

INDIAN RECORD

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National women organisation

EDMONTON - Delegates to the first national conference of native women recently voted unanimously to form a committee to study the possibility of organizing a national native women's association.

The committee will have members from eight provinces as well as the Northwest

Territories and the Yukon, except PEI and New-foundland.

After consultation with native women in their home districts, the committee then would decide whether to set up the national organization, open to all women of Indian ancestry, status and non-status Indians, Metis and Eskimos.

Jean Goodwill of Ottawa was appointed committee chairman. Mrs. Goodwill, the former Jean Cuthand, was at one time executive director of the Indian and Metis Friendship Centre of Winnipeg.

Most men might be uptight about a national native women's organization, she said in an interview. "But we can help them deal with issues that they haven't brought up because they haven't had time. And we can support their organizations."

Problems the women want a national organization to investigate include loss of treaty rights by women who marry outside reserves, education, housing, child neglect, alcoholism, recreation, homes, for the aged, and promotion of the Indian culture, language and handicrafts. •

Grant renewed

WINNIPEG - Anglican Church Women of Canada voted June 10 to renew a \$10,000 grant to help finance the second North American Indian ecumenical conference in August at Morley, Alta. A grant for the same amount was given last year to organize the first conference in Montana. •



CAROL HOLMES says we have the power to make this the best generation in the history of the Indian people, or to make it the last. Carol Holmes is a student in Kamloops and lives at the Kamloops Indian Student Residence. (Heysel photo)

THE NATIONAL INDIAN BROTHERHOOD
REQUIRES

RESEARCH DIRECTOR:-

Position: To supervise the research activities which are to be conducted by the National Office of the National Committee On Indian Rights and Treaties. He or she will be responsible for the preparation of Research Plans, Financial Budgets, Progress Reports and Studies for Submission to the National Committee. Under his or her supervision will be exercised a Central Library and Information Centre at the National Office. The Research Director will report to the Executive Director of the National Indian Brotherhood and supervise research work of a number of Research Assistants and Research Clerks.

Qualifications: Applicants should have one or more University Degrees (one of which should be in Law) and considerable experience and interest in the planning and the conduct of Research work. Knowledge of constitutional and administrative law as it applies to rights, treaties and other aspects of law related to Indians would be an asset.

The successful candidate will be a mature person, preferably a Canadian Indian, with a forceful and pleasant personality capable of developing meaningful research procedures and creatively supervising research staffs. He or she will have considerable appreciation and understanding of problems facing Indians of Canada and a resolve to participate in their solution.

Salary: \$16,000 - \$18,000 per annum depending on experience and qualifications. An attractive range of employee benefits is provided to the staff on the National Indian Brotherhood.

OFFICE MANAGER - RECEPTIONIST:-

Position: The Office Manager will act as a receptionist of the National Office of the National Indian Brotherhood and will be responsible for functional supervision of secretarial and clerical staffs.

Qualifications: Applicants should have several years of experience as an Executive Secretary or Office Supervisor. Knowledge of publicity, experience in organizing projects and supervising secretarial and clerical staffs would be an asset.

Salary: \$9,000.00 - 12,000.00 depending on experience and qualifications.

Location: Ottawa.



Application: Please reply in confidence providing a resume of personal background, education, qualifications, experience and three references to:

Executive Director
National Indian Brotherhood
130 Albert Street,
Suite 1610,
Varette Building,
Ottawa 4, Ontario. K1P 5G4.



Charges funds ill-spent

CALGARY - Concern for the Canadian taxpayer and the welfare of 237,000 Indians are close to the heart of the new president of the National Indian Brotherhood.

George Manuel says the wrong people spend money on the wrong things for the Canadian Indian.

The department of Indian affairs plans to spend \$213 million in 1970-71, he said May 12.

"The taxpayer thinks this money actually gets to the Indian. He is not told that it is all spent at the Ottawa level by the department of Indian affairs, and that Indians themselves have never had a say in the use of these millions."

This annual drain of funds is unfair to taxpayers, he says, and is causing frustration and anger among Indians.

Mr. Manuel, from a Shuswap reserve near Kamloops, B.C., wants the money used

by the Indians to be allocated through responsible tribal councils.

"Our people have to be involved in planning and deciding. When it comes from the top down, it just doesn't do any good."

As an example, Mr. Manuel points to a 94-per-cent school dropout rate among Indian children and to the high welfare rate among Indian parents.

"Indians are slaves to the welfare system. They won't get out of the rut until they get the type of programs that provide opportunities for employment and small businesses."

Although the federal government's White Paper on Indians proposed a \$50 million, five-year development fund for natives in July, 1969, it is "grossly inadequate."

Mr. Manuel says it is not much more than the \$42.5 million the government will pay for Indian welfare this year.

Chipweyans leave Churchill

WINNIPEG - A group of about 350 Chipewyan Indians have chosen to reject the white man's way of life in favor of settling in a remote area about 160 miles west of Churchill, Man., near three lakes - North Knife, South Knife, and Etawney.

In 1956, this same small band moved from the North Knife and Duck Lake area to Churchill because the market for long-haired furs had dipped and the caribou migration (the Indians depended upon this animal for meat through the winter) had been poor. With the closing of the Hudson Bay store at Duck Bay, the band was forced to move into a white community.

According to R.M. Connely, Regional Director for the Federal Indian Affairs Dept., this move did not result in a satisfactory solution. Since residing in Dene Village, five miles outside of Churchill, the band has been exposed to but unable to cope with, the ways of white society. Mr. Connely explained that the drinking and child neglect which have arisen among the band families caused them to feel hopeless and to wish to return to their old ways.

The Chipewyans are entitled to about 12,000 acres and, if the land they want to settle on hasn't been staked by mining companies, they just might get it.



MIDI: self-help program

by John McManus

A year-and-a-half ago, the Manitoba Indian Brotherhood and the department of Indian affairs signed a "treaty" that Indian leaders hope will be more advantageous than the treaties signed 100 years ago.

It was hailed in October 1969 as a logical extension of legitimate Indian involvement - a partnership of the MIB and the government - that would hasten the social and economic development of the Manitoba Indian.

The brotherhood had set up six community programs that help its people close the big gap between native settlements and those predominantly white.

In affect Indians now had their own regional development program based on self-help and intended to improve the social setting of Indian reserves.

The MIB leadership has been methodically successful and has now moved to a second major phase. It has now formed the Manitoba Indian Development Inc., to put economic muscle into the projects and enterprises that have been generated at various reserves across the province. Dave Courchene, MIB president, will head MIDI.

The MIB has recruited well and has an organization in the Union Tower building on Lombard that can match the professional efforts of top-level private industry.

Arthur Carriere, formerly of Indian affairs, is director of the community development arm of MIB.

He emphasizes that the 24 field men and those at the Winnipeg headquarters are only "facilitators and enablers." The various commercial projects "are done by the community - we only provide assistance. The leadership wells up from the community under our guidance.

"The measurement of success will be when the program is no longer needed. MIDI is the logical next step because there is little use of motivation if there is no response in terms of dollars and cents."

Isaac Beaulieu, secretary-treasurer of MIB, says MIDI "reflects the partnership concept" contained in the agreement with the federal government.

The partnership was drafted to provide maximum benefit to both Indians and government and required some large adjustments in program application and staff orientation.

It would seem the changes are resulting in greater social and economic opportunity for native people. But the opportunities are not coming swiftly enough. This being the centennial year for Indians who signed treaties in 1871, leaders are hoping it will be a new century of opportunity for native peoples.

Local government and the self-governing process has been a main target of the development program.

Before the partnership was signed the MIB said in its brief:

"If the process of local government is to be meaningful, it is essential the local level estimates reflect integrated planning. Local level needs must be identified, program projections prepared and community estimates established.

"Estimates should reflect total needs to identify community objectives and opportunities."

The MIB did not stress capital at the outset but with the organization of MIDI it is assumed they have a need now.

(concluded on p.15)



Communications foster unity

(Western Catholic Reporter)

A radio station in Alberta for Indian and Metis people: that's what Eugene Steinhauer, executive director of the Alberta Native Communications Society answers when asked what he'd like to see happen within the next 10 years.

According to Mr. Steinhauer, there are some 28,000 treaty Indians in Alberta; and between 40,000 and 50,000 Metis. He sees the Alberta Native Communications Society as a unifying link between these people in all areas of Alberta.

In a recent progress statement to members of the society, which was incorporated in April, 1968, Mr. Steinhauer describes its program as "the single, most exciting and dynamic manifestation of community development in Alberta."

With the financial backing of the federal and provincial governments, the society is controlled and directed by native people, both at the policy-making and administrative levels.

"I think almost 100 per-cent of the native people in Northern Alberta listen to the radio programs," said Mr. Steinhauer. "It has become the people's program, and they want more air time. It's important to understand that the everyday, working language of the people is the native language."

The radio programs, "the native voice of Northern Alberta," are taped in advance and broadcast over several Northern Alberta radio stations on Sundays. They include newscasts and interviews with native people in different areas.

The Cree radio program originated in 1966, sponsored by the Department of Indian Affairs. It now is run by the Alberta Communications Society, with Tom Swan as director.

Between 6,000 and 8,000 copies of *The Native People*, edited by Doug Cuthand, are mailed free to native communities in Alberta, as well as other points in Canada and the U.S. Printed in English with features in Cree, it presents native people's viewpoints on current issues.

In his progress report, Mr. Steinhauer notes the co-ordination being established between the Alberta Native Communications Society and the Kainai News, published by the Blackfoot band in Cardston, and the Blackfoot radio program broadcast over Southern Alberta radio stations. Financial assistance from the federal and provincial governments channeled through the Alberta Native Communications Society has been given these two Southern Alberta native news media.

RAPPORT ESTABLISHED

Mr. Steinhauer feels the reason for the society's success in establishing contact and rapport between native people of all tribes, and Indians and Metis, in all areas of Alberta, is that it is non-political.

The possibility of setting up a cultural department in the society, Mr. Steinhauer stated, already has been discussed with resource people from the U of A, various government departments and the native people.

The cultural department would gather information from the native people themselves on the history, culture and legends of the various Indian people, as well as their traditional ceremonies. "We would like to have these inserted into text books," said Mr. Steinhauer, "and have all this information compiled and stored. So many of the textbooks and books in libraries should be revised."

(concluded on p. 11)



Depression not over for Micmacs

By Rudy Platiel

SYDNEY, N.S.:— From the outside it looks risky and neglected. An old frame one-room schoolhouse with its blue paint flaky and peeling.

At the bottom of a flight of concrete stairs, a basement door opens and the contrast with the outside neglect is startling. There are panelled walls, carpets, desks, jangling telephones and four stenographers bustling around the office.

This is the office of the Union of Nova Scotia Indians. Its location on a reserve within Sydney is no secret but probably few people know where it is. In a way there is a parallel with the Union office and Nova Scotia's 11 Indian Reserves — they exist but they are not always apparent or discernable.

The poverty on the reserves of Nova Scotia's 4,500 Micmac Indians blends into the general poverty of the Maritimes. Travelling Nova Scotia's highways, there is often little to indicate that one is passing through an Indian reserve. Most do not have any signs and, as is true across Canada, they are not marked as Indian reserves on road maps. The largest reserve in the Maritimes — the Eskasoni — is in Nova Scotia but most of the reserves are small, with 25 families or less.

There are few physical signs of isolations, but it is as real as if the reserves were fenced with barb wire.

Unemployment and welfare run from a low of 50 per cent (rare) to between 90 and 98 per cent (more common).

"The Depression is not over as far as the Indian is concerned," said Noel Doucette, 33-year-old president of the Union of Nova Scotia Indians.

"When 6.5 per cent of the Canadian population is unemployed, it's a catastrophe. But when 96 per cent of the Indians are unemployed, who cares?

Mr. Doucette, a father of 10, has headed the union office since it was formed 14 months ago. There is nothing in his appearance or manner that conforms to the more familiar image of the angry, militant Indian.

Lean-faced with a quick, disarming smile and a loose, easy way of walking, he has a rustic, folksy way.

\$800,000 BUDGET

A former corporal in the Canadian air force where he served for 10 years, he has also been a community development officer and an Indian Affairs Branch welfare officer who helped to administer an \$800,000 budget. His hair is neatly trimmed, reflecting in part the fact that he was also once a barber.

Most of the time he uses humor to make his points about the position of Indians. After a chance meeting in a cocktail lounge and discussion with Dalton Camp following the Nova Scotia elections, Mr. Doucette remarked: "I've decided to start a National Indian Party. White men are not going to be able to vote and the first thing we're going to do is establish a Department of White Affairs."

But the humor verges on criticism: "You know what my first impression of politics was? Booze. When Indians first got the vote in 1958, the politicians and their workers came on the reserve giving out booze.

"That's why now if you ask an Indian what his politics are and who he's going to vote for, he'll say 'Whoever gives me the

most booze.' That's what it means to an Indian."

The Indians of the Maritimes are entitled by history to be at least slightly bitter. A government commissioner estimated in 1847 that the Micmac population had decreased from 15,000 in 1745 to 1,461 - with about 961 living in Nova Scotia, excluding Cape Breton.

"Among the 961 in Nova Scotia proper, there were 79 births and 106 deaths. At this rate of decrease the whole race will be extinct in 36 years and that result is almost certain unless measures are immediately adopted to prevent it.

"The efforts of the Micmacs to resist the invaders of their lands and liberties were just and natural. Without religion or civilization they practiced their peculiar mode of warfare, and its barbarities were increased by the merciless and wanton cruelties of the early European voyageurs. They were exposed to vindictive ferocity.

"In Nova Scotia the soldiers were ordered to spare the disaffected Acadians but to give the Indians no quarter - they were hunted like the wild animals of the forest."

The commissioner painted a dismal picture of what civilization had brought the Micmacs: dams had destroyed some of the best salmon and alewife fisheries and the best shore properties were occupied by whites - with the Indians at times being driven out by force.

Moose and caribou had become scarce, the result of forest clearing and attacks by settlers' dogs, depriving the Indians of a necessary staple. Herds of swine had consumed the shell fish on the shores and "to these may be added the actual driving back of the Indians into the interior woods, whither the food obtained by the prices of their baskets, or by begging, must be carried upon their backs.

"The reserves granted them are small and trespasses are committed with impunity.

"Almost the whole Micmac population are now vagrants who wander from place to place, door to door, seeking alms."

At the rate of decrease, the commissioner concluded, "the days of their arrival at civilization will be that of their final extinction."

But the Micmacs have survived and now their population is more than three times that in the 1847 report, but considerably less than when Europeans first arrived three centuries ago.

Today the welfare system has replaced begging but many still weave and sell baskets and the sound of someone pounding pieces of wood to produce the strips, can still be heard in a reserve.

CULTURE BEING LOST

The Micmac language is riddled with French words and phrases and the centuries of contact with Europeans have left the Indians with many French surnames.

Much of their culture, many of them feel, has been destroyed or lost.

But although welfare prevents starvation, it has perpetuated the isolation of the Indians from the mainstream of Maritime society. The reserves are small with no real economic base. Indians leave to take jobs for a while, even years, or simply to work in the potato harvests in Maine. But it seems no matter how long they are away, sooner or later they are drawn back to the reserve - to find opportunity for very little except welfare.

"That's the funny thing about it, they seem to always come back," said Roy Gould, chief of the Sydney Reserve inside the boundaries of the city of Sydney.

Because of its position, it has less unemployment and welfare than most Nova Scotia reserves - 22 of 65 families are on welfare.

"A couple moved back last week - they'd been away for seven years," he said.

"There is some kind of security and lift in coming back I guess. It's not the welfare. I guess that after a while they come to feel that if they are going to have to live poor, they might as well come home and live poor."●

Book Review

Drawing by George Clutesi, Tse-shaht, BC.

Heather Robertson, a young CBC producer in Winnipeg, has come up with a depressing new picture of the Canadian Indian.

In towns and cities across the country, Indians - great numbers of Indians, she insists - are getting drunk in the most obnoxious way. They are vomiting in public places, urinating, defecating, even copulating, and white women feel unsafe on the streets. The Indians are "violent and vulgar."

This is of course the old stereotype, as vicious as it is familiar, the myth that Harold Cardinal was anxious to dispel in his recent book. The Unjust Society. What is new about Miss Robertson's portrait, in *Reservations Are For Indians*, is that she describes such drunken activity as a political movement. It is national "drinkin," she says, like the teach-ins or the sit-ins. "The drunk-in is a totally Indian movement, there are no white people in the vanguard, and it is as spontaneous as the first Negro sit-ins and freedom rides in Alabama."

How could such an entirely fanciful notion possess a writer in a book that otherwise, let it be said, exhibits many fine perceptions and insights, much compassion for Canada's Indians?

DISORDER AND APATHY

Miss Robertson is candid about it. In 1966, as a young woman who remembered seeing Indians picking blueberries from the train windows of her girlhood, she read reports that a civil rights movement was under way among Canadian Indians. Excited by this development, and inspired by the American college students who went south to help Negroes, she spent eight months driving around Indian reservation between Alberta and North western Ontario.

"I was depressed when I saw the disorder, apathy and psychological paralysis of most reserves. There seemed to be no evidence of political activity besides the pursuit of handout from the government, and it was several months before I realized that here, right before everyone's eyes, in all the chaos and withdrawal, was the real Indian resistance. Indians lives are a study in passive resistance. Other forms of political activity, like band councils, are tokens to throw people off the track

"There is no need for a civil rights movement along the lines of the abortive Martin Luther King demonstrations. So appalled is the Trudeau government by the moral and economic morass of Indian reserves that it wants simply to sweep them away. It proposes to remove the legal restrictions, phase out the Department of Indian Affairs, and grant Indians equal status with the other Canadians.

"The Indians have won their war with the government simply by being unpleasant and unmanageable"

Reservations are for Indians

By Heather Robertson, James Lewis & Samuel, 303 pages, \$11 cloth, \$3.75 paper.

However, satisfying this extraordinary conclusion may be for Heather Robertson, the fact is that Harold Cardinal and the National Indian Brotherhood are vehemently opposed to last year's White Paper proposal to turn Indians over to provincial welfare programs. Before the hated Indian Act is dismantled, says Cardinal, the federal government must fulfil the spirit of the Indian treaties.

Heather Robertson dismisses the treaties. They were ruses to put Indians into a system of apartheid segregation, she says. They weren't treaties at all, but merely deeds of sale by which the Indians ceded their lands in exchange for reservations and paltry promises of harrows (tractors, says Harold Cardinal) and medicine chests (medicare, says Cardinal). Far from being defrauded, as Cardinal contends, the Indians knew exactly what was being done to them, Miss Robertson says.

This argument seems inexplicable, coming as it does from someone with sympathy for Indians. After all, the French Canadians were guaranteed, under the British North America Act, none of the language rights or other concessions (save religious education) they now are seeking with considerable English-Canadian support.

Legalistic gains are not to be sneered at; black militants in the United States began to organize only after the historic ruling obtained by the National Association for the Advancement of Colored People and other organizations with white memberships.

The thruth is that Miss Robertson, like the new left in general, has been unduly influenced by the experience of whites who were eventually dumped from Stokely Carmichael's Student Non-Violent Co-ordinating Committee. That was a watershed in U.S.

race relations. But Canadian Indians have not reached such a watershed.

CHEAP ADVICE

Yet Canadian Indians must suffer cheap advice like that of the glib activist - described by Miss Robertson as a "hero," the "Jesse James of the North" - who flew in and out of Norway House, Man., saying, "Like a bird, I fly over and look at a place. I don't stay. I have other work to do. But I can tell you what you look like to me. If you don't like what I show you, it's up to you to change it."

Miss Robertson's analysis of the intricate dependency of Indians upon the hospital at Norway House is quite profound, yet her sustained criticism of the Indian's medical personnel there seems misplaced in view of the grim health problem she reveals in another chapter. Over a 40-year period the Indians at Norway House have grown smaller; the average age of death for Canadian Indians is 34; "Indians have been chronically desperately sick for more than 100 years."

Again, Miss Robertson documents the oppressive bureaucracy of the Indian affairs department - its jealous administration of Indians' income, for instance - in a way that Harold Cardinal would only applaud. However, she doesn't seem to realize that provincial welfare departments would behave in the same way.

Reservations Are For Indians is an honestly written book, but it does not reveal so much about Indians as it does about white attitudes - specifically, the attitude of the new generation of radicals to whom the Indians must look for political support. That attitude is a laissez-faire one - the Indians can look after themselves - and it is as terrible as any they're encountered in 100 years.



Indian education centre

by Kay Cronin

VANCOUVER, B.C. - I don't know how many are aware of the existence of an Indian Education Resources Centre at the University of British Columbia. The Centre is located in Hut 0-12, west of the Education Building on campus, and comprises of classrooms and a couple of offices. It is a meeting place for Indian students on campus, a resources centre for anyone who care to use it, and has an active committee developing educational projects.

The acting director of the centre is Dr. Arthur More of the Faculty of Education - one of the prime movers in the establishment of the centre. In July, Alvin McKay, presently chairman of the Centre Committee, took over the Executive Director. Alvin was formerly principal and teacher at Greenville Indian Day School. The Centre Committee, which guides the functions of the Centre, is made up of 15 native Indian teachers.

The aim of the Centre is to improve educational opportunities for Indian students. They are doing this by:-

- * developing and distributing a collection of books and articles containing accurate, up-to-date information for use by students, teachers, education committees, and many others.
- * sponsoring courses and programs con-

cerned with various facets of Indian culture and history, Indian education and Indian students, particularly for teachers of Indian students.

- * developing communication between the many groups involved in Indian education.
- * vigorously promoting the involvement of Indian people in education decision-making.
- * providing facilities for research and program development related to Indian education.
- * working directly with Education committees, teachers and community groups on such projects as local orientation courses for teachers, development libraries and study centers in Indian communities.

Projects already completed by the Centre have been the development of a credit course for teachers - Education 479 - Indian Education, and the development of an Annotated Bibliography on Indian Education (available free of charge).

Current projects include a study of problems encountered by Indian boarding students, and development of a program for promoting the use of Indian counsellors as "Home-School Coordinators" and for training people for these positions.

WANTED: language sources

VICTORIA, B.C. - The Department of Linguistics at the University here has been engaged in the Indian language research for the last four years.

The Oblate Fathers of British Columbia were asked to research their libraries for any Indian language materials such as catechisms, prayer books, Scriptures, or grammars.

A grammar of Cowichan has recently come to hand; the author a missionary, has yet to be identified. The University is seriously concerned since many of the languages are rapidly falling into disuse.

Professor Henry J. Warkentyne of the Department of Linguistics is currently working of this project with Dr. G.N. O'Grady and Mr. John Davis.

Textbooks project studied

The provincial government is working to develop a more realistic public school system for native children in northern Manitoba, Education Minister Saul Miller said last month.

The new program calls for the introduction of textbooks which have more relevance to the history and culture of Indian people, the training of special teachers and pre-school get-acquainted courses, he said.

Mr. Miller said in an interview that some of the material used in isolated areas of the north is "strictly for the birds" and has no meaning for Indian children. He said university students were to be hired this summer by the government to compile a group of more suitable textbooks.

In addition, he said teachers would be provided with an orientation course on Indian languages and more effective methods for teaching native children at a special training program scheduled for this summer at Brandon University.

The head-start program implemented last year by the government, would be continued, Mr. Miller said. The program was designed to give Indian children, who seldom are exposed to kindergarten classes, a chance to get accustomed to class-room procedure before their grade one year actually starts.

During debate on his estimates in the Legislature, Mr. Miller agreed the current curriculum "has no relation to the life experiences of Indian children."

He said the government's could put the province in the position of "pioneering education in this area."

His remarks were in reply to Gordon Beard, MLA for Churchill who said the current public school system encourages

native Indian children to drop-out at an early age, thus denying them an opportunity for a university education.

"This situation will be with us for a long time unless something is done about it right now," the northern MLA said.

"What we need are big steps. Teachers have to be trained differently and given freedom to implement more effective curricula if children of the north are to have equal opportunities."

He said the lack of a proper kindergarten system results in the situation where many children enter the first grade not knowing how to speak a word of English. "It takes them a long time to catch up," Mr. Beard said.

He said the existing curriculum "doesn't take into consideration that these children are from different worlds and different approaches are needed in their education."

Mr. Beard questioned what relevance the history and geography of foreign countries have to an Indian child and suggested "they should be taught their own history and culture. This would stimulate their thinking and confidence."

Communications - - -

(from page 5)

In his report, Mr. Steinhauer states, "It is unlikely that the native people will be ready to support fully the Alberta Native Communications Society until such time as their communities have become socially and economically viable."

But he foresees the society playing a major role, not only in interpreting government programs or services to native people. "More important," said Mr. Steinhauer, "it will help to restore the pride and self-confidence of the Indian and Metis people in Alberta."

Ojibway grandma full of go

In our last issue we published an article by Annette Wesley, of the Canadian Register, on Verna Johnston, the Ojibway woman who was described as a "one-woman crusader for Canadian Indians".

The response to the story has been tremendous. All wanted to know how one woman could do so much. Here are a few of her other achievements that were left out due to the lack of space.

Mrs. Johnston is a great grandmother, age 63, who runs a nine-room boarding house for Indians coming to Toronto. Nothing unusual about this but then this isn't all that she does. Frequently she travels to Ottawa to speak to members of the House of Commons on behalf of her people. Also she gives lectures on adult education at the request of the government.

She recently published a book on Legends of Ojibway entitled "Tales of Nokomis". Her hobbies include making handicraft.

At the age of 58, having had only grade 8, she went back to school to continue her education.

This routine of go, go, go, began whi-

le she was raising her five children. And as though that were not enough, she took in four foster children. She now has 32 grandchildren and eight great-grandchildren. In addition she took to cutting cedar boughs for making flowers. In the process, she fractured a cartilage and she says: "I had to find something to do around the house." She "hired" her step-mother to teach her craft and work.

In no time Mrs. Johnston was designing articles made of birch bark, buckskin, porcupine quills and even designed the original Indian colored corn beads. She says, "I must have been gifted that way." She is recognized as a master artisan. Sometimes the Federal Government assigns her to give instructions in Indian handicraft to different groups. Once she received an order for 60 dozen of multi-colored beads from the handicraft section in Ottawa.

To the Department of Indian Affairs, she represents not only a welcoming hand for the Indian people but also their spokesman on and off the reserves.

Grandma Johnston, as she is known, is an example of the kind of contribution her people can make to Canada. How many other Canadians can match her kind? A.W.

Accentuates the positive

by Irene HEWITT

Happy" wouldn't describe 'Perry's' feeling about school. Fourteen, big for his age, the only Indian in an all-white room, at the bottom of the grade IV class -- who would like school? But Perry doesn't fret because learning is hard for him; he believes in accentuating the positive.

So he can't match the scholastic achievements of the other Air Cadets, never mind! When awards were given out, guess who won for "best polished boots"? And guess who always takes first prize in an art contest

for native children sponsored by the Indian-Metis Friendship Association?

No Perry doesn't let school get him down. When some of his classmates were bragging about their high marks he replied, "What's so hot about that? Look at me. I'll be getting my driver's license when I'm in grade six."

* * *

We Canadians are so smug. We say, "How shocking that there is such a high illiteracy rate in African countries." We ought to take a look at our northern reserves.



Aboriginal rights need definition

By Bob Taylor

OTTAWA (CPA) —

Prime Minister Jean Chretien is looking for a series of consultations and consultations before he proposes a bill to amend the Constitution to recognize a "distinct society" for Quebec's society in Canada.

And he will not discuss any of the other three provinces, British Columbia and Ontario, because they are "not interested" in the issue, according to the prime minister. He says that the province of Quebec is the only one.

It is a failure to consult the provinces, the provinces, British Columbia and Ontario, says, because they are not interested in the issue. He says that the province of Quebec is the only one.

CHIEF OF DEFENSE

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Mr. Chrétien said that many of these services are already provided by the federal Government, whose aim is to bring the native people into social and economic integration with Canadian society.

"It is all very good to say we gave you \$1-billion and now you are on your own. But if they are not integrated socially and economically with the society, you have not achieved a very satisfactory solution," he said.

Mr. Chrétien said that in the North he intends native people and northerners to benefit from the development of the North. But he acknowledged that a major factor in Government-Indian dealings is a deep-seated sense of grievance in the Indian community.

"This is often expressed in discussions about treaties and claims but it is often behind other statements, too. Although there has been good reason for this, it is also possible that a lack of trust is a deep-seated cultural trait dating from pre-Columbian society.

"It has been fed and nourished by the indifference of Canadians to legitimate complaints about loss of rights, of indifference and some neglect of treaty commitments. Far too many of the complaints are justified but we must not on that account lose sight of the fact that many are not."

The remedy of grievance is important in social change, he said. "It is a commonplace that an aggrieved people cannot function effectively in working out their own destiny. The Indian grievances are legion. Their remedy is a prerequisite for improving their social lot.

DEPENDS ON INDIANS

"It is useless to suggest that when social conditions have improved, the grievances will fall away. As long as the grievance persists, the Indian people will not be fully able to come to grips with the problems and will not be able to help themselves to the fullest extent. Unless they do, the problems will remain; for no one but the Indian people can find solutions to many of them."

Mr. Chrétien said the main thrust of Government Indian policy now is to train and assist Indian bands to take over administration and decision-making of their own affairs. Today 78 Per cent of the Indian people are members of bands which administer one or more programs previously administered by Indian Affairs, he said.

The minister said that in the future Indian people are going to police their own leaders.

"It puts matters firmly in the Indian hands and means that individual Indian people are going to have to make certain that their leaders speak truly for them. The Government has no intention of becoming involved in the mechanics of the (Indian) associations.

MUST FIND OWN MEANS

"When Indian people are dissatisfied with their leaders, they will have to set them aside. When they agree, they must find their own means of expressing themselves.

"We turn some pretty large sums of money over to the associations and I have been told that we are creating a parallel bureaucracy in the Indian community. I don't believe we are. In any event, Indian leaders are going to have to be policed by the Indian people for I would have to be very hard pressed before I would interfere."

Mr. Chrétien emphasized in his lecture that a restored Indian culture was essential to the social and economic integration of Indians in the dominant society.

"Where the Indian culture is strong, the people are happier and they thrive more in their daily lives. Where the culture is strong the people are able to make an adaptation to the economic world. Where the culture is weak, the people do not adapt to the new world, nor are they part of the old one. They live in a cultural vacuum - a cultural disaster area."

But in the revival of their culture, many Indian leaders see treaty and aboriginal rights as a vital link - an area in which

both the Government and Indian leaders are still far apart.

However, any possible confrontation on this issue appears to be some distance in the future. The Government is financing an independent study of Indian rights and treaties by an Indian committee. An interim report is not expected until 1972.

In his speech, Mr. Chrétien touched on a theory which appears to play a key role in the current policy and attitude of the federal Government. It is that as a result of the attempt to protect Indians, the paternalism that developed among civil servants effectively isolated Indians and protected them from forces which would normally have brought about adaptation through compromise.

"Many of the Indian people's difficulties stem from isolation; physical and spiritual. They are problems of a threatened culture which has not been allowed to interact and has therefore not been in position to make its own adjustments, but has had adjustments thrust upon it. It has not been able to mesh with the dominant forces around it," he said.

It would appear that the federal Government is gambling that as the Indians begin to gain confidence and independence with the takeover of their own affairs, and the economy of reserves is boosted with economic development, the importance of treaty and aboriginal rights will diminish in the minds of the Indian people by the time serious negotiations on this begin. ●

MIDI program...

(from page 4)

The impression we are left with after a visit to the MIB centre is that the social animation blueprint has been lifted off the paper and the people on reserves are now ready to use funds to implement their ideas and enterprises.

Notable among the projects that have actually started with MIB assistance are the Sandy Bay co-op farm, a theatre at Cross Lake, and a pool room. A transportation system from Waboden to Cross is also a reality.

The Norway House band has completed negotiations with Shell Oil and is now the agent for aviation fuel for Shell. This will mean considerable economic input at Norway.

Mr. Carriere stresses: "Our role is to bridge the information gap, help with contacts in the outside world, without intruding. We help develop leadership and instill confidence in the people themselves ... otherwise it is just a kind of paternalism."

The inference is that Indians have been paternalized to a standstill and now have new opportunity for a fresh start under a well-prepared selection of self-help programs.

There have been major surgery to the old established ways of operating at all levels from government down to the 23,000 individual Indians on the province's reserves.

Such inviolate items as grants to bands have been changed to meet local needs instead of a reflection of a government system.

Management teams have been organized from the top of the planning scale at MIB right down to the Indian bands.

All facets of welfare and government administration have been illuminated and assessed with the individual at local level kept in mind.

There are welcome signs that progress is being made although the MIB programs have their detractors even among non-whites.

In spite of these criticisms there is ample evidence that MIB, is not only doing something, but is doing it well under imposed conditions.

An MIB spokesman said self government must mean more to people than simply administering their own misery. ●

U. courses on Indians, Eskimos

SUDBURY, Ont. - In September 1971 Laurentian University offers for the first time an interdepartmental programme in Indian-Eskimo studies. A course in Indian studies, offered for the past two years, has now been expanded into a programme that will involve eight University departments. A student may now take his Bachelor's degree with a major in this field.

Professor J.W.E. Newbery is chairman of the programme committee. The purpose of this programme is to acquaint students with the problems that confront our native people; also to point out their achievements and the values which they have to offer. The departments of Biology, Anthropology, History, Linguistics, Geography, Philosophy, Religious Studies and Sociology will offer courses which students will use to study the spiritual

insights, the cultural expressions, the historical problems, the renaissance of life and language and the aspiration for self-realization which concern native people and which are a part of their heritage.

Professor Newbery said that the programme has an urgency which derives from the contribution our native people are capable of making to present-day ecological and sociological problems. He pointed out that the holistic view of life which inspired them and which is expressed in all their crafts and their oral literature can help in healing the brokenness, loneliness and destructiveness of industrial society.

Students who desire to enroll are invited to contact Dr. Newbery, Room 307, University of Sudbury, Sudbury, Ontario.●

Eskimo used in school

YELLOWKNIFE, NWT. - The Northwest Territories Teachers Association, at their annual meeting, passed a resolution calling for a greater use of the Eskimo language in teaching Eskimo students.

The association said that "it is to the cultural enrichment of all Canadians to preserve the Eskimo language as a working language." It added that many basic concepts can be most readily presented to students in their native language.

The teacher's group asked that the

instruction to Eskimo students be given in the Eskimo language to the core areas of the primary grades accompanied by a strong emphasis on the English language. At the more advanced grade levels, the teachers asked that Eskimo language instruction be provided.

The association also asked that school instruction be provided as much as possible in a student's home settlement; that more adequate adult education materials be made available; and that Eskimo adults be encouraged to preserve traditional arts, crafts and skills.

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