

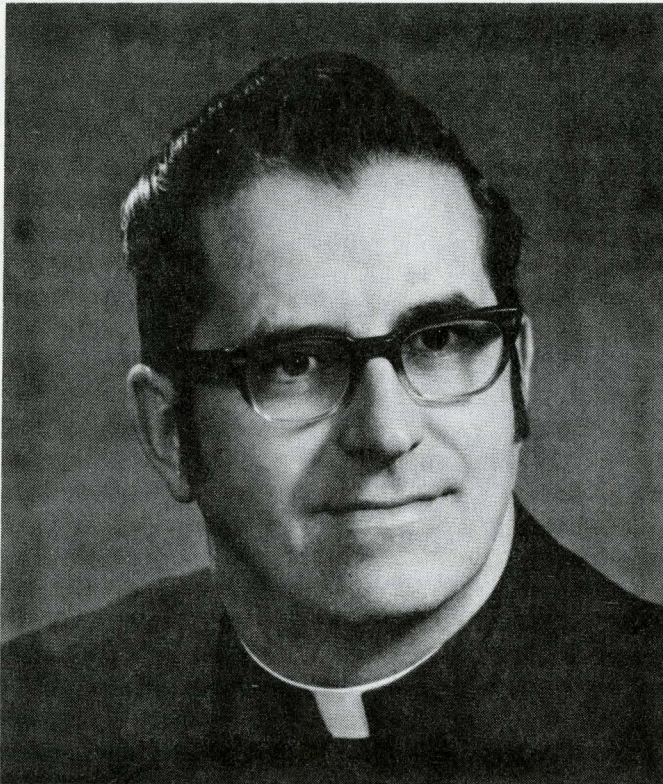
# INDIAN RECORD

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(Peter Garrick Photos)

**Most Rev. Hubert O'Connor, Bishop of Whitehorse**

## Senator Williams

OTTAWA, ONT. — An Indian leader has been named to the Senate by Prime Minister Pierre Trudeau last month. He is Guy WILLIAMS, 64, president of the Native Brotherhood of British Columbia.

Mr. Williams, born in Kitimat, B.C., and a member of the Kitimat Band, has been president for 12 years of the Native Brotherhood, one of the oldest Indian organizations in Canada.

Mr. Williams became a fisherman after leaving school at Grade 9, working his way up to become one of the top men in the B.C. salmon fishery.

He began working with the Native Brotherhood 38 years ago, an association that represents Indians in the West Coast fishery. He retired from fishing in 1959. ●

## Bishop Ordained

VANCOUVER, B.C. — Over one hundred Oblates: archbishops, bishops, priests and brothers, were present at the episcopal ordination of Bishop Hubert Patrick O'Connor, OMI, of Whitehorse.

The consecration was held in St. Augustine's Church in Vancouver December 8th, the Feast day of Mary Immaculate, patroness of the Oblates.

Archbishop Anthony Jordan, OMI, of Edmonton, who ordained Father O'Connor to the priesthood in 1955, was principal consecrator at the ceremony; assistant consecrators were Archbishops Henri Routhier, OMI, of Grouard-McLennan, Metropolitan of the north-west Roman Catholic dioceses, and James F. Carney of Vancouver.

The episcopal mandate from Pope Paul was read by the Very Rev. Alexis Monnet, OMI, Provincial Superior of the Oblates in the Whitehorse diocese; Fr. John W. Hennessy, OMI, Provincial of St. Paul's Province of Oblates in British Columbia and Alberta, preached the homily.

A reception was held in St. Augustine's School auditorium following the ceremony; speaker was Fr. J. Lorne MacDonald, OMI, Provincial of St. Peter's Province of Oblates in eastern Canada. ●

## Harmful influence

EDMONTON — Indian children have been damaged seriously by the social environment of white education, says movie actor Chief Dan George of Vancouver.

He told a news conference that closing of reserve schools and sending Indians to white schools is "just another promise that the white man has broken."

"It grieves me to see that our young people are learning a lot more than they should — not from books but from the examples they see."

Chief George said Indians now learn to use drugs and liquor at an earlier age, habits they never developed at Indian residential schools. ●



## College education said necessary

**I**T IS STUPID TO CONCENTRATE on college or university degrees for American Indians when so many problems face Indian students in elementary and secondary schools, says Harold Finn, a first-year law student at the University of Minnesota.

Finn, a Chippewa Indian from the Leech Lake Reservation, was speaking on the American Indian's need of college education at a talk given during Indian Days on the University campus, Oct. 6-8.

"Due to the nature of the primary and secondary education they receive," said Finn, "many Indians are not able to qualify for college — are not able to meet the entrance standards." He cited lack of understanding of English as one of the major barriers to Indian education.

"There are some areas where children are raised hearing their native tongue, not English, and when they reach school age they are suddenly forced to operate, in effect, in a foreign institution and social environment. Many teachers interpret this unfamiliar-

ity with English as signs of student slowness, lack of intelligence, and do not see it simply as a language barrier.

"Combined with a lack of teaching Indian culture and the erroneous presentation of the Indian in most textbooks, it is easy to see how Indian students are educationally and socially disadvantaged when competing for college admission," said Finn.

Finn pointed out that "Equality is not enough for Indians in the public school system. There is so much ground that has to be gained on the white man to achieve true equality that more and better financial aids and support services are needed by Indian students, not just at the college or university level, but at all levels of education."

College and university degrees are certainly relevant and needed by the Indian community, said Finn. "They are the credentials that open doors." But he added that first the doors must be opened to higher education. ●

## Future of Residences under study

**M**ORE THAN 240 DELEGATES from eight provinces and the North West Territories attended the national conference for child care workers and administrators for Indian Student residences at Mission City, B.C., from August 22 to 28.

All provinces were represented with the exception of Manitoba and Quebec, who held theirs separately, but at the same time.

The main purpose of the gathering was to present new methods and techniques in child care training in student residences.

One delegate expressed the general feeling of the group when he said, "One objective is to try and create a home-like atmosphere in the residence where the child care workers act as house parents rather than supervisors."

The group also seemed to feel that today child care workers are accepting these positions more for the attraction of the dollar than for the welfare of the child.

Highlight of the conference was a panel discussion; the panel comprised of Leslie Tail Feathers, Mrs. Mildred Gottfriedson, Joe Stanly Michel, Mrs. G. Gurin, and Ray Sutherland, and moderator, Mrs. S.

Leon, who discussed the future of student residences for Indian children. Mr. Tail Feathers pointed out that, of the more than 500 child care workers in Canada, working in Indian student residences, only 25 per cent are Indian people. He said, "The future of the student residences lies in the hands of the Indian tribes." The main concern of the non-Indian delegate was the future of their positions, within the student residences if band take-over should take place.

The National Association of Principals and Administrators of Indian Residences and Fr. Y. Levaque, Director of the Indian Eskimo Association, and Dave Kogawa, head of student residences in Canada, are proposing to the Federal government that funds be made available to Indian people for administrative positions in Indian Student Residences.

The delegates were made aware of the gradual change which will take place, whereby they will eventually phase out of their positions and be replaced by Indian people.

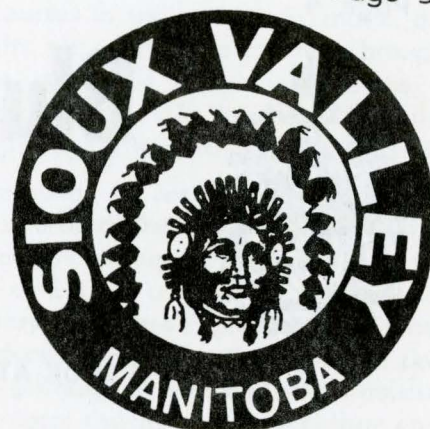
Even in the attendance at this conference, one delegate said: "You can see by the Indian attendance there is a lack of Indian people employed in the senior



# **Handicrafts**

## **enterprise**

## **successful**



**S**IOUX VALLEY HANDICRAFTS LTD., a manufacturer-distributor of high quality Indian handicraft items, has grown into a Canada recognized organization in just 15 short months.

General Manager Harold Weitman said market outlets have been established in several Manitoba cities and towns — including The Bay in Winnipeg — towns in Ontario, Yarmouth, N.S., Calgary, Banff, Jasper in Alberta, and as far west as Headley, B.C.

With the tour of Indian artists, performers and artisans in Yugoslavia, Sioux Valley Handicrafts will now become known world wide.

After only one year of operation, Sioux Valley Handicrafts was honored earlier this year with a Manitoba Design Institute Special Citation for the design and quality of handicraft products plus good marketing aids such as posters, letterheads, etc.

An average of 10 women are employed on the assembly line with another 35 employed on a piece

work basis as cottage workers. The assemblers work at assembling, cutting and finishing and the cottage workers work on intricate bead work.

Sioux Valley Handicrafts produces such items as beaded leather slippers, mukluks and tote bags, specialty souvenir items, shoulder pouch bags for RCAF and commercial airlines air crews, beaded ties, beaded head bands, wicker baskets (in season), teepees, house slippers, lamps, tomohawks and other items.

Mr. Weitman said the organization was given two years to "prove itself" and by the end of this year, it will be a viable operation.

They started operations with no equipment in the basement of the school building. They purchased nine ordinary sewing machines which were converted to heavy German needles to do leather work. They have now outgrown their space and are attempting to get a surplus building from CFB Rivers. ●

## **Home sought for Museum**

**FORT SMITH, N.W.T.** — A valuable collection of northern Canadian artifacts, gathered over a number of years by early Oblate missionaries during their travels through the western and the central Arctic, lies in the basement of Grandin College.

The collection of 12,000 items, including the first printing press in the Northwest Territories, may soon be organized into a museum, fulfilling a dream of Brother Henri Sareault of the Catholic mission here.

Only a small portion of the collection now is on display, in a narrow room of the college where priceless exhibits are jammed side by side. Paintings, skulls and bones of northern wildlife cover the walls.

Ancient stone and bone weapons of the Eskimos and the original manuscript of John Tetsō's autobiography *My Life as a Trapper* also are included.

There is a hand-sewn birchbark canoe, an original Eskimo kayak and navigational material from the

early days of shipping on the Slave, Hay and Mackenzie rivers.

Filed and catalogued by Brother Sareault, the collection also includes dinosaur bones, narwhal tusks and immaculate examples of Indian handicrafts dating back to the arrival of the white man in the North.

Realizing the importance and value of the collection, and its contribution to Canadian history, the town council and the mission church are negotiating a proposed joint museum project which would be located on a four-acre setting in the centre of the town-site. The 12,000 items would go on display in the proposed \$300,000 building while larger exhibits, such as the early freight ship, the Radium King, and ancient German tractors used to portage ships around the dangerous 16 miles of rapids of the Slave River, would be displayed outside. ●





# Blueprint for school Indians can build

A LOOK AT THE PARLIAMENTARY REPORT ON INDIAN EDUCATION

by J. E. Y. Levaque, OMI

Oblate Indian & Eskimo Council, OTTAWA

**T**HE HOUSE STANDING COMMITTEE on Indian Affairs<sup>(1)</sup> has served the Indian people by publishing the blueprint for a school which they can build themselves. In June, 1971, when the Committee Report was tabled in the House of Commons, Chief George Manuel, President of the National Indian Brotherhood, said:

"This is the most important Parliamentary Report of the decade as far as Indian People are concerned. It is the first time an official source has understood what we have been trying to say for the past hundred years or more."

Here is a report which grew out of the testimony and evidence of 80 witnesses, gathered by the Committee over a period of two years. The voices were of the old and young, of parents, students, educators and leaders. They were sincere, they were honest and, for once, they were heard! What a waste if they are not heeded!

For two years there was participation by the Indian people in formulating the blueprint for their school. Some witnesses described what they did not want, while others offered positive alternatives to the existing system. But participation by testimony is not enough if the democratic process remains inaccessible.

Understandably the doctrine of "participatory democracy" has not won many converts among the Indian people. In the face of the inertia of the Department of Indian Affairs to discard white paper policy and replace it with the expressed will of Indian people, there is increased pressure on parents to take a firm stand on education.

Two issues which concern parents across Canada are:

- (1) the drive of the Federal Government to transfer responsibility in education to the provincial governments, and,
- (2) the lack of consultation with Indian parents at all levels of Departmental functioning.

But these are only two of many serious deficiencies

in the educational systems which have been available to Indian children.

The 17 recommendations of the Committee bring to the attention of the Canadian Parliament and the Canadian people the most pressing educational needs of native children and the glaring inequalities of reserve schools. The recommendations of the Committee are clear and to the point. They should be studied carefully by every parent. Change in the educational system will not come as a result of Departmental decrees. Change will come if Indian parents know clearly what they want for their children and unite to make their voices heard.

Since copies of the testimonies and of the Report are not readily available to the public, I want to present here, for Indian parents, those sections of the Report which are the most powerful expression of their long-standing frustration, and which offer them the greatest hope for change. Perhaps not all of the recommendations will be acceptable to all of the Indian people. Nevertheless, they are all worth studying as a basis for formulating strong expressions of local needs.

The Committee Report is readable and straightforward. Very little commentary is needed. In the Introduction there are these precise statements of the situation as it exists:

"Your Committee decided to direct special attention to the question of Indian and Eskimo Education approximately two years ago because of the profound concern, shared by all Committee members, that something was drastically and basically deficient in an education system of systems with a school drop-out rate of more than four times the national average serving a population of which 40% to 50% of the adult males were unemployed or under-employed, and of which an even higher percentage of young people, in some communities 80% to 90%, were unemployed for a good part of the year."



“The policy of the Department of Indian Affairs and Northern Development to drive towards the transfer of the educational program to the provinces was encouraged by the policy paper issued by the Government, on Indian Affairs, in June of 1969. The Committee has noted both in testimony received by the Committee and during visits to Indian and Eskimo communities a unanimity of Indian opinion that no transfer of Indian children into integrated schools or into provincial schools take place except with the consent and at the request of the majority of Indian parents in the communities concerned.”

“Your Committee is convinced that the Education of Indian and Eskimo young people, and in particular Indian young people, has suffered from day-to-day, year-to-year improvisation attitude of successive governments which regarded Indian education as a passing thing, soon to be handed over to the provinces. At the present approximately 65% of Indian students attend provincial schools with the remaining 35% attending federal schools.

“In those schools remaining under the control of the Education Branch, the Committee believes that the objectives of the federal schools **should be the creation of models of excellence** which will furnish to Indian and Eskimo young people an education which will provide to them equality of opportunity and the ability to be employed at every level of the economy of the regions in which they live.”

#### Here follow the 17 recommendations:

It is the Committee's view that in the light of the result record of the federal schools and the Provincial systems, that the Government must immediately and in full consultation and partnership with Indian and Eskimo people of Canada develop a Federal education system as free from the deficiencies afflicting our present program as is humanly possible and to this end your Committee recommends:

1. That the Government should continue its policy that no transfers of education programs from the Federal level to Provincial systems take place without the express and clear approval of the majority of the parents in each community concerned.
2. That all curriculum within the Federal program be revised to include:
  - a. Substantially more Indian history including Indian contributions to the economy, science, medicine, agriculture, exploration, etc.

- b. Special courses in Indian culture, music, art, handicrafts, etc., and that pressure be brought upon the respective provincial systems to inaugurate similar reforms wherever Indian children are being taught.

3. That the language of instruction at the pre-school level and up to the first or second year of primary school should be in the language of the local Indian or Eskimo community with secondary and tertiary languages English and/or French being introduced gradually through the pre-school and primary period and that courses linked to the local Indian or Eskimo culture continue to be taught in the local language throughout the primary level of school.
4. That decisions regarding the initial languages of instruction and the timing of introduction of secondary and tertiary languages should only be made after consultation with and clear approval from a majority of parents in the communities concerned.
5. Over a phased period of five years that pre-school instruction be made available to all Indian and Eskimo children starting with the three-year-old category.
6. That the present departmental policy phasing out elementary student residences and encouraging local day schools is endorsed and that the funding necessary to achieve an early end to a system which sees children as young as five and six separated from their parents for eight or nine months of the year be provided.

The Committee endorses in principle the Department's phasing out of elementary student residences but does recognize that consultation with certain groups of parents may well justify some exceptions to the general rule. Whenever such exceptions occur it is essential that personnel in such schools be drawn from the local Indian and Eskimo community and that the administrators should have a training and background which adequately equips them to deal with the entire range of problems, including acculturation problems, faced by their charges.

7. That the existing secondary level student resident system for Indian and Eskimo children be phased out wherever the establishment of local high schools or use of non reserve high school facilities at closer proximity to the reserve or local communities is possible and is desired by a majority of local parents.



8. That future educational programs provide for flexibility in the timing of vacation periods in consultation with individual communities.
9. That the Government give consideration to the advisability of providing that sufficient funds be set aside each year to provide for transport to their homes, wherever it is possible, of all boarding school students at Christmas.
10. That vocational training programs be reviewed and revised in consultation with local Indian and Eskimo communities, with Provincial Indian Associations, employers, provincial labour departments, and the Federal Department of Manpower to achieve a vocational training program which will properly reflect the employment opportunities and employment requirements in the areas in which Indian and Eskimo young people live.
11. That the setting up of education committees continue to be encouraged and that their scope and function be widened in consultation with regional Indian Associations, and parents, to include a role in improving local community attitudes towards education.
12. That the question of the establishment of school boards to administer all schools located on Indian reserves or within Indian and Eskimo communities be reviewed and considered in consultation with local, provincial and national Indian Associations.
13. That Canadian Universities and Colleges be encouraged to initiate university and college courses both at the undergraduate and post-graduate levels in Indian studies including Indian history, culture, language, anthropological studies relating to the aboriginal peoples of North America, guidance, counselling, community and social work studies giving special attention to the Indian, Eskimo and Metis Peoples of Canada.
14. That the Government of Canada should widen its support for experimental teaching approaches and training programs designed for Indian, Eskimo and Metis people at the secondary, post-secondary and university levels.
15. That consideration be given to providing additional resources . . . to Indian and Eskimo organizations in particular, earmarked for the specific purpose of encouraging parental involvement in education and fostering more positive community and home attitudes towards education.
16. That in collaboration with CBC educational programming be developed aimed specifically at the Indian, Eskimo and Metis peoples of Canada including educational programming aimed at the pre-school, elementary school, secondary school and adult education levels.
17. That the primary objective should be the setting up of additional teacher training and teacher assistant training programs.
 

Only a small percentage, probably less than 15% of the teachers working for the Education Branch and if anything a lower percentage in the provincial systems have specialized training in the teaching of Indian and Eskimo children, in acculturation problems, or have any background training in anthropology. Probably, less than 10% of the primary grade teachers teaching Indian and Eskimo children in the Federal or Provincial systems have any knowledge of the maternal languages of the children they are introducing into the educational system.

If any real progress is going to be made in improving the educational system serving Indian and Eskimo people, it is elementary that we start with a reform of the teacher training programs required of those teachers who teach Indian and Eskimo children.

While the witnesses who gave evidence to the Committee travelled to Ottawa, the Committee members went to many Indian and Eskimo communities to discuss education with community leaders, parents, young people and students.

It is apparent that an enormous investment of energy, time and money went into this investigation on Indian education. A legitimate question is: Was it worth it? Perhaps it is too soon to give an answer.

But the challenge is there for the Government: to adopt policies that are in tune with the expressed wishes of Indian parents. This may mean very drastic changes in established programs and in future planning. It will certainly mean changing personnel when personnel will not change to accept new policies.

The challenge is there for the Indian people: to develop adequate and practical alternatives to the existing educational system. This will mean abandoning an acquired role of passive acceptance for a role of active responsibility. It will mean new duties to be understood, accepted and fulfilled.

The Report of the House Standing Committee on Indian Affairs is an important document. Acceptance by the Government of all or some of its recommendations as policy will depend on the support it receives from Indian people. It will not be enough to applaud



# Thunderbird on B.C. flag

by Bob Egby

**T**HERE'S A QUIET REVOLUTION in the wind and it could blow a new flag for British Columbia. Like all purposeful and potentially successful revolutions it is going on in the countryside, the communities, villages, towns and cities and by this fall the aim will be Victoria.

Brother John Heysell, OMI, instructor in Indian culture to about 325 students at the Kamloops Indian Students' Residence, believes it is high time an Indian symbol was incorporated into B.C.'s flag.

"The new flag will retain the present setting sun and the Pacific Ocean but the Union Jack will be replaced by one of the most important symbols in Indian culture — the Thunderbird," said Brother John.

"So far there isn't one provincial flag that recognizes Indians in its design," he said. "The maple leaf of the Canadian flag is an Indian symbol." Brother Heysell toured Canada promoting the present Canadian flag in favor of the old Canadian flag with its distinctly British ties.

Students at the Residence have designed the new flag. Seventeen-year-old Gary Denault of Deadman's Creek did most of the work but promotion has been carried out by Brother Heysell. He completed a six weeks tour of the province showing the flags to Indians and white people alike.

"Most people are enthused with the idea and welcome the change. We put it on show at Stanley Park



**Kamloops Residence students hold the proposed BC flag.**

one afternoon and scores of people praised it and took pictures.

"We will either go through channels or make a direct approach to the government. Right now we're still promoting the idea among the people."

Convinced that the Canada Post Office should issue a set of stamps depicting B.C. Indians, Brother Heysell had his students create possible designs. Two were submitted last year and returned with the instructions to make them simpler and reduce detail. This has now been done and a set of four designs are being sent to Ottawa for consideration.

"Indians have their heroes too," said Brother Heysell, "like Chief Crowfoot, Chief Poundmaker and Chief Big Bear. They deserve recognition on our stamps." He pointed out that while Canada has not recognized B.C. Indians yet, Czechoslovakia did by issuing a set of stamps last year.

But Brother Heysell's main objective just now is to get the B.C. flag changed. "Getting the Thunderbird included in the design will give Indians new hope and an identity they can be proud of." ●

## Blueprint...

(concluded from p. 6)

silently. All Indians, old and young, parents, students, community leaders, all must be vocal, militant and tenacious in what concerns the education of the children.

(1) Members of the Standing Committee on Indian Affairs, on June 30, 1971:

**CHAIRMAN:** Mr. Ian Watson; **VICE-CHAIRMAN:** Mr. Paul St. Pierre. **MESSRS.** Barnett, Borrie, Cadieu, Cullen, Matte, Sullivan, Deakon, Gundlock, Harding, Marchand (Kamloops-Cariboo), Yewchuk, Morison, Nielsen, Orange, Paproski, Pringle, Rock and Simpson.

## Ballet

"... I was born a thousand years ago,  
born in a culture  
of bows and arrows.  
But ...  
within the span  
of half a lifetime  
I was flung  
across the ages  
to the culture  
of the atom bomb.  
And that is a flight.  
... far beyond a flight to the moon.

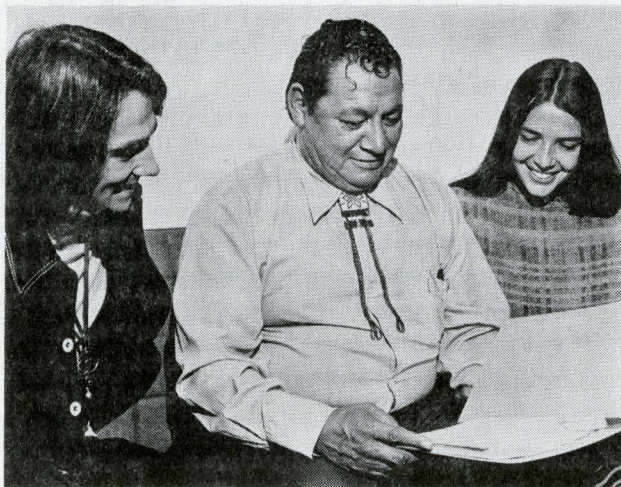
Dan George



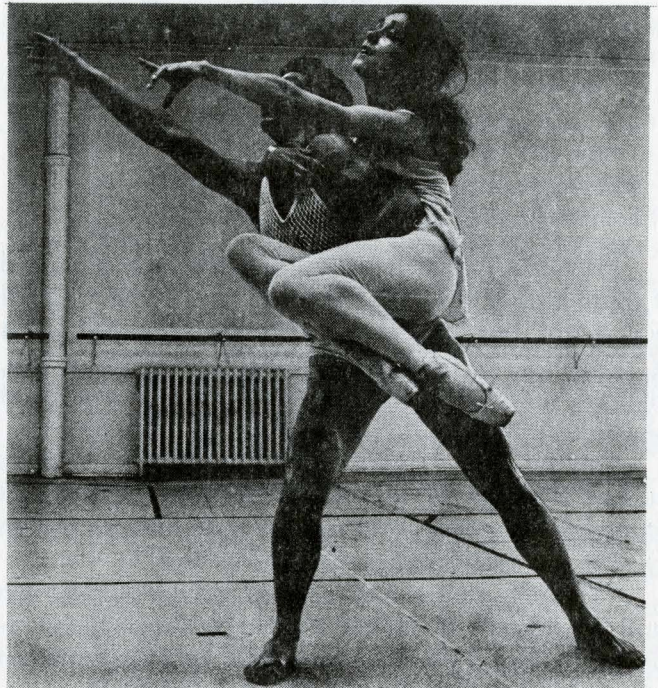
# Ballet re-enacts tragedy



Salvatore Aiello, Terry Thomas, Ana Maria de Gorriz and Petal Miller (top to bottom) in *THE ECSTASY OF RITA JOE*.



Three key figures in "The Ecstasy of Rita Joe" are choreographer Norbert Vesak and composer-folksinger Ann Mortifee, both of Vancouver, who look over the script with the M.I.B. President, Dr. David Courchene.



Ana Maria de Gorriz, as Rita Joe, and Salvatore Aiello, as Jaimie Paul, rehearse the love scene pas-de-deux from the ballet.

**T**HE MANITOBA INDIAN BROTHERHOOD commissioned the Royal Winnipeg Ballet to stage "THE ECSTASY OF RITA JOE," to commemorate the 100th anniversary of the signing of Treaties Nos. 1 and 2, in August 1871, by which the Manitoba Indians gave up their claims to land in the province.

Academy award nominee Chief Dan George, of "Little Big Man" fame, appears on film and sound tape in this Canadian ballet.

Choreographed by Norbert Vesak, the ballet most effectively mixes dance, film, acting, singing and an orchestra to tell the story of an Indian girl who comes to the city from the reservation to live, but dies.

It is based on an original stage play by George Ryga. Rita Joe is an Indian girl about to be swallowed up in a sea of city faces, her dreams and memories jumbled together in an unreal reality. It reveals the prejudice encountered by the many Indians in Canadian cities; it is a most poignant and realistic drama.

Premiered in Ottawa last July, the mixed-media ballet was also shown in Winnipeg, in 35 U.S. cities during the Fall, and in Vancouver, BC, January 19-21-23, 1972.



# Independence sought

WINNIPEG — THE INDIAN TRIBES OF MANITOBA are calling for an end to the government control that for 100 years has led to a succession of failures and have asked other Canadians to support them as they seek means to tackle their problems themselves.

And they have made a series of specific recommendations as to precisely how this process could be begun.

Pointing out that, "Canada will not long maintain a position of respect in the councils of the world so long as her first citizens live in degradation and despair," Manitoba's four tribes, Cree, Ojibway, Chipewyan and Sioux, in a major declaration say they must be given the right to try where others have failed.

"You have had your chance — now give us ours." The statement was contained in a comprehensive document, titled WABBUNG — "Our Tomorrows" — signed by the Manitoba Indian Chiefs who for two years have been consulting with their communities, within regions and in general assembly in a program co-ordinated by the Manitoba Indian Brotherhood.

The Manitoba Indian Tribes agree with other Indian groups on the matter of aboriginal rights, pointing out that treaties by the very fact of the Crown's negotiating and signing them, were and are recognition of the aboriginal title of Indian people to this land.

But the treaties themselves were "unconscionable agreements" by virtue of "the distortions, inequities and inconsistencies," many of which the paper documents and footnotes, and they must be restructured in a comprehensive manner.

This must include a revision of land allotment to provide redress to the Indian people who were forced to take small areas or poor quality land under the treaties, a flexible standard of compensation for losses incurred by the treaties and recovery of rights such as hunting, trapping and fishing.

The Indian Tribes of Manitoba reject assimilation and insist on recognition as Canadians with a different culture that should be maintained. "Our relationship with the state has its roots in negotiation between two sovereign peoples," say the tribes.

"We achieve our place by combining basic and relevant aspects of our traditional way of life, with those aspects of a different culture in a way that permits us to establish a meaningful Indian identity in a changing world.

"Our identity must be clear; our culture is creative. We are developing a twentieth and twenty-first

century culture. And it is and will be, an Indian culture."

And they ask for a rewriting of the Indian Act so that it will become a bill of rights for Indian people.

"The basic philosophy behind the act is demoralizing and dehumanizing," said the Manitoba paper. "It is patronizing and paternalistic in tone — a 'superior' group imposing restrictions and prohibitions upon an 'inferior' group.

"The whole of the Indian Act must be revised and corrected in consultation with the Indian people. It must be changed so that it will become a document providing for the encouragement and facilitating progress of Indian communities."

The paper said Indians under the original treaties received only 400,000 acres of Manitoba land — about .38 percent of the total land mass of the province — while 1.4 million acres went to the Metis, 1.9 million acres to the railways, and Hudson's Bay Co. eventually received seven million acres, and white homesteaders received more per family than Indian people who were giving up the rest of their land.

It says classes should be set up for four-year-olds, classes be conducted in the native language during the first year of schooling, and that the teachers be of Indian origin. Of 337 teachers in schools for Manitoba Indians, only seven are of Indian origin.

The paper also asked that Indian people through local school committees have an effective say in curriculum and administration, and that the schools be free of religious ties.

Studying enrollment figures, it notes that 94.63 percent of Indian students fail to reach Grade 12. One of the methods suggested for improvement was to establish schools on Indian reserves, where students could live among their own people and be involved in a school program adapted to their own needs. An alternative — small residence type accommodation off the reserves, to house about 12 students each, with supervision by Indian parents.

The Manitoba paper made it clear that a new Indian Act should be regarded as a constitutional document to guarantee Indian rights. The paper asked for a review of the act by a committee comprising a representative of the Indian people and a representative of the federal government, but emphasized that no changes be made without it being placed before Indian people by way of referendum.



# FAITH IN ACTION

**F**AITH IN ACTION," the theme of a weekend workshop held on October 29, 30 and 31, at the St. Mary's Residence on the Blood Reserve, was attended by some 50 delegates from Sarcee, Blackfoot, Peigan and Blood Reserves.

The workshop, organized through the efforts of the Blood Reserve Parish Council and Sisters Dora and Jeannine, was a follow-up of a similar workshop held in April of this year. The only difference between the two workshops was that this one was more retreat-type in that it was more spiritual.

Three resolutions, passed at the April workshop, were renewed:

- 1) That there be a parish council on each reserve;
- 2) That some type of organization be established on each reserve for the purpose of religious education, e.g., training of catechists; and
- 3) That there be somebody doing on-going work in the form of study using Indian designs and Blackfoot symbols, and also in translating the mass into Blackfoot.

The only new item presented at this meeting was in the use of audio-visual equipment for catechetics. Delegates decided at this workshop to hold the next workshop in a year's time. A motion was also adopted for the nomination by each parish council for the election of one representative to attend the Diocesan Council meeting held once a month in Calgary.

A youth panel, made up of Narcisse Blood, Audrey Fox, Genevieve Fox, Martin Heavy Head, Rex Davis, Sandra Twigg and Wally Manyfingers answered various questions asked by the predominantly adult audience. Here are some of the questions asked and the answers given by the panelists.

Do you feel or would you like to get involved in your parish? Martin Heavy Head answered, "Most of the students would be more interested if there was more social activity. There are a lot of things we don't know about such as the parish council."

Wally Manyfingers answered this question, "If you raise your kids properly, you wouldn't have to think or worry about this." Another question asked, "Are there any adults to whom you can look up to?"



**The Three Kings,**

**by Réal Bérard**

Manyfingers said, "Young people continually look up to older people for guidance, not in admiration."

When asked if the Mass should be translated into Blackfoot and said in Blackfoot, Manyfingers answered, "It's a great idea. I think it's a good idea because then we would gain back some of the culture which we are supposedly losing."

Small workshop groups were formed at the beginning of the conference, and these groups worked separately at specified times to discuss the major questions put before the general assembly. These questions dealt with how each objective might be reached regarding the three main resolutions.

Fr. Maurice Goutier, OMI, who was one of the animators, reminded delegates at the close of the workshop of the words which Pope Paul VI said to Indian children who had toured Europe this summer. His speech said in part:

"As we welcome you we wish to express our affection for you and your people. We likewise wish to express our esteem for your Indian culture and for the values which make it up.

"We pray in a particular way that among your young people there will be those who joyfully receive God's call to the priesthood and to religious life.

"We know that these values have been retained and that Christianity has drawn upon them . . .

"It is our prayer that your people and all the beloved Indians of Canada may attain the fullness of human progress, and fulfill in highest measures your Christian destiny, as more abundant prosperity becomes yours, the Lord of life will remain your cherished lot . . .

"Through you we would send our greeting into your homes and churches, into your schools and places of work. It goes to all: to the old and to the young, and especially to the sick and to the children." •

(Kanai News)





# Fr. Régnier welcomed

A man who feels that teenagers are the most neglected people anywhere and who would like to work with them closely here on the Blood Reserve, is the new Catholic parish priest for the Blood Reserve. He is Father Joseph Régnier, OMI.

Father Joe is no stranger to this area as he was principal of the St. Mary's Indian School for seven years from 1959 to 1966. Since that time until the end of June last year, he was principal of the Emissin Indian School at Hobbeas. Altogether, Father Joe has spent 27 years in the field of education.

When asked why he left education to work as the parish priest here, he said: "We're not preparing the kids for what's coming to them. We should educate them as humans, not as robots. We are teaching a whole bunch of things which are irrelevant. Another reason was that I wanted to be what I am. For some reason I always dreamed of coming to Standoff. A principal's job, anybody can do. Not everybody can do this kind of work."

He was asked what problems he saw here on the Blood Reserve. He said: "We've lost the human approach to life. A lot of the older people have lost a sense of value and are not giving the younger people wisdom. I think they are letting them down."

Since his return to the Blood Reserve, Father Joe has reopened the church at Lovena, and has begun saying mass at the St. Mary's church on Sunday morn-

ings. The parish committee and Father Joe have begun plans for more facilities in Standoff to help in providing something for the people, especially the young.

THE PEOPLE OF THE BLOOD RESERVE in southern Alberta are busy with many things. They have an efficient communications system to reach even isolated areas. They do this by means of the Blackfoot Radio, and their paper "Kainai Nawi" has reached unprecedented popularity across Canada.

The Bloods also operate three co-operatives, the cattle co-op, a supreme, and a bus co-op. "Hloca", a pre-fab mobile home and trailer plant, employs many of the people. One of the most interesting enterprises is the summer camp owned and operated by Rufus Goodsticker.

In this integrated camp, Indian boys may learn about their culture, and non-Indian boys learn about Indians. Rufus also teaches them the Indian method of breaking horses.

Although the Blood Reserve is the largest in Canada (130 sq. miles), they are beginning to feel the need for more land. The population is expanding, and the farmers and ranchers need more space for their grain and growing herds of registered stock. ■

(Rufus Goodsticker)

## Centres linked across Canada

REPRESENTATIVES from Indian-Métis Friendship centres across Canada met in Edmonton in mid-September to form a national body. Roger Obomowin of the Red Lake Centre in Ontario was elected president.

There are ten representatives on the national body representing the provinces of British Columbia, Alberta, Saskatchewan, Manitoba, and Ontario. Quebec and the Maritimes don't have any centres as yet, but there is talk of one starting soon in the Maritimes.

There are 25 centres altogether in Canada. They are supposed to operate on a referral basis, but find themselves handling such things as employment, accommodation, counselling, and housing, because other services constantly refer Indians to them.

In addition they offer social programs such as dancing, sports, educational programs, and hand-

icrafts. As a result most centre staffs are handling a heavy overload of work.

Funding comes from the three levels of government, and private donations. Some of the centres help contribute to their own funding by selling handicrafts, Christmas cards, holding dinners, and raffles, but the money is always short.

The Calgary centre recently came close to closing because they ran out of money, but the city council came up with a further grant. The national body discussed new ways of funding their operations. Hopefully it will be successful, because these centres are doing a real job in helping Indians, Métis, and Eskimos, who come into the urban areas from reserves and small communities. ■

UBC—Our Native Land



# Native leadership is key

by Wilfred Pelletier

**L**ET US TALK ABOUT most Indian families; the child is fed when hungry — so it does not have to cry for its food. It is given whatever it wants so that the child is never in need. In white society, most children are fed by the clock, at a certain hour. It learns to cry for its food, or behave in certain ways to get attention.

In other words, it learns one means of fighting for what it wants — to be aggressive. They also hang rattles out of reach of the child and they make the child reach for them if it wants them. This is usually not the case with Indian children.

Most children have to be in a certain condition to be accepted in Western culture — that is, their faces have to be washed or clean, as do their diapers — otherwise they are rejected.

The child knows this rejection and knows that to be accepted, it has to be in a certain condition. This is generally not the case in Indian society. Anyone will pick up a child whether the face is clean or not, whether the diaper is dirty.

What happens, then to a child who is brought up to fight for what it wants, on the one hand, as opposed to the one brought up in a world of warmth, who seldom is in need?

Most children are allowed to grow in an Indian community. This, of course, creates real concern for Whites who come in contact with Indian children.

They usually say such things as "they are spoiled, ignorant, don't know any better" — the word stupid is applied to both children and parents — but very seldom does anyone say they are different.

When I said that children are allowed to grow in an Indian community, I mean they are allowed to pretty well do as they wish — to explore, discover for themselves on their own terms their own feelings and in their own way, by observing and making decisions for themselves.

In Western society, children are generally directed, taught how to behave in certain places at certain times and with certain people, etc. They are generally told what is good for them, thereby removing curiosity from them.

Now what this is really all about is that if curiosity as a means of motivation is removed, unless it is replaced with something else, there won't be any action.

So what white society attempts to do is to replace this natural motivation of curiosity with incentives, that is, competitive incentives, and this goes all the way from good marks on your report card to the possession of a Cadillac car when you get a little older. But it is all the same system.

Anyone whose entire attention is taken up with the filling of his personal needs, whether these are real or imaginary, is in no condition to give anything.

I will not go into the subject of education here, except to say that the system as it now exists is a killing process. It has produced the environment of which we now find ourselves a part; it has produced the statistics you talk about, the organizations both social and political, the isolation of every individual from another.

Not only is curiosity removed, but authoritarian figures dominate the place, and we call them teachers. They do not allow you to feel about something; they tell you how to feel about it.

Can you imagine then — you're raised in a community, allowed to feel your way through life to the point when you become the age of six or seven, then someone tells you all these things are not so, but that this is how it is and that you are to be aggressive and you must compete.

When talking about leadership in Indian communities, one must take into consideration how different methods of implementing programs takes place within different cultures. If we accept that life in tribal societies is integrated and consistent from one sphere to another, then there does not exist a division (like in urban life) of various categories such as religion, politics, economics, etc.

This would be one and the same thing, integrated into the whole being. Then any change in the implementation of programs will also affect the leadership in the community. The integration of any program from outside cannot work without first destroying the entire tribal system. The final alternative might well be the complete destruction of their entire culture, and thereby destroy all the people.

White society, in its attempts to implement programs, first must do several things. First everything must be meaningful to the non-Indians. They must be able to analyze it, evaluate it, and finally write a



meaningful report on it. In other words, justify it. This then means the implementation of their educational system, their system of religion, their system of politics.

What happens in those Indians who become involved in some degree with the Western way of doing things, and then begin to attempt to assist their own people, in most cases create confusion.

What then happens to the leadership of that community? Who then become the leaders? In most cases we find leadership emerging in terms which we describe as the marginal man.

But he does things the Western way. In most cases he too is confused. His attempts generally fail because (although he knows the people will not accept his ideas in total) the only recognition and system acceptable is that which can be understood from the Western point of view.

What then of the leadership that was in that community? Do we discard them and continue our attempts of failure after failure? Recognized leadership is set by Western standards, mainly for control.

The fact of reporting or making reports is one of the principal means to establish and maintain control. Living must certainly depend upon order and doing things, and we say these can only come into being through control.

If then we can assume that control of Indian communities is in the hands of people other than Indians themselves, then we can also assume that organizations in Indian communities attempted by themselves cannot or will not function.

People going to Indian communities take along with them a host of assumptions, and also a need for

fulfilling their own needs. The assumption being that Indian needs are their needs finds the clergy, nurses, teachers, policemen, community development workers, volunteers, and so on attempting to fill their own needs at the expense of practically destroying the Indian people.

In a "healthy" tribal society, religious sanction is applied to individual behaviour by the religious leaders, and religious institutions control deviant behaviour. Since most religious leaders and institutions among Indians are foreign and external to the community, there is no means of social control left in most Indian communities.

Disorganization and crime rate in certain Indian communities is a symptom of the lack of this much needed sacred social control.

I should like to talk on community consciousness, or what I think particularly exists in Indian communities. What it does do is to permit the social unit to behave in some circumstances as a single coordinated organism despite its individuals.

I believe it does this without premeditation or planning and without verbal communication or signals. It behaves instinctively, as if the individuals enjoyed the advantage of some unperceived means of communication.

What you observe in the flight of wild geese, or the behaviour of a school of fish is very much similar to what I mean. When this tribal unit is broken up or reorganized some other way, and this applies to the Western type of organization, this community consciousness seems to be lost to its individuals. ●

(This article is excerpted from the **NORTHIAN**, published by the Saskatchewan Teachers' Federation.)

## Catholics number 143,994

CANADA'S CATHOLIC INDIANS, Metis and Eskimos number 143,994. Of these 36,922 are in the North, 80,926 in the West, and 26,146 in the East. The figures are from a survey released in 1971 by the Oblate Council for Indian and Eskimo Works.

Oblates serve virtually all the indigenous peoples of Northern and Western Canada, and the majority of those in the East. ●

## Model Village

MILLBROOK, N.S. — The Department of Indian Affairs has budgeted \$60,000 for 1972, to get the Millbrook Indian Reserve's proposed model Indian Village motel-camping complex under way. ●

## 250,781 Indians

OTTAWA, ONT. — As of December 31, 1970, the registered Indian population by province was reports as follows in the House of Commons:

Province	Population
Newfoundland	0
Prince Edward Island	435
Nova Scotia	4,652
New Brunswick	4,423
Quebec	27,671
Ontario	55,342
Manitoba	35,658
Saskatchewan	36,326
Alberta	29,086
British Columbia	48,259
Yukon Territory	2,491
Northwest Territories	6,438
<b>TOTAL</b>	<b>250,781</b>

\* \* \*





# Lay leaders in the Arctic

by Annette Westley  
in the Canadian Register

**I**N THE ARCTIC REGION of Canada, where the Church and government have been working for the Indians and Eskimos, the natives are now taking over leadership.

In the Church, lay people are distributing Holy Communion, prepared by a local priest who has other missions under his care. Also Indian and Eskimo mothers are trained to teach catechism to students and family groups.

In civil life, people are electing their own councils for local government.

In communications, on the tip of the Arctic, a radio station run by the Eskimo people in a small settlement, Tuktoyaktuk, tells the story of their daily progress.

\* \* \*

Father Lucien Casterman, Oblate, former Provincial for Mackenzie Diocese, under Bishop Paul Piche, OMI, expressed his views during an interview in Rome.

At a time when the clergy and religious personnel are decreasing, Father Casterman hails this surging mood of the inhabitants and has come to the conclusion that "the only solution is to turn the Church over to the lay people."

After 20 years of missionary experience in Northern Canada, he foresees that within the next 10 years, only 15 priests under the age of 60 will remain to cover the diocese of over a million square miles. At present there are 50 priests and 35 brothers whose average age is 54. "And there are no vocations in the Territories," he concludes.

Lay people are also taking over positions as nurses and teachers because the nuns who used to staff institutions are now scattered throughout the missions to have closer contact with the people.

Father Casterman stresses that the natives are capable of organizing community work, distributing government funds for home building and governing their own affairs in the same efficient manner as they operate parish councils.

In the economic development of their land, he feels strongly that unless there is teamwork, the native people will be the "last and least" to profit. They will not benefit through employment nor will they be included in whatever the industries gain through exploitation of the N.W.T.

The local people should be given a chance to speak their minds and not be expected to compete with big business. Progress, he says, "must not be stopped but neither should the local people be segregated from taking part in the development of their land. The natives should be allowed to bring in their own contribution and be left free to do it in their own way."

Tuktoyaktuk, 1,500 miles north of Edmonton, is a good example of co-operation and initiative, according to their missionary, Father Robert LeMeur, OMI. He says: "We are in an era of pioneering again. A few years ago the land was ice and snow, now it's as priceless as gold." This small settlement is the proud possessor of a unique radio station, CFCT.

Father LeMeur, "an unofficial program director," explains with enthusiasm: "This means communication and knowledge among ourselves and settlements such as Paulatuk, Sachs Harbour, Holman Island, Aklavik, and in Alaska, all tune their radios on 600 Tuk. We interview scientists of high calibre and internationally-known oceanographers and hydrographers studying in Tuk."

Before CFCT went on the air, January 20 this year, the only contact the local people had with life in the outside world was provided by a weak signal from CBC in Inuvik and from Radio Moscow. Now it's on the air four hours a day with 100 percent local talent and three full-time staff.

The call letters of the station CFCT are a constant reminder of the co-operation that led to its existence — the second "C" stands for CHUM, a Toronto radio station. The key link in the common effort was Richard Rohmer, chairman of the Mid-Canada Development Foundation. He brought the people of Tuk into a "twining" arrangement with the people of Toronto.

Father LeMeur sums up CHUM's role in a simple phrase, "our godmother." Toronto-based personnel helped prepare the application for broadcasting licence and provided the transmission tower. They sent engineers to help install the studio and other equipment and later to organize the administration and got CFCT officially on the air. The original help was valued at \$48,000 and CHUM continues to provide \$10,000 annually as a subsidy in addition to technical and programming assistance. ●



# Mohawk Mass

## 300 yrs-old

ALBANY, N.Y. — While most people hailed the Vatican Council for decreeing Mass in the vernacular, the Mohawks of Canada and New York State simply ho-hummed.

For over 300 years, the Mohawk Indians have been participating in the Mass in their native tongue.

The fact came to light at the Shrine of the North American Martyrs in Auriesville when Mohawks from New York State and Canada gathered for their annual pilgrimage to the birthplace of Kateri Tekakwitha, "the Lily of the Mohawks". Her cause for beatification is under study in Rome.

Jesuit Father Michael Jacobs, a full-blooded Mohawk, told reporter James Breig of the Evangelist, the Albany (NY) diocese newspaper, that the use of the vernacular is an old tradition with the Indians.

"This mission at Caughnawaga was established in 1667 and permission was granted around that time by Pope Clement IX," Father Jacobs said.

"Thus, for example," he said, "the **Our Father** begins 'TAKWAIENHA'."

Father Thomas Egan, the Jesuit who directs the Auriesville Shrine, described the Mohawk Mass as "one of the most impressive I've witnessed at the shrine."

Permission to say Mass in Mohawk was won through the efforts of the "blackrobes", the early Jesuit missionaries to North America.

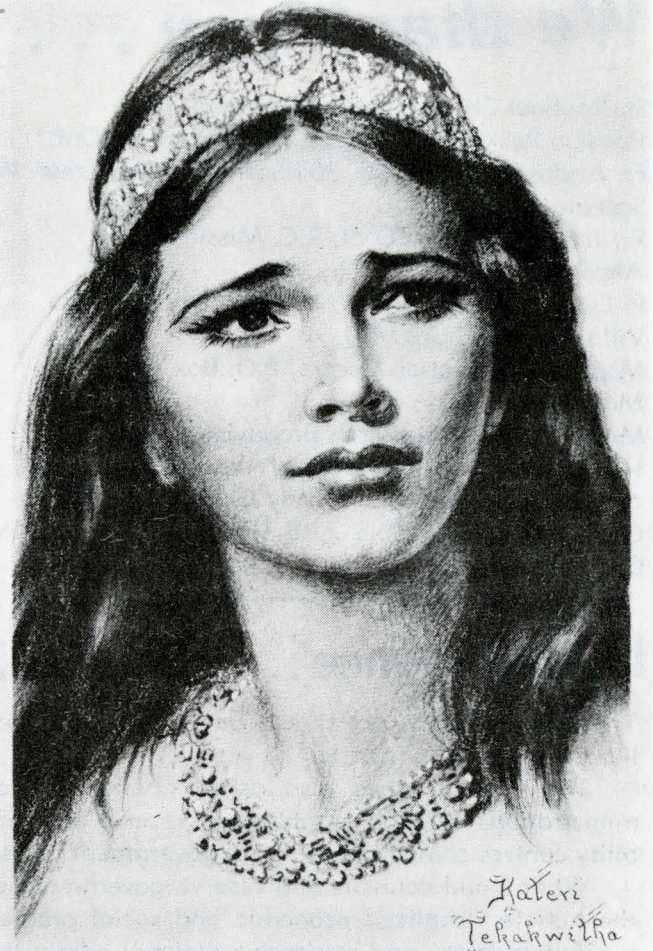
"It is a special privilege we Mohawks had because we were the first converts on this continent," Father Jacobs said.

The work of the Jesuit missionaries in converting the Mohawks was so successful that the tribe chose to depart their native land for the north when persecution from neighbor tribes began.

Originally residents of what is now the Albany diocese, the Mohawks fled to the northern part of the state and to Canada to preserve their new-found faith.

During the last three centuries, while the majority of the Mass prayers were sung in the Indian tongue, the consecration remained in Latin because it was too difficult to translate. But what was occurring was always explained to the Mohawks in their language," Father Jacobs said.

Another Indian tradition which Rome allowed them to continue was permission to bow rather than genuflect. ●



**Ven. Kateri Tekakwitha, Lily of the Mohawks**

## Reject liquor outlet

MEMBERS OF THE LARGEST Indian band in the Northwest Territories do not want a liquor outlet in their community, it was learned in Yellowknife, N.W.T., recently.

Alexis Arrowmaker, chief of the 1,200-member Dogrib band at Rae-edzo, told Deputy Commissioner John Parker that liquor has been disastrous in other communities.

"No one from Rae-edzo wants liquor sold there," Chief Arrowmaker said.

"A lot of people have been getting killed lately — some have been shot, some have drowned, and some have been burned. They are dying off.

"That's all on account of liquor, and that's why we don't like it."

The chief said he is concerned that his people, who often earn less than whites, are spending too much of their money on alcohol.

"We don't want our people to spend what little money they have on booze. We all think the same." ●



## We thank you . . .

St. Raphael Church, Beaver Crossing, Alta.  
 Patricia Paskell, 1008 Queen St., Cornwall, Ont.  
 Fr. André Renaud, OMI, 307 Saskatchewan Cresc. W.,  
 Saskatoon, Sask.  
 Fr. John T. O'Brien, OMI, R.C. Mission,  
 Alexis Creek, BC.  
 P. Lucien Pageau, Eglise Notre-Dame de Lorette,  
 Village-Des-Hurons, P.Q.  
 Moosonee Education Centre, P.O. Box 130,  
 Moosonee, Ont.  
 Mr. J. N. Lerat, Box 267, Broadview, Sask.,  
 for your generous support of the Indian Record, in  
 answer to our invitation. May God bless you!  
 GIFT SUBSCRIPTIONS ARE WELCOME ANY TIME  
 OF THE YEAR.

## Indeppendance . . . (concluded from p. 9)

The paper said the act should be immune from parliamentary amendment for 10 years at a time.

The Indian tribes also asked changes in administration, through establishing reserve responsibility centres comparable to local government units.

While band councils and reserve government are the hub for localized economic and social progress, a complimentary and responsive regional administration also is required. The regional office of the Department of Indian Affairs should be broadened to provide for boards and commissions that would help make decisions, and funds of the department now administered by Ottawa should be decentralized to the regional office.

The new organizations would be responsible to the department's regional director and the executive of the Manitoba Indian Brotherhood and would be representative of both the department and Indian people.

Six new boards or commissions were recommended — reserve government, economic development, welfare, health services, education and police.

(Kanai News)

## Residences (Concluded from Page 2)

positions at the student residences." Clearly indicated by the Indian people there, their prime concern was the low percentage of the native population working in their own residences.

It was noted that even at the residence where the conference took place not one Indian was on staff. In comparison, St. Paul's Student Residence on the Blood Reserve had one of the highest percentages of Indian staff in Canada.

Fr. A. McQuaig, Administrator of the St. Paul's Student Residence who attended the conference, said, "I'm not prepared to say what the future is for the Blood Indian student residences, but I definitely feel there's a need for them."

A residence provides the proper care for the children in order that they get a proper education, and ensuring that their welfare is provided for.

There's no doubt that there is a need for residences in Canada. Probably 90 per cent of the children enrolled come from welfare homes, and broken homes. Children who are left without their natural parents, or those who live in isolated areas also find a place in the student residences. If the Band takes over, the student residences will probably change somewhat. The hostels would likely fall under the welfare department of the reserve rather than under education, because in reality this is a welfare responsibility rather than an educational responsibility.

Father McQuaig said, "As far as the conference was concerned I think most of us benefitted from it, in that although there was nothing concrete decided upon, I feel the exchange of ideas among one another was good. Every suggestion made will be helpful in our role as administrators and child care workers." •



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