INDIAN RECORD

VOL. 44, No. 2 SPRING 1981

Respect and promotion of Social Justice Human Rights Cultural Values

Ontario Bishops endorse claims

by Stan Koma

OTTAWA — The Ontario Conference of Catholic Bishops (OCCB) wants the rights of the unborn, native peoples and denominational schools protected in the proposed Canadian Constitution in a brief presented, in January, to the Joint Committee on the Constitution of Canada.

In the brief, the bishops said their proposals were designed "to preserve basic rights and prerogatives already in existence and operative in our Canadian society, correct serious shortcomings that have crept into our way of life, and challenge all Canadians to respect and foster what is conducive to the common good."

The only reference in the proposed Charter of Rights to the native peoples is in Section 24 which reads: "The guarantee in this charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada, including any rights and freedoms that pertain to the native peoples of Canada.

Collective protection

"In our view," the bishops' statement said, "the native peoples of Canada have special claims to collec-

See "Protection..." p. 3

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URBAN INDIANS

Strangers in the city

Condensation by Andrea Lang
from the book by Larry Krotz. Photos by John Paskievich

DAVID: "I first came to Edmonton on my own when I was thirteen or fourteen because I thought the city was a place paved with gold. But I found out it was a jungle where everybody was trying to step over the next person's head."

STANLEY: "The biggest reason why I moved to the city was that all our children were leaving home. They had to at that time to further their education. They were all leaving home and going to the residential schools. I wanted to be in a place where I could be in close contact so that I could encourage them."

EDITH: "I first came to Regina when I was a young girl. I was going to school but I came during the summer holidays to work. When I finished grade ten I came back and got a job babysitting. Then when I was seventeen I got a job in a restaurant."

Three different people, three different reasons. For whatever reason, Indians are migrating from the reserves at a rapidly accelerating rate. Indeed native people form the largest recently arrived ethnic minority in most western cities.

Their reasons for leaving home fall into three broad categories: a growing preoccupation with the life of the broader world; a chafing and sullen dissatisfaction with the government service bureaucracies that pervade everyone's life; and a thin and precarious local economy.

See "Strangers..." p. 18

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Spirituality and liturgy

One of the most fascinating phenomena we observe in the world today is the religious movement. This is evident in the relentless hunger, thirst and search for opportunities and places to encounter the divine shown by all peoples.

Church leaders of various denominations and creeds, urbanites and farmers, the young and the old, all seem to be taken up by this fresh breeze sweeping over us all, healing and re-creating us.

For example, the Meegoaywin Conference in Winnipeg last November dealt with the Religion and Spirituality of the native people, Native leaders addressed the Anglican Synod, the Taize House of protestant monks in France organized a World Christian Youth Conference and, more recently, Pope John-Paul met with Shintoist and Buddhist leaders in Japan.

I believe that in every individual, regardless of age, sex or race, there is, however dormant, a genuine desire to encounter the divine. For many people, this desire has become a reality, while for others, they are still searching for ways and means to express, in signs and symbols, their relationship with the divine.

Amid the confusion of today's materialistic consumerism and space-technology, it is not an easy task for a person, let alone, a tribal society, to give genuine external expression to his or her spiritual relationship with the divine.

In attempting to shed light on the question, I would like to share some of my views of what spirituality and liturgy are and the role they play in one's life.

I believe that every society has three components which constitute its basic fibre of life: creed, code and cult. A creed is regarded as a way of viewing life: for example, my attitudes; a code is the way of experiencing life: for example, my behaviour; and a cult is the way of celebrating life, a liturgy. Creed and code put together, shape and express the spirituality of persons, of peoples, of societies.

In a broad sense, spirituality can be defined as a way of coping with life, a way of dealing with life's events, relationships and experiences. In simple words, spirituality means no less than how I view the stuff of my daily life and how I cope with it. Every person, tribal society and community has its own spirituality, that is, its way of coping with life.

To live as a spiritual person means to figure out the meaning of life. It has nothing to do with pretending to live a semi-human, semi-angelic form of hallowed existence. To be truly spiritual is to be truly and fully human.

Liturgy expresses and shapes the spirituality of a person, of a tribal society, of a community. Liturgy is a multi-level reality. Natural liturgy is any external sign meant to convey as internal reality which becomes present through the external sign, for example, the joy of seeing an old friend. There is also the structured liturgy which is everything that natural liturgy is, but with a minimum of structure, such as, family reunions at grandma's at Christmas.

Good celebrations are not overly self-conscious about structure. This leads us to religious liturgy. This is a combination of the natural and structured liturgies but exercised with a religious motif, such as fiestas in Latin America.

Amerindian Christian communities face a serious challenge: to discover their own spirituality and liturgy, as persons, as tribal societies, as cultural entities or communities. I sincerely believe in this: to give genuine external expression to that deep desire of encountering the Divine is one of man's greatest joys.

Where are you at? I'd like to hear from you.

Guy Lavallée

Leadership sessions

WINNIPEG — A Summer Session on Christian leadership of Amerindians will be held, July 12 - 24, at St. John's College, on the University of the Manitoba Campus.

The sessions are sponsored by the Conference of the Oblate Provincials of Canada who have named as steering committee members: Rev. John Greene, OMI, General Councillor; Rev. J.-P. Aubry, OMI, Provincial of Manitoba and Keewatin; and Maurice Joly, OMI, Provincial of Alberta-Saskatchewan.

The theme is "How to foster the birth and growth of Christian Amerindian Communities."

Panel discussions will take place under the direction of natives from across Canada. Fr. Martin Roberge, OMI, of St. Paul's Ottawa University, and Mr. Andre Giroux, OMI of Ottawa's Algonquin College are among the resource persons who will be present.

Letters to the editor

The INDIAN RECORD is truly that . . . a rare and valuable record of the Indian people's gradual emergence from one culture and their entry into quite another.

Informing readers today — the INDIAN RECORD will, as well, be of much value to historians and researchers of the future.

Thecla Bradshaw,
Souris, Manitoba

* * *

I would like to see something more positive in your periodical. I do not recall an article that was saying something good about the whites. They did not bring only bad things to the native people. At least one good thing they brought them is Christianity . . . And to say that, before the coming of the white people: "the Indian people were enjoying a peaceful life and living in peace," as Fr. Fumoleau wrote . . . , I do not think that any old and wise Indian does believe that.

J.P., Atlin, B.C.

* * *

Our Apologies . . . .

to our last issue's page one writer Carol Dicks, (not Dyck). Also photo credits should have read Carol Dicks.

* * *

Readers who keep the INDIAN RECORD on file, will please correct banner on page one of our last issue to read:

Vol. 44, No. 1 Winter 1981

Chiefs plan national organization

At the Assembly of the First Nations, held in Ottawa in April, 1980, the Indian leaders of Canada adopted a plan to form a National Indian Chiefs organization. This plan was reaffirmed again in Ottawa in early December, 1980.

Eugene Steinhauer, President of the Indian Association of Alberta, explained that the 563 Chiefs of Canada will assume their rightful roles as spokesmen to the Government of Canada on all Indian Rights and policy issues affecting their lives.

He stated further, "At the recent Vancouver meeting a quorum of Chiefs from across the country met to plan the transition from the present National Indian Brotherhood to a much stronger, 'grass-roots' based Chiefs' organization."

An official name has not been selected yet for the new organization, but it has already been decided that the name will reflect the aboriginal rights of the people. The national Chiefs will deal exclusively with Indian Rights issues that are national in scope.

They expect to arrange direct meetings with the full federal Cabinet to discuss these rights. President Steinhauer related that he was accompanied by about forty Alberta Indian Chiefs and observers at the Vancouver meeting.

The Indian people of Canada and their leaders have just demonstrated their ability to lobby to Parliament to maintain their traditional rights.

Steinhauer referred to their effectiveness in getting the Joint Committee on the Constitution and Jean Chretien, Minister of Justice, to acknowledge for the first time that they have "Treaty and Aboriginal Rights".

He said further, "The bureaucracy is trying to weaken us now by applying red tape to the present funding policies for our organizations — just because we have succeeded!"

When the national Council of Chiefs met in Vancouver, they vehemently attacked the present efforts of the Department of Indian Affairs and Northern Development to go ahead with the work plan that would lead to the implementation of an unwanted "Indian Government Bill".

The President commented, "We are angry because the Minister and his officials have delivered an ultimatum to us, saying that they are going to force this legislation on us against our will".

In the past three years the Alberta Chiefs, National Brotherhood and Assembly of First Nations have all rejected any changes in the Indian Act unless there were full consultation and agreement on the terms and prior recognition of Treaty and Aboriginal Rights by Government of Canada.

As far as the Chiefs are concerned, such coercive action by the Minister and his senior officials is contrary to respected principles of self-determination, the same ones that Canada ratified in 1976 at the United Nations. It is becoming clearer that Indian nations in Canada and the western hemisphere enjoy nationhood status in the present context of international law as supported by the U.N.

Eugene Steinhauer cited this new problem as still another example of the Indian Affairs bureaucracy to back off from its commitment to consult with the Chiefs and provincial organizations over all major social, economic and political policies.

He added, "The Council of Chiefs and the N.I.B. Executive Council are now demanding an early meeting with the federal Cabinet to resolve this conflict of interest.

A federal document that arrived at the I.A.A. office, has a set time table for implementing the Indian Government Bill.

A "principles" paper is to go to the Cabinet in March — a discussion paper on the legislation. During the summer of 1981 the Bill is to be drafted and in September, 1981 it goes to Parliament.

To accomplish its feat, the Department of Indian and Northern Affairs are hiring six to eight nationally known Indian leaders to peddle the government's policy. President Steinhauer added, "This is the same tactic that the 'feds' used against us in trying to implement the 1969 White Paper. It's clearly a 'divide and conquer' tactic, one that has been applied relentlessly to us all during our colonial and now current periods."

Steinhauer also stated, "The present Directional and Operational Planning scheme being imposed against our desires is related directly to the Indian Government Bill. We have rejected these plans because there are major ingredients of the 1969 White Paper termination policy in them!"

The present Council of Chiefs will be meeting again in March to make a progress check on the transition. April 27 - May 1, 1982 the Assembly of First Nations will be meeting in Quebec City to adopt a constitution for the National Chiefs organization.

The Chiefs want to hold their conference in Quebec so they can build a stronger rapport with the French people of Canada, who also suffer today from the aftermath of colonial abuses.

The National Chiefs will continue their lobbying efforts to get better recognition of Indian Rights by the Canadian and British Governments.

(Bear Hills Native Voice)

PROTECTION

..... from p. 1

tive protection. The constitution should recognize this as an entrenched charter right. It is not necessary to define the content of aboriginal rights in the charter. However, justice commends that whatever the scope, charter entrenchment should reinforce native rights against legislative destruction. We are unimpressed by any policy which may coerce native peoples to renounce collective rights by threatening to abrogate them by legislation."

Instead of the brief reference to native peoples in Section 24, the bishops proposed:

"Aboriginal rights of native peoples of Canada including, without limiting the generality of the foregoing, the Royal Proclamation of 1763, treaties entered into between native peoples and the Crown, aboriginal title to lands, and other such rights shall not be prejudicially affected by any legislation of Parliament or a provincial legislature. Nothing in this section prohibits the renunciation of aboriginal rights for compensation by native peoples of Canada."

Involved in the presentation of the brief to the committee were Bishop Alexander Carter of Sault Ste. Marie, OCCB president; Archbishop J. A. Plourde of Ottawa, OCCB vice-president; Father Angus Macdougall, SJ, OCCB general secretary; Father Ray Durocher, OMI, research director for the Ontario Separate School Trustees' Association; and Professor Joseph Magnet of the University of Ottawa, an expert in constitutional law.

(Catholic Register)

Primate backs Native rights

OTTAWA — Native people's groups arguing for better protection of aboriginal rights in a new constitution got solid support January 7 from the Primate of the Anglican Church of Canada, the Most Rev. E. W. Scott.

Scott, who spent several years working with native groups, also backed Indian complaints that they have not been given a serious role in the writing of a new constitution. He urged a delay in patriation so they could be given a better chance.

But he told Parliament's constitution committee that if a delay is not possible, the government should at least write into the constitution a guarantee that aboriginal rights previously recognized by the British will be protected as well as a guarantee the federal government will negotiate in good faith with native peoples on land settlements.

Trust needed

"One of the major problems we have in this country is to rebuild trust with aboriginal peoples," said Scott, selected by the New Democratic Party as one of five "expert witnesses" to give testimony.

The Liberal and Conservative members of the committee have each selected two experts.

Scott said that in about 20 years of dealing with native groups he has found native peoples frustrated by inconsistent and paternalistic federal policies which change not only from government to government but from minister to minister.

This was part of the reason native groups are insisting on a clearly defined guarantee in the constitution that their aboriginal rights will be protected.

The Trudeau government's constitutional resolution has been criticized by more than 30 groups appearing before the committee, including 17 native organizations.

The present wording says that "rights or freedoms that pertain to the native peoples of Canada" will not be denied.

Some native groups have urged that treaty guarantees be written into the constitution so that to alter them would require a constitutional amendment. Others say aboriginal rights to hunt, fish and gather on land should also be guaranteed.

The Trudeau government intends to deal with native issues at a separate conference after the constitution is brought to Canada from Britain.

Personal view

Scott said he was appearing before the committee in a personal capacity, although he was expressing the views of the church on native rights.

He told the committee that Indian groups at one time formed alliances with the white settlers, helped them to survive and got involved in their wars. But when the whites found they could survive alone, the Indians found that "instead of sharing land, all that land was being taken from them."

This made land settlement a key constitutional issue.

Liberal Warren Allmand, a former minister of Indian affairs and now an active spokesman on their behalf, said Indian lands can be taken away simply by passing a cabinet order in council. (Canadian Press)

Proposed changes step forward

OTTAWA — Justice Minister Jean Chretien's recommendations for changes to the native rights section of the proposed constitution were described as "a step forward" by Project North, an interfaith organization.

In a submission to the Joint Committee on the Canadian Constitution, Mr. Chretien suggested the section dealing with the native peoples be changed to read:

"The guarantee in this charter of certain rights and freedoms shall not be construed as denying the existence of (a) any aboriginal, treaty or other rights or freedom that may have been recognized by the Royal Proclamation of Oct. 7, 1763, or (b) any other rights or freedoms that may exist in Canada."

The only reference to aboriginal peoples in the original draft of the constitution was contained in a section which stated that the Charter of Rights was not intended to affect any rights and freedoms not specified in it, including those of native people.

Tony Clarke, chairman of Project North and director of the Social Affairs Office of the Canadian Coference of Catholic Bishops, pointed out that the government, for the first time, has recognized aboriginal rights and the Royal Proclamation of 1763.

Mr. Clarke said the amendment does not include any positive statements to define native rights.

"Any amendment to the constitution (regarding native rights) should be made only with the agreement of the aboriginal people themselves, " Mr. Clarke said. (Prairie Messenger)

Essential protection in new charter — Munro

OTTAWA — Indian and Northern Affairs Minister, John C. Munro, speaking February 20 during the House of Commons debate on the Constitution, expressed his support for the proposed Constitution Act and emphasized that it will recognize and strengthen the unique position of aboriginal peoples in Canada.

The proposed Act specifically recognizes and affirms the aboriginal and treaty rights of the aboriginal peoples of Canada. In addition, it protects aboriginal and treaty rights, including any rights recognized by the Royal proclamation of 1763 and any rights that aboriginal peoples may acquire from land claims settlements — a unique protection based on a unique heritage.

"This is a good charter,"the minister stated. "It is a positive response to the representations of Indian, Inuit and Métis people."

The minister also emphasized that the Act will ensure that Constitutional questions of interest to aboriginal peoples, including such matters as hunting and fishing rights; internal self-government; representation in political institutions; responsibilities of federal, provincial and territorial governments to provide services, and the rights to language and cultural identity, will be discussed by aboriginal representatives with First Ministers of Canada.

The minister said that the constitutional proposals, which recognize and affirm basic aboriginal and treaty rights for the first time, are a basis for further refinement of these rights. He said that the terms of the Constitutional Resolution mean that real progress can begin, to assure Canada's aboriginal people of a more productive and equitable participation in this Country. (CP)

(Murray McKenzie photo)

The Chiefs, elders and representatives of the seven Bands, within the Keewatin Tribal Council in attendance at the Lt. Governor's levee were: Chief Peter Yassie, Churchill Band, Tadoule Lake; Chief Percy Okimow, God's River Band; Chief Rodney Spence, Nelson House Band; Chief Mathias Sinclair, Pukatawagan; Elder Adam Dick, War Lake Band, Ilford; Elder Peter Beardy, Split Lake Band; Joel Beardy, Shamattawa Band; Chief Jerome Denechezhe, Northlands Band, Lac Brochet; Elder Pat Hyslop, Lac Brochet; Philip Bighetty, Barrens Lake Band, Brochet; and Elder Matthew Bradburn, Oxford House.

MANITOBA

Northern levees huge success — Jobin

by Bob Lowery

ISLAND LAKE, Man. — Formalities of the traditional New Year's levee were pushed aside as northern Manitoba chiefs and mayors told Lt.-Gov. F. L. (Bud) Jobin of their concern over soaring unemployment and the impact of proposed constitutional changes on their treaty and aboriginal rights.

Chief George Munroe of the Garden Hill Indian Band, where the first of two levees was held January 6, said: "We are a very poor people. Our unemployment rate is about 95 per cent. The only people working have jobs with the provincial northern affairs department, the Hudson's Bay store and the nursing station."

The 29-year-old chief said the band will bring a saw mill and logging operation into production this month, but it will only provide 17 more jobs.

"I didn't know what a levee was all about. But I think it must be an occasion when the Queen's representative gets to know about the conditions and concerns of people and informs Her Majesty and her federal and provincial governments."

The first ceremony was held in the gaily decorated Garden Hill School gymnasium with an estimated 600 of the community's 1,700 residents present. Munroe said more people would have come in from the other three Island Lake reserves if it hadn't been so cold.

Favors reserves

Noting that his predecessors had held levees in Brandon and Thompson, Jobin said it was "high time they were held on Indian reserves."

Chiefs of the four Island Lake Indian bands took part in the levee. They included Chief Joe Guy Wood of St. Theresa Point, Chief Elijah Harper of Red Sucker Lake and Chief Stephen Harper of Wassagomach.

The second levee was held on the Norway House Indian Reserve with Chief Magie Balfour and Mayor Ed Campbell participating. More than 100 people were present. However, several hundred students had to leave to catch buses home before the levee began. It was delayed 2½ hours.

At Island Lake, Wood said Jobin's visit was "the most historic occasion to take place in this area since the signing of Treaty Five in 1909."

'Terminate ties'

However, he was concerned that the federal government's formula for patriating the constitution would "terminate our ties and relationships with the Queen and mean our treaty and aboriginal rights would be scrapped."

He noted the proposed constitution does not mention these rights or the commitment to provide Indian people with free education, medical services and the retention of unlimited hunting and fishing on surrendered lands.

Wood predicted the Indian people would "wind up wards of the provinces" because of the federal government's backing away from its responsibilities.

Jobin noted that dealing with such matters was beyond the authority of his office. However, at the risk of being censured once again, he said: "I cannot think that your aboriginal and treaty rights will be taken from you. But I think it is your responsibility to ensure that they are not."

Jobin said he was concerned about the lack of consultation on the constitutional changes with Indian and Inuit people.

"We have been very concerned with French rights, English rights and provincial rights, but the Inuit and Indian people who originally occupied this country have not had equal consultation," Jobin said.

Harper said: "Before we can become partners, we must become equals. This involves having the means to do things for ourselves instead of having governments do them for us. On that basis we could become proud partners in a new Canada."

Campbell and Balfour told Jobin that 80 per cent of their communities, which have a total population of 3,500, are receiving welfare assistance.

"This is 1981," Campbell said. "We don't have control of our resources. We still don't have normal modern conveniences like sewer and water and we have no input into the constitution."

However, he noted there had been improvements to the community's road system, hospital and schools. "For the first time in our history we are sending our students to a modern high school in their own community."

Outlook grim

But he said he was concerned about the fact that under current circumstances, none of these students will find work in Norway House.

Commenting on the northern-style levee, Campbell said: "If he (Jobin) is the Queen's representative, he should hear the concerns of the people and take them to Her Majesty."

Harper was disappointed in Jobin's response on the constitutional issue, adding: "He said even less than what we heard from federal government people."

Band councillor Gabe Munroe of Garden Hill said: "I think Jobin is quite sincere in his feeling about our concerns over the constitution and conditions on our reserves. If he wasn't sincere, he wouldn't have come here."

Jobin's three-day tour continued with levees on The Pas and Pukatawagan Indian reserves and on to Thompson, where the Keewatin Indian Tribal Council was participating in a special levee.

Unbelievable success

THOMPSON, Man. — Twelve Indian chiefs, senators and councillors from the Keewatin Tribal Council attended the final New Year's levee of Lt.-Gov. F. L. Jobin's three-day northern tour here.

Jobin told the Indian leaders, Mayor Don MacLean and more than 100 mining, business and student representatives that the northern tour had been "an unbelievable success."

"We are very glad that you came," said tribal council executive-director Victor John Martin in response to a presentation from Jobin. "It's the first time levees have ever been held on our reserves.

"As you've travelled, you listened to a lot of our concerns. We are still a long way behind what we like to think of as progress. Many of our people have no electricity, have bad drinking water services and still live in log houses. You've also heard our feelings about the constitution.

"Our hope now is that you will carry our concerns to Her Majesty and her governments."

(WINNIPEG FREE PRESS)

Grants to Friendship Centers

WINNIPEG — Community Services Minister George Minaker has announced additional grants of up to $52,800 to 10 Indian and Metis friendship centres in the province. "The grants to the 10 friendship centres acknowledge the important and necessary work they are doing to help Indians and Metis adapt to the urban environment," Mr. Minaker said.

(C.P. photo)

Elsie Miles of Shamattawa, Man.

No racism involved

WINNIPEG, Man. — No racism was involved in an incident in which a St. Boniface hospital surgeon sewed beads into the sutures of an Indian patient, former Supreme Court Justice Emmett Hall has determined.

Hall blamed the incident on "an error in judgment made with the best of intentions," adding that Dr. John Teskey, the surgeon who attached beads to Elsie Miles' sutures, "has not escaped unharmed.

"He has been exposed to media and other criticism that will without question affect and undoubtedly harm his professional standing in the community," Hall said in his 15-page report.

"Hall said Miles, 52, of the Shamattawa reserve, had not been told about the beads before her operation to remove a benign lung lesion. Afterwards, she suffered "grief and a feeling that she had been insulted and humiliated."

Hall made no specific recommendations, but among his suggestions, he told the hospital's board to "take the necessary disciplinary action toward all hospital employees" involved in the incident. (Winnipeg Sun)

20,000 natives in Winnipeg

Winnipeg's native population is at least 20,000 — up from previous estimates of 14,000 to 16,000 — but native migration to the city is much less than the 1,000 a year anticipated in a 1976 report, University of Winnipeg research shows.

The findings are part of a study done to update a report on the inner city released this month. In the first report net migration by status Indians, Metis and non-status Indians is estimated between 300 and 400 a year.

Stewart Clatworthy, senior researcher at the U. of W's institute of urban studies, said the updated findings were commissioned by Employment and Immigration Canada as part of a study on labor market development.

Unemployment higher

"The population of natives in Winnipeg is at least a third higher than we originally thought," Clatworthy said.

The inner-city report pegged native unemployment at about 3.8 times that of the over-all rate in the inner city; unemployment for female natives was about 4.8 times higher than the overall average.

The study also showed 43 per cent of all urban native households are single-parent families, mostly headed by females, compared to eight per cent of the general population.

(Winnipeg Free Press)

Clearly defined rights pledged

OTTAWA — The federal government and the provinces are committed to refining and elaborating aboriginal rights once the constitution is patriated from Westminster, Indian Affairs Minister John Munro said February 20.

"To do otherwise would be to permit potential inequity and arbitrariness in our relations with natives and this would be intolerable," Munro told the Commons.

Natives have been trying for a hundred years to achieve these goals, he said during the fourth day of the historic final phase of debate on the government's plans to amend and patriate the constitution.

Hunting and fishing rights, forms of self-government for Indians and Inuit and the delivery of basic services are areas that must be worked on, Munro added.

And he suggested native peoples should also be guaranteed a place in political institutions to further protect and reinforce their interests.

Aboriginal rights are undefined in the constitution, but native groups have been guaranteed a seat at future federal-provincial conferences to identify and define those concepts. (CP)

A marvellous summer education program

by Irene Hewitt

(M. Brown photo)

Swimming was a favourite activity.

A swarm of excited children and their counsellors and directors piled out of the two vans and the big bus parked at Phantom Lake (near Flin Flon) and headed for the beach.

Never mind that this was late August (1980), or that there was a cool wind and intermittent rain, this was the windup picnic for these ninety children, the third group involved in the Norther Education Program based at Frontier Collegiate, Cranberry Portage, Manitoba, and they were going to enjoy themselves.

Having come from remote northern communities, some inaccesible by road, these elementary school children were thrilled with the facilities here. Dark-haired children were everywhere on the dock, in the water, along the beach, climbing on rocks or playground equipment and running in and out of the store (with junk food forbidden at camp, they were enjoying the freedom to buy treats).

This happy melding of ninety children and three counsellors-in-training from isolated northern communities, with counsellors and staff from urban centres, how had this come about? Clearly, both the children and the counsellors were special.

Initially the sixteen senior counsellors were all teachers in training interested in teaching their communities. When one of these dropped out, her place was filled by trainee Bill Anderson of Norway House whose wilderness know-how contributed much. The staff (Director Marilyn Brown, recently with the Faculty of the University of Manitoba, Assistant John Harrison, Administrator Ken Bosiak and storekeeper Don Bell) were all caring, dedicated, out-going people. Moreover, the program had been carefully planned and fully implemented.

According to Marilyn Brown: "These kids are just super, simply incredible. I know the counsellors have been in awe at how great these kids are. They're from the most isolated regions of all (program sessions lasted two weeks and there had been three different groups of children involved), and I don't know what factors have influenced them, but they're responsible; they can fend for themselves, they're well-behaved and very respectful towards adults and each other; they're neat — there isn't a scrap left on the table or the floor after meals; they're not hitting one another and spilling drinks. And they love everything and they want to do everything — to wash the vans, to wash dishes, to carry things to Camp.)

The accomodation, facilities and equipment were superb. Headquarters was empty for the summer Frontier Collegiate, a converted one-time army base located at Cranberry Portage with Lake Athapap for swimming and canoeing just a short walk away. The facilities of the Collegiate were available — the kids had been allowed all kinds of sports including archery. The children engaged in arts and crafts — clay work, leather work, woodworking, candle-making, working with plaster of paris and silk-screening. They made kites and were excited about photography (each child got half a film and learned how to develop it.)

There were excursions, nature hikes, sports and field trips. For children from isolated communities, it was thrilling to see city-life in Flin Flon (the mine and the Wildlife Park were favourites) and in The Pas (Otineka Mall, the first Indian-owned shopping centre in Canada), was a wonder to them. And there were lakes — all manner of lakes with the thrill of exploring Hugo Caves at Clearwater Lake, overnight at others and a thru-day camp-out. Socializing included a dance, a skit night (this group was so eager to be involved, they had more volunteers than parts), and award night (everyone got an award).

Camp-out life was described by Murray Hiebert, a counsellor from Morden, Manitoba. With the children divided into three groups, each Camp session comprised some twenty to thirty children and five counsellors. To reach the Camp on Nisto Lake, the group had to portage half a mile, paddle across the lake and then portage another half mile.

At the camp site supply tents had been set up with four or five persons allocated to each. Under Bill Anderson's direction, bush tables had been made by lashing split logs. With open fires prohibited, cooking would be done on Coleman stoves. There would be new experiences for the counsellors —snaring rabbits and preparing rabbit stew and bannock. Bill showed everyone how to set humane traps. He stressed the importance of not snaring in excess of food requirements.

The Camps were completely unstructured with each group free to follow its own bent in this wilderness experience. For most of the kids this Camp-out was the high point of the program.

How did Murray assess the Summer Education Program? "A program like this is particularly valuable, in fact it's a necessity for kids in isolated areas. If students want to go on to High School, they have to leave home in order to do so. In the past some of the children had had no experience in urban living and its amenities, so the adjustment for them was far more difficult than it should have been. The kids here have been exposed to urban living and have benefitted from socializing with children and adults from other communities and backgrounds. They have learned they can make new friends and adjust to different conditions. They've learned and developed new skills (many could not swim and had never been camping or canoeing). Their self-esteem also will have improved, because they can certainly see how much we all care for them."

And what about the counsellors? Murray was enthusiastic: "Everyone thinks it's the greatest experience he or she ever had. We learned to relate with the kids and with one another, since we changed groups each time. (Marilyn Brown had said, "they're tremendous, those counsellors. And what training they received! They learned to exercise responsibility; they did their own planning and set up their own programs. They've developed initiative, resourcefulness and self-reliance! And look at their exposure to northern children and communities!").

Murray continued: "We had an excellent orientation program and in turn, we taught the counsellors-in-training, thereby reinforcing our knowledge and skills before becoming involved with the kids, and the trainees and the kids taught us bush skills, bead-work and the like. I even learned some Cree. Many of us want to teach in northern communities: this experience confirmed our choice of a career."

The community involvement was also a positive factor. In February and March government field officers visited all the participating communities — there were twenty-five with areas including Split Lake, Tadoule, Little Black River, Jackhead and Anama Bay. Speaking with the people, they explained the program and set a quota for each community. The decision as to which children would attend rested with the Band Chief and the school Principal.

Marilyn explained: "As part of their training the counsellors visited the communities and got to know the parents. They also picked up the kids and returned them home."

The counsellors commented that the interiors of the house were nicer than the exteriors. Someone driving through the centre might form an opinion based on peeling paint, but the counsellors had met the people in their homes. They discussed the program and reassured the parents the children would be well cared for. The parents could see the counsellors were caring, responsible people. "Several of our group, as a result of this, have been offered teaching positions in these areas."

Marilyn also commented that the counsellor-training program takes young adults from the community and helps them develop leadership ability and recreation skills, so that they can go back home and work on similar programs. She hopes the program will continue.

As an educator, what are Marilyn's observations about northern education? She hopes to see more programs like this Summer Education one. These could motivate children to stay longer in school and help them cope with life away from home. She feels it important that teachers, too, be exposed to the different life style of the north before starting a full year's teaching. Ideally they should learn what it is like and work in a small, isolated centre. Right now the teacher-training facilities in the North are only for native people.

Lionel Longclaws spoke to our counsellors and he told them: "understanding comes through living and through experience. If we want teachers who are really interested in being up north, then there has to be more contact and exposure. As it is, people walk into a job without knowing what they are getting into. My own feeling is most teachers from the south don't make the effort to mix with the community and then, at the end of the year, they say their social life was no good."

Marilyn agrees that isolated communities which produce such exceptional children must have plus factors which it would be worth the teachers' time. Marilyn believes that with most of the isolated communities located near lakes and rivers, the potential is there to operate SEP programs. This would involve co-ordination between a number of government departments, but if SEP were fully established and sufficient counsellors trained, then the government could and should consider starting back in these communities. □

(M. Brown photo)

Campers cook a rabbit supper.

An exhibit

Traditions and change

by Andrea Lang

An evening of native art and culture co-ordinated by Indian and Native Affairs Canada premiered the arrival in Manitoba of a national touring exhibit, February 6.

The premiere evening was held at the Centennial Concert Hall in Winnipeg with such eminent guests as Lieutenant-Governor F. L. (Bud) Jobin, Rufus Prince, Special Projects Officer, and native artist Jackson Beardy taking part. Over forty artists or craft associations manned tables throughout the two levels of foyer at the hall and the ensuing crush of wellwishers made it difficult to get a complete view of each display. The touring exhibit itself was almost completely lost in the surge and would have to be viewed in another setting to be fully appreciated.

Titled TRADITIONS AND CHANGE, the display is described as "a celebration of the new era in Indian cultural expression" and is presented through a series of original prints and photographs revealing a sampling of some of the excellent work being produced by Canada's native artists.

Three major geographic regions are represented: the eastern woodlands extending from the Maritimes to Manitoba, the western plains and the Pacific Northwest coast.

The display itself will make a similar geographic pilgrimage across Canada. It was first seen in Saskatchewan last fall and moved to British Columbia in December. Now in Manitoba it will travel throughout the province until April 15 when it will be transported to Alberta for two months and then head east. While in Manitoba, the display will be seen at several different sites in Winnipeg and then in the communities of Selkirk, Ashern, Portage la Prairie, Brandon, Dauphin, The Pas, Thompson and Flin Flon.

The art exhibition at the Concert Hall gave living proof that the display's claim to excellent native art was not unfounded. Though some artists have only mediocre talent, others exhibited work of startling clarity and beauty. The better known artists and artisans had displays on the mezzanine level and I admired again the works of Beardy, Odjig, and the unusual carved wood plaques of the Garden Hill Carvers Co-op.

After an hour of viewing the displays, people were seated in the hall to listen to opening speeches and enjoy a gala of native dances.

(A. Lang photo)

Jackson Beardy, guest speaker at the premiere of "Tradition and Change," relaxes during the tour of the art exhibition at the Concert Hall.

The Sioux Valley Singers set the mood for the grand entry with their chant and drum rhythms. Colourfully costumed dancers marched in tune onto the stage — men, women and children prepared to brave the hot lights and the crowd in an unrehearsed display of a segment of their heritage.

The dances in the program included the shake dance, fancy shawl dance, hoop dance, sneak-up dance, traditional dance, shake and stomp dance and the finale, the All Nations Salute to the Arts. □

A native seminary — first attempt

by Lomer Laplante, OMI

Fr. Appolinaire Plamondon, OMI, initiated the project of a Junior Seminary for Indians, Metis and Eskimos at Fort Alexander, Manitoba, in the archdiocese of St. Boniface.

In June 1952, with the encouragement of Archbishop M. Baudoux and the authorization of his Religious Superior, Fr. Plamondon began to fulfill his dream, and on January 29, 1953 he took in nine students in his parish house.

It was called "St. John's Junior Seminary, for Indians and Metis." In August of the same year Cardinal Paul-Emile Leger of Montreal came to Fort Alexander to bless the burgeoning enterprise.

The Diocesan and Oblate authorities followed with interest and anxiety the budding Seminary, where one made do with penurious resources. Encouragement was not very strong; resistance was even felt on the part of many missionaries.

Fr. Plamondon hung on. For him it was the answer to the call of the Church, as formulated by Cardinal Pacelli, in the name of Pope Pius XI, and addressed to the Superior General of the Oblates: *"The Missionaries will make every effort to create a seminary for native priests to be recruited among the Indians and the Metis..."*

Answering the call of the Church and the initiative of Fr. Plamondon, the Oblate Commission for the Indian and Eskimo Missions, composed of the Oblate Vicars Apostolic and the Provincials of Canada, decided, May 25, 1955, *"to create officially for the Indians — Metis and Eskimos of Canada, an inter-diocesan Junior Seminary of which the direction and administration would be entrusted to the authority of the Oblate Provincial where it would be erected, under the local Bishop and in conformity with the rules determined by the Sacred Congregation* (of the Vatican)."

Fr. Paul Piché, OMI, then Provincial of Manitoba, secured Archbishop Baudoux' approval. As a result, St. John Junior Seminary was to be erected officially as a diocesan seminary for the time being, under the

entire responsibility of the Archbishop of St. Boniface "who would make an agreement with the Oblates to whom the direction of the Seminary would be given; diocesan priests would join them to initiate the priests to the ministry among the Indians and to ensure their presence."

On July 13, 1955, Archbishop Baudoux authorized the construction of a house 60 x 30 feet, with a 16 x 30 foot wing in the center. The Junior Seminary was canonically erected October 21, 1956.

Fr. Plamondon was spiritual director of the students and of the community; his brother, Rev. M. A. Plamondon, was bursar; Fr. Laurent Alarie, OMI, teacher; Rev. Paul Gagne, principal and Fr. L. Leroux, OMI, in charge of recruiting, and (1961-63) as director of the Seminary; succeeding the latter was Rev. Roger Bazin.

A group of young girls, among them Fr. Plamondon's sister, contributed, as an embryo of a religious community, many years of service to the seminary; these were replaced by the Missionary Oblate Sisters.

In 1963, the St. Boniface Diocesan authorities transplanted the Junior Seminary to Otterburne, some 30 miles south of Winnipeg, near the college of the Clerics of St. Viator. Rev. Allen Soucy was director, assisted by Rev. Bazin. A building was erected and occupied during the fall of 1964.

The proximity to the college was a practical advantage. Unfortunately the college was closed in 1968. The students then attended St. Boniface Diocesan High School. As they had to travel 30 miles morning and evening it was decided to move into the city. There, in 1970, the first attempt to have a Junior Seminary for Indians and Metis died. It's last director was Rev. Bazin, assisted by Revs. F. F. Michiels and P. E. Boisjoli. (AMMI)

(L. Laplante photo)

Fr. A. Pamondon with a student at Fort Alexander 1953.

Father Laplante is director of the Missionary Association of Mary Immaculate for the Oblate Province of Manitoba. He is the publisher of "My Brother and I," the AMMI magazine.

Shopping centre proves successful

by Irene Hewitt

THE PAS — In October, 1980, Otineka Mall located on reserve land just outside The Pas started its sixth year of operation with 100 per cent occupancy achieved and annual sales in excess of $9 million. Otineka is the first shopping centre in Canada to be owned by Indian people.

Built at a cost of $8 million, this 200,000-square-foot, air-conditioned centre has 23 businesses located here as well as a six-lane bowling alley and a movie theatre.

A native lawyer has his office here and now Indians can discuss their legal problems in their native Cree. Otineka also houses a nursery school and a kindergarten. The bank hopes to initiate a junior high school program as well and eventually to have a learning centre with classes running up to Grade 12. In addition, the mall is often the centre of all manner of community activities and festivities, often spearheading events and sponsoring contests and candidates.

This mall would seem to be fulfilling the vision of its founders, the band council headed by the late Chief Gordon Lathlin and a non-native, the late Garth Crockett, co-ordinator.

In 1974 the proposal to build a mall on the reserve resulted in headlines in The Pas Herald like these: "Reserve Shopping Centre Creating Shock Waves," "Merchants Up In Arms," "Council Says It's a Threat."

Chief Lathlin countered with a press release:

"Our centre will generate some 200 new jobs in the area; 25 per cent of these will be filled by Indian people.

"Won't people let us do something for ourselves? Certainly we need help from governments and from the town, but eventually we want to be fully responsible people because the only way to be treated equally is to be equal.

"We all seem to have a choice. Either we take sides and fight this matter out with all the bitterness attached or we work together. I intend to see this complex to completion. We need all the support we can get, but we will continue to struggle for what we believe in to be right. For to struggle, and win sometimes, is to live."

When completed, the mall had few tenants other than its two chief anchor ones; then, gradually, more businesses came in.

But always the rumor of failure persisted — sales were not living up to expectations, tenants were planning on moving back to the business site in The Pas. The rumors were quashed only last October when Otineka reported 100 per cent occupancy had been achieved.

Chief Lathlin is honored by a plaque in the mall. One of his addresses is quoted: "We are proud to be Indian people. We are proud of having a little bit of Canada to live in for ourselves. We gave most of it away when the treaties were made. But now we are living on the reserve. And this is one reserve upon which we are not ashamed that we are treaty and we are not ashamed that we are Indian."

Not only has Otineka succeeded; its success has not posed a threat to the business community as expected. Plans are now underway for the construction of a new shopping centre in the business section of the Pas.

(Prairie Messenger)

SASKATCHEWAN

English River band relocated

REGINA — Ted Bowerman, minister responsible for Treaty Indian Land Entitlement, on February 3 announced transfer of 4,176 acres of unoccupied Crown land to the federal government to be set aside as an Indian Reserve for the English River band. This transfer will be a partial settlement of the English River band's treaty Indian land entitlement. The land is located approximately 75 kilometres east of Buffalo Narrows on Primeau Lake.

White Bear takes stand on education

by Donna Phillips
Research by Peter Severight

CARLYLE, Sask.— In 1958, a joint school agreement was signed by the Department of Indian Affairs on behalf of the White Bear Band and the Arcola School Unit. Compare what each receives from this agreement: the Arcola School Unit receives $281,000.00 annually to educate White Bear students in Carlyle school. The White Bear Band receives continual age-grade retardation and a deplorably high drop-out record (since 1958, 510 White Bear students have enrolled in Carlyle school; two have graduated!); two buses for 152 children; total lack of participation in extra-curricular activities due to bus schedules; total absence of Indian culture or historical components in any course of studies; varying degrees (albeit subtle) of discrimination; absence of representation on the school board.

Considered in the light of these facts, the agreement is obviously one-sided. Chief Brian Standingready and his band are no longer prepared to wait for improvement of the situation at the expense of their children. They have decided that the only acceptable solution is to have their own school in their own community.

Members of the band council and education committee recently discussed their concerns at a meeting with DIAND officials and Arcola School Division trustees. The band council was not consulted prior to or during the implementation of the joint-school agreement and are now justifiably determined to control the direction of education for the reserve — and that means having their own school.

According to Mr. Stuart Gates, DIAND education counsellor for Yorkton, the department approved construction of a school for White Bear Reserve. However, "it is in the planning stages and will take one to five years before a permanent building can be constructed," he said.

Meanwhile, many parents have decided not to send their children back to Carlyle. Until the department meets its obligation, some students have no alternative but to attend the residential schools in Marieval, Gordon's, Lebret or some other urban centre.

(Saskatchewan Indian)

ALBERTA

Red Crow development owned by Blood tribe

CARDSTON, Alta. — The majority of projects and businesses created for training and employment opportunities on reserves often result in financial loss and eventual funding cut-off for a variety of reasons. The major reasons cited are lack of business experience, shortage of experienced personnel or inadequate book-keeping.

The economy of most reserves are still undeveloped and trade with the outside is necessary.

For example, in order to build a plant, to build sectional homes, a corporate body was needed to complete the necessary transactions. Later this plant Kainai Industries Ltd. was incorporated, made into a Limited Company and able to enter into legal transactions in order to stay in business.

The need for a corporate arm or a legal entity was seen for projects to sign contracts, borrow money and other business transactions. Thus the emergence of Red Crow Development Ltd. The owners of Red Crow are the members of the Blood Tribe.

The shares are held in trust by the Vice-President and General Manager. The Board of Directors are appointed by the Chief and Council and they report to them. Band projects operated by Red Crow are determined to make profitable businesses thus providing permanent jobs, limit the amount of band funds required by the projects and to generate profits which can be used to operate the Reserve.

In recent years, the bulk of Band revenues were from two main sources mainly the royalties from natural gas and bonuses paid by oil companies for permits of leases to explore oil.

(Kainai News photo)
Mr. Denis Chatain

With natural gas supply dwindling and predictions for it to run out by 1984 or 1985, a restraining Federal Government policy for oil exploration on the reserve unless a significant oil find is made, the Chief and Council want to make the most of existing funds and providing for future generations. Which means using royalty and bonus monies to create viable businesses.

This is seen as providing employment for Band members using profits from these businesses to provide services such as roads, housing, water, sewage, policing, recreation, education, etc.

During 1980, Red Crow had 58 permanent full-time employees and 50 casual employees for a total of 108 jobs. Exact figures are expected to be ready later this month or early February. Most projects were profitable and total profits were estimated at $400,000 for 1980.

As a result of these profits, Chief and Council predict expanding operations, more income and jobs if businesses are operated by experienced, qualified people or a business like basis, project managers are delegated with authority for hiring and firing staff, to prepare budgets and be free from any interferences to conduct daily decisions. Other employees will oversee these businesses, plan expansion and new business developments.

Council regards 1980 as a good year for profits but fear if projects are not allowed to continue not only will new jobs and greater profits not be made but all will be lost.

In 1979, Red Crow Developments began with sales of $3 million, a required funds of $1.5 million with a net income of $150,000 a 10 per cent return of funds, and providing 92 jobs, 52 permanent and 40 casual.

The following year sales were $5 million required funds were $2.5 million, a net income of $250,000 and a 10 per cent return of funds. Total jobs was 108, 58 permanent and 50 casual.

Projected figures for the next three years for the number of jobs is 168, an increase of 83 per cent and a net income increase of $650,000.

Council based these projections on the expansion of existing projects and new projects and are not inflated.

(KAINAI NEWS)

Samson Band partner in Cold Lake housing plan

by Linda Goyette

HOBBEMA, Alta. — Alberta's richest Indian band has entered a partnership with a major developer for a multi-million-dollar housing project in Cold Lake.

After 13 months of negotiation, the Samson band signed a development agreement with Nu-West Development Corp. to give it a 50-percent share in the $55 million revenue expected from the 900-acre housing project east of Cold Lake.

About 3,300 housing units, from subsidized homes to one-acre estates, are planned for the project. Lakeside frontage on some lots, an 18-hole golf course and cross-country ski trails are also on the drawing board.

The Baywood project will accomodate up to 12,000 people.

Band legal adviser Bob Roddick refused to reveal the band's initial investment in the housing project. "Quite frankly, I don't think it's anybody's business," he said.

The deal represents a new direction for both partners.

The Samson band, which earned $53 million in oil revenue last year, is one of the first native groups in Alberta to win equity participation with a private company in a project of this size. And Nu-West is entering its first development agreement with an Indian Band.

Victor Buffalo will act as Samson's representative on a management committee with two Nu-West executives.

Nu-West Development president Rod Gerla acknowledged that the deal depends on an oil-pricing agreement and the subsequent development of the Esso Resources oil sands project.

(Bear Hills Native Voice photo)

Samson Band Chief Omeasoo signs the agreement for a $55 million residential development at Cold Lake. Nu-West President Rod Gerla looks on.

"But you'd have to be an extreme pessimist to think it won't go ahead," he said, adding that Nu-West has no deadline set for the project's start.

If a pricing agreement is reached soon — and the town of Cold Lake is allowed to annex the property — development could begin by mid-1981.

The full project should be completed in seven to 10 years.

The 2,500-member Samson band expects spin-off benefits from the project, including employment and business development opportunities.

Roy Louis, Samson's economic development manager, said those advantages are part of the agreement.

Chief Jim Omeasoo said at the signing ceremony: "This agreement, I'm hoping, is going to be beneficial not only to ourselves but also to our children."

In October, Samson members became shareholders in their own trust company, Peace Hills Trust — the first native owned financial institution in Canada.

Other band investments include real estate and rental properties in Edmonton; a planned subdivision in Devon; and a syndicated television show. (Edmonton Journal)

Alcohol treatment center planned

A five million dollar grant for a native treatment and training centre, to be located in the present Poundmaker Lodge in St. Albert, Alberta, has been approved. Poundmaker lodge has been providing treatment services to Native people with alcohol and drug problems since 1973.

The new facility will provide residential treatment services for 60 clients and will be able to accomodate 30 people attending training programs at the centre. Designing of the complex has started and construction is expected to be completed by 1983.

I.A.A. opposes Indian Act change

CALGARY, Alta. — Federal bureaucrats have sweeping changes to the Indian Act in the works, an internal government document indicates.

The document, obtained by the Indian Association of Alberta and released recently, outlines a timetable for a massive revamp of the federal department of Indian affairs and legislation governing Canada's native population.

It reveals the department will present an outline of proposed "Indian government legislation" to the federal cabinet by March 31 and have the bill ready for introduction in Parliament by July 1.

Entitled "Work Program — Indian Government Legislation" the government lays out a blueprint for drafting legislation that will "provide an option for Indian self-government at the band level".

Eugene Steinhauer, Indian association president, said Friday he obtained a "clear admission" from Indian Affairs Minister John Munro and senior department officials in December that the new act changes are in the works.

The federal document mainly outlines the areas to be considered by bureaucrats in drafting proposed legislation.

But the scope of the new legislation will be wide-ranging, covering Indian governments' powers over the judicial system, finance, land management, band membership, elections, relationship with the provinces and policing.

The association claims the government intends to hire "six to eight nationally known Indian leaders to peddle the government's policy."

"It's clearly a divide and conquer tactic ... one that has been applied relentlessly to us all during our colonial and now current periods," Steinhauer said.

The association criticized the plans, calling them "unwanted, ill-conceived and repressive".

In particular, the group was upset because the Indian leadership is not involved in drafting the new law.

It said the plan reflects only the goals and attitudes of the department's bureaucracy and not that of Canadian Indians. (CP)

Native pastoral centre builds up spiritual strength

by Frank Dolphin

(Frank Dolphin photo)

Fr. Gilles Gauthier and Miss Monique Piche, in Edmonton's Native Pastoral Centre.

EDMONTON — The small group of men and women talked quietly but forcefully about their lives. For the regulars, who had been in the group since the beginning early last year, there was an eagerness to share their feelings. The newcomers hesitated before opening up.

One man described his years in jail and his battle against alcoholism as wasted time. The group had given him new life, a stronger spiritual foundation. Where there had been despair and frustration, there was now hope and joy.

"I feel acceptance here," he said. "This is the only place I feel that."

A woman visiting the group for the first time told what a big step it had been to come this night. "My biggest thing is fighting alcoholism. I'm trying to change my ways, to better my life. I want to be able to trust people. I did a lot of thinking today and last night," she said.

And so the stories went. A similar theme ran through them: we have discovered something that was missing from our lives, mainly through the study and discussion of the Bible. We have discovered each other.

"It's like going to see your spiritual family," is the way one woman described the weekly meetings in the basement of Sacred Heart School on 96 Street in Edmonton's inner city.

Weekly gatherings

The meeting was the weekly gathering of the core group of the Native Pastoral Centre, a new organization struggling to reach the 20,000 Indians and Metis in the Edmonton area. The five members of this group plan and organize activities, which on at least one occasion have attracted about 200 people.

Father Gilles Gauthier, OMI, and Monique Piché, a member of the Oblate Missionaries (she is not a Sister), are the full-time team members. They try to give the native people with whom they come in contact a sense of hope and a reason to meet together.

"These people have been hurt so easily in the past. It is our job to heal that hurt," Father Gilles said. "I don't know when it will spark. It isn't sparking yet."

Although after a year the centre is reaching only a dozen to 30 people regularly, there is growth. For the single parents, the alcoholics, those who have been in jail and many families struggling with the problems of a big city, it is a new experience to see the Church working to serve their needs, rather than expect them to conform to the whiteman's religion. Many had cut all ties with the Church, but now there is a slow awakening.

"This is a new ministry that is happening in other cities as well," Monique said. "These people opted out of the sacraments. Now, they're building a community. Slow as it is they're becoming followers of Jesus, then taking the lead.

Some have advanced to the point where they ask for eucharistic celebrations to mark special Indian feasts. One such event was held in the Sacred Heart parish hall, across the street from the centre. Two hundred people came to hear the words of an Indian elder, to break bread and to express their feelings through songs and dancing. This witnessing of people of all ages turned the celebration into a liturgical event, one that reached out to Indian people throughout the city, even on skid row.

But big is not always better. In contrast to this large gathering, the centre's members revived the closeness westerners felt in the simpler days of the past. They met for an afternoon and evening to celebrate the Christmas season. The meeting place — an old wood-heated house on a reserve near Edmonton.

There was no exchange of gifts bought during the annual Yuletide tug-of-war. Instead they exchanged home-made gifts, such as a letter, telling why one person appreciated another. The gifts had far more meaning than a new pair of gloves or a box of chocolates.

Family involvement

The centre's programs involve the whole family. While the parents study, discuss and joke about their experiences, their children use the school gym for basketball and other games organized by a group of young adults from one of the Edmonton parishes.

While such activities are important actions in the growth of the centre's influence, the Bible is the foundation, the heart beat of the centre. The weekly meeting of the core group revolves around a 20 minute presentation, followed by small group and general discussions.

Monique wrote in a report: "The program is always presented in a way

(Frank Dolphin photo)

Acting out a situation is fun.

that the Bible story becomes their story. The Old Testament has rooted them in their history as a people of God..." "The Bible has prophets, we have elders" is the way one woman made the connection between the Scriptures and the lives of native people in 1981.

The core members have come to terms with the bad feelings they have had about the Church in the past. Rather than give them a spiritual foundation for the rest of their lives, the native people spoke openly of the alienation caused by the Church schools and the way religion was taught.

Bible is great help

"I always learned Latin prayers. I didn't relate to them. I was turned off by religion in school, but now the Bible is working for me," one man said. His regret was that he didn't use some of the time he spent in prison to read and study the Bible.

He added to the delight and amusement of the group that he had been away from Church so long, he didn't know how to address a bishop when he met one. "I said Your Honor and I thought I was back in court again," he chuckled.

The comments were much the same from the rest of the group. The Bible is a blessing from God. I follow the Lord instead of leading a negative life. We get a lot of strength that we use at home.

The centre's program is basically a spiritual renewal of their lives. It does not attempt to involve them in specific social action programs, although the men and women have plenty of stories of discrimination and injustice to tell.

There are many well-established groups and agencies to deal with these problems. Many of the centre's members are already actively involved. Instead, the centre concentrates on opening up spiritual wells to provide sources of strength and courage to face difficult lives.

Just as the people are convinced the Spirit is at work in their lives, so he must have been at work in the Edmonton Archdiocese to bring about the Pastoral Centre. There was concern that the Church was not meeting the needs of the native people, especially within the centre of what has become a fast-growing city.

"The Church was not alive," Father Gilles described the scene he found when he returned West after a serious motorcycle accident in Bangladesh, where he had served for more than four years. Archbishop Joseph McNeill appointed him to the newly formed Social Justice Commission in the Edmonton Archdiocese to find some answers to the problem of a ministry to the native people.

At the same time, Monique Piché was doing parish outreach work at Sacred Heart Parish, visiting families, searching for ways to serve the people in the inner city. Like Father Gauthier, illness had brought her to Edmonton, where she was faced with the same puzzling situation.

A native of Gravelbourg, Saskatchewan, she had worked for 10 years in the Arctic with the Inuit of Holman Island. She and Father Henri Tardy, OMI, helped the local people develop a co-op to produce and market their world famous prints of Inuit life.

With Archbishop McNeill's encouragement and support and the work of the Social Justice Commission members, the idea of a special pastoral centre for native people evolved. Father Gilles and Monique agreed to experiment and pioneer a new ministry. They found space at Sacred Heart School, a place where native people could easily visit and feel comfortable.

The Archdiocese agreed to support the work financially but the centre's members plan to eventually pay their own way.

Neither Monique nor Father Gilles are looking for quick success at the centre. They realize solid growth takes time. But there are signs that people are learning of the centre's work. Both have spoken to seminarians and theology students at Newman College and have given workshops to women at other centres in the city.

The main breakthrough with the native people is still to come. Father Gilles says the centre isn't sparking yet, but both he and Monique are encouraged when they hear the kind of comments made by native people at a Faith and Sharing Retreat: "It doesn't really matter what color you are because we're all from the same family of God." □

(Frank Dolphin photo)

Fr. Gauthier watches an animated discussion.

Indian women fight stereotype

VANCOUVER — Native Indian women in B.C., Alaska and Washington are struggling to overcome a white stereotype of the "submissive and spineless Indian squaw," a University of B.C. psychiatrist says.

Dr. Louise Jilek-Aall, an assistant professor who practiced psychiatry in the Fraser Valley for 10 years, also discovered in surveying 48 native Indian women that their lives are extremely difficult with few bright spots to lighten the load.

The comments she received in a questionnaire about the women's daily lives shatter the stereotype, she said.

The survey found proud, independent women, like one 22-year-old, single woman who vows to fight prejudice.

"Determination to overcome the stereotype put on Indians, particularly women, gave me a pride that says 'I'll show you!' to certain people who earlier influenced my childhood," she said.

A 34-year-old mother of two said she feels stronger because "I have encountered much hardship and trauma in my life."

"This has increased my ability to cope and adjust to life's problems without being wiped out or chemically dependent," she said.

Jilek-Aall says most of the women over 40 said hardships made them stronger. Few younger women felt that way but many predicted the challenge of overcoming problems would help them.

Most respondents said a positive attitude toward their race gave them strength.

"I have been fortunate to have strong Indian women models whom I admired and respected very much," one woman said.

Jilek-Aall says North American native women lead exceptionally hard and stressful lives.

Most lack modern conveniences which other North American women take for granted, such as running water, refrigerators, flush toilets and modern stoves.

"Indian women on the reservations led a life over never-ending struggle against poverty," the doctor said. "They lack money for the most basic needs of food and clothing, yet had to care for a large group of people."

She says often, it consists not only of a husband and children, but also a host of kinspeople in crisis — children of sisters, daughters and sons, and other relatives — coming and going all the time.

Jilek-Aall said native Indian women and children were often physically and sexually abused by drunken male relatives who had lost their self-esteem through lack of steady jobs and secure incomes.

"One worry seemed to follow the other. A loved one had an accident or was in trouble through alcohol abuse. A youth dropped out of school or was on drugs and in conflict with the law. There always seemed to be somebody waiting for a visit in hospital or in prison. Rare were happy events to brighten a woman's life."

(Canadian Press)

Natives advise Indian prisoners

PRINCE GEORGE, B.C. — Three Indians in this central B.C. community go to jail every day.

They are courtworkers from the Prince George office of the Native Courtworker and Counselling Association of B.C. and provide Indian prisoners with para-legal advice, counselling and a referral service.

The association was set up in 1973 by the Union of B.C. Indian Chiefs and B.C. Association of Non-Status Indians.

"Indians have unique problems," says Ken Peters, the local supervisor. "Before the association was set up, native people would often plead guilty without knowing their rights."

The common cultural background between courtworker and prisoner also establishes a greater trust and eases communication, he says.

Peters, a 39-year-old Carrier Indian and reformed alcoholic, says the majority of the 520 prisoners seen by courtworkers locally last year were involved in alcohol-related cases.

He does not know why this is so.

His office serves as regional base for communities from Cassiar-Watson Lake to the north, Quesnel to the south, McBride-Valemount in the east and Nazko to the west.

Courtworker Annette Maurice, a Cree Indian from Saskatchewan, spends her mornings helping native prisoners find a lawyer, get legal aid and locate accommodation.

The courtworkers are familiar with the Indian Act and pertinent sections of the Criminal Code, work with social agencies in town in helping prisoners, and help natives understand their legal rights and responsibilities.

"Courtroom work is only half their day," says Peters. "The afternoons are spent on home visits counselling, or driving clients to the de-tox unit of the hospital and if inmates' families are destitute finding them cheap accommodation."

In addition to the courtworkers the local office has a prison liason worker who works with prisoners in the Prince George Regional Correctional Centre and the Hudta Lake Work Camp 30 kilometres southwest of here.

Ernie Borgue helps prepare assessment reports for prisoners eligible for parole or temporary work, education or holiday releases.

"If inmates want to try and upgrade their Grade 12 or do some work so they have something when they finish their time, I see if that's possible," Bourgue says.

Peters, a former cabinet-maker, says he often feels the association's work is "too little too late."

"But I still want to help. I see so many people going through the same thing I went through it's also a kind of therapy for me."

(Canadian Press)

University College in N. Alberta

The community of Fort Chipewyan has taken a tremendous leap to have a university.

Fifteen full time students are enrolling into different courses such as such as Education, Social Worker and Pre-Law with cooperation from the University of Calgary and the Department of Indian Affairs who are sponsoring the students with their tuition fee and training allowance.

Hopefully Syncrude Canada Ltd. will also support the only unique program in the north.

$6½ million bonanza not frittered away

VANCOUVER — The people of the Fort Nelson Indian Band have quietly confounded the cynics and hucksters who predicted that a mad spending spree would sweep through their remote community after they reaped a multi-million-dollar resource bonanza nearly five months ago.

The 287 members of the band divided up almost $6.5 million at a jubilant August dinner and dance — the first proceeds of a natural gas royalty-sharing agreement that could yield $100 million in the long term. Each adult member of the band received a cheque for $20,000 while trust funds in the same amount were set up for each child.

While merchants in the community, a 160-kilometre hop south of the Yukon border, say there has been a modest increase in sales, most band members appear to have taken the advice of Chief George Behn and socked their money away in the bank.

"It was no big thing," said the manager of one department store. "It's business as usual. A few people got new vehicles and purchased the necessities they were short of, but it wasn't people rolling in with all sorts of money stuffed in their pockets."

The agreement to share revenue from two natural gas fields beneath the band's main reserve, 11 kilometres south of Fort Nelson, concluded five years of negotiations with the B.C. government and 19 years of debate.

The Fort Nelson band was one of three northern B.C. bands that didn't get the mineral rights to its land when Indian reserves were established in B.C. in 1899.

The band comprised nomadic fur trappers who couldn't be found to pick out their reserve land until 1961. By then, the provincial government had decided to retain all mineral rights on Crown land.

Many reporters who had converged on the old Hudson's Bay trading post for the cheque presentation confidently predicted they would be on hand for one of the wildest weekends in northern history as the Indians squandered their money away — probably in the beer parlor.

In the four months since, the band has disproved the stereotypes. Three or four people frittered their fortunes away, but most paid off some old bills, repaired and redecorated their homes and invested the bulk of their money in the bank. (CP)

NORTHWEST TERRITORIES

Liquor rations proposed

FORT SIMPSON, NWT — The walls of the small Community Hall in Fort Simpson are dotted with tragic posters depicting the seriousness of the alcohol situation in that village. The message is clear . . . alcohol misuse is resulting in deaths.

"I've buried enough people to feel strongly about this," Dene Chief Jim Antoine said. "As Band Council we have a duty to find a solution. We can't sit back and say it's okay, it isn't."

As a result of a two-day workshop, the Band Council came up with a rationing proposal which was presented to Northwest Territories Commissioner John Parker. The proposal presents six areas:

— Liquor store and bar hours: It was suggested that the liquor store close during working hours and only open three nights a week 6:00 to 8:00 P.M. Bar hours would also be curtailed to the evenings, from 6:00 to midnight.

— Amount of alcohol per person: one 26-ounce bottle of liquor, one case of beer or one 26-ounce of wine — per week.

— It was recommended that 40-ounce bottles be prohibited.

— Wet dances: only one a week.

— Liquor inspectors: the Band would like to see local liquor inspectors hired by the Band and working under them rather than having territorial inspectors.

— Liquor licences: It was recommended that the private establishments such as the Curling Rink be allowed to have liquor permits but that any alcohol served in these premises must be limited to members.

The Band also said they wanted offsales in bars to be stopped. "It doesn't matter how much liquor or beer you allow them to buy in the liquor stores if you have offsales in bars," said Nick Sibbeston, MLA for Mackenzie-Liard.

In the event that rationing was refused by the Commissioner, Antoine said the Band Council had collected 100 signatures on a petition calling for a plebiscite to be held for total prohibition of liquor.

"Rationing is going to hurt some people, but it's also going to stop the death rate and solve some of the social problems which occur as a result," said Jim Antoine.

In the Mackenzie Delta: At a workshop held on November 22 and 23, 1980, members from Tuktoyaktuk, Arctic Red River, Aklavik, Fort McPherson, Sachs Harbour, Paulatuk and Inuvik gave their approval to a similar limitation of liquor sales in the Inuvik regional liquor store.

(Native Press)

Yukon Territory

Native owned industry proves its worth

WHITEHORSE, Yukon — Mix native women, sewing skills and marketing savy and suddenly you have a new local industry.

A craft most native women learn once they're old enough to thread a needle has been turned into what could be "the only native-owned industry in the Yukon that has a chance of becoming economically viable," says Tony Gonda, general manager of Yukon Indian Arts and Crafts Co-op.

Handmade parkas are being produced five days a week by six women who cut and sew in the warmth of a custom-built log house. The group has been working together for six months and to date has produced more than 200 parkas in blue, purple, green, red, brown and grey, fashionably trimmed with coyote fur.

"We learned how to sew at home," says manager Anne Smarch. "It's a way of life."

The idea of producing native parkas commercially is not a new one. Indian and Inuit women in the Northwest Territories have been in the business for years.

But it wasn't until recently that Yukon women got their own local industry organized. The federal government gave the operation a $100,000 employment assistance grant early last spring.

"Prior to this the parkas were custom-made at home, and the women could never meet the demand," said Gonda, who has been involved with native arts and crafts retailing in the N.W.T. for several years.

He said the women produce about 25 parkas a week now, and "this is just a start."

The parkas are all designed and

(See p. 23: Parkas)

WAHPUM

World Council unites natives

by Bernelda Wheeler

The University of Australia at Canberra is the site of the third assembly of the World Council of Indigenous People. At least twenty-five Indigenous nations of people will be represented at this international gathering. The aims and objectives cover such areas as protecting and promoting the rights of Indigenous People with respect to economic development, political development, social conditions, and their own culture. They also work towards the strengthening of their pursuit to self determination, combatting racism and genocide, and educating the international community regarding issues and situations that make life difficult for Indigenous Peoples around the globe. At this assembly, the Council hopes to finalize the philosophy and ideology of Indigenous Peoples.

Historically, the roots of the World Council of Indigenous Peoples goes back to the early 70's when George Manuel, then president of the National Indian Brotherhood had occasion to travel to other countries and talk with the people indigenous to those countries. He found that in almost all countries Indigenous People were facing the same problems that had been plaguing the Native People of Canada.

Absorb or die!

People were being pushed off their land further and further into the hinterlands of the countries because multinational corporations were finding oil, minerals, plundering the forests and wanting the land for themselves, then just taking that land. Then the whole process of colonialization would intrude, trample and exploit whatever there was to be exploited. In every instance without exception the colonialists attempted to absorb the native into their race or institutions, or, if that didn't work, Indigenous People were exterminated through various means, the most blatant of which was just shooting down the people in South America.

Hawaii, New Zealand, Australia and the regions in northern parts of Scandinavia were all beset with the same problems. George spoke with all the Indigenous people he met... the experiences were all the same.

For years, George Manuel, along with others such as Duke Redbird and Harold Cardinal, had been thinking about Pan Americanism among native people. These ideas were discussed with the people of other countries. All agreed that there was a need for dialogue at an international level. The seeds of the World Council of Indigenous People had been sown.

International set-up

Through meetings, phone calls and correspondence, a steering committee was formed to look into the possibility of organizing on an international level. The committee was made up of representatives from the United States, Canada, Australia, New Zealand and Northern Scandinavia. In August of 1977 the World Council of Indigneous People met in Kiruna, Sweden, for the second Assembly. The first assembly of Indigenous nations gathered at the old Alberni Indian School at Port Alberni on Vancouver Island on October 27, 1975. I was there.

In late fall, the weather on Vancouver Island is often wet, sometimes dreary with a damp cold. In the halls, and old classrooms of the old Indian School, now known as Maht Mahs, the atmosphere was anything but dreary. There was a sort of electricity in the air ... an excitement ... an anticipation of something much larger and more significant than each of us as individuals. Here, for the very first time in world history, Indigenous Peoples were meeting to talk ... listen ... visit and find out about one another. To be sure, there were barriers of language but translators were doing a stupendous job, and anyway, feelings, facial expressions and body language far surpass the spoken word.

One of the early difficulties of the organization concerned a name for this global organization. The People of South America had horrendous experiences. They had seen their people literally shot to death just because they were in the way of development. As nations of people, fear had been part of their everyday lives. The name Indigenous had come to mean something degrading, a source of shame so they were not in favour of the word as part of the name for the organization. They thought that "Indians" would be a good name for everyone. But how do you call the Scandinavian people with blonde hair, fair skin and blue eyes "Indian", without smiling very hard, or out and out guffawing. That just wouldn't do. Since it was only the South Americans who had had bad experiences as Indigenes, they quickly agreed when they understood that it was the name of preference for everyone else.

For those who had not studied or been aware of social and political conditions in other countries, the conference was a revealing and mind shattering experience. Common to all peoples who were represented was the oppression that the nations had lived through under the domination of their colonialists. Time after time, concern for the preservation of their culture and way of life took over conversations. The people of South America, without exception, told of atrocities beyond description.

The Sami people

Here were countries whose majority of population was the Indigenous one, but in their own homeland they were being slaughtered daily, shoved hither and yon with no more consideration than that given a nuisance. The Sami People of Northern Scandinavia were also being forced into the far corners of their land. Hydroelectric development and land development was endangering their staff of life, the reindeer. Without their reindeer, a traditional way of life would be gone. Hawaiian people told of living on beaches, watching the making of billionaires on their land, while they could look forward only to legacies of scraps and leftovers. Then there were the beautiful bronze people of New Zealand, the Maoris, envied by all because they at least had the respect of the colonialists. With a closer look, they too saw themselves on the fringes of an opulent society that had become fat on their land and their resources.

As time passed, evidence of the true nature of everyone could be seen.

See "World" — p. 20

STRANGERS ..... from p. 1

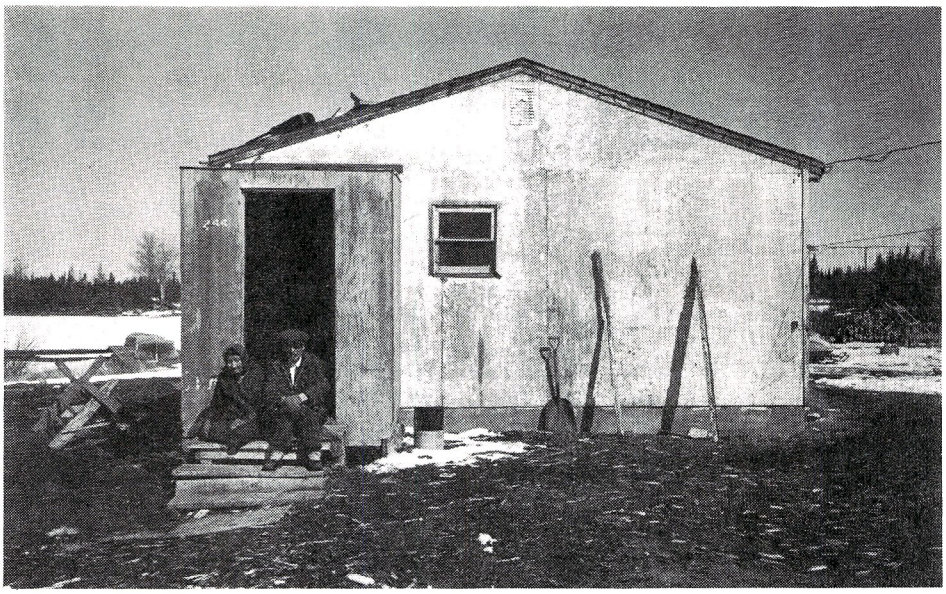
Of course the real reasons are the same as they are for people everywhere — personal and individualized but the fact remains, they are making their presence felt in the cities to which they migrate.

Once there, they face cultural, economic and social struggles as they cope with their environments. And the cities are forced to cope with an onslaught of new people; people to be housed, fed, educated and fitted into the economic, social, political and cultural life. Few stories and few human movements so confront our history, so confront our private fears and stereotypes, so confront our myths and so leave us confused and paralysed.

Though 50% of the people migrating to the cities from the reserves and from rural communities are readily absorbed into society and another 30% will be with assistance, there usually remains a core of 20% who will not.

These are people who will probably never fit the mold, the reason for not adjusting is not because they are native; it is because they are poor. With little education or training, virtually no money and even less hope of bucking their circumstances they remain as they were when they arrived — in derelict housing, on welfare, lives tied inexorably with the social service system.

The attendant problems of alcoholism, school truancy, petty crime and prison are not analogous to Indians but to the poor. Unfortunatley it is often these people who are the most visible, confirming stereotypes already held by urban whites and convincing city officials that the Indians per se are becoming "a problem".



... at least here we have better homes than on the reserve.

What is future in the city?

Aldina Piché could never be classed a problem. For six years she has worked on a program to promote the hiring of native people in jobs throughout Alberta. She is self-possessed, comfortable, coolly in control when she is talking on the phone, handling visitors or travelling. Although a highly professional career woman, she could also be classed as a "professional Indian". She works with Indians, and she lobbies for them, for jobs and for training.

More atypical is her daughter, Kathy. Though not in a profession, Kathy has broken ground for natives in her own quiet way. She is presently the first native working for the RCMP in Edmonton and was formerly the only native at the Canada Employment and Immigration Commission in that city.

Bev Desnomie, of Regina, has also managed to acquire a job she enjoys, working at the Regina Native Women's Association. But she has encountered much prejudice along the way. "When I get on a bus, people stare. When I go in a store, the store detectives follow me around until I leave. If I walk down the street, men accost me and offer me twenty dollars or a drink. I don't think that happens to white girls."

Emil Simon encountered reverse prejudice, including some of his own. "I always tried to be like a white guy. In high school I dressed sharp, always had my hair trimmed and a clean shirt on. In college, I would camouflage my identity. If people thought I looked Mexican, I would say,'Sure I'm Mexican'. I wasn't proud of what I was but I don't think this was all my fault. Indians put themselves down all the time. When I was little, my parents always told me, 'Don't play with the white kids'. They never told me why but I always felt they didn't think I was good enough.

"You see this same attitude when an Indian makes good. The others say he's a traitor; that he's gone to the other side. Because I always managed to get good jobs and had money, I used to look down at these people too. I'd say to myself, 'If that Indian over there can't work, it's not my fault. There's no reason for me to give him 10¢ if he can't go to work like me.'

"I've changed my opinion since becoming more involved with native groups and organizations. These guys couldn't really go out and help themselves because they had no education. They were just going to be pushed around. Now I can say, 'Hey I'm an Indian and I can identify proudly with that'."

The pride is coming but it is coming slowly. Many people expressed the urge to learn Cree or other native languages. Many wanted the elders to teach them culture. Others hoped to return to the old ways on the reserve. The schools, the law and the social agencies are trying to keep abreast of these changes and desires but as in all bureaucracies, the wheels of change grind slowly.

The schools are probably the most important place to begin since it is the children who will be responsible for the changes of tomorrow. At pres-

ent the schools are not meeting the needs of youngsters of native heritage though there have been some feeble attempts to do so. The drop out rate is phenomenal.

Based on past experience, the Manitoba Indian Brotherhood projected that in 1980 only 10 percent of Indian children who started school in 1967-68 would graduate from grade 12. The graduating percentage among all Manitobans is 90%.

If the first generation of urban native young people have to live through a school experience that is frustrating, boring, irrelevant, intimidating and which drives too many of them ultimately to become trouble-makers or to leave, then the future, not only for Indian people in the city but for the cities themselves, is not bright. The task of the schools is to take essentially bright and eager children and to encourage both their brightness and their eagerness, as well as their security about who they are, and who their forefathers were, and who they might become. If they can do all that, there is indeed reason to hope.

There is hope too with "the law", though it is often at the personal level of police-to-offender rather than any changes of actual statutes. Regina was a city in deep turmoil a few years back, with racial tension growing. Skirmishes with police and private businessmen, charges of police brutality, more arrests of native people made the situation worse.

Rather than let the problem mushroom further, the native groups, civic groups and police came together to form the Regina Native Race Relations Association, the first of its kind in Canada. Its mandate is to act as an ombudsman between native people and the police, to function as an advocate for native people who are in difficulty with any part of the legal system, and to provide public education to the people of Regina about issues of race relations. Their work seems to have the desired effect. Up to October in 1979 there had been only three formal complaints laid against Regina policemen by native people. In 1978 there were 28.

Winnipeg reacted to the unique policing needs of the core area by instituting what is called Operation Affirmative Action. In addition to regular police coverage in the core area, a foot patrol of sixty police walk the same streets day by day, becoming familiar with residents, dropping into schools, stores, hotels, social agencies, getting to know the area and the people. One police sergeant said, "The idea is to get the police to be more friendly so we wouldn't have only the image of the authoritative type." The idea seems to be working.

Not so fortunate are the cases of social service agencies. The key word here is frustration. Social workers are frustrated at seeing the same people jailed, evicted from housing, looking for work, put in the drunk tank, abusing children or wives. The workers complain that it never ends. Every morning is the same. Possibly not the same casualties as yesterday morning, but the same kind of casualties and just as many.

The native, meanwhile, is frustrated at having to be led by the hand through the intricacies of forbidding bureaucracies, where each request for aid is met by a different social worker, a different agency, a new piece of paper which demands the same information as the one filled yesterday.

The system has grown to garguantuan proportions without increasing its effectiveness. In one instance, in Winnipeg, there are 22 social agencies all working simultaneously with the same family. A tabulation of the usage of social agencies by another reaches a final tally of $130,000 a year. And yet in both cases the family remains "bone poor" and still a "problem".

But then there is the other Indian. Cyril Keeper, a young non-status Indian moved with his family from Berens River to Winnipeg in the early 1960's. Keeper's father had been a fisherman but when the bottom fell out of the freshwater fish market, he like so many others, packed up and moved to the city. In 1980, Cyril Keeper, by now thirty-six, was elected to the House of Commons from a downtown Winnipeg constituency.

Though Cyril Keeper may be seen as an exceptional person, his story is not exceptional. One by one, more and more Indian people are taking their places in seats of action and influence in the city. As they do, more and more will pour into the cities from the reserve until they too find their place.

The urbanization of Indian and Metis people in Canada is inevitable. They are joining a movement of millions of rural people around the world. They have become a new ethnicity, with its own set of problems and pride — the urban Indian. □

* * *

.... the reserve is like a ghetto for this family.

The "why" behind 'urban Indians'

by Andrea Lang

Larry Krotz is not a likely candidate to be writing about natives on the Canadian Prairies. He is not Indian, urban or a prairie boy. Neither is he a social worker, psychologist, professor or civil servant from the Dept. of Indian Affairs. But what he is, more than compensates for what he is not, indeed possibly strengthens his book.

For Krotz is first and foremost a journalist, an astute observer of the parade of life. A person able to empathize without pitying; to present a problem without taking sides; to thoroughly research all that he writes so that his story is solidly based on facts, not abstractions.

Author Larry Krotz

These are tools Krotz employed on his two year stint of researching and writing the book URBAN INDIAN: THE STRANGERS IN CANADA'S CITIES published by Hurtig this year. He regards the increasing migration of reservation Indians to the cities as "one of the important issues of this decade" and the chronicling of individuals' triumphs and failures when they do come as crucial to all.

"These are not just stories of Indians, they are stories of whites as well. We all have to live in cities together and we have to learn to do this harmoniously. People long for simple solutions but there are no simple ways out."

There are more personal "whys" behind the writing of the book as there usually are with all committed authors. In the early 1970's, shortly after coming to Manitoba, Krotz wrote about a northern community affected by a hydro development boom:

"A few years later, I began to run into many of these same people in Winnipeg. In effect their livelihood had been submerged. They were forced into the city. I began to wonder if similar reasons brought other natives to the city and what sort of life they might encounter once they were here."

His interest was piqued again when he was researching a book about prisons called WAITING FOR THE ICE CREAM MAN (Converse):

"A disproportionate number of convicts, particularly in the medium and minimum security institutions, were native. At the Portage la Prairie Correctional Insitute for Women, for example, 80% of the inmates are native."

Once the decision to write the book evolved, Krotz did not want to limit himself only to Winnipeg where he lived. The problems and people that comprise the urban migration are as prevalent in other cities so he decided to research there as well.

An Explorations grant from the Canada Council and support from the Manitoba Arts Council and the St. Stephen's-Broadway Foundation covered his travel expenses to Edmonton and Regina, the other cities selected to study:

"I could just as well have picked three other prairie cities; the same patterns are evident in all."

Backed by solid facts and statistics, Krotz set out to bring soul to the book by interviewing natives, on the street, at the social centers, on the reserve:

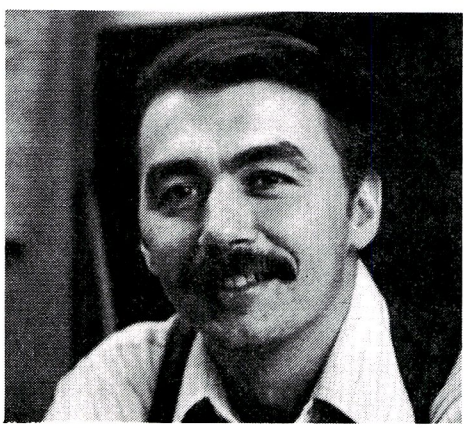
"I talked to people who don't usually get talked to. I purposely avoided the politicians. For example, in Regina, my first contact wasn't with the president of the Saskatchewan Federation of Indians. I went to the Native Women's Centre. These women were articulate and informed but they had no reason to present a biased view or to try to gloss over a problem area."

Once the first contact was made in a city, everything unfolded. A network of friends, relatives and fellow workers built up and soon Krotz had all the stories he needed. In his book these people represent a cross-section of urban life — from the down-and-out skid row Charley to the lower middle class office clerk through the upwardly successful. Though they comprise a cross-section, none are seen as representative of a group:

"I wanted to put an identifiable human face on individuals who could be easily generalized about. I wanted the reader to meet people as individuals."

The people are seen in brief vignettes or "snapshots" as Krotz calls them, interwoven with facts and figures, interviews and suppositions from those in contact with natives on a day-to-day basis.

The effect is like a well-honed documentary, a subtle weaving of the esthetic and esoteric, into a book guaranteed to have an emotional and educational effect. □



Photographer John Paskievich.

WORLD

... from p. 17

Seems like we'd all been given beads at one time or another. Every nation had some form of beadwork. Seemed also as though everyone came from a generous cut of cloth. Sami people wore their national dress, bright blue, red and yellow. The men wear a tunic-type of heavy shirt with a sash at the waist and carry small belongings inside these shirts. These they can't lose, the belts prevent that. It was amusing to see their tunics in the evening, loaded with gifts they had received from other people. Gift giving went on during the entire conference. By the time evening came, purses were bulging, everyone was laden with gifts.

At the end of the conference, nations gathered in the auditorium. Now came the showcasing of a good time. South American flutes, American Indian drumming, the jogging of the Sami people and all the various types of song and dance imagineable was climaxed by a giant potlatch, or giveaway. Now we knew that the people we had met were also in close touch with their spiritual beliefs... we all had healers and medicine people... their traditional homes were like ours... the legends were our legends and we all had a respect and love of environment that meant more than the billions of the multinationals.

Recognized by U.N.

Political awareness has heightened. Indigenous Peoples have been recognized at the United Nations.

At this year's conference they will explore the roads to self determination. Australian Aborigines are looking to the making of treaties with the Australian Government. Five Sami People have just finished a month-long hunger strike protesting the hydro-electric development on one of their rivers. Nickel has been discovered recently in Guatemala in a desolate area that had been given to the Indians; now they are even being chased away from what was thought to be the poorest lands in their country. For Canada... it's the constitution and the fight for a just agreement.

The Council is now six years old and on reasonably solid ground. Their third assembly will see hundreds of people from the far corners of the globe, from every race. They have gone a long way in a short length of time. The irony of the conference is that their biggest problem is getting enough money together to get there... this, in view of the fact that their homelands are the source of the billions that line the pockets of their oppressors. □

BOOK REVIEWS

RED CROW WARRIOR CHIEF

Hugh A. Dempsey

Western Producer Prairie Books, Saskatoon, Saskatchewan, 1980, 247 pages.
Price: $10.95

Reviewed by Harvey Knight

The book is a story about a warrior and chief of the Blood tribe of Southern Alberta. During his life, from 1830 to 1900, Redcrow lived as a warrior when the land was still Indian land and later became chief and political leader of his tribe during the period when the whites took control over the land and its people.

During those difficult years of upheaval when Indian populations were drastically reduced through small pox, whiskey, starvation and loss of land and a way of life, Redcrow managed to pull his people through without losing their fierce independence and pride.

Author Hugh Dempsey made a special effort in presenting a true perspective of Indian and Canadian history, a part which has been ignored in Canadian history books.

In spite of his efforts, Dempsey may find it difficult in having his book accepted by Indian people since white authors who write about Indians have recently been given a bad name due to author B. Hill's book, "Hanta Yo" which has caused strong protests from Canadian and American Indians.

(MASENAYEGUN)

GRASSY NARROWS

George Hutchison and Dick Wallace

Van Nostrand Reinhold Company, 1977 - $8.95

Reviewed by James Kree

Time has ended for some people at Grassy Narrows because Dow Chemicals had dumped excessive amounts of methyl-mercury into their river system. This mercury poisons the fish and consequently the people. The people depend on fish as a resource and are told it is dangerous to eat anymore. The seasonal work that fishing has created is also destroyed. Consequently so are some of the people.

George Hutchison, writer, teams up with photographer Dick Wallace to show the complex problem industrial pollution can create. They leave us stunned with a written and visual presentation of what mercury poisoning can do to the environment and people. They do not portray the Indians of Grassy Narrows and Whitedog Reserves as typical stereotype. Instead they endeavor to show how their economy was destroyed by modern civilization. They reveal the attempts the government made to compensate under-employment on Grassy. Make-shift projects doomed to failure. For example, flying the residents north of Grassy to fish because their river has been contaminated.

This book focuses on the Grassy Narrows community in Ontario, but relates to other Indian communities across Canada where industrial pollution is also a major concern. Methyl-mercury has been dumped into the English-Wabigoon river system. Now nothing is edible from this system for perhaps a hundred years. This book is a good example of what the whiteman's industry can do to a community if they are unaware and allow it to happen.

I was left with mixed emotions after reading this book. At first I was sad. Then angry. I had to uplift my feelings by thinking what the authors were saying. Being journalists, I believe they were almost leaving the reader with the decision to do something about the situation. They presented the facts and visuals, now it is up to the reader to act.

(MASENAYEGUN)

EAGLE FEATHERS IN THE DUST

by W.P. Stewart

Published by Butterfly Books
P.O. Box 2234,
Winnipeg, Manitoba R3C 3R5
Price: $10.00

To the serious student of history, Eagle Feathers in the Dust will not be something new. To the reader who enjoys a good story however, it should prove to be entertaining.

Based on historical fact, the reader is quickly drawn into life within the Sioux village. Various ceremonies, types of punishment for offenses against the common good, and of course, the hardships, are all experienced.

Stewart uses the end of an era as his main theme and manages to stay with it through the use of two central characters.

Dealing with a 20-year span out of the long history of the Sioux nation, Stewart approaches the subject from an angle that can only be described as different. By intertwining the lives of a horse (Parabola), the young war chief Sitting Bull (Tatanka Iyotanka) and historical fact, the author gives credibility to a fictional story.

Throughout its 167-pages, Stewart shows that he has done his homework as well as giving the feeling that he is either an Indian himself, or that he has lived within the time span in which he is writing.

The soul-searching by Sitting Bull in a last attempt at saving a way of life and a nation could have happened as it is described. The final stand at the Little Big Horn, the loss of the sacred Black Hills and the subsequent escape to Canada did take place. Through all of this, horse and man are skillfully retained as the main characters.

History can be a dry subject but the way in which it is handled in Eagle Feathers In The Dust moves it from the academic into the entertaining. Figures in Canadian history such as Major Walsh of the North-West Mounted Police, Jean-Louis Légaré, a trader, and Commissioner Macleod take on a life that history books fail to bring out.

(INDIAN NEWS)

AMERICAN INDIAN ENVIRONMENTS

Ecological Issues in Native American History

Edited by Christopher Vecsey and Robert W. Venables,
Syracuse University Press, Syracuse, New York 13210
Paper $9.95

Reflecting a variety of disciplines, approaches, and viewpoints, this timely collection of ten essays by both Indians and non-Indians covers a wide range of historical periods, areas, and topics concerning the changes in Indian environmental experiences.

Subjects include the role of the environment in American Indian religions; white practices of land use and the exploitation of energy resources on reservations; the historical background of sovereignty, its philosophy and legality; and the plight of various uprooted Indians and the resulting clashes between Indian groups themselves as they compete for scarce resources.

From the Canadian Subarctic to Ontario's Grassy Narrows, from the Iroquois to the Navajo, *American Indian Environments* is an important contribution to understanding the Indians' attitude toward and dependence upon their environment and their continued struggles with non-Indians over it.

X — My friends, the Indians

by Frederick Leach, OMI

A number of Indians living in somewhat isolated Reserves still do not understand the necessity of allowing, or encouraging, their children, to receive a good education. We who have lived half a century among them understand their line of thinking although we do not agree with it.

Up to about thirty years ago most of the children on remote Reserves used to go with their parents and spend the greater part of the year on trapping grounds, and thus receive practically no education except that applying to the wild life in the bush. This could be the reason why some of these children, who are now adults and parents of children of school age, show lack of interest in education. Quite a few of them living far from urban areas still show reluctance in obeying the educational regulation which states a child must start school at a certain age and attend classes until a certain age.

I was once speaking to one of my friends about the advantages of allowing his children to attend school regularly. There is a certain amount of truth in his reply. "By learning, will my children have much of a chance getting a good job later on? Why should my children have to stay so long in school when most white men won't hire Indians even if they have been to school? Many white persons do not like us and many of us do not like them."

Although conditions between Indians and whites have improved a little during the last few years, there are still a number of employers who discriminate against Indians. It could be that they have hired some Indians who did not prove a success in positions assigned to them or perhaps have quit their jobs for no legitimate reason, but why judge adversely all Indians because some did not give satisfaction?

We hear quite a bit about segregation in the United States and we censure the Americans, yet, in Canada many a white man acts identically towards the Canadian Indian. There is no denying the fact that a number of whites consider Indians as classless people, at the bottom of the ladder. If an Indian acts coldly towards whites it is because many of us assume an attitude of superiority towards them. Some people state that an Indian will have no difficulty in obtaining work if he is qualified. In a few cases this is true but there are still a number of employers who turn down an applicant for a job just as soon as he notices that the one applying is of Indian descent. Many an Indian is qualified to clerk in a store. How many have you seen employed in large department stores?

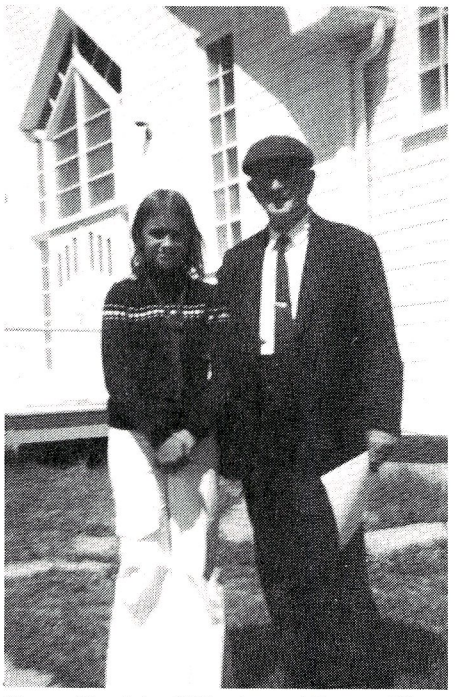
For some years now the Canadian Government has been taking a keener interest in matters concerning our Indian population. Education facilities have greatly increased. In southern Manitoba the number of Indian pupils attending public schools is accelerating considerably. Even in the northern areas some schools on Reserves are operating under the provincial school system.

In the first quarter of 1969, to encourage Indians to take more interest, a resolution was passed allowing them to seek election on school boards and to vote in school matters. It is now noticeable that a greater number of them realize that education is an important factor if their children are to succeed later on in life.

According to the latest statistics available, there are in Canada over five thousand Indian students in grades from nine and up; and another thousand in universities, or taking courses in teacher's training or other vocational studies. In 1969 there were slightly over one hundred students of Indian descent in the University of Manitoba.

However, I believe that when it comes to the hiring of teachers in elementary schools some improvement could be made, especially when they are sent to isolated Reserves. In a few instances those hired attend a short course which gives them some idea of the difficulties they will encounter in their work, but more often than not teachers are sent to Reserves who have never seen Indian children; teachers who have no idea of the mentality or frustrations of Indians. This type of teacher has no notion of the problems he or she will have to face.

Any teacher who really wishes to succeed amongst Indians must comprehend Indian problems, must use a certain amount of diplomacy when dealing with adults and show that he or she really takes an interest and cares for the pupils. Occasionally they should pay friendly visits to the homes of the parents.



Margo Morrish of Winnipeg at Berens River with Bro. Leach.

In spite of improvements in education, better housing conditions and excellent medical services, there are certain problems which will have to be faced sooner or later, problems arising not because the native Canadians are Indians but due to the way the majority of them have had to live for many a generation.

Segregate ANY GROUP of people in isolated areas of a country located on specified land areas hardly known by the rest of the population, treat this group as minors, insulate them against the necessity of adjusting themselves to changing conditions, limit their means of earning a scanty livelihood by fishing and trapping for five or six months in the year, and under such conditions I maintain that the result would be the same as now exists on many Indian Reserves in the wilderness of Northern Canada.

During the last twenty-five years the Indian population in Manitoba has increased sixty per-cent and, no doubt, will continue to increase in the future. It is true that there is still sufficient living space on most of the Reserves as the total acreage of Indian Reserves in our province is 522,351 acres but most of it in the northern portion of Manitoba comprises marshland and granite ridges.

On these isolated Reserves there never has been much employment

available, so it is easy to understand that when membership of a Band increases to the extent that it has done, local employment diminishes for all; we must also remember the cost of living in the north is much higher than near urban locations due to the cost of freighting merchandise such long distances, quite a large quantity of it being hauled by planes.

I have often heard people state that Indians are a lazy bunch of people. Are these persons judging all by the few they may have met? It is true that some are lazy but can you find any community where there are none who lack ambition? I have known whites anxious to get just a sufficient number of employment stamps so that they could receive government benefits for several months in the year and thus would not have to work; that certainly shows lack of ambition and a type of laziness.

Due to the increased population and to the lack of local jobs, quite a number of Indians, some with families, are leaving their Reserves and drifting into large cities. At this date there are about ten thousand Indians in Winnipeg alone. Those who have had a fairly good education and have a certain amount of self-confidence have made a success in thus moving and are progressing financially, but the majority have become more impoverished. On Reserves important decisions were made for them; in cities they must rely on their own initiative. Most of them did not realize the problems they would have to face. They found life in cities completely different from life on their Reserve.

* * *

An Indian arriving in a city must first look for some lodging and sometimes meets with his first experience of discrimination; some landlords refuse to accept him as a tenant because he is an Indian. Perhaps, also, due to low financial means he has to be contented with a poorly furnished room or a miserable house in the slums where more often than not his neighbours are of dubious character. He tries to get a job. When doing so he may again encounter racial bigotry; added to this he may have difficulty in obtaining employment due to lack of education, lack of friendly advice or because of his being unskilled in many spheres of labour.

Due to the above circumstances a number of Indians moving into cities become failures, get discouraged and gradually drift downward through lack of money, lack of work and lack of self-confidence, resulting in some becoming alcoholics and, at times, landing in jails.

Bro. Leach at Berens River in July 1978; extreme left is Bro. L. Cartier, OMI.

Is there any way of improving the living conditions and coming to the aid of Indians in cities or towns? Personally I believe there is. How many priests or ministers in parishes know the number of Indians in their spiritual care and pay them friendly visits? How many parishes encourage Indians to take an interest in parish activities or have clubs where whites and Indians could meet together? Would it not be possible for spiritual leaders to occasionally give a sermon on the subject, charity towards all, casually mentioning poverty-stricken people, including Indians.

If we wish to help our Indians there should be less talking and more cooperative action.

The following was written by Mr. Gene Telpner of the Winnipeg Tribune and gives a clear idea of the plight of some of the Indians in Winnipeg.

"Desperate Road is one name of the locality I'm talking about, others simply call it The Reservation. Something out of a novel? Not at all. It's the area of Main Street from Higgins to the Centennial Concert Hall which is actually called those names by the unfortunate people who hang around the street nightly and the merchants who do business on Main.

"Even the Concert Hall and the City Hall have failed to shake this stretch out of its doldrums, and in the evening cars actually park just to see the 'action'."

They come to watch fights which take place at frequent intervals along the streets or to observe the flow of humanity, people who have obviously no other place to roam except Main Street.

I spoke to a gentleman very close to the situation who told me: "It's terribly sad that this has become a virtual zoo because the Indians and Metis who are on the street are held by invisible bars. They seek friendship and some form of entertainment, the best they can afford is simply to go out on the street.

As most of us drive back and forth from our comfortable homes, we only glance at the throngs on the street. What looks like excitement is actually a human tragedy being unfolded nightly and you wonder where it's going to end. Said one business man I spoke to lately: "Main Street is going to pieces here; most people avoid walking in this area unless they have to. Sure I feel sorry for the inhabitants of the 'Reservation' but what can I do? Next time you leave the Concert Hall, take a drive and see what we have let happen to our city through man's inhumanity to his fellow man."

(To be concluded)

PARKAS

. . . from p. 16

sewn in the Yukon. The women begin at a minimum rate of $3.50 an hour and can make a maximum of $6 an hour as a sewer or cutter.

"Wages go up as production goes up," Gonda said. This year his aim is to break even on the parkas. "For a 12-month period we hope to have $100,000 in sales, minimum, and increasing after that."

For now, parkas sell for slightly above wholesale prices. The most expensive style is the long parka, $349. The short parka goes for $229.

Gonda lets the women use their own ideas for parka designs whenever possible. "There's a read advantage in being able to see your own parka on the street being worn by people. It instills real pride and quality in workmanship. (Canadian Press)

exc

Rev H Bechard sj
Kateri Tekakwitha
Centre Kateri
Caughnawaga PQ
JOL 1B0

ADDRESSEE

Native rights to be in constitution

OTTAWA — Justice Minister Jean Chretien's recommendations for changes to the native rights section of the proposed constitution were described as "a step forward" by Project North, an interfaith organization.

In a submission to the Joint Committee on the Canadian Constitution, Mr. Chretien suggested that the section dealing with the native peoples be changed to read:

"The guarantee in this charter of certain rights and freedoms shall not be construed as denying the existence of (a) any aboriginal, treaty or other rights or freedoms that may pertain to the aboriginal peoples of Canada including any right or freedom that may have been recognized by the Royal Proclamation of Oct. 7, 1763, or (b) any other rights or freedoms that may exist in Canada."

The only reference to aboriginal peoples in the original draft of the constitution was contained in a section which stated that the Charter of Rights was not intended to affect any rights and freedoms not specified in it, including those of native people.

Tony Clarke, chairman of Project North and director of the Social Affairs Office of the Canadian Conference of Catholic Bishops, pointed out that the government, for the first time, has recognized aboriginal rights and the Royal Proclamation of 1763.

Mr. Clarke said the amendment does not include any positive statements to define native rights.

"Any amendment to the constitution (regarding native rights) should be made only with the agreement of the aboriginal people themselves," Mr. Clarke said. (Catholic Register)

Petro-Canada to train natives

CALGARY — There will be a special effort to employ Native people at Petro-Canada, according to Leonard Crate, who has been hired to develop the program.

Mr. Crate has been hired as Native Employment Co-ordinator of the federal Crown corporation, which has its headquarters here.

The company's Native employment policy is a result of recognition of "the importance and desirability of expanding more than usual effort to employ and assist in the career development of Canada's Native people," Mr. Crate says.

The plan is designed to:

— Seek to recruit Native people for positions in all aspects of the corporation's operations;

— Ensure assistance is provided to ease the entry of Native employees into work groups;

— Provide assistance, where appropriate, in the development of necessary job skills;

— Ensure that equal opportunity is available for career advancement within Petro-Canada.

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