

Bosco Centre helps thousands

—By Wally Dennison in the Winnipeg Free Press—

At the St. John Bosco Centre, 87 Isabel Street, an average of 10 people daily come in for emergency aid in food, money, clothing or housing, says Father Guy Lavallée, the agency's executive director.

And George Munroe, executive director of the Indian and Metis Friendship Centre at 73 Princess Street, adds that the centre went \$540 over its budget early this year "looking after people who were stranded, with nowhere to go and no job."

The poverty of the native person, as both Father Lavallée and Mr. Munroe said, is intensified when he arrives in Winnipeg from a reserve or settlement.

Both men were talking about people like Rose, who's by now conditioned to the rejection with which Winnipeg and other Manitoba urban centres welcome native people.

Rose, as one social worker said, is a good mother who's trying to do her best without a husband, but she can't seem to get decent housing for her five children. Few landlords, the worker explained, will rent to Indians, and most houses or rooms are far outside her means.

Rose has been turn down by landlords so often that she now expects to be turned down, and when faced with moving, asks her social worker to find housing for her.

She even gets a friend to call because the worker isn't always in his office, and Rose figures he's really there but doesn't want to talk to her.

When Rose's brother came to the city, he found a laborer's job and worked for a few weeks. But he lost it when he got sick and couldn't go to work.

The employer's comment at the time was that Rose's brother hadn't called to say

he was ill because he was probably nursing a hangover.

But the employer didn't realize there was no telephone in Rose's dwelling and that she was afraid to go to a neighbor to request the use of a telephone. She was afraid because she was new in the neighborhood and had often been refused entry into houses, allegedly because she was Indian and poor.

LOST

And Shirley, Rose's eldest daughter, couldn't, on her first day in a large city school, find the room to which she had been assigned. The girl, accustomed to a one-room reserve school, had wandered around the halls for a few hours, finally gave up and went home. She refused to return, and it took some time to discover why she had dropped out and to get her back into school.

The teacher, after she had heard of Shirley's first-day experience, thought the girl must be slow and, therefore, did not expect her to do as well as other students. But Shirley had done well in the reserve school and was as intelligent as most of the other pupils.

As the social worker said, "Shirley soon found that she couldn't make friends with her white classmates and she and other Indian children were segregated, not just because of their color, but because their life experience on the reserve has been so different from the city child's experience."

So, unfortunately, this rejection by the insensitive and indifferent dominant majority extends even to Indian and Metis children.

Great numbers of them have remain in foster care all over the province because it has been extremely difficult to find adoptive families. Most have remained

with the same foster family, but even those in stable homes haven't always been accepted in the neighborhood.

An example is nine-year-old Elsie, moved frequently from one foster home to another. One day in her new foster home Elsie was found trying to scrub the "dirt" off her arms. She had been called a "dirty Indian" so often that she actually believed she was dirty.

As Jack Schnoor, director of adoptions for the Children's Aid Society, of Winnipeg told me, "Our society isn't educated to the point where it's prepared to accept children of mixed racial origin on a par with white children."

And as Mr. Schnoor noted, a foster home can't provide the kind of long term, stable care that adoption does.

Think, too, of the young native girls who are considered to be "marks" on Main Street. Many come from the reserve unemployed and scared. So, they frequently move in with a man because they're desperate, and the result is an unwanted pregnancy.

Considering all these factors, it was, therefore, no surprise to me to find that more than one-third of about 70 boys at the Manitoba Home for Boys were Indians and Metis, nine of 26 girls at the Manitoba Home for Girls were of native extraction, and 18 of the 25 women at the Correctional Centre for Women at Portage la Prairie were from that group.

In the same regard, Clay Wotherspoon, director and co-ordinator of treatment services at Marymount School, has posed a challenging argument in a recent letter to social agencies throughout Manitoba.

QUESTIONS

"Should we not be asking questions," Mr. Wotherspoon wrote, "as to why it happens that the greatest majority of kids who are emotionally disturbed or delinquent come from the lower socio-economic sector of the community, with a predominance from certain areas of the city or province,

and with an abnormally high percentage of children from Indian-Metis origin? I think we should.

"The answer shall be an indictment of our social values, our priorities and the way they are reflected in the practice of social agencies."

Insofar as serving Indian and Metis people generally, the practice of too many social agencies has been to dump what are their responsibilities onto the doorsteps of the St. John Bosco Centre and the Indian and Metis Friendship Centre.

And the result has been that these two agencies for native people have become primarily problems-solvers instead of the referral services and cultural and social centres they were set up to be.

"The Indian and Metis in an urban setting is a fact today, and all people, government, public and private agencies should be concerned," Father Lavallée said. "It's too easy to dump the problems on our agencies."

His words are particularly relevant in view of the fact that an ever-increasing migration of native people to Winni-

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Father Guy Lavallée, OMI, director of the St. John Bosco Centre.

Bosco Centre (continued from p. 3)

peg is anticipated, a migration which has already manifested itself pointedly in a big jump in the number of city welfare recipients to date. The people, as their native spokesmen have repeatedly contended, are getting virtually no orientation on city living prior to leaving their communities.

"I've met some young people from the north who don't know the distinction between red and green lights," Father Lavallée said.

"And one of the major problem is the strange facelessness and anonymity in the city which leads to a lack of positive self-images among the Indians and Metis, and also those white people who come from the same economic and social conditions. The result is that they underestimate their capacity to better themselves, and, therefore, lose motivation.

"But there are many Indians and Metis people who aren't poor, who are successful and we, as agencies, should be enable to give these newcomers an equal chance to become just as successful.

OVERLOAD

"But when I get up in the morning, I have to condition myself to meet about 10 or more people with X number of problems, and I find this most difficult. My mind has to change gears constantly."



Father Antonio Lacelle, OMI, with a group of parents for a round-table discussion.

Mr. Munroe added, "I can never sit down and talk to any person too long because the phone's always ringing. There are so many different groups and individuals with problems that I often find it difficult to relate as I should to the human being who's with me and who's asking for my help.

"And one of the most heart-breaking thing is working with families in which young people are getting into trouble because of family disintegration."

Mr. Munroe estimated that three-quarters of the agency's budget is consumed by emergency aid.

"I've been trying to change the agency's direction to social and cultural development since I came here in September," Mr. Munroe said. "But we just can't do it. We're stuck. We've been so swamped with transients that we haven't been able to reach the native people in the community. I think a lot of them don't know the friendship centre exists."

But, as both he and Father Lavallée have stressed, many social agencies and other societal institutions, by shirking their duties, are blocking the native agencies from proceeding in a more meaningful and progressive direction.

Canada Manpower programs, for one thing, have to be designed with Indians and Metis in mind, meeting their needs, as one native spokesmen has emphasized.

Father Lavallée noted the example of a self-employed Indian carpenter who failed to get a carpenter's job through Manpower in Winnipeg because he lacked trade papers. "Yet, he could do as well as any union carpenter because he had helped build some fine homes in the country."

And I wondered how much had happened in six years to change the shameful finding of a survey in 1964, when about one third of Canada's Indians requiring assistance in that year were found to be handicapped or unemployable, but, with few exceptions, had little access to rehabilita-

tion services established in each province under federal legislation.

Consider a man who's perhaps a casualty of society's irresponsibility in this matter. "He's a Second World War veteran, and he lost an arm in combat," Father Lavallée said. "He hasn't been able to get any work since he was discharged, but he wanted to work badly. There was nothing for him.

"Did anyone come forward to assist him and get him on rehabilitation program? No.

"He could have been self-supporting today if he had been given the opportunity many years ago and the psychological space to grow as a human being. Today, he's a chronic alcoholic, and just the other day, he was in court again charged with an offence committed under the influence of liquor."

What a waste of humanity, and, secondarily, how foolish it seems to keep seeing this war veteran return to jail again and again at an incarceration cost of about \$10 daily, when a proper rehabilitation program, at much less cost, would probably have opened a new life for him long ago.

And what often happens to some native families who do - establish somewhat of a foothold in Winnipeg?

As Dorothy Betz, a court worker at the friendship centre, told the Senate poverty committee, some families have an income of \$50 weekly and don't want to go on welfare, which would probably give them more money.

Such a situation, as she explained, results in children dropping out of school because they are a burden on their parents. Or they may begin to steal things they want but the family can't afford.

"That's how the breakdown starts, and that's what poverty is all about."

In view of these social and human dynamics of city living by Indians and Metis, it seems imperative that native people must somehow gain the increased social, cultu-



L. to R. back row: Father A. Lacelle, OMI, Bosco Centre assistant; Norval Desjarlais, Metis Federation; Bill Coble, C.A.S. Social Worker; Lawrence Morrisseau, Indian Brotherhood and Father Guy Lavallée, director. Front row: l. to r. Misses Edith Reidel, C.A.S.; Leslie Sharpe, Indian Brotherhood; and Gertrude Flett, secretary.

ral and educational benefits which Father Lavallée and Mr. Munroe contend will weld them together as an effective urban people.

"It is important for our people to organize in an effective manner to better their conditions because only they can do it in the long run," Father Lavallée said. "It will be up to them to establish their own goals and priorities."

PSYCHOLOGICAL SPACE

"But," Mr. Munroe reminded, "they have to be given the psychological space to do these things. We want to search out solutions to our own problems.

"When people from the dominant society want to help, they usually want to help in the way they want to help - that is, by imposing their own ideas and plans on what should be done and how it should be done.

"And that's smothering to incentive and initiative. We want the dominant society involved, but we want them to be involved at the pace of, and under the jurisdiction of the Indian and Metis people.

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Frog Lake school students

Christmas at Frog Lake

The parents and friends of the Frog Lake Reserve day school in Alberta enjoyed several interesting and colorful programs during the Christmas season.

On December 17, the pupils of Grades 1, 2 & 3 offered sixteen selections. The little tots performed magnificiently according to all those who attended. "We have future Hollywood Braves" was one of the comments expressed. Everyone marvelled at their versatile talents. Santa dropped in loaded with goodies and gifts. Many sleepy heads went home that evening holding on to their treasured gifts.

The following afternoon, the wee tots of the kindergarten and playschool class demonstrated their skill at singing many Christmas Carols. Santa then made a second appearance carrying more goodies.

On Friday evening the pupils of grades 4, 5 and 6 presented their audience a variety of Christmas Carols and a sketch. For the third time Santa paid a visit and distributed gifts even to the not so young.

The parents had organized bingos to raise money to buy the goodies and gifts. They are to be congratulated for the interest they took in the welfare and in the progress of their children.

Getting along better

OTTAWA - The assistant deputy minister of the Indian affairs department said January 6 that sometimes the heated clash between Prime Minister Trudeau and Alberta Indians last June helped melt Indian Hostility towards the department and ushered in a new era of mutual trust.

J.B. Bergevin, 54, said in an interview that the June 1970 meeting "helped immensely in filling the credibility gap between the department and Indians."

"We have a different kind of relations now," he said. "We now can talk about problems unemotionally."

"For the Indian affairs department, the worst times are over. Dialogue means for us to have Indians right beside us in taking the key decisions; and they'll have to share the responsibilities, the good part and the bad."

Consultations between the department and the Indians has extended towards the budget-making level. The consultations help set priorities.

"With a budget of \$260 millions, we need all the help we can get," said Mr. Bergevin.

In June, the Indian Association of Alberta presented their Red Paper to Mr. Trudeau and his cabinet on Parliament Hill. In it, they had harsh criticism for the proposed new Indian policy.

Replying to the paper, Mr. Trudeau acknowledged that perhaps the government had been naive in some of its proposals.

"You can say that the government doesn't understand," he told the Indians. "You can say it's stupid or ignorant, but do not say we are dishonest or trying to mislead you, because we're not."

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Native languages taught



The young native people of Canada are concerned about retaining an Indian identity and one way in which they feel this could be accomplished is through the use of the Indian language.

Many support the idea of having an Indian language introduced into the educational system in the early grades. Textbooks and dictionaries are already being used in a few schools and many are working towards this goal.

Delia Opekokew of Canoe Lake, Saskatchewan, recalls her school days when she was made to feel ashamed of speaking Cree. If Indian people wish to keep their language, Miss Opekokew says:

"It is important that they develop a sense of pride in speaking their own language. The pride has to be developed,

with their sense of identity and once that takes place, they feel I am a man, I am an Indian, instead of feeling inferior to anyone else. Once that comes about then all these things about language, better education, whatever, will fall into place because that person will want to retain anything that's Indian. The Indian language happens to be one of the more important one's in this case".

Edna Manitowabi from Manitoulin Island, who has been teaching Ojibway at the University of Toronto for the past two years finds a problem in getting a writing system. She frequently visits Indian reserves to study as well as learn from the older people. She encourages Indian parents to speak to their children in Indian. This summer Miss Manitowabi will visit Chief Smallboy's settlement in Alberta.

Getting along . . . (from p. 6)

He went on to promise not to force any new policy on Indians, to take all the time necessary to work out final solutions. But Indians must have some trust in the government.

After a "cooling off period" Indians began making suggestions to the department. Officials found they could sit down with Indians "without carrying 100 years of injustice on their backs."

Mr. Bergevin, who came to the department two years ago from the Quebec public service, said his job as an administrator now is to transmit the new enthusiasm and trust at the program level.

One of the newer programs at the department is to train Indians for key positions. There now are 50 Indians in these training positions; within two

years they'll be ready to compete with non-Indians for policy-making jobs in the department carrying salaries of \$10,000 or more.

Mr. Bergevin said no jobs are earmarked for these Indian trainees.

"But with the training they are getting, they will be stiff competitors for these jobs," he said.

To ensure that some top-level jobs will be open, the department has started the practice of filling some position on a term basis.

The non-Indian taking the job knows he has it for a two-year period. Then it will be thrown open for a competition with well trained Indians ready to compete for it.



PRIEST TRAINS INDIAN SCHOOL TEACHERS

By Dennis Bell

Rev. Andre Renaud, a 50-year-old Ojibate priest who dresses more often in a cardigan than cassock, has learned from the Indians how to instruct white teachers in the delicate task of educating native children.

The Montreal-born educationist heads the University of Saskatchewan's unique Indian and Northern Curriculum Program and is a crucial link between whites and Indians in the educational chain.

His program in essence teaches teachers how to cope with predominantly Indian and Metis classes so that the native students can cope with them. It's basic training in avoidance of culture shock.

Father Renaud put the program together in 1962 at the invitation of the university's Saskatoon campus after 17 years of dealing with the educational problems of the native minorities.

About 1,000 teachers have passed through it since then, destined for jobs in the northern areas of Saskatchewan, Manitoba and Alberta, as the Northwest Territories.

CALLS IT DISASTER

The nature of what he is doing has taken on added importance since the federal Indian affairs department began dismantling its own all-Indian school system and integrating Indian children into white schools operated by the provinces.

"We're trying to provide teachers who work with a more functional frame of reference in order to help them understand what's happening with these children," said Father Renaud.

He sees what's happening to native children in this country, particularly in the northern areas, as nothing short of an educational disaster, despite school

integration - and in some instances because of it.

According to statistics compiled by the Indian-Eskimo Association of Canada, 50 per cent of native children do not go beyond Grade 6, about 61 per cent fail to reach Grade 8 and 97 per cent drop out before completing high school.

This year, 60 to 70 per cent of the 72,000 registered Indian children of school age are attending classes in provincial-operated schools. About 30 per cent of the native children entering Grade 1 for the first time speak little or no English or French.

In the current fiscal year Indian affairs has budgeted almost \$100 million for education, a substantial percentage of which is going to the provinces in the form of per capita grants for Indian students attending white schools.

The department apparently wants out of the education business. It is closing down Indian residential schools and sending their students into provincial schools systems in steadily increasing numbers.

SCHOOLS UNPREPARED

If the Indians are poorly equipped culturally and linguistically to cope with white schools, the schools are even less adequately prepared to handle them. Native children are invariably a minority in a setting where the curriculum requirements of the white majority dictate what will be taught.

Native leaders insist that provincial schools are utterly incompetent in the realm of the Indian child's special learning problems, linguistic difficulties and native culture.

The problem is further complicated by

the fact that Indian parents have little or no control over the public school system because of such things as laws in some provinces that prevent reserve Indians from voting in school board elections.

And, as the Indian Association of Alberta said in its "red paper" submission to the federal government:

"Treaty Indian children attempt to gain their education in integrated school in spite of social, economic and linguistic handicaps that other children generally do not have to face.

"Indians are subjected to various types of discriminatory behavior and educational policies that have the effect of emphasizing the social gap between Indian reserve communities and town populations.

"Regardless of whether or not such acts are committed deliberately or inadvertently the effects are the same - Indian students acquire inferiority feelings and terminate their educational careers prematurely."

The paper went on to document 20 cases of "discrimination against Indian pupils" in Alberta's school system.

One of the biggest problems of all - the one that Father Renaud is attacking - involves teachers. In far too many cases he says they blunder into completely alien cultural environment full of stereotypes, idiotic ideas and an appalling lack of knowledge about native culture.

Father Renaud estimates the annual turnover of teachers in Canada's northern school districts where 70 per cent of the native population live at roughly 60 per cent.

It's self-perpetuating cycle - be-

cause of the high turnover rate, jobs in the North are easier to come by. The jobs attract too many of the wrong people including misfits who have trouble in finding employment in more-lucrative southern areas.

The Indian affairs department gave as one reason for its desire to close up the residential schools the fact that 12 per cent of the teachers in its system held substandard teaching certificates.

A recent survey of the northern Saskatchewan school district showed that 13 per cent of the teachers in that area held substandard certificates.

These people, in view of authorities like Father Renaud, clutter up an extremely sensitive learning environment with inexperience, ignorance and outright discrimination, often destroying years of painstaking work by the many dedicated and competent teachers in the North.

HAS BEST PROMISE

In this context, Father Renaud's course at the University of Saskatchewan seem to hold the brightest promise. Several other Canadian universities are considering similar programs.

He has devised three main courses - curriculum development in Indian and northern schools, school programs for Indian and Metis communities, and intensive oral instruction in the Cree language.

But less than 10 per cent of Saskatchewan teachers working with native children have had any experience with the course, or with the Indian and Native Resources Centre at the Saskatoon campus which is one of Canada's largest repositories for material dealing with native culture and education.

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To improve school curriculum

A program to identify and develop more suitable school curriculum for Indian and Metis children has now been initiated by the department of youth and education.

The program is being drawn up in consultation with the Manitoba Indian Brotherhood and Manitoba Metis Federation.

"Curriculum materials now in use reflects the values and attitudes of the majority culture," said Education Minister Saul Miller.

He said it is hoped that by supplementing existing programs with materials related to the culture of Manitoba's Native population, children of Indian and Metis ancestry will be encouraged to develop a positive identity heritage, and other children will gain a better appreciation and understanding of the Indian and Metis people.

Mr. Miller said most of the materials - books, pamphlets, films and picture charts - will be designated for use throughout the Manitoba school system, and not specifically for classes including Indian and Metis children.

Conducted by Miss Verna Kirkness, curriculum consultant on cross-cultural education - with the assistance of assistant Prof. Bruce Sealy of the University of Manitoba's faculty of education - the program is focusing on two major areas in 1971: language arts and social studies.

The minister said exploratory investigations have already begun of the possibility of teaching native languages as second languages and providing instruction in native languages in pre-school and primary grades.

In social studies, the program is

attempting to add discussions of topics relevant to the lives and culture of children of Indian and Metis descent to existing programs. For example, snowmobiles would be added to an examination of the means of transportation.

Mr. Miller said committees are now considering possible innovations in the Grade 7 and 8 social studies program as well as in high school. Work is near completion on supplementary material for the Grade 5 and 6 social studies programs. This is expected to be available by next fall. Supplemental material has already been provided for Grades 1 to 4.

The minister said scarcity of material on the Indian and Metis culture suitable for classroom use has been a problem.

I.A.B. staff 200 by 1978?

OTTAWA - There could be as few as 200 employees in the Indian Affairs department by 1978, says one of its top-level officials.

J.B. Bergevin, assistant deputy minister in charge of Indian affairs, said in an interview a government proposal to shut down the department within five years has been abandoned at the request of the Indians.

In the meantime the department is striving to place Indians in policy-making jobs.

Right now, said Mr. Bergevin, "the Indian participation at the policy level is minimal."

"I think we have about 50 trainees now in positions," he said. "In a year or two, they'll be strong competitors for the policy-making jobs."

By Father PETER SUTTON, OMI.

TRILINGUALISM: All Saints' Church, Noranda, Que., takes seriously the three languages common to its area. The church sign is printed in English, French and Cree. At a recent Anglican synod of Moosonee diocese, 19 Cree delegates were present.

Summer at Moosonee

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has attained perhaps the fundamental, yet essential ideal for which it was founded.

For the members of the group, the development of a true community spirit added a greater sense of satisfaction than the enumeration of the things they did in the north country.

Until last December, M-70 was just a wild idea, but it evolved rapidly into reality. After considering applications and interviewing young people who were interested, a team of eight volunteers, girls and boys, were selected. All that was asked was stated in an information sheet: "Of paramount importance is the professed dedication of all team members to Christian living and readiness to give witness to the Gospel of Christ in the Catholic tradition".

STUDENT FUNDED

The students of Catholic Central high initiated the funding by providing \$1,100 raised during their annual mission week drive. Donations ranged from \$1 to \$150. Three local levels of the Ontario English Catholic Teachers' Association joined the students, individuals and Catholic groups of the city of London in covering all the travelling expenses, room and board. What surplus was left was donated to the Moosonee St. Vincent de Paul Society which was coincidentally established the day the group left Moosonee.

The groups volunteer work ranged from the construction of a new home for an elderly Indian couple, to assisting with recreation programs which provided arts, crafts, baseball, hikes, picnics, evening gym programs for youth and adults and Saturday movies at the Moosonee Education Centre.

A new musical liturgical program was introduced and folk Masses abounded during the summer. The group fared without TV

and radio and provided their own entertainment in La Petite Maison which became their house and headquarters.

During the party's northern stay, three side trips were made. The one to Ogoki was the most valuable because it allowed time for a closer comparison with Moosonee especially.

What was the relationship of the group to the Moosonee Community after seven weeks? "By the end of the seven weeks, we no longer felt like strangers. Perhaps it's better to say that we were observing and being observed."

As a group they had the opportunity to observe the Indian and white communities there. The barrier of shyness among the Indian children was quickly removed, indeed more quickly than had been anticipated. The adults, however, were a little less demonstrative and it took almost five weeks before they could detect a friendly "Watchia" (hello). Our greatest disappointment was, beyond a doubt, our inability to break through to the teenager.

"Would we and will we return? "Moosonee '70 cannot be repeated. But why not a Moosonee '71 or an Ogoki '71 or a Fort George '71? If a need can be made known and a desire encouraged there will be more young people willing to give up summer vacations to enrich their lives by meeting fellow Canadians at their home and returning to their families having grown beyond measure from June to September and longer.



The cattle thief

By Pauline Johnson

Prophetic lament

You have stolen my father's spirit, but his body I only claim.
 You have killed him, but you shall not dare to touch him now he's dead.
 You have cursed, and called him a Cattle Thief, though you robbed him first of bread—
 Robbed him and robbed my people—look there, at that shrunken face,
 Starved with a hollow hunger, we owe to you and your race.
 What have you left to us of land, what have you left of game,
 What have you brought but evil, and curses since you came?
 How have you paid us for our game? how paid us for our land?
 By a book, to save our souls from the sins you brought in your other hand:
 Go back with your new religion, we never have understood
 Your robbing an Indian's body, and mocking his soul with food.
 Go back with your new religion, and find—if find you can—
 The honest man you have ever made from out a starving man.
 You say your cattle are not ours, your meat is not our meat;
 When you pay for the land you live in, we'll pay for the meat we eat.
 Give back our land and our country, give back our herds of game;
 Give back the furs and the forests that were ours before you came;
 Give back the peace and the plenty. Then come with your new belief,
 And blame, if you dare, the hunger that drove him to be a thief."

Mohawk Pauline Johnson, or Tekahionwake as she called herself, has been called the voice of Canada's Indians. When she died in 1913, she left behind a legacy of poetry, some lyric, some harsh, on her people and her country. Above is an excerpt from her poem, *The Cattle Thief*, in which an anguished Indian woman defends the body of her dead father from desecration by white settlers who had shot him for stealing cattle. Her cry may still be valid today ...

Book Review

New album of Eskimo tales

Some years ago the publishing firm with which I was then associated published a small volume of Eskimo poetry, written by Eskimos and illustrated by the narrator. It was called *Anerca*, and it was reviewed extremely well, sold well, and has become a genuine piece of Canadiana.

Certainly there is no better way to get to know native peoples than to listen to their folklore, and to their story-telling.

In this book Elik Eskimos of the North-West Territories contribute several stories, and these are illustrated by an Eskimo artist, Mona Ohoveluk.

Most of the stories were originally told by the Eskimos themselves, and like the stories in the Bible were relayed on to each generation. Here some of them have been faithfully translated and illustrated. One of them is about Alik Stefanson, son of the Arctic explorer and grandson of the greatest medicine man in Alaska.

These stories give insights into the lives, customs, and beliefs of the Eskimo people. Some of the stories are vignettes about the original storytellers. In any case this book, boxed and a delightful production job, should make a wonderful gift for any occasion specially for someone who is collecting genuine Canadiana.

Elik & Other Stories. Translated by Herbert T. Schwartz. Illustrated by Mona Ohoveluk. (McClelland & Stewart. \$6.95).

HERE I AM. Virginia O. Baron (ed.) Dutton, 1969, 159 pp., index, \$4.95. A charming anthology of poems written by young people from several minority groups. Several are by Navajo, Aleut and Eskimo children.

Catechism adapted for natives

One cannot bring religious education to a people without understanding or even knowing something about their culture. Studying a people's culture is not enough; there is always the danger of divorcing certain values from the culture by trying to integrate them to Christianity. Since Christianity is a way of life, we must be careful in the way we bring it to a particular culture. It must become part of the culture and not superimposed or put-in-the-place-of a certain culture.

The early missionaries brought Christianity to the Indians by sharing their way of life. They lived and suffered with the people. They were among the Indians as one of them. They adapted many of the ways to the Indian culture before bringing Christianity to them.

Indian religious beliefs must be respected, understood and appreciated for what they really mean. Religious societies such as the Horn Society on this Reserve should be clearly understood before Christianity is brought to the people. Attitudes, customs, values and traditions must be taken into consideration.

Parents must be encouraged to teach their children about their own culture and what it means to them. Cultural values must be transmitted through parental teachings. Religious education for the Indian people should definitely come from the parents and from people of the same cultural background. Too many white people think they know the Indians and what to teach them, but how can they ever enter into their skin? "Only another Indian knows an Indian." A white man can never know what an Indian thinks. "You white missionaries bring us Christianity but let us interpret it or adapt it according to our own cultural understandings." The responsibility of the religious education should really be handed back to the peo-

By Sister

Jeannine Coulombe, SOM,
Resident Catechist,
Blood Reserve,
Cardston, Alberta.



ple. But how do you get the parents and adults interested or responsible?

What we are in need of are techniques and methods on how to teach religion to Indian children. The content of the program should be meaningful and interesting to them. The actual concern is really what and how do you teach to Indian children who are without any kind of religious instruction in School or outside the School?

The Come To The Father program is at times very difficult to teach because of cultural differences that exist in the Indian people. e.g. - The Father - image is confusing. - The need for much visual aid assistance - The story-method so dear to them.

We should be doing some serious thinking about preparing deacons on the Reserves. They would be very necessary for a true understanding of the people. However, they should be chosen and approved by their own people before the Church authorities announce themselves about their choice. This possibility should be looked into as soon as possible.



Bosco Centre . . . from page 5

"One of the biggest problems faced by Indian and Metis groups is financing, and financial aid is about the best way that non-Indian people can help us."

Father Lavallée further advised, "The challenge by the white society in trying to help the Indians and Metis is to hold back and not intervene, but at the same time to allow the Indian and Metis people to make their own mistakes and yet support them, without abandoning them for their errors."

"The non-Indian will have to substitute professional skill for amateur goodwill. He'll have to submit himself to the half-sorrowful and half-joyful discipline of seeing the Indian and Metis people make mistakes and still grow up with them as partners for a just society."

Failure by the dominant majority to respond, as Father Lavallée has advised, undoubtedly will only prolong and, still worse, increase and intensify the various disasters described by one Indian who has suffered this destructive experience of urban rejection and alienation.

He's the editor of the newsletter published by the Stony Mountain (Penitentiary) Native Brotherhood, and in a recent issue he wrote, "When the Indians leave these reservations, they are usually drawn to the big city by the misleading bright lights and excitement, the promise of jobs, perhaps by the example of friends and relatives who have gone earlier."

"They arrive, more often enough, to settle in the slum district, with its dingy little restaurants and bars, its lonely drifting crowds and its cheap prostitution. They face the condescending pity, the contemptuous disdain, or the apathy of many a countryman."

"This life, most often, ends in frustration, confusion and self-pity, as the Indian is once again faced with the deci-

sion of leaving his home or to continue living under these conditions. However, the Indian does not have much choice but to return to the reservation and create an even greater problem.

"The person is so frustrated and resentful that alcohol seems to be the only escape from these overbearing problems. Thus, the homes of these individuals become more of a battleground with ever-increasing tension.

"As the tension steadily increases, so does the drinking till finally ... suicides, murders, traffic accidents and freezing to death by some lonely ditch.

"At this point, they become a menace to themselves, to their friends, relatives and to society. So, the law has to provide a place for them - prison."

By my interpretation, the editor is, in effect, expounding what I originally contended in a previous article - that the far greater "crimes" have been committed by the indifferent and insensitive dominant majority. And the elimination of this senseless and inhumane "criminality" is the responsibility of all of us.



L. to R. Emile Fleury, Maintenance; Clive Richard, Metis Federation Field Organizer; Norval Desjarlais, Vice-Pres. M.M.F. Wpg. region; Edith Reidel, Social Worker, Children's Aid Society; Ralph McDougall, Metis Field Organizer; Gertrude Flett, Secretary; Jos. Breland and Albert Houle, Field Organizers; Bill Coble, Social Worker, Children Aid Society.

See PERSONNEL, p. 16

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Bosco Centre Personnel

The Bosco staff is under the direction of Father Guy Lavallée, OMI, assisted by Father Antonio Lacelle, OMI.

The Winnipeg Regional office of the Manitoba Metis Federation is directed by Mr. Norval Desjarlais and is located at the Bosco Centre. Secretary is Miss Gertrude Flett.

The Bosco staff consists of two competent Social workers from the Children's Aid Society of Winnipeg; they are Bill Coble and Miss Edith Riedel.

Two Community Development officers of the Manitoba Indian Brotherhood are Mr. Lawrence Morrisseau and Miss Leslie Sharpe; three Social animators of the Manitoba Indian Brotherhood: Mrs. Betty Spence, Miss Cecilia York and Mr. Leonard McKay; all have office space at the Bosco Centre.

The Manitoba Metis Federation field organizer working from the St. John Bosco Centre are Messrs. Ralph McDougal, Joe Breland and Allan Dumas.

From January 6th to the 22nd, twenty Treaty Indians of Greater Winnipeg followed a Social animation session daily from 9 a.m. to 4 p.m., covering a wide range of subjects: alcoholism, welfare, employment, education, etc.

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Trains teachers from p. 9

The course and the resources centre have been hard hit by budgetary cuts and lack of funds, and Father Renaud concedes that relations between his people and the Saskatchewan Government "have deteriorated!"

Canadian Indians and Metis have been promised a decent educational system by successive federal and provincial governments for more than a century. It's one of many promises that haven't been kept.

The church-operated schools in the first half of the century were a dismal failure. Indian affairs itself said in a brief submitted this year to the Senate poverty committee hearings: "Missionaries provided a modicum of services but their 'noble' savage philosophy effectively insulated the Indians from the mainstream of society."

The department did not fare much better. In the same brief it said of Indian education until after the Second World War: Schools and hostels for Indian children were established but scant attention was paid to developing a curriculum geared to either their language difficulties or sociological needs."

(The Canadian Register)

