INDIAN RECORD

VOL. 45, NO. 1 WINTER 1981-82

Respect and promotion
of
Social Justice
Human Rights
Cultural Values

(Eric Mills photo)

Eric Mills with Prof. John Hylton of the University of Regina's School of Human Justice; sitting is Al Chartrand, president of the Native Clan of Manitoba.

Stay out of jail programs

by Irene Hewitt

An ever-rising crime rate is a reality of our time. More and more people, more and more of them repeaters, are being incarcerated. A disproportionately high percentage of these are of native origin. Alcohol and drug addiction are prime contributing factors.

There are heavily-funded programs designed to counteract this trend but the recidivism rate continues to rise, and so, too, does the number of alcohol- and drug-related crimes. Prospects for alcohol and drug-addicted inmates seem dismal, if not hopeless.

Despite this fact, one Federal penitentiary (Federal means that the inmates here will have been sentenced for two years or longer), that at Prince Albert, Saskatchewan, has established excellent rehabilitation records for those of its inmates who have been actively involved in the Penitentiary's stay-out-of-prison programs.

The P.A.F.P. programs run by the inmates themselves under the direction of Elmer Hicks, a retired businessman now acting as an alcohol-and-drug counsellor for the Federal Government, have been functioning successfully since 1963. Currently six groups are operating, five Alcoholics Anonymous, and the sixth, an Add-Can (Addicts of Canada, the name the inmates chose for their organization) set up for drug abusers. More than half of those involved are natives.

It all started with AA members from a local group beginning an AA group at the Penitentiary. Elmer Hicks, a member of the city group, was asked if he would like to assist here. He found the work so challenging and so rewarding, that he has been active ever since. On his retirement ten years ago, Elmer joined the prison staff as a full-time alcohol-and-drug counsellor. In 1968 he was instrumental in getting a drug-addiction program started, and this like the

(See p. 10; Stay Out of Prison)

Winnipeg crime prevention conference

by Eric Mills

WINNIPEG, Man. — On June 11 and 20 this year Restigouche Reserve residents in Quebec were subjected to what they testified were beatings and death threats at the hands of Quebec Provincial Police and Provincial conservation officers. The authorities were trying to limit salmon fishing by the band, which insists on its historic and legal right to harvest the fish.

In Manitoba, two months later, the Shamattawa band council decided the local school was such a fire and safety hazard that it could not be reopened. The community's 275 children had been promised a new school for almost 10 years, but final approval was being held up in Ottawa yet another month.

These are just two incidents reflecting the deterioration of native life that has led to breakdowns in community values and, eventually, to the number of natives in Canadian courts and prisons. Canada, it has been reported a few years ago, has one of the highest proportions in the world of its population imprisoned.

Yet, curiously, these types of incidents are rarely covered by the conventional definition of crime. As Don McCaskell, chairman of the Trent (Ontario) University's native studies department, put it: "People talk about

(See: Crime Prevention p. 6)

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Editorial

Aboriginal and treaty rights recognized

Nov. 26, 1981. A new page is written in the history of Canada's Treaty Indians as Parliament votes unanimously the entrenchment of their rights in the new Constitution: "The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed."

The fact that Canada's Supreme Court voted 6 to 3 in favor of the spirit of shared sovereignty with the provinces speaks well for the Indians whose claims are based, not only on the spirit and conventions of the Constitution, but on hard political agreements and unbreakable legal compacts in the form of more than twenty treaties with the Crown and Great Britain.

The Indian people have never accepted the British Foreign Office and Canadian Government interpretation that responsibility was transferred to Canada by the B.N.A. Act. They claim that "binding conventions", which embody their relationship with the British Crown, are more fundamental than the Federal-provincial conventions established since 1867.

The recognition of Indian sovereignty over their native land and their relations with the British before 1867 form a sacred trust; they say: "the Royal Proclamation of 1763, and the various Treaties with the Crown form a legal basis for this relationship." And, indeed, the oral tradition of the native people clearly sustains the Indian-Crown trust relationship.

Native rights now written into the Constitution should be of known and lasting values. The governments involved should not write a blank cheque since the nature and worth of those rights have not yet been determined. The governments should be careful not to promise more than Canada is willing and able to deliver: the making of open-ended promises might turn out as worthless as the Metis land-scrip of the past century.

Difficult to define as they are, these rights have been protected, at least in part, by treaties made with British Crown and protected by provisions of the British North America Act, which made the Federal Government of Canada responsible for "Indians" and "Reserves for Indians."

It was indeed to the natives advantage to seek the entrenchment of these rights, especially in view of the attitude of at least seven provinces, whose natural resources are abundant and where the native vote is so small that it cannot threaten a government.

The question of aboriginal rights is quite difficult, because there is no common understanding about what they involve or whom they apply to. The guarantee for "existing aboriginal rights" is a crucial issue which goes far beyond the present legal rights. They involve vast land claims, the right to a degree of self-government, even the right to veto over constitutional changes which may effect their status. To some, they even involve the right to some ill-defined form of nationhood.

The federal government has promised an early conference which will deal with those issues, and the natives have every right to be suspicious of a process which begins by taking account of everybody else's rights, largely ignoring theirs, Canada's most vulnerable and distressed minority.

L.G.L.

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Editorial note

The rights enshrined in the B.N.A. Act are defined — to a degree — in Canada's Indian Act (R.S. c. 149 ch. 1-6). The Indians, and their descendants, have the following Treaty rights, among which:

1. *Treaty payments*
2. *lawful possession of lands*
3. *capital and revenue of surrendered lands and assets*
4. *borrowing money to promote progress and welfare*
5. *free instruction in farming an a supply of seed*
6. *election of band chiefs and council with executive powers*
7. *protection of real and personal property on the reserves*
8. *enfranchisement (if desired)*
9. *a) access to provincial, territorial, public, separate school*
   b) establishment, operation and maintenance of schools for Indians only

They have the right to vote in Federal and Provincial elections.

Besides occupying tax-free land and property on the reserves, Indians on Band rolls receive free education, medical, social services and welfare assistance, whether they live on or off the reserves. (The latter are about one-third of the total native population, mainly from the 20-45 working age group.)

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Quebec

Mohawk radio station hub of network

MONTREAL, Que. — A community radio station established to help save the Mohawk language has expanded its role to become the hub of a Quebec-wide, Indian news network.

The network is informal but effective, says Conway Jocks, manager of CKRK radio on the Caughnawaga Mohawk reserve on the St. Lawrence River opposite Montreal.

"We've stayed in touch with all native communities in Quebec ever since Restigouche," he said, referring to the raid on the Micmac Indian reserve at Restigouche, Que., by 250 Quebec provincial policemen and 100 game wardens.

The unofficial news service is made up of radio stations of other Quebec Indian bands and government employees in Ottawa and Quebec City, Jocks said.

Jim Hum, a volunteer disc jockey, technician and program director, said CKRK interrupted regular programming when the Restigouche story broke.

"It took only 40 minutes to mobilize 1,000 people," he said. People from Caughnawaga went up to the nearby Mercier Bridge that connects Montreal to south-shore suburbs, slowing traffic for an hour as a show of support for the Micmacs.

Bitterness against the provincial police has been particularly strong at Caughnawaga since 1979 when a policeman shot and killed a 28-year-old Mohawk, David Cross, outside his home on the reserve after a car chase. Constable Robert Lessard, pleading self-defence, was found not guilty of manslaughter by an all-white jury.

The FM radio station went on the air five months ago, a project of the Mohawk cultural centre of Caughnawaga — spelled Kahnawake by the Indians to conform more closely to Mohawk pronunciation.

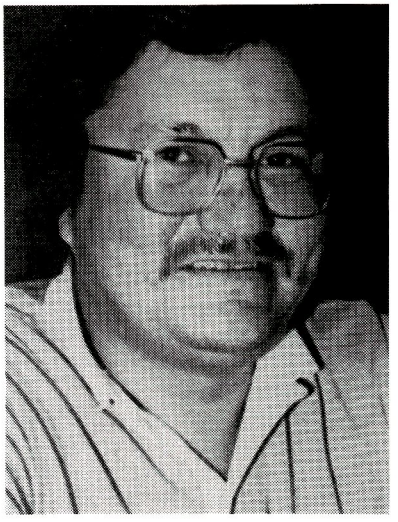
The project is part of a revival of Indian self-awareness that has been growing since the Parti Quebecois swept to power in 1976, promoting a version of Quebec nationalism most Indians view as a threat to their own nationalist aspirations.

"The idea of a radio was to further Mohawk culture with programs in history, language, songs and dances," Jocks said.

"People have really taken to it, it's truly a community station.

"People appreciate hearing their own language on the radio and they aren't as embarrassed to speak it now. They know there is a place for it."

(CP)



Abel S. Kitchen, Cree from Waswanipi, Quebec, was recently elected chairman of the Cree Regional Authority in which he will serve for three years in the James Bay Crees' administration.

Ontario

Native woman activist honored

TORONTO, Ont. — Mary Two-Axe Earley, feminist and activist on behalf of Native women, received an honorary degree of Doctor of Laws last June, at a convocation at York University. In return she told several hundred graduates what it's like being an Indian woman in Canada.

"You are the champions of the future," she told them in her convocation address. "And I decided I should tell you today about the struggle of Native women to become persons within the Indian Act."

Six years ago, Mrs. Earley was threatened with eviction from her home on the Caughnawaga Reserve near Montreal because of a band council bylaw prohibiting non-status Indians from living on the reserve. Mrs. Earley had lost her status by marrying a non-Indian.

Mrs. Earley was presented for the degree to Chancellor John P. Robarts by Professor Ann B. Schteir, who told of Mrs. Earley's powerful struggle "to help us see that Indian women are a double minority in this country, as Indians and as women within their own communities."

Prof. Schteir said that since the mid-1960s Mrs. Earley has been an ardent and vocal champion of Indian women's rights, fighting particularly against the membership section of the Indian Act, which disenfranchises Indian women who marry non-Indians or Indians without status.

In 1967 she founded Equal Rights for Indian Women, organizing in the following year a group of Mohawk women who travelled to Ottawa to present their first brief from Indian women to the Royal Commission on the Status of Women.

In 1974 she helped organize the National Indian Women's Organization and Indian Rights for Indian Women. She has written numerous briefs and proposals to government ministers, task forces and royal commissions, including a brief on the status of Indian women to the Task Force on Canadian Unity.

In 1976 she was elected to the first board of directors of the Canadian Institute for the Advancement of Women.

Attending the ceremony were Mrs. Earley's grandsons, 9-year-old Joe, and 12-year-old Thomas Two Rivers, who were there with their mother Rosemary. They live in the cabin on the reserve where Mrs. Earley lives, but she is legally only a guest there.

Mrs. Earley, who will soon celebrate her 70th birthday, said she had been in Ottawa recently, where she was told any new human rights legislation providing for the rights of Indian women "has been put on the back burner."

Mrs. Earley said Quebec Premier Rene Levesque said last year that equality of Indian women is recognized in his province. He is the only premier to make this statement, she said.

Later Mrs. Earley was guest of honor at a reception given by the Quebec Government in its offices here.

(Globe & Mail)

Wigwamen Inc., low rental homes

TORONTO, Ont. — Wigwamen Incorporated of Toronto believes low-rental housing should be more than a roof over your head. It should be a way of putting stability in your life.

Wigwamen is a native housing corporation that has been operating for almost 10 years and now houses 240 families and senior citizens.

Clare Brant, president of Wigwamen, said rental units are subsidized by the provincial government and geared to a rent basis of 25 per cent of income.

Ontario provides the balance of the money needed to operate the development.

Brant said the first priority in developing Wigwamen was to provide accommodation for those that needed it most. That is, the low-income families looking for rental accommodation.

Now the company is planning to expand into co-operative housing and then into private-ownership homes.

Gary Silver, an urban planner working for an architectural firm in Toronto, said the idea of the expansion is to work on an evolutionary basis. That is, when a tenant in the rental facility starts making a higher wage and is settled in the city, he or she could then move on to the co-operative project and, eventually, to the private-ownership houses.

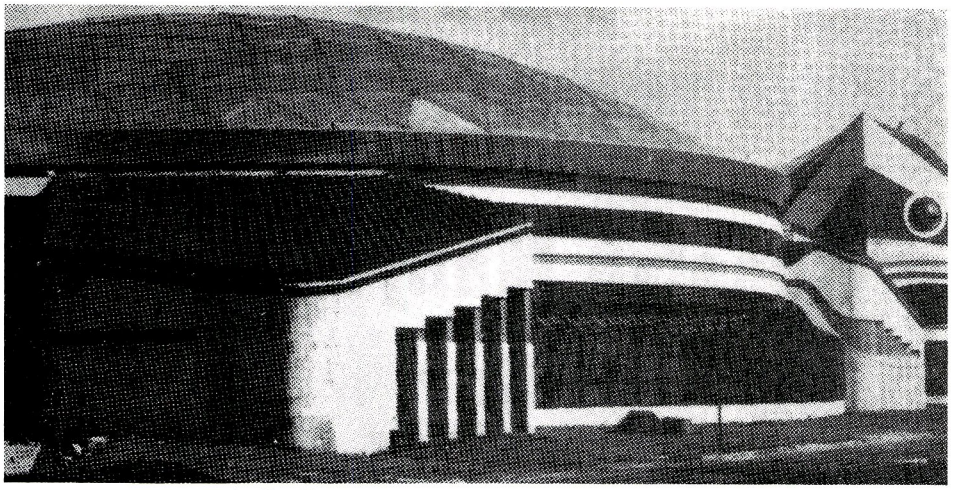
Brant said the Wigwamen senior citizens' project is a good example. Looking at the exterior, you would never know it is a low-rental facility, he said.

The tenants are all over 60, although, some are still working and some are not. In addition, there is a mix of about 55 per cent native residents and the balance non-native.

The building has meeting rooms, a recreation room, a community centre and a library containing a number of books on native culture.

He said the turnover rate in the Wigwamen projects is about 10 per cent a year, with a five-per-cent yearly turnover in the senior citizens' facility.

(Regina Leader-Post)



Indian Fine Arts Building at Niagara Falls, Ontario

Native Fine Arts Centre opens

NIAGARA FALLS, Ont. — A crowd of eight thousand gathered to witness the grand opening celebrations of the new TURTLE building in May.

New home of the Native American Center for the Living Arts, the TURTLE is a place where the public is able to gain insight to both historic and contemporary forms of American Indian art. This historic event established a number of firsts, and the long-awaited day had arrived, with visitors coming from all regions of the continent.

The amphitheater seats and upper tiers were lined up with curious onlookers as the Taos Mountain Shadows group performed their Pueblo dances, and the Eagle dancers from Laguna Pueblo ironically silhouetted the eagle skylight image which dominates the arena floor during the afternoon hours. Local Iroquois dancers invited the public to join in on some of the tribal dances which originated in this part of the country. Floyd Westerman, Lakota Sioux folksinger, provided a contemporary Native American viewpoint through ballads written by himself and other concerned Indian musicians.

A number of artists whose works are in the Center's National Indian Gallery attended the celebration, and featured guest artists were Charles Loloma, Estella Loretto, Randy Whitehorse, and Duffy Wilson. Lloyd New, Curator of the opening art exhibition was also present to provide interpretation for some of the works in the show.

(Kainai News)

Algonquin woman receives Pope's medal

GOLDEN LAKE, Ont. — Mrs. Sarah Lavalley, recently made a member of the Order of Canada by Governor-General Edward Schreyer, has been selected by Pope John Paul II to receive the Pro Ecclesia et Pontifice medal.

Mrs. Lavalley, an 86-year-old Algonquin Indian, has been active in Church and community affairs for many years. She is a sacristan at Our Lady of the Nativity parish, where she is also past president of the Catholic Women's League.

Over the years, Mrs. Lavalley has been active with the Parent-Teacher Association, and involved with social work with the native population.

A spokesman for the office of Canadian Orders and Decorations in Ottawa said she has been instrumental in promoting harmonious relationships between Indians and other Canadians.

Bishop J. R. Windle of Pembroke, who now is planning the ceremony to confer Mrs. Lavalley's papal honor, said she has helped protect the faith of people on the Golden Lake reserve.

"She's had a very interesting career. When she worked in Ottawa she would accompany members of the royal family on hunting expeditions."

"We're very proud of her," Bishop Windle said. "She's encouraged the Indian population to be proud of its traditions."

(Catholic Register)

Church dedicated to Bl. Kateri

BLIND RIVER, Ont. — Palm Sunday, 1981, was a very special day for the people of the nearby Missasaugi Indian Reserve. It was on this day that their beautiful new log church, named in honor of Blessed Kateri Tekakwitha, was blessed. Bishop Bernard F. Pappin blessed the church, concelebrating Mass with Fr. Larry Kroker, and assisted by Murray Sayers and Angus Neganigigig, native deacons.

Manitoba

Tribal Council launches child welfare program

by Kay Findlay

BRANDON, Man. — There's a new feeling of pride and optimism abroad on eight Indian reservations in Western Manitoba these days. As of July 1 the provincial government handed over to the Dakota Ojibway Tribal Council (DOTC) the legal mandate to take full charge of their own child welfare program on the reserves, a first in Canada.

Tim Maloney heads this project, working out of the DOTC office in Brandon. He and his new staff of 16 child-care workers — about 60 per cent female, 40 per cent male — are working hard, not only because they believe wholeheartedly it's high time Indians looked after their own children (There's been a long-standing grievance among native parents that their kids were "lost" to them once they were placed in white homes.) but also because they know the eyes of many Canadians will be on this pilot project.

One such watchdog group with a keen interest in the DOTC program is the Canadian Council on Social Development, an independent organization which for years has monitored and evaluated social policies set by government. The council's program director, Patrick Johnston, talked to the PM recently when he came to see first-hand how the new native child-care system was working out.

He was impressed. "I was moved by the dedication, the feeling of self-confidence I observed when I sat in on one of the staff-training workshops . . . . I'm much more optimistic about the success of the program since coming out here to see it first-hand."

Johnston is one person who feels strongly that native children have been badly served by government-run child welfare systems, largely because "these systems are based on white, middle-class standards, which are totally foreign to the Indian child." He said, "This . . . places many Indian children in a position of double jeopardy. Not only is the child removed from his or her natural parents, which is a traumatic experience in itself, but the Indian child has usually been removed from his culture and placed in another environment with substantially different attitudes and approaches to life . . . . This has the potential to negatively affect all indigenous Indian, Metis and maybe even the Inuit . . . ."

It seems that other Canadian welfare authorities would agree that inappropriate welfare services to Indian families is a prime reason why there is a disproportionately large number of Indian children in care. Canadian author Philip Hepworth's book *Foster Care and Adoption in Canada* published in 1980, provides statistics: In Saskatchewan, 51.5 per cent of all children in care were Indian; in Alberta, 44 per cent; in Manitoba, 60 per cent. These percentages are rising each year and could continue to rise given present trends.

The current situation in Saskatchewan is particularly significant. Those living on reserves are not under the jurisdiction of provincial welfare. They must rely on the federal Indian and northern affairs department or their own band council, neither of which usually has trained staff, or the necessary resources. Patrick Johnston says, "In such cases provincial officials may enter the picture, but generally do so only in the case of extreme neglect or a 'life or death' situation."

Tim Maloney said he is very encouraged at the keen interest the new program is arousing. "Families on the reserves are coming forward to offer support, to offer their homes. Often they're people who hesitated to offer before because they thought provincial child-care workers would not approve their homes on the grounds they weren't well-furnished." Maloney admits there's still a serious shortage of homes for teen-agers as most people want elementary school-age children.

The Children's Aid Society in Brandon is, and will continue to be, working closely with the DOTC.

(Prairie Messenger)

Brother Jacques Volant, OMI, curator of the Eskimo Museum in Churchill, is presented by Ms. Brenda Birks the C.M.A.'s Award of Merit. To the left is Bishop O. Robidoux.

Bishop warns about outside pressures

CHURCHILL, Man. — Canadians have only recently discovered the North, but they are already transplanting problems and ideologies that divide people, says Bishop Omer Robidoux, OMI, of Churchill-Hudson Bay. He is wary of southerners making assumptions about what is best for the native way of life.

"I think there is certainly a strong movement coming from the outside, trying to put pressure on by saying that religion is part of the Inuit (Eskimo) culture and therefore they have to go back to their old religion if they want to maintain their culture . . . But that doesn't come from them . . ."

Bishop Robidoux is responsible for the eastern half of the Arctic where he has 21 stations, some served by lay families. He says virtually all of the approximately 17,000 people within his area, three-quarters of them Inuit, are Christians, a religion readily accepted by the natives.

He believes that, when dealing with the North, people need to pull together rather than seek out criticism that will mean division. A careful optimist by nature, he is sure that the fashionable concern about preserving a culture, regardless of the consequences, will wane in time.

(AROMI)

Crime Prevention

(from page 1)

crimes by Indians, but not much about crime against them."

McCaskell was speaking at one of nine sessions on natives at the five-day national Congress on the Prevention of Crime last July in Winnipeg. A pamphlet defining crime prevention, by the Canadian Association for the Prevention of Crime, the main sponsor of the congress, talks of laws, police, courts, education and "social adaptation." The closest it comes to social and economic conditions is to mention "basic family and child welfare services."

Others do not see the problem narrowly. A study in Regina two years ago, for example, focused on police attitudes. It found that the majority of Regina police believe most natives don't respect the law, deliberately make police work more difficult, don't help each other, aren't hard working and exaggerate the importance of native culture (see INDIAN RECORD Vol. 43, No. 2 — Spring 1980).

And Roderick George, chairman of Easterville's (Manitoba) corrections committee, commented at a congress session: "I often think it was a crime for these two communities to be flooded." He was referring to two bands between Grand Rapids and The Pas which were moved to Easterville when the Grand Rapids dam was built in 1964. For the first time there was a road to the outside, residents bought cars, went into town and liquor problems increased, he said.

Conventional views wrong

At the congress, John Hylton, a professor at the University of Regina's school of human justice, delivered a sustained attack on conventional views. He pointed out the irony in the situation in which the federal solicitor-general's ministry, "while identifying natives and justice as an area of key concern, has recently disclaimed any responsibility for redressing the underlying social and economic inequities that produce crime." The ministry's 1981 review apologizes for the government's fragmented approach: "Redressing root causes such as poor native social conditions, disrupted family life, heavy alcohol use and high unemployment are beyond the ministry's mandate."

Hylton decried the "siege mentality" of conventional crime prevention, citing pamphlets displayed by the RCMP which advise people to identify and guard their possessions and to post signs threatening would-be thieves with prosecution. "Are we all to barricade ourselves in our homes while we engrave little identification numbers on all our property? Must we constantly be on guard and suspicious of every person and every situation?"

Lock-it-or-lose-it and property identification programs protect the "haves" from the "have-nots," he said. "In other words, they're designed to perpetuate the very social and economic inequities that are the root of crime."

(Eric Mills photo)

DOROTHY BETZ, formerly of Winnipeg is the only native and woman on the National Parole Board's Prairie Region.

The only native member of the National Parole Board in the Prairie region doesn't believe in incarceration.

"The prison system is not a place to rehabilitate," Dorothy Betz told a congress seminar. "If they build a prison, they're going to fill it up." Already more people are incarcerated now than ever.

The money would be better spent on programs for single parents and recreation for juveniles, she said. Some prisoners, because they aren't responsible for themselves, "get comfortable" and keep returning to the system.

Appointed to the parole board in April 1980, (she was also the Prairie region's only woman), Betz said she was beginning to enjoy the work although she missed direct contact with people. She thinks native offenders, often reluctant to apply for parole, are more likely to do it now that she may be hearing their applications.

Speaking from her previous experience as a court communicator, Betz said Winnipeg truancy rates dropped significantly from 1875 to 1980 when federal works programs provided counselling and other services to natives. But most of these, such as the Local Initiatives Program, suffered under the budget axe. □

A year-long study in Saskatchewan indicated natives' over-representation in provincial prisons was due to social rather than criminal problems, Hylton said. Fewer than 10 per cent of native offences were against people, and most were minor. Almost half were related to drinking or driving, which he called symptomatic of other problems.

While only 10 per cent of Saskatchewan's population is non-native, 64 per cent of the men in provincial institutions and 85 per cent of the women were found to be of native ancestry. Among men over 15 years old, treaty Indians are 37 times more likely to be jailed than non-natives, and non-treaty Indians 12 times. Among women over 15, status Indians were 131 times more likely to be jailed than non-natives, and non-status Indians 28 times. The study also estimated that 70 per cent of treaty Indian men are jailed between the ages of 16 and 25, compared with 34 per cent of non-status or Metis men, and only 8 per cent of non-native men.

The study found parallel data in other social services, such as in-patient psychiatric care, where per capita admissions are significantly greater among natives. Hylton said native families appear to be eroding.

Lack of economic base

Rev. Adam Cuthand, a native Anglican minister based in Winnipeg, cited the lack of economic base in Indian communities, while the population increased quickly. "There's so much frustration" as a result, he said. Fifty years ago Stoney Mountain Penitentiary near Winnipeg had only three natives; now more than half the inmates are native.

Cuthand suggested the loss of Indian culture was at the core of the problem. Native languages focus less on people — lacking pronouns for he, she, it, we and they, for example — but are close to nature, distinguishing between animate and inanimate. Thus, destroying physical creation is the same as destroying oneself, he said. "When our people lose their language, they begin to lose the meaning of sin," and moral values decay.

"A lot of Indians don't know anything about (native) spirituality" because for many years they were forced to leave reserves for education, said Frank Turning Robe, who lives on a Blackfoot reserve and works with Calgary Corrections Services. "My grandparents raised me believing in nature . . . (but) in Winnipeg I lost myself in alcohol."

At another session on native spirituality, Christine Daniels, of Alberta's Native Counselling Services, said some missionaries "taught that the Catholic religion was the only true one. They told us it was a mortal sin to go to another one." Daniels said she felt guilty because her father was of the United Church. She added that she was not condemning the Catholic Church, partly because other agencies, (such as the government which passed laws banning sacred sundances), were also involved. Natives should have continued their own spiritual practices, such as burning sweetgrass (which she compared with incense burned in Catholic churches) and going to sweat-lodges, she said.

Eva McKay, an elder at the Sioux Valley Reserve in Manitoba, said alcohol was a major problem in crime prevention. But, she added, "when the power to teach (children) leaves, what happens? We find our children inside walls, taking drugs."

(Eric Mills photo)

Display at the Native seminars of the Canadian Congress for the Prevention of Crime, held in Winnipeg July 12 - 15.

Sub-standard homes

Lyle Longclaws, grand chief of Manitoba's Four-Nations Confederacy, said native teenagers come from crowded homes, where living conditions are substantially below national standards. These and other environmental factors result in their suicide rate being six times as high as the national average and violent deaths three times the average. Even worse, society encourages consumer and work ethics but provides few Indians with training or jobs, he said.

Longclaws emphasized the anger and frustration of teenagers. The same point was made by Al Chartrand, president of the Native Clan Organization in Manitoba, which helps native inmates and ex-inmates. "The current riots in the United Kingdom are a good example of where people have no work and nothing to do," he said. "They often turn to alcohol and lash out."

No one advocated imprisonment as the answer — "Jail is not a vehicle for integration (into society), but alienation," said H. Schneider, Manitoba's corrections commissioner. *(See separate story on Dorothy Betz.)* "None of us have the answers," said J.V. McCain, British Columbia's inspections director under the attorney-general.

Instead, many speakers stressed crime as a problem for society. "Crime prevention is the responsibility of the whole community," Chartrand said. But dumping the problem in the lap of the federal Indian Affairs department wasn't advised. For one thing, as Don McCaskell said, "native programs seem vulnerable" at budget time. And leaning on outsiders is risky: a native parole officer in the audience reported some white teachers on Manitoba reserves called students savages and bastards. "We need more expert Indians" and fewer experts on Indians, said Winnipeg psychiatrist Don Rodgers.

Decentralize control

Even community-based programs run into trouble if control rests in Ottawa, Hylton said. A graphic example was cited in a report by the Native Counselling Services of Alberta on its diversion project providing an alternative to prison in northwest Alberta. Local committees lost their right to decide who was eligible (to Crown counsel), and RCMP ended their (the committee) ability to intervene in liquor offences, meaning "the needs of the local community were being determined by what was acceptable elsewhere," the report said.

In its three years, beginning in 1977, the program had 72 referrals — "much lower" than anticipated which probably led to the funding cutoff — and 70 per cent of those who took part in it were not known to have re-offended. "A program which was intended to be flexible, innovative, educational and to involve considerable community input, became to all intents and purposes another arm of the more formal system," the report said. It concluded, "a community-based program must have the control based firmly in the community . . . community participation in a real sense, not on a tight leash."

Native justice committees were discussed at length as innovations in Manitoba and Alberta. Dealing mainly with juveniles, their functions include: arranging restitution and reconciliation with crime victims, recommending sentences in court, reviewing parole, identifying potential foster homes, advising on rehabilitation (especially with regard to alcohol) and identifying available government services.

Who sits on a justice committee? Housewives, fathers, teachers, recreational directors and other leading community members, according to Ted Chartrand of the Native Clan in The Pas, Manitoba. Leona Cook said her justice committee in Grand Rapids, Manitoba, has a parole officer and someone from the school, and two each from the reserve, the nearest town and a major employer. As well, the committee "needs a person to do the legwork and keep in touch," a job she fulfills, she said. The Grand Rapids committee has brought the crime rate down in its two years, partly because juveniles knew it was watching.

Roseau takes lead

Perhaps the most spectacular success of Manitoba's seven justice committees is the one at Roseau River. "Roseau was always used as a bad example," Al Chartrand said. "It used to have 12 to 15 guys in Stony Mountain (penitentiary) in 1971-72 when the Native Clan started." The committee began in 1975 "in desperation . . . when some people just started pounding a drum." In its first three years, probation officer M.M. Kotyk reported, the proportion of serious crimes decreased, delinquencies per juvenile were halved, fewer people

were committed to homes or custody and juvenile restitution orders increased. Kotyk said the trend has continued.

A new type of flexible work camp in the bush has worked well with native offenders, according to Alberta native counsellor Chester Cunningham.

He said the inmates and staff at his province's Beaver Lake Camp were almost all native, so natives who didn't feel part of the system "couldn't use the excuse 'you're not Indian' with counsellors." Most of the staff wouldn't normally qualify, but the camp was successful because of them and its ability to make decisions faster than normal. Camp residents do work such as fishing and labour for nearby towns.

Of Alberta's 12 similar camps, the Beaver Lake one was second highest in productivity and second lowest in costs for two years in a row. Another has been started, like the first, in a problem area.

A native-staffed centre in northern Manitoba is being planned by the Native Clan, according to president Chartrand. "We want to provide work training and social skills that are applicable to the rural north . . . such as small motor repairs, cooking, stackwall building, forestry skills including forest firefighting, trapping, guiding, compass and map reading."

Jerry McIlroy, who works for the Native Clan, said the camp will be different from bush camps because it will be permanent, and provide vocational training. It will be primarily for inmates of provincial prisons, who will go as volunteers for about six months.

Lyle Longclaws pointed out the ultimate answer is Indian self-government, including control over education and social services.

"The real responsibility lives with the native community," Don McCaskell said. Recalling the development of native organizations during the past 15 years, he predicted struggles in the next few years as natives take more power, especially over land, which he said gives rise to pride. This was only the second time all week that this reporter heard land claims mentioned.

"So far we have been cautious, conservative, narrow and too often governed by political expediency," Al Chartrand said. He suggested any new idea on crime prevention is worth looking at.

John Hylton agreed with the need for more native control, but cautioned that programs such as making natives justices of the peace are limited. "Their participation in remedial programs doesn't affect the underlying causes of crime, he said. "The problems may get worse before they get better" without broad social, economic and educational change. □

* * *

Roseau Reserve creates Justice Committee

The native justice committee at Roseau River, Man., succeeded in getting the court seated in the traditional native circle, a symbolic but important accomplishment. Leonard Nelson, whose native name is Blue Sky, described how the committee went far beyond the usual.

Blue Sky's grandfather, a medicine man in the late 1930's, was charged with giving then illegal mouth-to-mouth resuscitation to a dying man. "He was found guilty and told to put his medicine away; he did so for the rest of his life."

Other measures by Canadian Society, such as forcing students to go to school off the reserve, broke up the community. Decay set in until Roseau had the highest crime rate in Canada, Roseau said, "I came out of jail in 1974-75 and was paroled in Winnipeg; they wouldn't permit it in Roseau's 'murder-of-the-month' club."

Once returned, he found a well-meaning but ineffectual white social worker trying to integrate the community — "make me become like a white." The justice committee started, under the chief and band council's authority, "to implement what we wanted, not what social agencies wanted." The agencies supply expertise, not policy. One of the main purposes was to get elders involved; "everybody in our community must have a role." They also wanted a consistent group of about 20 to attend meetings, although any resident was welcome.

"Now we're doing better than the probation service," Blue Sky said. "It's hard to say if the committee is responsible, but there's a different attitude. People don't drink as much. The visible 20 per cent are still visible, but the rest are living decent lives."

The key, according to Blue Sky, is that Roseau River used the justice committee as a starting point. It gave community members higher expectations of themselves. "The chief and council," he said, "gave us a mandate to deal with social problems." A housing committee was set up, then committees for welfare and children. All this sparked more: a community hall and medical clinic were established, as well as new houses, a store, a poolroom and a few commercial projects. "What's the use of sobering up a drunk if he has nothing to do?"

More needs to be done, Blue Sky said, especially in improving the water supply, building more homes and creating employment on the 500-member reserve. "My community has to survive unless control is given to the community." □

Cree broadcasts mark 10th Year

THOMPSON, Man. — When native communities in remote northern Manitoba plan any social events, such as bingo, they first check with Native Communications Inc.

Established 10 years ago, the company, with a staff of 30, broadcasts about 335 hours of all-Cree programming each week from a network of community stations.

"People in the communities have to schedule their bingos and social events so they don't clash with our broadcasts," said Murray McKenzie, first NCI manager.

Ernie Scott of Cross Lake, general manager since 1975, said more than 150,000 hours of native language broadcasts have been produced since the network first went on the air.

McKenzie credited the growth to the fact that native people in northern Manitoba feel that for the first time "they have a program of their very own."

"We got a flood of mail from people on the trapline and all sorts of places. A lot of nights we have to try and get 70 messages in Cree and English."

Using the facilities of Radio CHTM here and CFAR in Flin Flon, the native network reaches traplines, fish camps, remote settlements and larger communities in the north.

Currently the Thompson-based network has branch stations in Cross Lake, Norway House, Shamattawa, Pukatawagan and Brochet.

Grants of $100,000 from each of the federal and provincial governments provide the chief source of funds. However, money is also raised through radio programs and New Nation, a monthly publication with a circulation of 5,000.

(CP)

Native women's centre opened in Winnipeg

WINNIPEG, Man. — After three years of planning and preparation, the Native Women's Transitional Centre officially opened its doors at 367 Selkirk Avenue October 24.

"Its goal is to give native women some independence," according to project manager Myrna Whitehawk, who said the centre is open to native women who want to achieve financial and social independence and are already determined to make those changes.

The five women who have been living in the house with their six children since July are involved in a variety of programs designed to help them develop a sense of responsibility and self-confidence.

The centre is a replacement for the traditional half-way house and has much more to offer than any of its predecessors.

Whitehawk said women sign personal contracts before they move in which outline responsibilities they will take as well as identify their goals.

Terms of a contract can be as simple as committing oneself to getting up at a certain time to do housework or attending regular Alcoholics Anonymous meetings co-ordinated by the centre. Self-discipline is an integral part of the women's lives.

The women can spend up to a year at the centre.

The centre is funded by the federal department of employment and immigration and Canadian Community Projects. Women who live at the centre pay room and board in return for the services they receive.

The transition centre's capacity is 20 people, and Whitehawk already has plans to recruit volunteer workers. Part of the program is a native cultural program, which includes spiritual as well as cultural study.

The United Church loans the house for the centre's use, which is run on a co-operative basis between staff and residents who meet weekly to divide household duties.

(Winnipeg Free Press)

Saskatchewan

Native Metal Industries repay loan

REGINA, Sask. — Native Metals Industries celebrated the liquidation of a five-year-old loan in an unorthodox fashion by burning a $100,000 promisory note with a blow torch last June 12.

Alvin Piapot, an 11-year-veteran with Native Metal Industries, set the note on fire with the same blow torch he used to cut through a bar of iron to officially open the company's new maintenance building on Industrial Drive.

The two ceremonies were proof of the company's good financial health, Lloyd Thompson, general manager of Native Metals Industries, said.

Don Goodwin, assistant deputy minister for the federal Indian and Inuit affairs program, said the company was "a true success story."

Native Metals was started in 1970 but needed re-financing in 1976, when the provincial and federal governments stepped in to help the company out.

However, the new maintenance and storage building was built completely with profits earned since the business turned around.

Native Metals has a contract with Interprovincial Steel and Pipe Corp. Ltd. (Ipsco) to supply scrap metal from old railway cars and in filling the contract demolishes 50 per cent of all obsolete railway cars in North America.

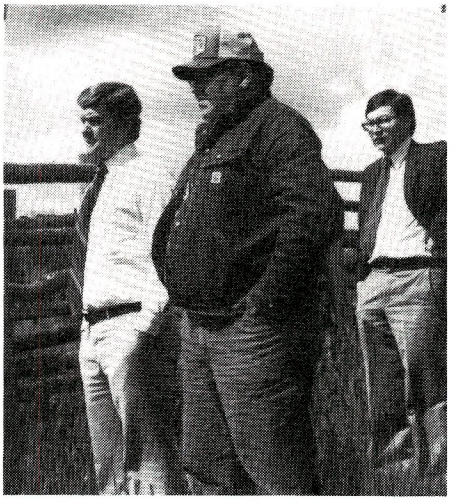
The new building will allow Native Metals to store and repair on location the machinery it leases from Curtis Construction Limited in Lumsden.

The building will also serve as a facility for the company's apprenticeship program that has trained more than 400 people in heavy machinery operation and other skills since 1970.

Joe Kaiswatum, a foreman at Native Metals until he went to another job at a lumber yard, said the company is "great for native people because it not only trains them to drive heavy equipment but also teaches them to budget money, work regular hours and get ready for better jobs."

The 60 employees in Native Metals own shares in the company and have four of eight members on the board of directors.

(Regina Leader-Post)



Australian official Bill Gray, general manager of Starblanket Reserve Gerry Starr, and SIAP program manager Ken Thomas, survey one of Saskatchewan's Indian farms, sharing their experiences regarding native agriculture.

More control over education requested

Band councils on the province's Indian reserves are "increasingly asking for control over education," according to an official of the Indian affairs department in Saskatchewan.

The department relinquished control over education at the Poorman Reserve, 125 kilometres north of Regina, and at the Indian residential school at Lebret near Fort Qu'Appelle in separate signing ceremonies August 13.

"Control over schools has been transferred to more than a dozen bands in the past 10 years, but most of the transfers have been in northern areas," Hank Kolakowski, superintendent at the department's regional office in Regina, said in an interview.

"The Poorman Reserve is one of the first southern bands to take over education," he said.

"The band councils feel they can offer a better program. They set the policies and objectives. There's also scope for innovation in the curriculum and an opportunity to hire Indian teachers."

Kolakowski said the perception in the communities that "it's their school" can lead to improved attendance and increased parental involvement.

"Parental participation increases when there's a local school, rather than a provincial school miles away."

(Regina Leader-Post)

Stay out of jail from p. 1

AA programs, has been functioning successfully since then.

The AA and Add-Can programs are deeply spiritual. Following are excerpts from the AA steps:

"Came to believe that a Power greater than ourselves could restore us to sanity . . .

"Made a decision to turn our will and our lives over to the care of God as we understood Him . . .

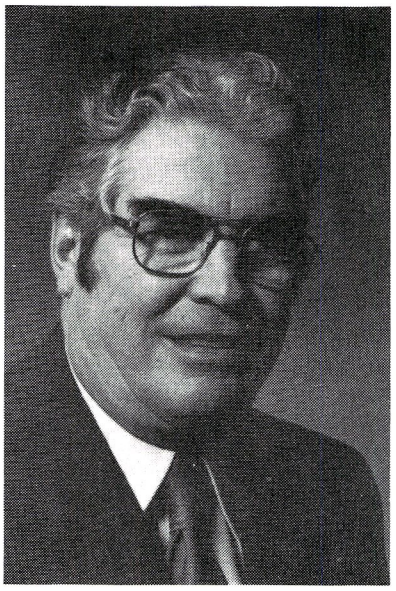
"Admitted to God, to ourselves and to another human being the exact nature of our wrongs . . .

"Were entirely ready to have God remove all these defects of character."

Elmer Hicks was to interest and involve inmates, to the point that they would be able to grapple with these spiritual concepts.

The "Twelve Steps"

Elmer is an AA and lives by the 12 steps. The example set by him personally and his respect for the inmates as individuals (as opposed to criminals) established rapport and built up trust. (In his book "Add-Can" he says: "I found addicts to be basically good people with an addiction problem; arrest the addiction and we have really fine persons.")



Elmer Hicks

Once the programs were established the example of the convicts themselves aided in the process. Others saw their change of attitude and personality, and this in turn helped to draw newcomers.

When the inmates came to trust and believe in Elmer, in the program and in their group, they were able to look to a Higher Power — to look and then trust and seek help here. As Elmer says, "By the time they've worked through the initial steps, they start to come to the realization that their Higher Power is a spiritual one.

When we come to the 11th Step: *"Seek through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out,"* I tell the inmates there's tremendous power here. I stress this power is available to us to use. Eventually, they're walking around and talking about their Higher Power (or life-manager — they might not use the word "God", but their H.P. or L.M. turn into God) the way they're talking about the weather. What they get here, they never really lose. It sticks with them, even if they go back to hell or whatever."

Elmer confesses he had to grow into respect for the inmates.

"When I first went in as a volunteer, I'd look at this fellow and wonder why he was there. It might be some nasty charge and I'd think, "Well, what's the use of trying to save him?" I'd resent him right away, and think, to hell with him. I'll work with these other guys. I was judging. I had to turn my act around and think, "These people are human beings like I am and I've got to treat them that way, or I'm not going to be worth a damn. I've got to see them for themselves — not for the crime they've committed — which isn't to say that I condone their wrongdoing. Very seldom, now, do I know why a person is in the Pen. I might know he's in for life or five or ten years — I never ask what their charge was. Consequently I can deal more effectively with them."

Elmer spoke about native involvement. "In the early sixties, there weren't too many natives in our programs. At that time they hadn't gotten into the drug culture. But I'm sorry to say they've followed the whites and they're into drug addiction, too. Now, half of our group is native. I find them easy to work with in a lot of ways, but in others, not so easy. They're more honest than whites. They never learned to lie like the white people, they don't see any point in it.

Drug addiction

"In their drug abuse, the "sniffers" were a bad problem. They would sniff anything with fumes — nail polish, gasoline. That is devastating because it takes oxygen from the brain. I've seen fifteen-year-old kids become vegetables from sniffing. It happens so fast. It can happen in six months, and it's so available. Thank God we don't have as many now.

Elmer Hicks says that there is an awful lot of marijuana in northern Canada. Cocaine also appeals to native addicts. Heroin is not so easily available. "We've had some success here. Our current group is coming along well, but one thing that is really necessary is an outside group for them, when their time is finished. We have one group in P.A. now and one in Saskatoon. If more outside Add-Can groups could spring up, there would be reason for hope once they leave the institution."

Despite the loss of supportive groups when they leave the Pen, a number of addicts have been successful in staying "clean" when on the street. Elmer hasn't kept follow-up records, but he says: "No doubt about it, programs like this can certainly be made to work. I hear from former inmates all the time; sometimes they phone from, say Calgary or Edmonton, and they write. I've gotten letters from hun-

Bands take over school residence

REGINA, Sask. — The department of Indian affairs has turned the control and management of the Marieval student residence, 160 kilometres east of here, over to five Indian bands.

Owen Anderson, director general of the department, and the centre's board of directors signed a $511,600 contribution agreement to finance the transition.

The money is to be used to operate the Marieval community education centre until March 31, 1982. A new budget for the 1982-83 fiscal year is to be negotiated next spring.

The five Indian bands which comprise the centre's board are Cowessess, Kahkewistahaw, Sakimay, Ochapowace and White Bear.

Effective Sept. 1, the board will be responsible for the management of the residence operations which includes planning, staffing, transportation of the students, child care, food services, administration and building maintenance.

The student residence, built by the Oblate Fathers in 1898, was taken over by the Indian affairs department in 1968.

dreds of one-time alcoholics and drug-addicts. They tell me they're doing well. We don't always hear of the successes. Of the failures we do, because they are back in the Pen. But I do know for certain that twenty-five drug abusers have stayed clean on the outside and are now living productive lives. Two I know of have left this world, and I am pleased to say they were clean."

Elmer recalls one former addict. This fellow from Regina spent two or three years in the Pen. Previous to that, he'd spent over twenty years in institutions. When he was released, he went back to Regina and got a job and some new friends and he managed to stay away from drugs and alcohol. Then he went to Toronto, found a good job, and he's never gone back to drugs or alcohol. He comes back once a year and talks to fellows in the program. You can bet he's one great influence.

To what does Elmer attribute the success of those inmates who manage to stay sober and clean and out of prison?

"Those fellows know that if they stay away from drugs and alcohol, they won't go back to the institution. It's that simple. The only way you can make it, is to change your attitude. If you change your attitude, then you can change your behaviour.

"We have found most of the inmates don't have a problem getting a job. They've got lots on the ball. They can use their hands, they're not lazy — the problem is psychological. We suggest they be completely honest when asking for work. Many of them do that and they become quite successful. Sometimes, it's hard to get them down to earth. They don't want to start at the bottom. One fellow came out and started with washing dishes. Today, he's got a real good job. Attitude makes the difference. By continuing with the program (on the outside) they'll be reinforcing the good attitudes they've recently formed."

Elmer explains that the inmates learn basic living skills in the program. "These they should never lose," an ex-prisoner confided to Elmer, "a lot of times I'd sit at a meeting and think, 'this won't work,' but when I got out on the street, a lot of things from the meetings, things I seemed to have forgotten, came back to me. I didn't realize it then, but I was putting things in the bank all along."

Only at the P.A. pen

Because Elmer has seen the success of these programs, he finds lack of interest at governmental levels frustrating. Elmer's program has made some inroads in B.C. and in Boston, Mass. August 1981, he spoke in Holland and in South Africa on the stay-out-of-prison program. These requests contrast with seeming indifference in our country.

"It costs $35,000 a year to keep a person in maximum security, so if I get even one fellow, look at what we've saved the taxpayer." There are fifty-six Federal penitentiaries, Prince Albert is the only one offering these programs.

"The economic consideration, of course, is only secondary. Look at the lives of the inmates who keep on coming back because their involvement with alcohol and drugs keeps them geared to crime — look at the victims! In 1978 we took a survey and found ninety-eight charges involving someone's death. In 72 cases out of the 98, the crimes were connected with alcohol or drugs."

How does Elmer see his work?

"My job is to get the inmates to do the 12 Steps or the 14 Stations. Their aim is to stay out of prison once released. They know if they stay sober and clean from drugs, they'll be able to stay out of prison. Nobody can guarantee that they will stay away from alcohol or drugs when they go back, but if the addict has a good foundation, and the Steps will give him this, if he can be comfortable with himself and relate properly to others, he has hope. In the Pen he acquires these new comfortable living skills and he knows he will have to maintain these when he leaves. We urge them to find contact with outside groups, if they can, or to try to find a sponsor and keep contact by writing. When they can see a future for themselves, then they can see hope."

* * *

Elmer Hicks has authored a book outlining the Prince Albert drug and alcohol recovery program. It is entitled ***Add-Can, Journey to Recovery.***

Elmer has also prepared ***Novalko Kit,*** *an aid for those working the 14 Stations of Add-Can or 12 Steps of AA.*

Both may be obtained by writing to:

Elmer Hicks
Box 1622,
Prince Albert, Sask. S6V 1C0

Alberta

"Professional" Indians worry native leaders

EDMONTON, Alta. — Native leaders in Alberta are concerned about the new missionaries — consultants who sell hope for $300 a day, peddle a gospel of management strategy and flow charts, and promise briefcase solutions to poverty on remote reserves.

Records show political advisers, most of them white, earned more than $1 million on Alberta Indian reserves last year.

Chief Walter Twinn of Slave Lake describes the outsiders as "those professional Indians . . . a lot of losers."

A speaker at a recent native business convention in Edmonton said "one third of the consultants are crooks, one third are incompetent and the other third can do you some good."

"There are a whole slew of leeches out there willing to suck the pot dry," said Chief Ron Derrickson, who believes his British Columbia band has wasted $1 million in consulting fees.

R. B. Kohls, regional director-general of Indian affairs, concedes there have been "some cases" of exploitation.

"There are some professional, useful consultants. There are others who cause great concern."

Harvey Allen, Indian affairs finance director for Alberta, estimates consultants earned "well in excess of $1 million" last year.

"I'm not talking about professional people such as engineers, accountants and architects. I'm talking about assorted advisers to bands, the political ones."

Taxpayers pick up the bill but Indian affairs officials are reluctant to interfere.

"If there is evidence public funds are being almost heisted we have to take action," Kohls said. "But this is a responsibility that should be taken by elected band councils."

Indian leaders insist the federal department is partly to blame and is shirking its responsibility.

(Concluded on p. 12)

"Professional" . . .

(from page 11)

"When we ask if we can do something ourselves they refuse," said Chief William Beaver of the Bigstone band. Civil servants, he said, respond only to glossy, attractively-bound proposals.

Chief Lawrence Courtoreille of the Fort Chipewyan Cree band agrees.

"If I go into the department and ask for money for permanent staff, I get turned down. If I go in and ask for $60,000 for a consultant I get it."

Derrickson said the problem exists because of the economic position of most of Canada's 300,000 status Indians.

"Take a band that has lived through 50 years of frustration. If you go in there and give them hope of any kind they'll ride that hope right down the tube."

Bands paid $135,481

Records show the Bigstone Cree band, which held a protest march for economic equality from its northern Alberta reserve to Indian affairs offices in Edmonton in April, paid 18 consultants $135,481 in public funds.

The outsiders promised to contact the national media, write economic proposals for government, lobby in Ottawa and to prepare an organizational structure for the march.

Beaver said the 1,700 Bigstone band members were "disappointed in some cases . . . they promised to help."

If he had to do it again, he said, he would hire his own band members as advisers.

Bob Roddick, a lawyer who has worked for 38 of 42 Alberta Indian bands in the last 14 years, said he is suspicious of "98 per cent of the non-Indian consultants around."

But, Roddick said, the Indian bands are not blameless in the consultant game because they sometimes shrug off a disastrous contract with the attitude "it's government money anyway."

"If things go wrong they can always blame the white consultant."

Jerome Slavik, another veteran of the business, said greedy professionals soon realize "Indian work is easy money."

Slavik said many white political advisers are incompetent, although there are "notable exceptions."

Richard Long, a former Manitoba lawyer who collected $68,556 for 14 months work in the Bigstone band office in Desmarais and now works as a consultant for the 300-member Chipewyan band in Fort Chipewyan, insists his record is exemplary.

He said he helped the Bigstone band gain financial control of department programs and pulled its sawmill out of debt.

But three of Long's former clients — Chief Nathan Spinks of the Lytton band in B.C., Twinn and Bigstone band councillors — said they are dissatisfied with his work.

Long said two groups of consultants regularly exploit Alberta Indian bands. One consists of untrained advisers who are "good at manipulation and good at public relations." Another is "a far-left group of elitists" . . . who "believe Indians are part of an oppressed class."

Fred Lennarson, who works as a consultant for the Lubicon Lake band in Little Buffalo, said he specializes in management organizational structure for Indian bands.

"I'm the guy they call when everything else has gone to hell."

Lennarson said "northern bands, one after another, have been ripped off by outsiders."

"They need a bank of people who do quality work at reasonable rates who aren't selling them down the river."

Ben Baich, who has been in the Indian consulting business for 28 years, said his specialty is demonstrations and political strategy. He said he has been a behind-the-scenes assistant for nine major protest efforts, including two Bigstone marches and the Peigan dam blockade in Alberta.

Baich said consultants cannot convince Indian bands to take radical action if the idea isn't a local one but added he is worried about those who are "good at ripping them off financially."

Bigstone councillor Eric Alook said consultants "are in it for themselves . . . and a lot of times they bring us a lot of trouble."

20,000 at Lac Ste. Anne shrine

(Native People photo)

A native worshipper stops and reads the inscription atop the candle altar located in the shrine.

by Laurent Roy

LAC STE. ANNE, Alta. — The fight over privies and downpours of rain didn't stop the some 20,000 Natives from Western Canada and United States from attending the annual pilgrimage to Lac Ste. Anne last week.

At the historic Lac Ste. Anne grounds, the Native pilgrims waded in the waters of the lake, collected reeds and attended daily Masses throughout the five-day annual pilgrimage.

This pilgrimage started in 1889, according to the familiar story, when a severe drought brought local Native people to pray for rain at the Oblate mission. Their prayers were answered.

Many of the Native people do believe that the waters of Lac Ste. Anne have spiritual and healing powers and if one was to look into the Lac Ste. Anne church, one will see the canes and crutches left behind by acclaimed cured Natives.

Young and old participated in the singing of hymns, Stations-of-the-Cross, mass and communion, saying of the rosary, and individuals delivering sermons relating to faith and religion.

(The Native People)

Alex Twins: Struggle of a native artist

by Frank Dolphin

EDMONTON — Alex Twins looks back on the 52 years of his troubled life amazed that today he sits in front of a canvas with a paint brush in his hand. His story goes beyond the usual complications of the struggling artist.

Alex is an Indian artist, who has survived a difficult childhood, alcoholism and years in prison to finally achieve a new faith in himself and the goodness of God.

While his struggle is far from over, he may be on the brink of personal artistic success. Certainly his life has taken a profoundly new direction, thanks to those around him who care deeply about him.

During the past year, Alex has been at work on 12 murals — Stations of the Cross for the shrine at Lac Ste. Anne — a project he believes may be his introduction to much more work in the future.

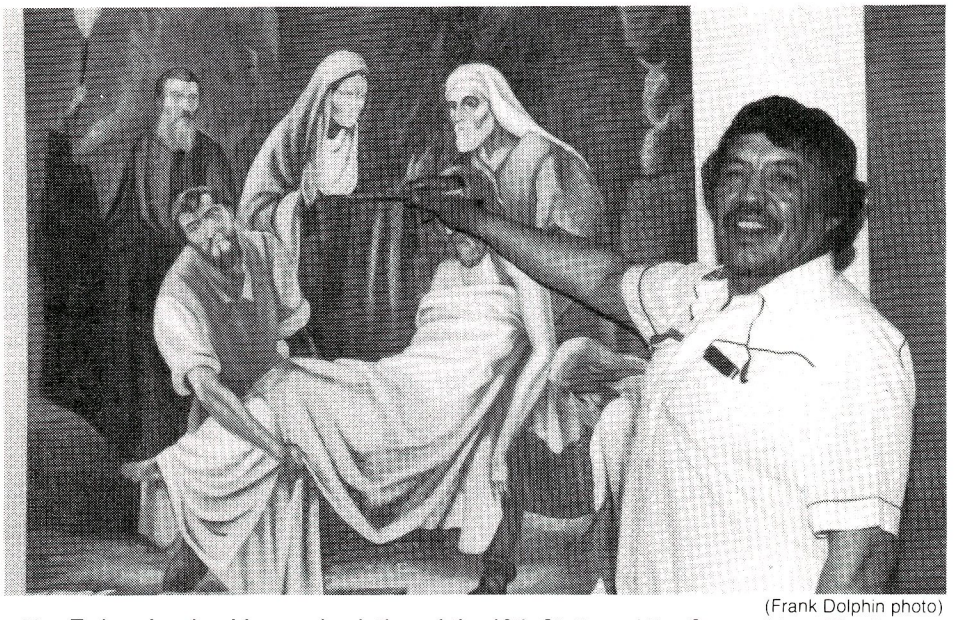
The shrine, 60 kilometers west of Edmonton, is one of the oldest native settlements in Western Canada in the care of the Oblate Fathers. It is a place of prayer, healing and friendship for Indians and Metis. Each year the devotions to Ste. Anne draw people from across the West, the Northwest Territories and Montana. The lake's shore is holy ground for them and for many whites.

Fourteen Murals

Alex accepted the commission to paint the eight-foot by four-foot murals for a fee of $15,000. He felt especially honoured to be chosen for the work because of the recognition of his artistic talent, but also because he shares the feeling of sacredness that surrounds the shrine.

Lac Ste. Anne was an important place in his life as he struggled to quit drinking and to begin a whole new lifestyle. A retreat at the lake helped him to build a spiritual base for his life. This spiritual awareness has had a strong impact on his developing artistic career.

The murals follow a traditional style, contrary to what one might expect would be the choice of an Indian artist seeking to interpret the events of Christ's death so that native people could more easily identify with them.



(Frank Dolphin photo)

Alex Twins showing his mural painting of the 13th Station of the Cross at Lac Ste. Anne, Alberta.

Alex explains that the traditional approach was dictated by the amount of time he had to do the work. He was aiming to have the stations completed in time for last summer's pilgrimage. Because of illness this became impossible. Even with this interruption, he is too far advanced in the work to make changes or consider starting over.

Alex's specialty is native art. He is self-taught and has never taken lessons. He began more than 30 years ago working in charcoal and with pen and ink. He did cartoons for a newspaper in Prince Albert and his drawings of local hockey players were popular. This encouraged him to continue his work. The budding artist once did a portrait of former Prime Minister John Diefenbaker, who represented the Prince Albert constituency for many years.

Once while he was painting a scene at the side of a road, an art instructor stopped to view his work. He told Alex that he had the talent to become an accomplished artist and that lessons were unnecessary. This kind of encouragement kept his desire alive during the lowest moments of his life.

Born in Hobbema

There have been many such moments for Alex. He was born on the Hobbema Indian Reserve, south of Edmonton. His parents died when he was 14-years-old. He went to a convent school. "When I was out of the convent, I felt no one wanted me."

Alex started drinking in his early teens. This landed him in jail for a variety of offenses. "My crimes were mainly petty things. But I learned early about racial discrimination and how it affects Indians."

His first break-in was at 17. While his white partner got probation and stayed out of jail, the magistrate took one look at Alex and put him behind bars. However, the isolation and loneliness had a positive side. Alex became more aware of his spiritual needs. During one of his jail terms he began to read the Bible. He also continued his interest in art and worked at it whenever there was an opportunity.

The realization that he wanted to change did not come easily for Alex. Out of jail, he joined an Alcoholics Anonymous group started by Jim Guinan of the Marian Centre in Edmonton's inner city. Alex spent some time in an institution for alcoholics at Legal, just north of Edmonton, where he regained some of his physical health.

While there, he made contact with Father Gilles Gauthier, OMI, and Monique Piche of the Native Pastoral Centre in Edmonton. "They held out their hands," Alex said. He then went to Lac Ste. Anne for a retreat. At last the artist was turning an important corner to a new life.

Since that time about two years ago, Alex has been a member of a discussion and worship group with other native people at the pastoral centre. He looks back and wonders how he could come so far. Alex tells the story of wanting to die in prison.

"I was too cowardly to commit suicide. I tried to die but I just didn't, so I decided to change my life."

Along with his conversion has been the nagging need to paint and to

(Frank Dolphin photo)

Alex Twins working at his murals

express himself through his art. While the way now seems clear for Alex to make a strong artistic contribution to society, he still faces the barrier of poor health.

Diabetes has led to one operation for cataracts. He must undergo a second surgery this fall. The disease prevented him from completing the murals in time for the pilgrimage this year, but Alex is confident medical treatment will restore his health to the point that he can work again.

Alex is critical of his own people who do not recognize the struggle people like him have to become established in the art world. His band at Hobbema turned him down when he asked for funds to buy painting supplies.

As for the future, Alex Twins intends to continue his painting. He may move to Eastern Canada, where Indian artists are better recognized. But first he has a set of murals to complete. □

Church involved with Hobbema community

by Sylvia Bull

HOBBEMA, Alta. — A religious denomination, be it the United Church, or the Free Methodist is of great importance in any community. Here in Hobbema, the Roman Catholic Church plays an important role as 90% of the people are of this denomination.

The Pastoral Team of this church consisting of twelve members, are very much involved within the community. They exercise various ministries as well as visiting homes and assembling with the family for prayer meetings.

Father Andy, head of the Pastoral Team, co-ordinates the team efforts and sees to the sacramental life of the Parish and is privileged when asked to bless homes.

Mrs. Emma Minde, Mrs. Sophie Mackinaw, and Sister Alphonse were given highly respected positions within the church. They have the privilege of giving the Eucharist during Mass or to the sick in the hospital or at home.

Formerly, the Parish Team consisted of Father Andy Boyer, Sister Lucille Peloquin, and Brother Gerry Baillargion. But since Sister Peloquin left in August (now studying in Ottawa) and Gerry is now employed at the Agri-plex, Father Andy stated that "there is no more Parish Team". He now relies on the Pastoral Team for team involvement within this community.

To name a few people who make up the Pastoral Team are: Mrs. Emma Minde, Mr. and Mrs. Russel Young, Mr. and Mrs. Narcisse Mackinaw, Mrs. Theresa Wildcat, Ida Richard, Sister Alphonse, Sister Yvonne, Sister Chantel, Mrs. Alice Morin and Joe Pierzchalski.

A major concern is the lack of parental guidance for their children regarding the Roman Catholic religion. With the increasing number of non-Catholic teachers at the Ermineskin Schools — the children lack the knowledge of their faith. The Pastoral Team are providing programs for the parents to teach their children their faith in the home.

Father Andy has been the parish priest for the past six years. He is formerly from Duck Lake, Saskatchewan. He has served the people in all ways of direction. He assists in the manners of wakes and funerals, wedding ceremonies, and lends an ear and gives advice, (though not necessarily to be followed) when one needs to release tension.

The format of the Church itself has altered immensely. For instance, if a couple are planning marriage, they must assemble occasionally with Father Andy for a duration of three months. The marriage preparation involves listening to tapes and basically learning what a Catholic marriage is all about.

Another item that has changed is Baptism. There are Baptismal preparations held on Tuesday evenings at the rectory. Parents or unwed mothers who wish to have their child or children baptized are asked to call the Parish office for more information.

Replacing Sister Peloquin is Sister Chantel. She, (in my younger days) was the music teacher.

Sister Peloquin who served the needs of the people for eleven years is presently residing in Ottawa studying for one year. She hopes to return after completion of her studies, but only the future can tell. You might all be pleased to know she's lonesome for you people.

There are a group of ladies who hold charity functions such as bake sales and rummage sales. the proceeds go for the utilities of the Teepee church. Although they are not held very often, they sure make it a worthwhile cause.

The Sisters residing here are Sister Elliot (Alphonse), Sister Kergoat (Faustin), and Sister Chantel. They, like the priest, have their duties.

Attendance at Mass on Sunday mornings has increased. More people are realizing the need for religion in their lives.

(Bear Hills Native Voice)

Northwest Territories

Denes applaud pipeline freeze

by Janet Somerville

TORONTO — The first session of the long-awaited negotiations between the Dene Nation and the federal government about aboriginal rights and land claims in the Northwest Territories ended on Aug. 14.

Father Rene Fumoleau, OMI, who observed the negotiations as representative of Project North, the interchurch committee on native rights and northern development, described the first session as "amicable." He told Project North staff that the 12 Dene negotiators concentrated on the education of John Osbourne, the new federal negotiator who has no previous experience of the North or of Native political development.

The first session had been broken off by the Dene when it was learned that the cabinet was about to announce its decision on the Norman Wells pipeline project. President Georges Erasmus did not want the Dene to be tied up in negotiations when that decision was announced, since the Dene had said that approval of that pipeline through their lands before agreement on land claims would destroy the possibility of good faith negotiations.

However, the federal cabinet decided on a compromise. On July 29, cabinet did approve the pipeline through Dene lands and the approval was given before Dene land claims had been negotiated and agreed on. However, the cabinet decision included a two-year freeze delaying construction of the pipeline. Northern Affairs Minister John Munro announced on July 30 in Yellowknife that the two-year delay was intended to give the negotiators time to reach an agreement in principle on Dene claims.

(D. Gruending photo)

René Fumoleau, OMI

President Georges Erasmus of the Dene, and President Jim Bourcque of the N.W.T. Metis Association, considered the delay a victory for their position in the negotiations, and accepted the decision. Georges Erasmus told the Toronto Star that he was particularly pleased with the $10 million program set up for job training of northerners before the project begins, and with the commitment that two-thirds of the estimated 350 project-related jobs will go to northerners.

"This decision creates the kind of climate needed for successful negotiations of our land claims," Erasmus said.

The two-year freeze meets the minimum demand that the Dene presented to Ministers Munro and Lalonde at their Ottawa meeting on June 20.

Whether the delay meets the consistent demand of the Canadian bishops — that there must be no new developments on aboriginal lands before land claims are settled and implemented — is less clear. The federal government unilaterally approved the Norman Wells pipeline and did so before land claims negotiations, though the pipeline will be on land subject to Dene claims. On the other hand, the two-year delay did clear the air enough to make negotiations possible.

Bishop John Sherlock of London, who had defended the Canadian bishops' case against unilateral government action on Dene lands, withheld comment until he could study the decision further.

Kit Spence, executive assistant to Mr. Munro for the N.W.T., said, "We were very pleased that we got that kind of reaction from the native organizations (about the two-year freeze). It's nice to be appreciated for what you do, for a change."

He said he could not comment on how the first negotiating sessions went, because both sides have agreed to a letter of confidentiality "so that things won't get negotiated in the press."

But he added: "The reports I get from my negotiators are that both sides are generally pleased by what went on last week."

Mr. Spence summed up, "We're pleased that negotiations are going on. It will be tough, but we're confident in the ability of our negotiator to reach a settlement that's satisfactory to everyone." (Catholic New Times)

British Columbia

Deacon's ordination heralds new era in B.C.

by Jacques Johnson, OMI

Last Aug. 15 an event of major significance for the church in Western Canada took place in Lillooet, B.C.

The first permanent deacon west of Winnipeg was ordained. His name is Leonard Sampson. He is married and he and his wife have three sons.

I had the privilege of participating in the ceremony along with some 20 priests who concelebrated with Bishop Adam Exner, OMI. Leonard's wife, Marie, stood by him and two of their sons served Mass.

The candidate for ordination who is a treaty Indian from the Lillooet Band was formally introduced to the bishop by the local chief who recommended him for ordination.

When the bishop asked the assembly if they agreed to the ordination, Father Jules Goulet, who is responsible for the lay ministry training program, assured Bishop Exner that Leonard had the necessary qualifications for that important office in the church.

The bishop then asked Marie if she agreed that her husband should be ordained deacon. Marie did so with joy and deep emotion.

The bishop then proceeded with the prayer and the imposition of hands, after which he presented the new deacon to the applauding congregation.

It was obvious that this was an extraordinary occasion for the community as everybody was overwhelmed with joy, pride and gratitude to God.

The new deacon will be assuming great responsibilities as by the power of his ordination he is mandated by the church to preach, baptize, preside at services in the absence of the priest, give Communion, preside at marriages and funerals and pray for the sick.

As in the case of most deacons, he will continue to provide for himself and his family with whatever employment has been his.

The order of permanent deacon which was so common in the first few hundred years of the life of the church had long disappeared when it was restored by the pope shortly after the Second Vatican Council.

Most countries have been ordaining deacons since then. In central and eastern Canada there are many deacons.

West of Winnipeg, however, an attitude of caution and reservation seemed prevalent as no deacon had yet been ordained.

Perhaps the time has come to examine anew the role and services that can be rendered by permanent deacons.

In a church where the clergy is dwindling in number and where lay people are coming to their own at last, could not the permanent diaconate be part of the answer to many questions asked regarding the future of the church? (WCR)

Social structures cause much suffering

by Tim Lilburn and Michael Stogre, M.D., S.J.

Canadian Indians are a hurting people.

The culture of the Indian nation is broken, its languages and traditions nearly forgotten. The living link between Indians and their land is severed. Bad health among Canada's native people is a product of this social breakdown.

Statistics say Indians are sicker than the rest of Canadians. Native men and women live, on the average, 30 years less than their white brothers and sisters.

Where is there healing for Canadian natives?

Some Indians believe the key to native health lies in returning to the old Indian ways of health and healthful living.

They may be right. Contact with the white man at best has been a mixed blessing for Indians. When people from Europe first arrived in Canada, native people numbered nearly 200,000. War and disease have cut that number in half three centuries later.

Today the native population is growing. But Indians remain sicker than the rest of us. Accidents and violence are the biggest killers in native society.

Motor vehicle deaths and drownings are exceptionally high in Indian communities. Often such violent deaths are related to alcohol. One doctor familiar with native health has called the role of alcohol in native communities "genocidal" — capable of exterminating the race.

Suicide is a growing threat among Indians. One Alberta reserve recorded a suicide rate 20 times the national average in 1977.

Most Indians live in social conditions that are themselves violent and wounding. Unemployment, poor housing, discrimination and government indifference, both on reserves and in cities, create a climate of illness and breakdown. Welfare corrodes self-image. These are the social causes of native illness.

Must heal themselves

Individual Indians face little hope of healing unless their culture is also made whole. Native health standards will never match those of the rest of Canadians unless there is a healing between the races in our country.

A sound cultural community heals like a poultice, drawing out the frustration and anger that bring bad health. Natives, with the help of sympathetic Christians in white society, can and must heal themselves. Using native elders and healers in native health programs is a step in this direction. The movement among young Indians to regain contact with the ways of their ancestors also helps.

White attitudes to Indians also must change. Some of our social structures must take a more just line with Indians and Indian causes.

Sickness is more than just what goes wrong in one person's body. A person's health problems cannot be isolated from the social and economic forces that eat away his well-being. Humans are not fixed like televisions by simply replacing defective parts.

Native health is the result of justice.

Take the North, for example. Natives living above the treeline have known few of the health problems plaguing their relations in the South. Their contacts with "civilization" have been brief and passing.

Now large oil companies want to open up the North and tap its vast supplies of oil and natural gas. What effect will this have on native health?

Northern Indian groups fear their culture will be destroyed by too much rapid industrial development. The people fear the alcohol-related illnesses development will bring. They are cautious towards the developers.

They ask that their rights to the land they have occupied for 30,000 years be recognized. They also seek control over their own economic development. Without this control, one northern leader has warned his people could end up "continually powerless, threatened and impoverished."

"Our land is our life"

The Canadian bishops side with the native people. In their 1975 Labor Day statement, **Northern Development: At What Cost?**, they say native people must not be "compelled to give up their land-based economy and move into urban centres where alcoholism and welfarism have become prevalent for many." Resource development on a large scale could make this happen.

The bishops recognize the importance of land to native health. They believe the native people when they say: "Our land is our life."

Christians can help to preserve life in the North. How? The bishops speak clearly on this question. "What is required is fundamental social change," they say.

Native land claims in the North must be settled before any development begins. This way natives can control the rate of economic development. The federal government has resisted such a settlement so far

because it feels the average Canadian voter couldn't care less about it.

We also must "begin to change our own lifestyles based on wealth and comfort," the bishops argue. The unchecked appetite for energy which supports such a lifestyle is a threat to the delicate northern ecology and the people who draw their living from it.

These are the social changes that are required to preserve native health in the North — settlement of land claims and curbing our own use of energy.

(Western Catholic Reporter)

IN MY OPINION

People must unite in common interest

by Reverend Hugh Walker

Recently, I spoke on the phone with a friend of mine from Ottawa who is employed as a government researcher for the Liberal Party of Canada. We studied political philosophy together back at university in Ontario and frequently worked over that very popularized word in those times, commonly referred to as justice.

In our conversation, the subject of Indians and the Constitution was raised. Needless to say, so was the frustration level raised. My friend inquired of me rather pointedly, "Just what do the Indian people want anyway? They come to Ottawa in small clusters from all over the place and each of the groups wants something different. Each has its own interests in mind and so consequently, they leave unrecognized.

"The Ojibwas in Northern Ontario say one thing, the Cree in Northern Manitoba say something else, the Northern Dogribs something different again, . . . and so it goes."

Unfortunately, the governments of the land regard all Indian people as Indians, with no recognition of terms like Cree, Ojibwa, Salish, or any other tribe. This, in itself, is unjust, but we have to start with what is, and the fact of the matter is that Indian people across the land must become unified in common interests if there is to be any hope at all in their making a place for themselves in the destiny of this country.

Strength can be initiated through the concept of "Indian" and what that means to the people so conveniently categorized in government circles as native people. Historically, the word Indian has become a derogatory term; even to the Indian people themselves. It need not be the case.

In Jamaica, for instance, the blacks there have discovered great unifying strength in the grossly derogatory term, "rasta". They have owned the term for themselves and refer to their own as the children of the "higher way."

Similarly, in ancient Palestine, the term Christian was a negative one. Again, great unification possibilities became operative through peoples' ownership of the term.

It is said that there is a great deal of apathy among Indian people with respect to their concern for their own political destiny in this country. It is my opinion that this is largely due to their being uninformed as to what is going on by those who are involved and are "in the know" on their behalf. If Indian people had any idea at all of the stakes involved for them personally, they would wake up and take stock of the situation.

Trudeau speaks adamantly about this concept of integration. They speak that way in Chile, too, and if one cares to investigate what it means to be "Chilean", they would soon learn that Indians are fast becoming nondescripts down there.

Strength can be found in "Indian" concept

My fear is that when the term Treaty Indian becomes phased out (and we have every reason to believe that it eventually will be an obsolete concept), then along with that will go the notion of the reservation. The notion in itself is not an evil or negative phenomenon for Indian people. In fact, it holds great possibilities in assisting them in preserving an identity and cultural heritage. The operation of reserves politically is getting played out as a negative thing.

Many reserves in this country are subsidized by federal funding. The governments want out from underneath the yoke of such financial obligation. In order to do that, the term Treaty Indian must be eliminated.

Many Indians have become accustomed to being a welfare people. When the boom gets lowered, they will be tempted to move into the cities wherein they will quickly find themselves to be recipients of welfare funds from the municipal levels. Ghetto situations will likely result and phase one of the so called integration scheme will become an actuality. The result will be a long and hard struggle for Indian people to retain their dignity as well as their identity.

However, the federal government will breathe easier because the financial burden of "taking care of these people" will be off of their shoulders, and transferred to other agencies.

The time to unify and pool resources is now, as the government has the people already unified in the books under the ambiguous term Native People.

Whenever economic paranoia broods over the land, minority groups are the first to have their interests shelved, along with the poor in health, the incarcerated, and the financially poor. With our national debt as high as it is, and our dollar as low in value as it is, that spirit is rapidly becoming perpetuated again. Incidently, there is a direct relationship between racism and economic paranoia.

Hobbema has manifold resources at its disposal; not only in the natural sense, but more importantly, in the people sense. It is time to acknowledge them and to employ them more effectively through support on behalf of the common good, of not only the people here, but also for the sake of those less fortunate elsewhere.

A point must be made to become aware of what really is happening. Those in the know, have a responsibility to educate the people. It is high time for the wiring to get hooked up. Only through unity, will confidence in the peoples' potential and in their ability to develop as a people become realized.

It can begin right here in Hobbema — the choice is ours.

(Bear Hills Native Voice)

Surprise In Heaven

I dreamt death came the other night, and Heaven's gate swung wide; an angel with a halo bright ushered me inside. And there, to my astonishment stood folks I'd judged and labeled as quite unfit, of little worth, and spiritually disabled.

Indignant words rose to my lips, but never were set free; for every face showed stunned surprise. Not one expected me.

WAHPUM

Plight of incarcerated native women

by Bernelda Wheeler

"I like it in there."
"Why?"
"Because it was a nice place, you always had clean sheets, a comfortable bed to sleep in, most of the people talked nice to you in there, and there was always enough food to eat."
"It's a bleak picture, what happens there is nothing. There's no programming, if there is any, it's cleaning — cooking and sewing. There's really no program that helps that woman change her life when she gets out on the street and deals with her needs as a woman."

Both the above statements refer to the same type of institution: jails and prisons for women. The first statement was made by an ex-inmate of a provincial jail, the second by the Executive Director of the Elizabeth Fry Society, Christie Jefferson, whose office is in Ottawa. They were both talking about conditions, although in different areas of the whole realm of native women and incarceration. It's interesting to note that the positive statement came from an ex-inmate, the negative, from an outside perspective. This raises questions. Why is jail a nice place to be for some people? Why does it present a bleak picture to others?

The most obvious observation is that these two people probably come from different backgrounds. We see Christie as coming from a comfortable middle class background. In the first place, to her incarceration would present a negative and possibly shameful picture. For the ex-inmate (let's call her Jo-Anne to protect her identity) home life was poor with family conflicts. At times there was no food to eat. Family life was makeshift . . . no definite meal time, no exact time for bed and sometimes, no proper clothing for the change in seasons.

Well now, that doesn't sound like an accurate reflection of native family life, either traditional or contemporary. And it isn't. But it does reflect what has happened to many native women who find themselves behind bars at some time during the courses of their lives.

Incarcerated native women in correctional institutions across the country are there for a variety of reasons, most of which reflect the desolate social conditions of the country's indigenous people. From an ex-inmate we found that her cellmates had been arrested for prostitution, dealing in drugs, non-payment of fines, break and enter and shoplifting for food and clothing. There are also many women in jails and in the federal prison for women in Kingston who are serving time for crimes of violence against another person. Not uncommon are women who appear to be serving time unjustly. For example, a working prostitute may not hand over as much money as expected from her employer, commonly known as a pimp, and usually, (actually always) a male. Out of spite he turns her in.

Why is jail preferred to living on the outside?

Among women in Correction Centres, are those who are there by choice. They call their time in jail a "rest", or a "holiday". Getting to jail doesn't seem to be a problem: take the rap for someone else — commit a crime that you know will land you a sentence. Why is jail preferable to living on the outside and making your own way? Perhaps "making your own way" is much too difficult on the outside. Your welfare cheque doesn't stretch as far as you would like, your children have to attend school with children who are well dressed, and have enough money to buy the supplies and equipment for extracurricular activities. Your children are deprived and try as you might, there is no way that you can give them the things that you think are the right of every child. The alternative — let someone else look after them, a someone who will be able to give them what you can't. You conclude that your children will be better off without you. Besides, jail offers security. For a brief time at least, you have no decisions to make.

Security is a welcome thought for those who have no home. Young women find it easier to go to jail than to live on the street where no one seems to want them. They usually come from homes where there is alcoholism and deprivation and conflict due to alcoholism. With no education, no skills and no experience in the work force, their chances of finding employment and a decent place to live are virtually non-existant. Why not go out and pull a B and E that will end up in a sentence and a few months in jail. Inside, there are warm, comfortable and clean living conditions. There is always enough food to eat, and compared to what you're used to, it's good nutritious food. Add to that the probability of making new friends, and for the most part being treated with more respect and dignity than the world from which you came . . . jail is not so bad.

According to some people who work with, in and through the criminal justice system, the incidence of violent crimes among native women is increasing at an alarming rate. Why the violence?

These crimes correspond with, and are parallel to the rise of the women's movement across the country. Women's rights, feminism and other moves to escape from what some see as enslavement and oppression have not gone unobserved by native women. Perhaps we too are tired of being drones. This is where the adult male in the native family can also be faulted. If he is not helping his mate to overcome problems, he should at least let her get on with solving them herself.

There is a limit to human endurance and the violent crime statistics may be making a strong statement on behalf of some native women. "No more . . that's enough . . . I've had all I can take of being beaten and relegated to the role of whipping post for all the social ills." And . . . in an enraged outburst of anger the fight is on.

Guilty of murder — any degree —, or manslaughter, or assault causing bodily harm the outcome is a prison sentence where the anger and indignant sense of injustice smoulder and fester manifesting themselves in further violent crimes against cell mates, or against yourself in the form

of a depression so dark and desolate that you seek a solution in suicide.

Whether jail is pleasant or bleak, it is a fact of life. The statistics of native women in prison do not reflect Canada as a "just society." Of over one thousand women serving terms in Canada, fully half are of native ancestry. In some jails in Western Canada, the female population has been totally native.

Native women serving time are a minority within a minority because there are so few of them compared to the total prison population, no one pays much attention to them.

A majority of native women in jails and correctional centres are young adults. The reasons behind the incarceration of native women can usually be traced back to alcoholism. Yet programs of rehabilitation are few and far between. Native women in jail are forgotten even by their own people, and become isolated human beings.

Are there solutions?

Native women's societies have begun to do something. In two provinces at least, there are halfway houses for native women to make the transition between jail and society, whatever society may mean to the newly released inmate.

Inmates themselves have organized sisterhoods which are functioning as a self-help movement behind bars. In some areas, if there is no Elizabeth Fry Society close by, there may be help and assistance through visiting sessions.

"You have to be in jail to experience a better life . . ."

What is being done for the native women serving time falls far short of what should be happening at several different levels. Much more programming and resource material is needed so that inmates can take advantage of learning to live in a more positive and edifying way. A recognition of, and an appreciation of native culture would be immeasurable help in creating a strong and positive self image for those who have none. This has been done through a "Native Awareness" workshop at Portage Correction Centre for women and seems to have been of benefit to participants. Personnel departments in Correction Centres and throughout the criminal justice system should make more effort in the hiring and training of native people to work in Centres where there is a high concentration of native women. More liaison and interaction between service organizations and native women in jails should be taking place to help the outsiders in understanding native women in the criminal justice system, and to encourage the incarcerated native women to be a participating citizen of her home community.

Most of all, there must be much more work done in the area of prevention. That means doing something to improve social conditions in native communities and maybe that begins with everyone including all levels of government band councils, provincial and territorial native political organizations, municipal, provincial and federal governments and national native organizations.

Are all concerned doing their best?

A telling statement from a Director of a Women's Correctional Centre:

"Isn't it sad, that you have to go to jail to experience something better in life than what you've known."

Native deacon ministers in Twin Cities

by Paul W. Carlson

ST. PAUL, Minn. — One of the more unique and specialized ministries in the Upper Midwest is that of Deacon John Spears, a Chippewa Indian ordained in 1976, who is presently assistant director of the St. Paul-Minneapolis Archdiocesan Indian Ministry.

Deacon Spears, dressed in his beaded diaconal vestments and Chippewa chieftain's full headdress, is the centre of attention at any liturgical function. A sturdily built man of 65 years with copper-brown facial features, John has that inscrutable look of the American Indian, yet he is friendly and quick-witted with a manner of gentle kindness.

Like most permanent deacons, John pursued a lay ministry long before it was formalized by ordination. He worked as a volunteer in the rehabilitation of Indians along the old skid row of downtown Minneapolis before it gave way to urban renewal. He was employed then as a shipping and receiving clerk for a large manufacturing company. Today his full-time ministry to the Indians includes two parishes, a hospital, and a prison.

The opportunity for this ministry developed as the result of the migration of Native Americans from the reservations to urban centers. Here is how the U.S. bishops in their statement on American Indians referred to the plight of these people:

"During recent decades, increasing numbers of American Indians, especially young people, have migrated to cities in search of jobs, shelter and social services which are sorely lacking on many reservations. Those who have chosen or been forced to migrate to cities in response to promises of employment and a better life have too often found only new frustrations and broken dreams. Many contend with a deep sense of uprootedness, trying to maintain ties with their families and tribes while coping with the economic hardships and social prejudices, even racism, of urban society" (paragraph 17).

Federally funded housing is available for a few Indian families in the Twin Cities area. Many others, however, live in crowded quarters under substandard conditions. Unemployment and alcoholism are ever present among the men. The rate of high school dropouts among Indian youth is the greatest of any minority group.

These are the people whom Deacon Spears serves. His weekly schedule would be tiring for a man half his age. Saturday evenings and Sunday mornings he serves as deacon in two inner-city parishes located in the heart of the Indian community. Special Masses are often arranged on Sunday afternoons to incorporate such rich symbolisms of Indian culture as the pipe ceremony, drums and chants, and other rites.

During the week John brings Communion to the shut-ins, and he visits Indian families to arrange for baptisms and confirmations. He also attends agency meetings dealing with Indian concerns so that he might say a word that would benefit his people.

Spears considers as one of his most important ministries his hospital work at the County Medical Center where he supplements the regular chaplaincy service provided by the archdiocese. On an average day he visits the hospital's twelve to fifteen Indian

(Concluded on p. 24)

How the Clear Lake Band lost their land

By Dr. Peter Lorenz Neufeld

Part 4: Get those Indians out of our Park: 1919-1930

When this series began, the plan was three articles of 1400 words and final one of 2100. Since then, I've come across more information — thanks to Rolling River Reserve Chief Dennis Whitebird who showed me documents related to his reserve's creation. As family ties existed between that band and the Clear Lake one, this file supports and expands its early written history.

From my own viewpoint as historian long researching the historic Tanners, new information on the Gambler and Rattlesnake bands was truly invaluable.

Though I knew 'the white Indian', John Falcon Tanner, was brought up by Princess Netnokwa's Rattlesnake band, offered its chieftainship in early 1800s which he rejected because of Caucasian blood in favor of his rival foster Indian brother Wamegonabiew (Cut Nose), I didn't know where the band lived later. And, though I speculated the Gambler must have been related to John's son, Chief Picheito Tanner, I did not know how.

The Rattlesnake band was living at Valley River near Dauphin during 1875-80, after that at Silver Creek near Binscarth with the Gambler people and incorporated into that band. Some members later used Rattlesnake as surname. At time of union, the bands had populations of 87 and 93 respectively.

Otahaoman, the Gambler, was Picheito's eldest son, for years also a chief. At time of treaties involving western Manitoba, government officials described him as "the most vigorous opponent of the Hudson's Bay Company land holdings and influence in treaty making, and represented the Qu'Appelle Lakes Saulteaux in their determination not to treat."

Chief Mekis (Michael Cardinal's son) was trading at Fort Ellice by 1859, was dead and had been succeeded by half-brother Keesikoowenin by 1875.

* * *

In October of 1919, the federal deputy minister of interior tried hard to get Clear Lake Indian Reserve 61A classified as potential homesteading farmland for returning First World War veterans and have the little band there removed. That this band had its own veterans didn't seem to count.

For two years he pressed the matter, tried to generate public support by allowing white veterans to file land grant petitions on certain quarter sections. However, Indian Affairs adroitly blocked every move, then asked the whole Riding Mountain band itself to decide the issue.

Chief George Bone, William and James Bone, favored surrender. These three, who wished to trade the little reserve for other land, undoubtedly were succumbing to fear then spreading that "the motor boats on the lake, and the dam built some years ago for the Minnedosa Power Company, destroy the fish in the lake".

Strongly opposed to giving up the land were Councillor (Clear Lake chief) Baptiste Bone, other Bones like Angus , George Jr., Ambrose, John Lauder and Stewart, Chief Keesikoowenin descendants like David Burns and David Grant Burns, Blackbirds like Donald, McKay and Albert, councillor McKay Flett and interpreter Joseph Boyer.

A January 27 Regina memo reveals that Indian Affairs officials there considered both Clear Lake and Gambler reserves "of little importance" and advocated their closing. Birtle agent in charge of them, P.G. Lazenby, demurred, suggested closing Keesikoowenin and Rolling River instead and greatly enlarging Clear Lake to encompass the whole Lake Audy region.

Probably a good idea, and one that many Indians favored themselves. His superiors (who no doubt had access to Park plans then in blueprint stage) sharply vetoed the proposal and resurrected instead a two-decade-suggestion of an enlarged Lizard Point for the combined bands. Ignoring financial and other bribes, the Indians overwhelmingly squashed the plan.

In about 1928, councillor-chief Baptiste Bone died at Clear Lake, and the Keesikoowenin-Clear Lake head chief, George Bone, retired to the latter reserve where he'd long owned a summer cabin. By 1930, presumably operating on the premise that it's much easier to manipulate a group of people without leaders, Ottawa had still taken no steps in acquiring successors. When deemed essential,

Clear Lake Reserve Chief, Baptiste Bone with his wife and child (about 1910). As a youth. he hunted buffalo with the famous Sioux chief, Sitting Bull. (Photo owned by Pax Crawley of Clanwilliam, whose father was a friend of Chief Bone)

Joseph Boyer had been allowed to act on the whole band's behalf. Riding Mountain National Park had overnight replaced the old Forest preserve.

Like its Forest predecessor, the Park virtually surrounded the little Indian reserve. In fact, now it became known that Forest preserve boundaries had actually ignored the Indian reserve and purported to include it. As Park had replaced Forest, its officials now claimed likewise. And of course there were strict regulations prohibiting the general public from living permanently in any federal park. Consequently, park officers began harassing reserve residents fishing on Clear Lake.

The Indians struck back, hired Elphinstone attorney W.C. Richardson to present their problems to Indian Affairs cabinet minister T.G. Murphy. "They do not know just how their rights have been affected by the establishment of the park" wrote Richardson. Compounding the problem: "the Ruthenian element is manufacturing illicit liquor and supplying the Indians".

Just what the Great White Father ordered — problems at Clear Lake! So what if government had itself created most of them! Perhaps Ottawa could now move in quietly and expel the band under friendly guise of doing it a great service? "The question is receiving the close attention of the Department," replied Hon. Murphy. "The location of the Indian Reserve 61A creates an undesirable situation so far as the park is concerned, and it

would be to the advantage both to the Indians and the park if an arrangement could be made to give the Indians other lands in exchange for these.

But it wasn't quite that simple to kick the Indians out. Two decades earlier, agent Wheatley had at the band's wise insistence asked the deputy minister to guarantee in writing that Clear Lake reserve would "be held by the band for all time", the original 1896 agreement apparently thought by some members to be only a 99-year-lease.

He had been formally informed that "Clear Lake Fishing Reserve No. 61A was set apart for the Indians of Keesikoowenin's Band by Order in Council of the 3rd July 1896. It is held by the Crown in trust for the Indians of the said band in the same manner that the main, or agricultural reserve, for them is held. The provisions of the Indian Act apply equally to both reserves."

The Interior department revived its pressure of a decade earlier. Craftily, it suggested that Clear Lake wasn't really a true reserve, having been "set aside primarily for the purpose of establishing a fishing station at Clear Lake for the Indians and to give them special hunting and fishing rights in the district", it being of little value for either any more. And, everyone knows that Indians wandering around in a federal park only create tremendous headaches for officers.

Indian Affairs officials at Regina, long awaiting just such an opening, pounced. They had always, they pretended, been "under the impression that the reserve was merely set aside for use of the Indians temporarily and that it will not be necessary to secure a surrender . . . could be taken back and disposed of by the Department at any time . . . is of no use whatever to the Band . . . more or less of a menace, as they go up there and hang around the resort. There is very little fish taken out of this lake."

Though he'd fought for Indians three years earlier, agent Lazenby had become increasingly more hard-nosed and unpopular with them. He now sided with Regina and added his voice to the clamor for surrender. For the Clear Lake band, 'the beginning of the end' was at hand.

Part 5: Conclusion: The Double-shuffle, 1931-36

In April of 1931, the Indian Affairs deputy minister wrote his Justice counterpart for advice because he himself was convinced that in view of the 1896 order-in-council Clear Lake reserve 61A could never legally have been part of Riding Mountain Forest preserve as some officials claimed, consequently now also not part of the Park.

On 14 October/31, in a last ditch holding action for the band, attorney Richardson filed a petition with Ottawa listing members opposing surrender. Extremely faded, it includes names like: David Burns, John Bone Jr., William Bone, Joe Blackbird, Sandy Swain, Archie Tanner, William Blackbird, Jim Bone, Angus Bone, George Bone Jr., Ambrose Bone, Reuben Blackbird, Albert Blackbird, Harry Blackbird, James Stewart Bone and John Burns.

To no avail! On 19 October, Justice deputy minister W. Stewart Edwards handed down his ruling that 61A was "vested in the Crown, in the right of Canada, as part of RMNP for use of the Indians of the Keesikoowenin band, in lieu of the fishing station at Clear Lake, of which they appear to have been allowed the use under the assumed authority of the Order in Council of 8 July 1896."

A week later, Indian Affairs acting secretary T.R.L. MacInnes not only concurred but interpreted this as "having regard to the provisions of the Dominion Lands Act and the definition of 'reserve' as given in the Indian Act, the Order in Council was legally ineffective to constitute the lands a reserve, or part of a reserve, for the Indians within the meaning of the Act and that when Riding Mountain Forest Reserve was set apart and

The Okanese Cemetery in Clear Lake Indian Reserve.

established by Chapter 14 of the Statutes of 1906, the lands within the Fishing Station (Clear Lake 61A) were included within the park limits and by that Act became part of that Forest Reserve . . . this reserve was later made part of RMNP . . . inform the Indians that they no longer have any claim to these lands, or right to enter upon them."

Just like that! Why bother the supreme court for a decision on so minor a matter that two civil servants could easily handle? And once again the white man's word to the Indian (Who was it that said these things happened only in the USA?), even when embodied into written Canadian law that stood 35 years and Ottawa repeatedly spelled out, wasn't worth the scrap of paper it was written on.

All that remained now was to tie up those legal loose ends, and remove those Indians from the park as quickly and with as little fuss and publicity as possible. That, however, would take five years. The official line henceforth would become: "The 1896 order-in-council which created Clear Lake Indian Reserve was illegal, while the 1906 and 1930 legislation establishing Riding Mountain forest preserve and park, which include the land hitherto used by the Clear Lake band, was legal."

By November/31, Lazenby was already threatening Clear Lake residents with dire consequences if they didn't immediately vacate their reserve. In January/32, C.E. Crawford (of nearby Crawford Park) took up their case with Ottawa. "No doubt they are right in their contention that this is an Indian reserve, from which they cannot be ejected."

Enclosed with the brief was a long letter from the band recounting Clear Lake history. "Why would the government treat us like cattle", they asked, "putting us out whether we wish to or not? What change there has ever been made since the treaties signed with the Indians have always been made by the white man. Will the Indian never be consulted? We want our reserve for ourselves at Clear Lake. A great number of our Indians rest in our little cemetery in that reserve."

But white interests are at stake. As for the cemetery, it will make a popular tourist attraction — complete with sign informing all that "This cemetery is the remnant of a once active Indian village. Is it too late to preserve their ancient skills, customs and legends?"

Patiently, as though to little children, Ottawa explained to the band that the reserve had never really existed (despite some 1,000 written

Clear Lake (from p. 21)

governmental references to it in past years), the Indians had simply been allowed its use a while. Could Indians at least shoot the odd moose or elk for food and footwear there? "Out of the question", ruled Parks commissioner J.B. Harkin.

Compensation? Yes, there must be some for appearance sake. Even though "the public who wish to see right done and who know that Clear Lake has been the life of our Indians" wasn't nearly as concerned as the band believed.

Land in exchange? No, they've already received more (howbeit useless farmland) than the treaties specified. We'll compensate those owning cabins at Clear Lake, purchase the half section the band owns outright and with that money build cabins for them on (already overcrowded) Keesikoowenin and turn what's left over to the band council.

Four years later found most of the band still at Clear Lake, no compensation yet paid, and Indian Affairs seriously contemplating "an order-in-council to expropriate". (If the reserve already belonged to the Park, why would expropriation be deemed necessary?)

Residents who to date had flatly refused to move included McKay Blackbird and family, Mrs. Baptiste Bone and daughter, Mrs. Pat Bone, William Bone and family, Harry Cloud, Mary Jane Burns, Sam Bone, David G. Burns, H. Keechamaymay, with chief George Bone and Mrs. Gilbert Bone. Old Gaywis and Mrs. Gambler had died meanwhile and thus no longer posed a problem. Ottawa now offered $4,733.45 for the half section, would pay as soon as surrender papers were signed.

On 27 March/35 at Elphinstone, about 18 miles from Clear Lake reserve itself, before justice of peace Frank Robertson, 16 Riding Mountain band members signed a surrender. Listed absent were eight men, no mention made of three others living at Clear Lake just a month earlier. Of course, the women (several being heads of households and owning cabins there) weren't consulted.

Most Ottawa officials considered that surrender as applying to all of 61A, the Indians who signed however as applying solely to the half section they owned through purchase. Greatly complicating this transaction, it was now suddenly learned that the half section the band had just "legally surrendered", wasn't actually the same one the Indians had always been led to believe they'd purchased, that the village itself was located on the half section just surrendered, but never meant to because they believed their homes to be situated on adjacent land.

Lazenby's successor, acting agent A.C. Benson, was deeply worried over this fiasco, and so informed Ottawa. Also, he contended that the band "have a 99-year lease dating from 1896, and the Department has no right to disregard this lease."

But with the surrender of 61A technically accomplished, on the surface at least Ottawa now held the upper hand. From that point onward, the massive volume of correspondence was simply window dressing. Compensation ranging from $25 to $100 per cabin was eventually paid, and by summer of 1936 only the dead resting in the cemetery remained at Clear Lake of a once proud Indian people.

Expelling the Clear Lake Indians was accomplished so quietly that the general public was unaware of it. Of course, its attention was elsewhere, what with the Great Depression in full swing and Hitler scaring the world. Even the weekly newspaper covering Clear Lake seems not to have known for there's no mention of the six-year struggle.

I'd heard rumors of that ignominious expulsion from old timers whose parents once had friends on 61A. But, whenever I wrote federal government officials (including chief historian R.C. Maguire and former Indian Affairs minister Jake Epp), I was given the 'old runaround' and told politely but firmly there had never existed a reserve at Clear Lake, and that the Keesikoowenin band never lost a single acre to RMNP.

The Okenase reserve in eastern Saskatchewan was used to great advantage to throw me off track. Finally, with help from an Ottawa friend, I learned of two files stored on microfilm (C-12,053, RG 10, Volumes 7764 and 7765) that might answer my questions. This they certainly did, this article and the preceeding one being based mostly on them.

For anyone wishing to research these files, it should be noted that since then the Canada Archives filing system has been completely renumbered and no cross-index master file of the old numbers retained.

As a Prairie historian, I'm firmly convinced that Canada's supreme court (or, an international court of justice) would totally repudiate the shameful manner in which Clear Lake Indian Reserve 61A was "surrendered", and would rule that Keesikoowenin band members still hold substantial legal rights (at minimum, 59 years of lease remaining) to property along Clear Lake's northwest shore.

Even though 45 years have passed, a sincere effort should be made immediately to correct this deplorable act. □

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The INDIAN RECORD would like to publish more articles by native writers, especially from the Prairie Provinces, pertaining to the economic, social and cultural well-being of the native people.

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Book review

Role of women in the fur trade society 1670-1870

by Sylvia Van Kirk

We were all taught in school about the society of the Native peoples, which was destroyed by the whites. Later, there were the towns and then the cities, the beginnings of Canada as we know it today.

In "Many Tender Ties", Sylvia Van Kirk, of the University of Toronto, shows that there was another society in between, produced by the relationship of traders and Native women.

The notion of the Indian woman as symbol of the ravished wilderness will now have to be discarded. Instead, there was the Indian woman who served as liaison between her own people and the incomers and then as essential assistant to the Europeans.

Furthermore, in the Canadian West she was often actually married to a white man. Although the marriages were not solemnized in church, they were formally recorded and publicly recognized. The children of such a "country marriage" or marriage "à la façon du pays" were even sometimes found to have legal claims to inheritances; in most cases the fathers acknowledged and provided for them.

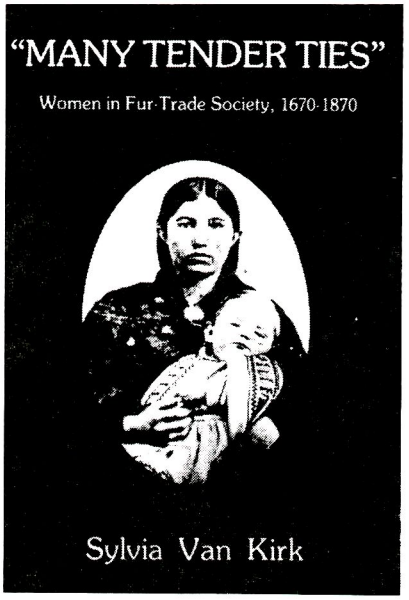
Like the later homesteaders, trappers and traders found that they needed women. They did not need urban women, but women who could find and prepare wilderness foods, who could make the local clothes and equipment of moccasins and snowshoes, and who could do the final processing of animal skins.

The point was not to civilize the wilderness — that was to be the task of white women when they arrived — but to make survival possible without destroying the environment in which the furbearing animals lurked.

The Indian woman did all that and provided as well the domestic comforts that the exiled Europeans yearned for.

The mixed-blood children of country marriages provided the succeeding generations of fur trade society. Their loving fathers did their best to Europeanize these children.

Some Indian mothers resisted — Flathead women were said to have killed their mixed-blood babies when they were prevented from binding



their heads — but on the whole, the country wives agreed about what was best for their offspring.

Many mixed-blood girls married into the fur-trade elite. The third and following generations fared worst. Often these were the children of mixed-blood mothers and white fathers, accustomed to a settled life, remote from the wilderness skills and resources of their grandparents.

It was at this time that the white women started to arrive. Sometimes these "exotics" proved their superiority by fading and dying under the still primitive conditions of the Canadian West. More often they began the process of producing the society necessary for the next staples, lumber and wheat.

The mixed-bloods tended to be pushed aside; we know the consequences for Canadian history of how the men reacted. Some of the mixed-blood women fell back into the Native community. But some did not. And at this point Van Kirk's feminism makes her a trifle sentimental, as she criticizes the country wives and their husbands who successfully made their daughters into Victorian ladies.

They did not recognize the costs in terms of independence, she thinks. Yet surely the patriarchy of the Indians was no less than the patriarchy of the whites? And if the cosseted existence of the Victorian wife strikes us today as suffocating, how was the bleak, hard-pressed life of the Indians better?

The Indian women showed clearly enough that they preferred a settled life. The "tender ties" of Van Kirk's title refer to the affection and gratitude that the white husbands expressed.

The illiterate country wives did not leave any records. But it is unreasonable to assume that family affections meant less to them than their husbands — and that marriage "à la façon du pays" was not sometimes happy for both spouses, and for their descendants

By the time the white women arrived, it was too late for the wilderness life of the Indians. The mixed-blood children themselves are the best symbols of the irreversibility of the changes that had occurred.

It is cheering to learn that some at least of the mixed-blood women managed to assimilate and survive. And it is very encouraging to be told of how men were able to recognize the worth of strong and independent women even in an era when the ideal woman was supposed to be submissive and dependent. (Toronto Globe & Mail)

Historical books

History of the Five Indian Nations, by C. Colden. This is the first popular effort at a history of the People of the Longhouse and is still a valuable source of material. $2.95.

* * *

Seven Generations, by D. Blanchard. The true history of the Mohawk people at Caughnawaga. Created for use as a textbook by the Caughnawaga Survival School. $19.50.

* * *

Apologies to the Iroquois, by Edmund Wilson. A white writer's impressions of Longhouse people he contacted in the 1950s, showing the roots of current thought and activism. $2.95.

* * *

Invasion of America, by Francis Jennings. Excellent work on Indians, colonialism, and the cant of conquest. $4.95.

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ADDRESSEE

George Cardinal Flahiff, of Winnipeg, signing his autograph for children in Toutes Aides, Man.

Native Deacon Ministers (from p. 19)

patients, strengthening them with his faith as well as supporting them through their shared race and culture.

When death comes, John assists the family. Many of them are destitute with no proper burial clothes for the deceased. These families usually prefer burial on the reservation, but they often lack the necessary funds. Spears says that one of his hardest tasks is to go out and literally beg for money to help these unfortunate people. Another problem is finding a suitable place to hold the traditional all-night wake.

Requests are often made of him to counsel Indian persons detained by the court system or to act as a voluntary probation officer. These situations are time consuming, and there are weeks when most of his days are devoted to this service.

Deacon Spears dreams of someday establishing a Native American Religions Center, which he would direct as a nonprofit organization. A building would have to be acquired that would offer facilities for holding wakes and funerals in traditional Indian ways. The center would also provide facilities for religious education programs, meetings, instruction classes, training of Indian religious leaders and community education.

Meanwhile, another Native American has entered the diaconal formation program of this archdiocese to begin training this fall. Deacon Spears looks forward to the help that will come to his Indian ministry when Don Goodwin completes his training and is ordained.

(The Diaconate)

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