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General Synod - Department of Missions
Residential Schools and Hostels Division

Memorandum: to the Primate, the Most Reverend H.H. Clark and the Members of the House of Bishops.

From: The Rev. Canon T.E. Jones, Director of Residential Schools and Hostels Division of M.S.C.C.

Authorization:

At a consultation between members of the M.S.C.C. Finance Committee and the Missionary Bishops, held at Ancaster, Ontario, on May 3rd and 4th, 1963, the following motion was referred to the M.S.C.C. Executive Committee, which concurred at its meeting on May 7th:

"That Canon Jones should prepare a memorandum outlining certain specific areas of concern in the Church's work among Indian people in Canada on which it is imperative that the Church in her relationships with all levels of Provincial and Federal Governments should speak with a common mind and that the Primate be asked to give M.S.C.C. the privilege of presenting this memorandum to the House of Bishops meeting in Banff in October."

NOTE: It should be clearly understood that, as the author of this memorandum, I do not pose as an expert and I am very well aware that my information is very scant and incomplete.

I am aware, too, that the Bishop of each diocese to which I refer indirectly is certain to be far better informed than I of what is going on in his diocese and of the faithful ministry that is being performed by many of his clergy.

I shall endeavour faithfully to avoid criticism, either stated or implied, of any individual.

I shall endeavour, rather, to describe situations as I, in my fallible judgement, see them and to recommend what I consider to be appropriate action.

Recognizing that the responsibility for everything I write is entirely mine, but being encouraged by the request of the Missionary Bishops and the M.S.C.C. Executive Committee that I should prepare this memorandum, I shall write as honestly and wisely as I am able.

In order to make it easier to refer to specific paragraphs in this memorandum they are numbered consecutively in the left margin.

1. Purpose of this Memorandum: (1) To present to the members of the House of Bishops a comprehensive statement of the rapidly changing situation in respect to Federal and Provincial policy with respect to government services available to persons of Indian, Eskimo and Metis background, such as Education, Health and Welfare, Economic and Community Development.
2. (2) To suggest some of the crucial issues and difficult situations confronting the Anglican Church of Canada in respect to changing Government policy, as well as opportunities now being presented to the Church, which may not be available to her again.
3. (3) To recommend possible action for the consideration of the Primate and the members of the House of Bishops which could be implemented at the Diocesan level and by General Synod, acting through its Boards and Committees.
4. Historical Sketch - Prior to World War II the attitude of Federal and Provincial Governments seems to have been that the Indian and Eskimo peoples of Canada were dying races, whose numbers would soon be so insignificant that they would cease to present any serious problem. During the depression years, for example, government grants were not available for the treatment of Tuberculosis in Church operated hospitals.
5. Since World War II certain factors have compelled Government to change its attitude and revise its policy. Some of these factors were:

(1) National Defence has opened the farthest reaches of Canada to transportation and communications systems hitherto unknown. There has also been a continually expanding number

of Defence personnel to man the ever-expanding defence installations as well as a host of personnel of other Government departments.

(2) The need to populate the vast spaces of the North has resulted in generous isolation allowances and other incentives designed to attract a more permanent resident population.

7. (3) The improved hospital facilities and drugs and other medical services has effectively controlled the death rate and this has resulted in a population explosion among Indian peoples, of about four to five per cent annually across Canada. Even if the percentage increase does not accelerate, according to census figures, for every 1,000 persons in 1920 we had 3,000 in 1940, 5,000 in 1960 and will probably have 7,000 in 1980 and 11,000 in the year 2,000 A.D. One Government spokesman has estimated an Indian population of a million by then. This is the fundamental fact upon which the Government policy of integrating persons of Indian background into the total Canadian community as rapidly and effectively as possible, is based.

8. There is no present indication that the economy of the Territories now occupied by these people will be able to support so large an increase of population and certainly the natural resources which have provided the main income for these people are already being seriously depleted by over-harvesting. It is probable that less than ten per cent of persons of Indian background will be able to live on existing Reserves and/or derive their income from traditional sources by the end of this century.

Federal Government Policy and Action

9. The answer of the Federal Government to the situation described above has been the development of a policy of progressive integration of the Indian; Eskimo and Metis into the total Canadian community. In view of the practical problems confronting Government by reason of the population explosion among these peoples it is not possible to contemplate any alternative solution.

10. Nor is it reasonable to try to delay this integration process in any particular area because the people are still able to derive an income sufficient for their simple needs from traditional sources and Government allowances. It is imperative that integration of every child of school age anywhere in Canada be the goal, because the number of those who cannot be successfully integrated will probably tax the economy of their traditional sources of income by the time they are ready to enter the labour-market. Every person who is able to be successfully integrated will relieve the pressure upon those who must continue to rely upon traditional sources of livelihood and upon those natural resources which they must continue to exploit.

11. The urgency of this situation has already become apparent. For example, (a) The Rupert's House people trapped out the breeding stock of beaver in 1961, a total of 3,000 pelts, and were able to take only 60 pelts in 1962. (b) People in Northern Manitoba have overcut the replaceable pulp wood maximum for years. (c) In some areas fish and other products are being marketed much more rapidly than they can be replaced because

of the increased population that must be supported.

12. There can be no valid argument against the Government decision that integration must proceed at the fastest possible pace in view of this situation.

13. However, the Church may very well be concerned about:

(1) Whether the Federal Government policy is in fact one of Assimilation rather than Integration. Is the intention that the Indians, Eskimo and Metis should lose their identity and be completely unmindful of their heritage? If this is the case, we may expect an increasing resistance from the more responsible members of these peoples and, one would hope, from the Church.

14. (2) The cultural, social, moral and spiritual upheaval which is already taking place in many situations where integration is being rapidly accelerated must be a cause of major concern to the Church. However, there are examples of effective action through community development in which the Church has co-operated, to indicate that a great deal can be done to lessen this upheaval and to contribute to a much happier process of integration if the Church is prepared to act with vigour, imagination, co-operation and dedication.

15. (3) While the Federal Government is basing its programme on a closely integrated co-operation between economic development, health and welfare, education and community development, which seems to be understood and accepted by the respective Federal Departmental authorities, the communication between representatives of the various concerns of Government and those responsible in the local situation is sometimes almost non-existent. The

resulting confusion makes it difficult for the Church to have any effective influence in such local situations, even though we have abundant evidence of the intentions of the Federal Government being thwarted by local incompetence.

16. The only approach to this kind of situation which seems to promise any degree of long term success is through a Community Development programme in which every interest in the community is represented. This approach is, in effect, a ministry of reconciliation, which we claim to be the Church's business. We will not be taken seriously by the representatives of Government agencies unless the Church's local representatives are in fact "ambassadors for Christ". In such situations it would be an enormous advantage if the Church's chief representative were a trained sociologist.

17. (4) The Federal Government has been moving as rapidly as possible towards the decentralization of its work. This means that almost all of the administrative detail is the responsibility of local and area agents, superintendents, inspectors and auditors. Basic policy and regulations are provided from Ottawa, but local and area personnel have a great deal of authority and responsibility. The provisions of the B.N.A. Act, which have been interpreted to mean that all treaty Indians and all Eskimo are wards of the Federal Government, are being seriously questioned at the present time because persons who become fully integrated no longer need or desire to be wards of Government. It is generally thought that the process of integration would be greatly helped if health and welfare, education and economic and community development were primarily

the responsibility of Provincial Governments in relation to Indians and Eskimo as well as to other residents of the respective provinces. Growing pressure is being exerted to bring this about, notably in the Provinces of Quebec and Manitoba.

18. There seems to be no doubt that the historic paternalism of the Federal Government towards treaty Indians in particular is in itself a serious stumbling block to integration. However, the Federal Government is not alone guilty of such paternalism. Wherever the Churches and the Sects have been in competition to claim the souls for whom Christ died there has persisted not only a defensive form of paternalism, but in many cases, downright bribery. In China we used to call the recipients of such bribes "rice Christians", but in Canada we still refer to them as "poor Indians".

19. However, it is precisely because of the historic paternalism of the Federal Government that it has been necessary in this generation to increase this paternalism a hundred fold, since this is the only way of insuring the success of the crash programme to educate the Indian children so that they can be successfully integrated.

20. With their historic means of livelihood being rapidly depleted in most areas the Government is presently providing housing, fuel and light, transportation, medical care, family allowances, mother's allowances, social security and a host of other benefits in addition to destitution care and family welfare and children's aid. Much of this is justified on the grounds that it is necessary in order to provide a more adequate

home environment and educational opportunity for the children.

21. Obviously such largesse leads to a variety and mutiplicity of abuses and places a premium on indolence, encourages alchoholism and subsidizes illegitimacy. Such by-products of the "Welfare State" are, however, not confined to Canadians of Indian and Eskimo origin.

The Indian and Eskimo Association

22. The Indian and Eskimo Association is being taken very seriously by Departments of Government in Ottawa, which have taken out sustaining memberships. When the Northern Development Committee of I.E.A. requested a consultation with representatives of Government in May, 1963, the Directors of Northern Affairs and Indian Affairs, Education, Health and Welfare and Economic Development were present with other members of their staffs.

23. Members of I.E.A. have been travelling through the Arctic and sub-Arctic and are able increasingly to question Government policy and action, or lack of it, critically and intelligently. They have proposed that I.E.A. should hire a Community Development Officer - living in the Arctic - who would spend six months or longer in a Community in order to assess its needs and its potential and to recommend appropriate action.

24. Members of I.E.A. are also able increasingly to question the policy and practice, or lack of it, of the Churches, critically and intelligently. Some of these persons are faithful members of their own Communions who are disturbed at the evidence they have encountered at first hand of competitive paternalism, bribery, refusal to co-operate, defense of the status quo, fear of criticism, distrust of Christians of other faiths, and false

pride in a heritage long since forfeited through neglect and misuse.

25. It has been seriously proposed by members of I.E.A. that Government should refuse to recognize any vested interest on the part of any one Christian denomination in any particular group of Indian or Eskimo people. This proposal resulted from reports that representatives of those Communion which historically have occupied territory in the Labrador, James Bay, the Yukon or some other area, tend to resent and block attempts on the part of other Christians, not to mention non-Christians, to bring real and lasting benefit to the residents of these territories.

26. However unjust and ill-informed such criticism of the Churches' representatives may sometimes be, such criticisms have enough foundation in fact to leave no room for complacency. It is probably no exaggeration to say that unless the representatives of the Churches co-operate with each other and with Government and other agencies which are honestly seeking the welfare of Canada's Indian and Eskimo population, the influence of those who fail to co-operate will decline in direct proportion to the success of those who seek effective answers to the problems which confront us all. Fortunately the Anglican Church of Canada has been represented in the Indian Eskimo Association since its inception. The M.S.C.C.; C.S.S. and the Diocese of the Arctic have sustaining memberships.

The Glassco Commission Report

27. The report of the Royal Commission on Government Organization, commonly referred to as "The Glassco Commission Report" is also being taken seriously by Indian Affairs and

Northern Affairs Branches in Ottawa.

28. Part of this concern is being reflected in proposals for a reorganization of the Territorial Governments and the assignment of Federal responsibility to the Territorial Governments concerned.

29. The significance of these changes for the Church may very well have to do with a re-examination of our Diocesan boundaries and other administrative procedures but such concerns lie outside the terms of reference of this memorandum.

30. However, there are a few observations made in Volume 4 of the Glassco Report pp. 170 to 180 under the heading, "Indian and Eskimo Development", which are worth quoting here:

31. pp. 170-171 "In remote and primitive communities, it is nugatory to draw too fine a distinction between the administration of health, education, vocational training, economic development and social welfare, all of which interlock closely and extend even into the preservation of law and order. Community welfare must take all these factors into account and successful community development or rehabilitation is possible only if they can be administered integrally. Moreover, any such programmes must take account, in both their planning and execution, of the gulf that separates the native peoples from the administrators - in outlook and temperament - and of the distrust with which the best intentioned plans may be met. Nor is it enough to distribute benefits as a form of dole. What is needed is a programme of economic rehabilitation and social development which the local people understand and in which they will cooperate - an object more easily stated than met.

32. Although outsiders can often analyse local problems more objectively and relate them to broader means of solution and longer time - scales than can the underprivileged themselves, remote control and a cautious paternalism are no substitutes for local enthusiasm and a local sense of responsibility, particularly if the outsiders are of a different culture and speak a different language from the group that is being helped. The planning must be done by persons with first hand experience of the conditions to be met. And, equally, it must be administered at the point of impact with the community - by administrators with some power to adapt the plan as local circumstances require".

33. The concept of community development set forth in the above quotation is already forming the basis for a rapidly growing community development programme being sponsored by Federal, Provincial and Territorial Governments in many areas across Canada. It seems quite obvious that the representatives of the Churches in any area where a community development programme is being contemplated should be of great assistance in winning the acceptance, co-operation and involvement of the local residents.

34. However, the administrators of such community development programmes discover only too often that the representatives of the Churches either have no understanding of what they are trying to do, or are openly hostile. We cannot expect the sociologists, anthropologists, social workers, administrators and other highly competent personnel who are engaged in such programmes to take the representatives of the Churches seriously unless they are prepared to co-operate and are capable of making a significant

contribution. All too often the reverse is the case.

35. A further quotation from page 180 of the report deals with a situation with which the Churches have long been familiar but perhaps it suggests procedures which the Anglican Church of Canada, at least, ought to consider:

36. "In isolated and remote communities, where a small handful of officials and their families must consort with each other, day in and day out, officially and socially, for long periods without a break, the significance of personality, character, and social attitudes is highly intensified. Many outsiders are ignorant of northern conditions until they arrive and the serious strain imposed by isolation and totally unfamiliar surroundings often evokes quite unexpected reactions. It is, therefore, of the highest importance to make every effort to insure that emotional stability, temperament and character are given due weight in selecting outsiders for northern positions. Since so many departments and agencies have little experience in the North, consideration should be given to the establishment of a panel of senior officers with Northern experience, either active or retired, to screen southern candidates for northern positions and advise the department or agency concerned in making a suitable selection.

37. No screening process, however, can be infallible, and personality problems are bound to be encountered from time to time among public servants in the North. Moreover, the isolation of many Northern posts not only contributes to the development of such problems but also intensifies greatly their disruptive effect within the local communities. If serious