. The Methodist Church conducted a day school for 50 pupils at Nanaimo.

By Order-in-Council of **April 7, 1874**, a system of government grants to mission schools was inaugurated, under which schools with an average attendance of 30 pupils or more

received grants from the Federal Government, ranging from \$250 to \$500 per annum.

Some schools closed down because of inability to retain the specified number of pupils and, in 1876, the Order-in-Council was amended to provide for a per capita grant of \$12.00 per annum not to exceed \$300. in the aggregate to any one school. Under this amendment several new day schools were opened by the various Churches.

From 1892 until 1957 residential schools were allowed a per capita grant by the Federal Government which had to be subsidized by a grant from the Church Authorities operating these schools, for each Indian child in attendance. It was because of this that Churches had to run farms in conjunction with the residential schools in order to make ends meet and give enough food and clothes to the children.

In the late 1940's the per capita grant was in the neighbourhood of \$1.39 a day, including room, board, clothing, teacher's salaries, sports, maintenance and building, and heat and light. It is so easy to criticize, looking back, but by and large it was a good job well done with the resources at hand. There was no charge to pupils or parents of pupils attending such schools.

Day Schools

By 1894 Government regulations provided that all Indian children between the ages of 7 and 16 years should attend a day school on the reserve on which they resided for the full term for which school was open each year.

By 1900 there were 28 day schools, all under Church auspices, with an average attendance of 488 pupils. There were seven residential schools with an average attendance of 379 pupils.

In line with a recommendation made by a Special Joint Committee of the Senate and House of Commons on Indian Affairs in 1948, the policy of having Indian children educated in association with non-Indian children has since been given prominence in educational planning.

In 1957 a new system of financing residential schools was introduced under which the Department pays the actual cost of operating the schools within certain limitations.

In 1959 British Columbia was organized into five school districts, each administered by a District School Superintendent.

Catholic School Boards for Integrated Schools

It is because of the involvement of the Catholic School Board in the field of Integrated or Joint Schools that we speak specifically about the Catholic School Board. However, what is being said in this could equally well be applied to any member of the Federation of Independent Schools which is involved in integrated Indian education as are some of the schools that teach the Reformed religion.

The B.C. Catholic School Trustees Association is the supreme lay administrative arm of our Catholic School system. The Association is divided into five lay Diocesan Catholic School Boards. Each school also has its lay school committee.

★ ★ ★

Twelve years ago our Catholic people realized the great advantage to both peoples if our Indian people were to be educated side by side in the same schools as the non-Indian children of the same area.

The Federal Government, through its administrative arm — the Department of Indian Affairs — using the power conferred on it by Article 113 of the Indian Act, after duly consulting and receiving a vote of the Indian people, entered into formal contracts with the B.C. Catholic School authorities.

Having agreed that it was good for the Indian people, and having acceded to the Indians' request, the Federal Government shared in the cost of the construction of about 20 of these schools and drew up formal agreements or contracts whereby they would pay tuition fees for the Indian children in attendance at these schools on the same basis as they pay on similar agreements or contracts with the Public School System of B.C.

In 1958, at the Inter-Diocesan meeting of the B.C. Catholic School Trustees Association, a motion was unanimously passed:

"In all our Joint or Integrated Schools there must be a proportion of elected delegates from the Indian villages that have their children in attendance at our schools."

Today there are enrolled in our Independent Schools (Integrated or Joint) in the Province of B.C. in

excess of 1,300 Indian pupils. The capital investment excluding equipment, site, landscaping, and teacher-ages of our joint schools is over \$7½ million.

Federal government pays

The Federal Government, through its administrative arm, the Department of Indian Affairs, contributed part of this amount, in proportion to the number of Indians in attendance, exactly the same as it does when it enters into contract with the Public School Boards, or Provincial authorities.

Excluding Administrative staff and Supervisory personnel, we have employed in these schools 158 full-time teachers, with specialists in the various fields of kindergarten, home economics, industrial arts, physical education, commerce, etc.

The Department of Indian Affairs pays to the school authorities tuition fees on behalf of the Indian children of Indian status in attendance at our joint schools, comparable to the provincial average of the public school educational cost.

In retrospect we can always see our faults or errors. It's easy to criticize the Federal Government or the Department of Indian Affairs or the Church for plans that perhaps were the best intentioned, but just didn't work out.

But if we are to look honestly at projects, we can only judge by the circumstances at the moment, and the amount of money available for such projects. Many adult Indians today criticize because when they were children things were not available to them, but during the hungry 30's, when they were children, budgets in every department in Canada were cut in every respect — there just was no money.

Thirty years ago

The 40's came, and the country was embroiled in a war which took a lot of its resources and revenue, and funds were not readily available for home concerns.

Today, many people will judge circumstances of 30-40 years ago which were proper in their age, but, judged by today's wisdom and knowledge, are out of date. When we all went to school we were educated in a system of discipline and correction . . . we thought nothing of it — it was the way of the little red school house, and the times in which we lived.

Today, in the growing revolt against the establishment and the discipline, it represents the freedom kick of the 60's, children are amazed to think that any other system existed when their parents went to school, and so very often we hear the parents of these children, not

considering the circumstances of the time, following the lead of their children, being over-critical of the system of the past.

At a meeting held in Ladner, November 4, 1969, between representatives of the Indian People and the Oblate Fathers on matters of education, Donald Moses stated:

"Sometimes I am inclined to criticize the Indian Residential Schools, but when I look back and consider what finances the Oblate Fathers were given to operate these, I think they did a very fine job."

A certain brand of sociologist believes in the pulling down of the establishment, but unfortunately has not given any new objectives to be established. Their approach seems to be negative with regard to Indian matters — "pull down the Establishment!"

In order to do this they seem to have some prime targets, the Federal Government with its Indian Affairs Branch, the RCMP, and the Church.

The "Unjust Society"

Perhaps Mr. Harold Cardinal is influenced by them in his book, "The Unjust Society." The first paragraph opens with an open criticism of the Government dealing with Indians in the past — called paternalism.

The opposite of paternalism would be the White Paper, where they are completely thrown on their own; so the second paragraph in the book openly criticizes this "White Paper" attitude as a thinly disguised "Programme of extermination through assimilation."

On welfare, in Chapter 6, Mr. Cardinal claims the government's greatest mistake was to give welfare to Indians, yet on page 68 he criticizes the government because it only gives \$7,000 per house.

On page 69 he is highly critical because an Indian Agent cut Indians off welfare because there were jobs available. To say that Indians only got half wages is rather naive, because if such a matter occurs they have only to report it to the Labour Relations Board.

We can see a number of contradictions, yet Mr. Cardinal has some valid arguments. Regarding schools, he is against integration; on page 51 of the "Unjust Society," he says:

"To the Indian mind, integration — or assimilation — has no more rightful place in government programming than would an attempt to integrate Roman Catholics and Jehovah's Witnesses. And about as much chance of succeeding."

Perhaps there is no word thrown around as much as "integration".

Some people will interpret integration by assimilation, and this is the integration Mr. Cardinal is against; he wants to live in White Society and still retain his cultural identity as an Indian, and indeed, he has a valid point and perhaps in the past neither we nor any other educators in Canada have done sufficient for Indian culture.

Even in our Church schools we have followed too closely the text books given by the Department of Education, and have erred by omission. In the Residential Schools a little effort was made to retain the culture, as is admitted by Dr. Hawthorne.

Fr. André Renaud, OMI, Doctor of Anthropology, set up a Chair at the University of Saskatchewan to orientate teachers going to Reserves about Indian Culture. This was a first in Canada. This lead has been followed this year by U.B.C. in setting up an "Institute."

Until recently, no University or Teacher Training College had any cultural preparation for teachers of Indians. This applies to both parochial schools and public schools.

Vindicates system

I must agree with Mr. Cardinal, this is a disgrace. To a certain extent Harold Cardinal is a vindication of the system he condemns. He received his education from denominational schools, in a Residential school for elementary, Separate for High School and St. Patrick's, Ottawa, for University. We are proud of him.

Notwithstanding what people say about denominational schools inhibiting people, whether they speak for us or against us, they have been taught to speak by us, and have been taught to think for themselves and have the courage to stand up for the things they think are right.

Dr. Hawthorne also speaks very critically on Indian education, especially when it has any relation to Churches. He quotes several private sources . . . It is not significant that he hasn't gone to official sources? The Federal Government, through the Indian Affairs Branch, has official Indian Inspectors who inspect every facet of Indian education, both at the educational level and the sociological.

On page 110 of his Report, comparisons are made between Indian and non-Indian children, on matters of housing, food, clothing, attitudes towards the child, parental interest in learning, etc., and these are all factors which militate against making good students, and things over which the Church has a very limited control.

They show the disadvantage the Indian child has when he attends any white school, whether parochial or public; according to Hawthorne, the conditions and family background are against the learning process. Would they have been any more successful if lost or swallowed up by the big (public) school system that is geared to the middle class White society?

The whole sociological aspect of Indian life militates against good learning processes. It was this very reason which gave the origin to the much criticized residential schools.

Out of own pocket

The early missionaries saw that none of these sociological family aspects were available in Indian homes and they tried to create an artificial learning environment in the form of children in residential schools. It has drawbacks, but by and large, many of the Indians who have succeeded have been the products of them.

Since the establishment of the Regional Districts of Education, the Regional Superintendent of Education was completely responsible for all educational matters; curriculum, teachers' qualifications, etc. He was a civil servant appointed by the Department of Indian Affairs.

The Regional Superintendent of Education checked the slightest detail in the residential schools: diet, clothing, etc. Every penny was budgeted according to the Departmental estimates — so much for food, clothing, etc.

The administrators of the residential schools were merely Government employees who had to account for every penny. If they overspent the budget they had to pay OUT OF THEIR OWN POCKETS!

Parochial schools

When the Government wanted integration of Indian children, the parochial schools were in the foreground.

In Northern British Columbia Bishop O'Grady is called the "granddaddy of integration". There are 20 integrated denominational schools in the Province of B.C.

These would have a decided advantage for Indian children in the sense that they are smaller units and the children are not lost in a huge complex. They still have the possibility of retaining their own identity.

In an open letter sent to the Hon. Mr. Chrétien, on April 14, 1969, sixty Indian students attending Prince George College gave their reasons why they felt the Separate Schools

held for them a very important place. I quote:

"The separate school acts as a stepping-stone or cushion to make easier the transition from the security and the relaxed pace of reserve life to the competitive world of the 'white man'."

"The separate school gives that much-needed individual attention which helps us overcome culture differences. In the separate school we also find more security because of our numbers."

"If the 'white man's way' becomes too chaotic for us we can fall back on our friends who understand the Indian way of life."

Freedom of Choice

The Federal Government has been criticized, especially when it imposed policies on the Indians. The difficulties I would see in the White Paper are the transferral of Indian education to the Provinces, particularly in those provinces which only recognize a single educational system — the Public School.

For the past 100 years the Indians have had the right of sending their children to denominational schools. If they are deprived of this now, it will just be another right that has been taken away.

Granted some may criticize denominational schools, but also, some criticize the public schools. The Indians should be left freedom of choice, with the Federal Government assuming financial responsibility.

Numerous requests

This request can be plainly seen from a number of the Hearings of the Indians which took place last year, and I quote as examples, from various B.C. hearings:

MR. V. HARRIS (Fraser Valley) stated that:

"The Parents should have the right to decide the school that their children attend — public, separate or otherwise. No Catholic child should be forced to attend a protestant school or vice-versa, but there should be written consent of their parents to such attendance."

MRS. G. GUERIN, Musquam Band, Vancouver, stated that:

"Her Band felt . . . that Indian parents should retain a choice of schools their children attended."

MR. JOHN L. GEORGE of Vancouver believed that:

"If the parents were mature enough to have children, whether Indian or non-Indian, they should make the decision as to which school their children attend, and after making the decision the Federal Govern-

ment should continue to assume the cost."

THE SQUAMISH BAND stated:

"Special Provisions should be made for Separate Schools where local conditions make this necessary."

THE LILLOOET BAND stated that:

"Parents have the prior right to choose the kind of education that shall be given their children."

ISKUT BAND, Yukon Territory, presented the following written motion at a Whitehorse meeting:

"The Indian population in this valley is entirely Catholic; we request that provision definitely be made in the new Indian Act to provide for separate schools, either provincial or federal, regardless of the fact that there are no provincial separate schools in B.C. at present."

"On page 16 of 'Choosing a Path', under the topic 'Education', we ask that the law should be written as in choice (1) 'The Provincial law to apply with special provision for continuing or setting up separate schools where there is no legal provision under provincial law for them now'."

MR. HARRY DICKIE, Fort Nelson, brought forward the following motion at the Prince George Hearings:

"Be it resolved that we, the representatives of the Indian people, wish that we as individuals have the right to send our children to a public, denominational, or parochial school, kindergarten, special school for retarded children, or trade school and in such cases Federal authorities assume financial responsibility."

"Be it resolved that our children, if sent to such schools, should have a Provincial Inspector or other authority to apply the Provincial Schools Act."

KELOWNA: In the Kelowna hearings there seemed to be a fair amount of confusion about the word "separate", which had been made synonymous with segregated or strictly Indian schools.

Special guest Mr. Fred Bern, Principal of Barrier Public School, gave proof of this in his statement:

"A separate school would not offer as much to either the Indian or non-Indian in this respect as an integrated school." (p. 54).

There does not seem to have been any effort made to explain Separate Schools as they are in Canadian law and history.

HAGWILGET: Mr. Alfred Joseph, Chief of the Hagwilget Band, said:

"We had a Catholic school whose teachers were qualified and took their work seriously. Their prime objective was the teaching of children. All our children are integrated and happy."

ANAHIM: Mr. Douglas Hance said they had a Catholic school, the teachers were dedicated to their job. He said that they were very much satisfied with their school.

North American Brotherhood — 1968 Convention:

Resolution 25 of the Convention was as follows:

"WHEREAS some parents are being forced to send their children to integrated Public Schools and

WHEREAS there are Catholic Schools in the non-Indian community and

WHEREAS it is the parents' right as to where their children should attend school

BE IT RESOLVED that the parents be given this right to decide where their children are to be taught."

From the point of view of the White Paper in its references to Indian Education in B.C. there is the added difficulty that the Provincial Government only recognizes and supports one system.

Freedom of choice

Therefore in any implementation of this White Paper provision should be made for freedom of choice of the Indian people.

If they wish to have their children educated in independent or parochial schools then this wish should be respected, and no means should be used openly or subversively to force them into any one system. This would only add to the complaints and grievances of our Indian people.

Freedom of choice in the education of our children is a basic human right, and this should be respected and supported by the Federal Government, otherwise they can justly say, "Betrayal; another right lost!" In our northern part of B.C. we have tried to work with the Indians and tried to fulfill their requests.

Research Institute

On December 11, 1968, a meeting of 21 Indian Band Chiefs and Indian representatives was held at Prince George College, Prince George, B.C., for the purpose of preparing a formal body of opinion that would truly represent the Indians of our area in matters concerning their own development and future.

We wanted to know what their requests would be in the matter of

education, etc. The meeting started off by putting on record a reiteration of the motions passed at the Prince George Hearings. This expressed their right to the freedom of choice in the choice of schools for their children.

The Indians made the following motion which was unanimously passed:

"That we, the Allied Indian Chiefs of Northern British Columbia would like Prince George College to open a Research Institute where our Indian children could learn our Indian culture, and where Indian adults might come together to discuss the various aspects of Indian life, education and culture."

Following the request of the Indians, we are endeavoring to establish an Institute of Indian Culture, Research and Planning, and have applied for a Federal Charter. It is presently in the initial stages. Employed to do research on it is Mr. James Dumont, MA. We are looking for more personnel, and preferably qualified Indians.

Inspector hired by Diocese

I am Co-Ordinator of Education for the Diocese of Prince George. Last year the Federal Government withdrew its Superintendent of Schools, Mr. Mike Tataryn, from the Prince George area. To ensure a proper education is being given in our Diocesan system and to reassure our parents of the content of our educational matter, we have employed full time John Tobin, BA, BEd, BPaed, as Superintendent of Schools in the Diocese. He has 20 years teaching experience, in Grades 1 to 12, and also administrative experience.

We would be more than happy to work in conjunction with the Federal Government, Indian Affairs Branch, even in recognition of this Inspector, because we do feel that the Department of Indian Affairs should either supply an Inspector or, having checked the credentials of ours, accept him, so that we can keep open the lines of communication, so that the Government can be reassured, besides the parents, that our teachers are qualified and that justice is being done for our Indian children.

We have enjoyed working with your officials, especially when we see that it is of advantage to our Indian people; after all, that is the reason we are working. And indeed, whether as Church or as Government, because we represent the establishment we will be criticized if things don't advance as fast or as well as people would like. ●

\$252,300,000 in Estimates for Indians, Eskimos

OTTAWA — The federal government will spend \$33,000,000 more on Indians and Eskimos next year than it did in 1969-70.

In its estimates for 1970-71 fiscal year, published February 12, the government has set aside a total of \$252,300,000 for Indian-Eskimo programs, up from \$219,300,000 last year.

This amount covers Indian and Eskimo expenditures by both the department of Indian affairs and northern development.

It's not, say Indian affairs officials, a case of new programs being introduced, but simply a case of keeping up with the present policies of the government, and the department of national health and welfare.

Education is the big item in the Indian and Eskimo affairs program — it takes about 46 per cent — and is consequently responsible for most of the ever-increasing Indian population.

The education expenditures are made up of costs incurred directly by the federal government through the operation of federal schools for Indian children, and of payments to provincial governments to cover the costs of Indian children attending integrated provincial schools.

The basic education costs — not including such items as school transportation — amount to \$56,500,000, and of this, \$35,500,000 will go for the provincial or integrated schools and \$21,000,000 will go for federal schools.

The federal school expenditure represents a jump of about 12 per cent over last year, but the expenditure on provincial schools is up by no less than 20 per cent, reflecting the federal government's continued emphasis on transferring responsibility for provision of services such as education to the provinces.

Teachers' College planned in North

WINNIPEG — Manitoba will not have a northern university in the near future, but the department of education is considering establishment of a teacher-training course at The Pas, aimed primarily at attracting native high school graduates into the teaching profession.

Education Minister Saul Miller says the course would be organized through the faculty of education at the University of Manitoba and conducted at the Keewatin Community College at The Pas.

The teacher-training course would place priority on instructing student teachers in the two main native languages of the province — Cree and Saulteux.

"It is important that teachers in the north be able to instruct in the native languages, particularly in the elementary grades, as many young native children come to school without having had any previous contacts with English.

"I agree with critics who say our only hope of avoiding alienation in these young people is to allow them a period of transition . . . now we offer them a choice but to break completely away from their background and culture to buy the whole white culture," Mr. Miller said.

He feels more native teachers may be encouraged in the training if the course is established in the north than if they had to travel to Winnipeg or Brandon.

The Catholic Media

"It would be dishonorable indeed if sons of the Church sluggishly allowed the word of salvation to be silenced or impeded by the technical difficulties or the admittedly enormous expenses which are characteristic of the instruments of social communications.

"Hence the sacred Synod admonishes these sons that they are duty bound to uphold and assist Catholic newspapers, magazines, movie enterprises, and radio and television stations and programs whose main purpose is to spread and defend the truth and to strengthen the Christian texture of human society.

"This Council likewise urgently invites associations and individuals with great economic or technical prestige to give willingly and generously of their resources and talents to the truly cultural and apostolic potential of these instruments."

(Decree on the Instruments of Social Communication, 17)

Use this coupon for new subscriptions only.

INDIAN RECORD
1301 Wellington Cres., WINNIPEG 9, Man.
\$2.00 for one year (6 issues)

Enclosed \$2.00 for one year's subscription to the INDIAN RECORD.

Name
Street Zone
City (or Post Office) (Box No.)
Province

Scholarship Available

If you are Indian or of Indian ancestry with a B.A. and interested in Social Work, please apply to:

Father John V. Driscoll, Dean,
Boston College Graduate School
of Social Work,
McGuinn Hall,
Chestnut Hill,
Massachusetts.

This Scholarship consists of:
\$3,420 tuition fee
plus living expenses

**Please enquire to the above
for further information.**