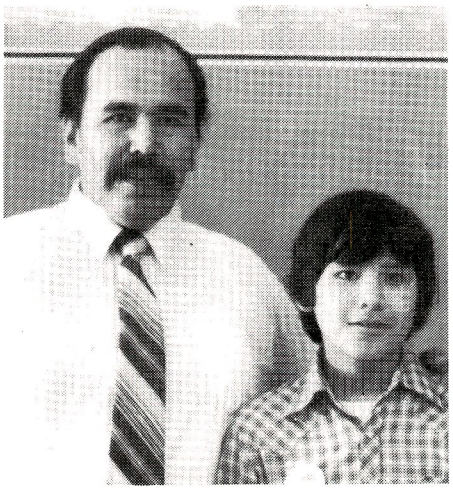
INDIAN RECORD

VOL. 45, NO. 3 SUMMER 1982

Respect and promotion
of
Social Justice
Human Rights
Cultural Values



(Health and Welfare Canada photo)

Warren Spence of Fairfood Reserve, was the Grade 6 winner in the Manitoba poster contest during Nutrition week. Shown here with Chief Anderson.

World assembly of aborigenes gathers in Regina

REGINA — Several thousand native people from more than two dozen countries are expected here July 18 - 25 to attend the "World Assembly of First Nations," in order to bring about a major shift in world political and economic power.

The World Assembly of First Nations conference organizers are hoping economic and political links will be forged by indigenous peoples who are expected to attend from North, Central and South America, Greenland, Australia and Scandinavia.

There have been many important native conferences over the years, but only in the past decade has the opportunity arisen for First Nations to seek a formal dialogue with each other.

This summer, the world's indigenous peoples will meet for a week of shared concerns. This milestone in indigenous peoples' development will be both a celebration of survival and a clear statement of "Fourth World" concerns.

The assembly will offer a rare opportunity for indigenous peoples to address the world community through a forum entirely of their own making. It is non-aligned; there are no affiliations with outside political or religious bodies. It is an unique gathering designed by and for indigenous peoples.

The Assembly will address a broad spectrum of First Nations concerns. Issues of trade and commerce, treaty covenants, international law, genocide, land and resource rights will be discussed in depth.

An Elder's conference to be held north of Regina will give spiritual guidance to the assembly.

The concept of a World Assembly of First Nations has been well received by a large number of organizations representing First nations in their respective homelands. A number of meetings of leaders have already been held to discuss the structure of the business portion of the Assembly and assignments to chair certain sessions have been given. A formal protocol agreement to co-host the W.A.F.N. will involve the major indigenous organizations in the world.

This meeting will also include cultural events such as an international pow-wow, a unique Elders Conference. Contemporary entertainment and sports events are many and varied; they include a rodeo, a golf tournament, fastball, a trade fair and much more. □

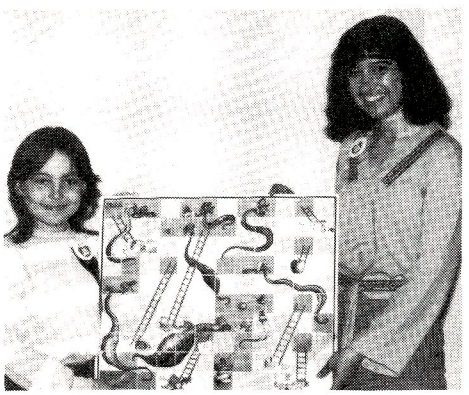
Good nutrition awareness fostered on reserves

by Andrea Lang

Public education, a network of community health representatives and a growing concern by parents and community leaders are resulting in an increasing awareness of good nutrition among native people on reserves.

According to Gail Marchessault, Regional Nutritionist for Health and Welfare Canada in Manitoba, the overall effect of this type of preventative medicine can only mean fewer incidents of illness and a generally healthier population.

(see p.4: Nutrition awareness)



Health and Welfare Canada photo

Susan Selkirk of Pine Dock school won 1st prize for Grade 3; presented by Gail Marchessault, regional nutritionist, who co-ordinated the event.

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EDITORIAL

Native rights safe in principle — clear definitions needed

When Her Majesty, Queen Elizabeth II, signed the Canada Act, April 17th, she praised the Constitution because "the Rights of the aboriginal people are recognized, with full opportunity for further definition.

"There is a historic relationship between the Crown and Canada's aboriginal peoples," she added, "I am therefore particularly pleased that this innate respect for fellow Canadians is also reflected in the willingness of the national and provincial governments to consult with the representatives of Native peoples and to work out solutions to long-standing problems of rights and opportunities.

In his address to the Queen, Prime Minister Trudeau said the Constitution "offers a way to meet the legitimate demands of our Native peoples," and, "the two orders of government have made a solemn pledge to define more precisely the rights of Native peoples . . . For if individuals and minorities do not feel protected against the possibility of the tyranny of the majority, if French-speaking Canadians, or Native peoples or new Canadians do not feel they will be treated with justice, it is useless to them to open their hearts and minds to their fellow Canadians."

The Constitution, "offers a way to meet the legitimate demands of our Native peoples. And, of course by its amending formula, it now permits us to complete the task of constitutional renewal in Canada."

As the Prime Minister has pledged to call a First Ministers' conference on the rights of Native peoples "within a few months", it is still time for the Native organizations to prepare jointly a clear definition of these rights.

We note that, for the first time in Canada's History, the existence of the Metis people's rights are formally recognized.

The time is now to bring about radical change, even a complete reversal of policy in the administration of Indian Affairs.

History shows that since 1867 the Federal Government has aimed at total assimilation of the natives, destroying gradually all the cultural elements that identify them: language, self-government, religious and social customs. Together with the loss of the old way of life, made impossible through ruthless exploitation of natural resources and restrictions placed on their use by the natives, the result is bloodless genocide.

The present situation is worsening: native unemployment is at a 35% to 90% level on Indian reserves; native income only between 50% to 65% of the average Canadian; housing is 40% below normal, with less than 40% of homes with inside plumbing and sewage facilities; children born out of wedlock are four times as numerous as among other Canadians; foster care is five times the national average; only 20% of high school students complete their studies. while the national average is 75%.

Granted the current situation is not the result of a conscious and voluntary long-range plan to destroy the native people, but it has developed through a century and a half of collective greed, want of care and neglect on the part of too many egotitstic Canadian Citizens. Regrettably, the natives themselves did not seem to have the self-confidence and leadership necessary to initiate actions to curtail these abuses.

New administrational, educational and welfare policies will have to be set in order to promote responsible self-government, to salvage the essentials of a dying culture and to re-establish pride in self-support for all Indians, whether on or off the reservations.

The Churches, which pioneered mostly in the educational and health care fields, will continue their efforts in protecting the Natives from unjust exploitations in the area of natural resources and will surely cooperate in promoting all policies which will improve their lives.

The INDIAN RECORD invites all parties interested to communicate their ideas in these areas. □

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A lost opportunity

It is regrettable that the National Indian Brotherhood and the Native Council of Canada were conspicuous by their absence in Ottawa, April 17. The Inuit Tapirisat of Canada was the only aboriginal organization to attend the proclamation ceremonies and only the Alberta Native Communication Society, along with a Native communication group from B.C. covered the event.

Both the NIB and the NCC refused to participate in the historic event because of their conviction that native rights, as outlined in the Constitution, are inadequately protected.

As nearly one thousand media representatives from Canada and the United States were in Ottawa on April 17, they had a unique opportunity to tell the world why they did not support patriation.

There will probably never be another occasion as historical and as significant that would give world wide coverage to the aboriginal peoples' refusal to celebrate the event. □

Deadline for the Fall Issue of the INDIAN RECORD is Monday, August 16, 1982

$154 million to combat alcohol and drugs

OTTAWA — "Alcohol and drug abuse is the most serious health threat to Canada's Indian and Inuit people," Health and Welfare Minister Monique Bégin said April 5 in announcing jointly with Indian Affairs and Northern Development Minister John Munro the government's plans to spend $154 million over the next five years to establish a native alcohol and drug abuse program.

"The National Native Alcohol and Drug Abuse Program represents a significant commitment on behalf of the government to respond to this major health and social problem.

"For the first time," she said, "we will have a permanent and adequately funded program to support our native people in their efforts to prevent and treat alcohol and drug abuse problems in their communities.

"Our Indian Health Policy recognizes the need to increase the level of health in Indian communities to a standard enjoyed by other Canadians," explained Miss Bégin. "We also acknowledge that the way to do this is to support greater involvement by native people and groups in their own health programs.

"The successful implementation of this new Native Alcohol and Drug Abuse Program will be based on the development of community-initiated and administered projects."

While the program is intended to support status Indians and Inuit communities as defined under the Indian Act, Miss Bégin said she will initiate consultations with her provincial colleagues concerning the possibility of developing similar services to non-status Indians and Métis and of cost-shared programs for status and non-status Indians and Métis.

The program replaces the National Native Alcohol Abuse Program which was established in 1975 and expired on March 31, 1982.

The new program has been expanded to deal with the problems of drug, solvent and chemical dependency as well as alcoholism. It will extend coverage from the present 35 per cent of Indian reserves to 90 per cent; increase the number of treatment centres from 8 to 30, the number of in-patient beds from 140 to 730 and employ over 800 trained native alcohol/drug workers (now approximately 300).

Special strategies will be developed for young people and for women, especially those who have children and/or are pregnant.

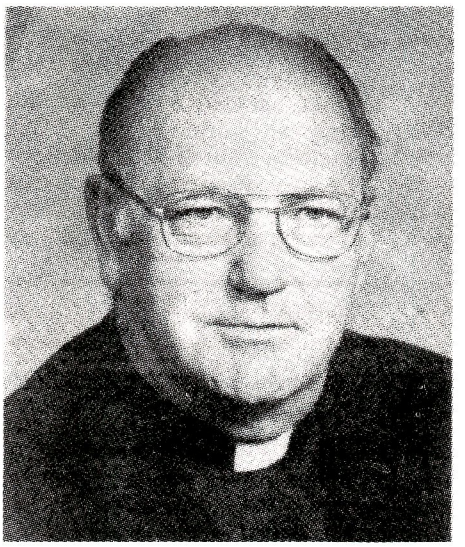
Children and adolescent Indians and Inuit are particularly susceptible to alcohol and drug abuse and are ill-equipped to understand and deal with the problem. Special efforts will be required to provide support to this group through school-based initiatives and a youth services group established within the program.

Women are also a vulnerable segment of the native population. Indian and Inuit women's groups will play a vital role in developing and managing programs and services focusing on the special needs of women who may be direct or indirect victims of alcohol and drug abuse.

The Minister also announced the creation of a National Council on Native Alcoholism and Drug Abuse to advise her on these concerns and the continuation of regional boards (established under the National Native Alcohol Abuse Program) to advise the department on management of the program.

Approximately 40 per cent of the budget will be devoted to preventive services, 26 per cent for treatment and the remaining 34 per cent for capital costs, training, research and administration.

"We must realize," the Minister concluded, "that this program is only part of the solution to alleviating the problems of alcohol and drug abuse. Ultimate success depends upon improving the way of life in our native communities. The government has committed itself to an expenditure of $345 million for native economic development over the next three years. □



Rev. Roy A. Carey, president of the Catholic Church Extension Society of Canada, has been named monsignor by Pope John Paul II. "Honor is very much deserved," says former president, Bishop Robert B. Clune, now auxiliary of Toronto. "It is recognition for Msgr. Carey's contribution as an active zealous pastor not only in his own diocese of Thunder Bay, Ont., but also his concern of people everywhere.

New constitution good for everyone — Cardinal Carter

TORONTO — The proclamation of the Canadian Constitution and Bill of Rights in Ottawa, April 17, was "a proud moment for Canadians," Gerald Emmett Cardinal Carter has told The Register.

In a written statement, the Cardinal, who pronounced the invocation along with Anglican Archbishop Ted Scott at the state dinner tendered in Ottawa by Queen Elizabeth II on the occasion of the proclamation, said "the Catholic people of Canada have a clear responsibility to use this new instrument for the common good in the service of all based upon the fundamental values of our civilization."

Cardinal Carter, the archbishop of Toronto, noted that "the Charter of Rights is far from perfect," but quoted a remark made to him by Jean Chretien, minister of justice, that "at least now we can deal on merit with each issue, one at a time, and without being obliged to concede one thing to get another. And we can do it in Canada without looking over our shoulder."

Cardinal Carter cited "the rights of the unborn, the language and education rights of minorities, (and) the rights of native peoples" as among the many issues that should now preoccupy "our Catholic people."

He said that although Canada has been technically independent since 1931, "symbols are important and the very humiliating debate which took place in the British Parliament did indicate that in the eyes of the world we had unfinished business in statehood." (Catholic Register)

Nutrition awareness (from p.1)

"Providing people with health care service is one thing. Helping them eat well and exercise enough can stop them from needing the health care services in the first place."

Marchessault cited weight control, diabetes, and maternal and child health as the main concerns among the communities. A series of programs and studies in each area has been launched to determine the best approach.

Marchessault is currently working on a comprehensive weight control program which could be introduced on each of Manitoba's sixty reserves in the next year. It will combine exercise with nutritional advice, an approach nutritionists often refer to as the "Phys-Food" program. One reserve will be selected as a test site for the program with a full evaluation before the province-wide implementation.

"Of course, many reserves already run their own weight control programs, most of them with a half hour fitness program attached," Marchessault added.

Though weight control is a concern throughout western civilization, native people seem to have an inborn tendency to store fat. Nutritionists believe this was a natural adaptation to a traditional native lifestyle where food was not always plentiful and the ability to store fat in times of plenty was an asset.

This propensity to weight gain has resulted in another supposition linking the higher incidence of diabetes among native people to this natural fat storage. Non-insular diabetes (also called maturity-onset diabetes) is increasing among natives and is strongly linked to obesity. "This doesn't mean the trend can't be lessened. It certainly can. Incidence would be greatly lessened with effective weight control."

"The traditional native diet was certainly sound nutritionally. Protein and iron were amply supplied by fish, moose, venison and fowl; the fruit and vegetable group by natural vegetation such as berries, dandelion greens and tubers; the grain supplied in native bannock bread. The only group not represented fully was the dairy group since the nomadic existence of Indian tribes precluded herding cattle or goats. However necessary calcium came from gnawing on fish bones, rich fish chowders and eating bone marrow from animals."

Marchessault added that many northern reserves still subsist on this type of diet but that more southerly reserves are affected by the infusion of fast foods and junk snacks promoted by television and other advertising.

(Health and Welfare Canada photo)

Party held at Paulngassi Reserve where Gr. 8 student Paul Pascal won his prize.

Public education seems to be the best way to counteract the trend, she added. Community health representatives have been assigned to each reserve; sometimes two in the larger reserves. The C.H.R.s are all paraprofessionals, having completed a six month specialized training at Keewatin Community College in The Pas. But they are more than that.

They are all from the communities they serve, chosen for their ability to communicate and to act once they return to the reserve. Marchessault, operating out of Winnipeg, coordinates the work of the C.H.R.s and acts as a resource person for them and the community leaders. However she credits most of the program's success to the C.H.R.s themselves.

It is they who start education programs in the schools, in the nurses' stations, at the community centers. They promote weight control programs, gardening for fresh produce, breast feeding of infants, working in conjunction with health care workers and community leaders.

This March during National Nutrition Week many sponsored individual projects such as nutrition fairs and encouraged participation in the provincially run poster contest. In Pukatawagon they chose a gardening promotion; in Poplar River there was a salad tasting party.

"The poster contest really grabbed the youngsters this year. There was a prize winner in each grade who received a nutritional snakes and ladders game and a first prize ribbon. The winner's classmates got to join him or her in a Nutrition Party bolstered by a "good food party pack" consisting of unsweetened fruit juice, cheese and wholewheat crackers. I got to attend all the parties and join in the fun!"

Though the schools are an excellent place to start, nutritionists are concerned to have healthy children enter those schools. Maternity care and good nutrition are stressed though there is no available data on the effectiveness of current programs. One area which has been well documented is that of infant feeding.

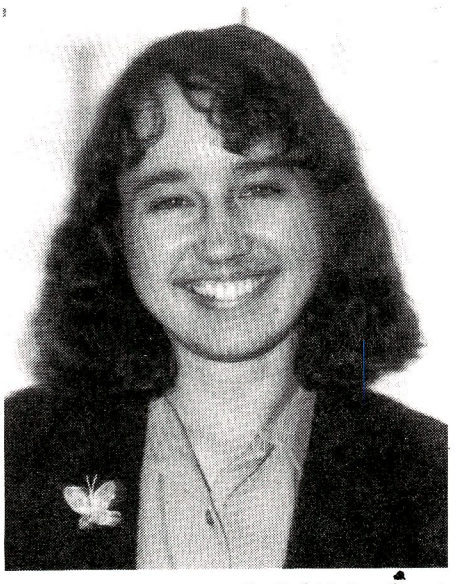
A federal study of six reserves, three in the Island Lake region, three in the Fairford district revealed that breast feeding is returning as the accepted method of feeding babies. Data revealed 82% of mothers breast fed their children.

"We were very pleased with the results though there were many mothers who supplemented breast milk with bottle feedings or solid food. Breast milk alone is more than adequate for the first 4 - 6 months. We also try to stress the dangers of bottle feeding syndrome, the tendency of mothers to lay their baby down in the crib with a bottle propped up on pillows, allowing him to feed until he falls asleep. That last mouth full before sleep is often not swallowed and whatever juice or milk remains in the mouth can lead to tooth decay."

Another trend as promising as a return to breast feeding is a turning to gardens as a supplemental food source. "The provincial government is the one really working on this program. They have a northern horticulturist posted out of Thompson who adapts gardening principles to the growing season of the north. He introduced the 'tunnel gardens' and last summer worked with students

from five different reserves to establish a large gardening project in each community. The students not only planted and cared for the garden, they educated the rest of the community to its benefits and even held a harvest fair to show methods of preserving and pickling."

Gardening was never a natural source of food for the prairie Indians leading a traditional lifestyle. Their way of life was nomadic, following the herds they hunted. Many past efforts to start gardens, particularly up north where the growing season is so short, failed because one early frost or other natural disaster could so easily wipe out a summer's labour. Now with improved varieties and methods, the increased awareness of the need for fresh vegetables in the diet and the high cost of importing them from more southerly climes, gardening is becoming more prevalent.



Health & Welfare Canada

Gail Marchessant, regional nutritionist, Health and Welfare Canada

"A good diet does not have to be an expensive one," added Marchessault. "The most highly priced items on any grocery bill are for meat and too much meat is unnecessary. Historically, native people practised good nutrition. Now the pendulum is swinging back that way again." □

* * *

1982 Contest Winners

Grade:

1. Eric Okimow, God's River.
1. Andrew Keno, Garden Hill.
3. Susan Selkirk, Pine Dock.
4. George Ducharme, Norway House.
5. Vincent Woodhouse, Fairford.
6. Warren Spence, Fairford.
7. Emily Harper, Garden Hill.
8. Paul Pascal, Pauingassi.
9. Sharon Douglas, Poplar River.

Health care — a new concept

The health care delivery system on Manitoba Indian reserves is taking on a new look that may well become nationwide.

A twelve-month pilot project entitled "Periodic Health Assessment" has been launched by Medical Services Branch of Health and Welfare Canada in Manitoba region. The program departs from the traditional medical approach of annual health examinations and employs instead a schedule of specific examinations and treatments based on need.

According to Dr. Alan Murdock, Acting Regional Director of Medical Services Branch, the Periodic Health Assessment enables both patients and health professionals to concentrate on those areas of health care which require attention based on age and health condition of the individual involved.

Specific health conditions

The Manitoba program evolved from a three-year study conducted by the Canadian task force on Periodic Health Assessment. The task force concluded that, in many cases, the traditional annual examinations were resulting in a variety of tests and other procedures which were found to be unnecessary for a large portion of the population. The group developed a schedule of suggested examinations for 78 specific health conditions and devised a recommended schedule based on age, indicated need for medical attention and high risk groups.

The recommendations of the task force were studied by the Health Programs Committee of Manitoba Region Medical Services Branch who developed their own diagnostic and treatment schedule based on the needs of Native people in Manitoba.

One of the features of the Periodic Health Assessment is a large colour-coded chart which is placed in the waiting rooms and examination areas of clinics, health centres and nursing stations throughout the region.

The chart is broken down into age groups: pre-natal (1 week to birth), infants (birth to 17 months), children (18 months to 16 years) and adults (16 to 75 years and older). The various diseases and health conditions most common in those age groups are colour coded, indicating essential examination for all individuals, persons with an indicated need for treatment, and those considered to be at high risk.

The chart enables patients, doctors and nurses to quickly recognize the type of health examination which should be conducted. There are 35 specified times between conception and old age where particular forms of examination and treatment are recommended.

The Periodic Health Assessment offers a much more cost- and time-effective approach to health care than the traditional annual general examination.

Dr. Murdock emphasizes that the new Periodic Health Assessment is geared to individuals in a good state of health and does not replace visits to the health centre at the time of illness or accident.

With the current concern surrounding the efficiency and economic aspects of the health care system in Canada, it seems likely that this new approach may be adopted in other areas. If so, Medical Services Branch in Manitoba will have been in the forefront in pioneering the concept. □

George Ross, former Director of Education for Manitoba Region, retired from the Dept. of Indian Affairs Dec. 29, 1981. He started his career as a teacher on the Thunderchild reserve in Saskatchewan in Sept. 1949. Moved to Manitoba in 1953, he taught at Norway House, and was principal at Sioux Valley until 1963. In 1966 he became education superintendent for Clandeboye and in 1967 for the Eastern District. In 1972 he became Director of Education in Manitoba and remained in that position until 1980.

Grandmothers lend expertise to Band homes

by Bob Lowery

Winnipeg Free Press

Myrtle Muskego and Betsy Apetagon help run program

NORWAY HOUSE — Three Norway House grandmothers are ensuring no children from Manitoba's largest Indian reserve end up in foster or adoptive homes outside their community.

The trio, Myrtle Muskego, 48, Betsy Apetagon, 42, and Jean Folster, 60, officially took over their task on Feb. 16, 1981, when a child care and parental counselling centre was opened on the reserve.

The three grannies have a good deal of experience in the job. They have a total of 25 children, 30 grandchildren and one great-grandchild.

Funding for the three year project was supplied by the Canadian Community Service Projects program under the Canada Employment Department. Employment Minister Lloyd Axworthy officially opened the centre last May.

Muskego, who worked as a volunteer child care worker without pay for seven years, said the band council put in an application for help in starting the centre because "we were fed up from having our children taken away from our reserve. In some cases the parents didn't even know where their children went. We felt it was time we took responsibility for our own children."

Under the program, Muskego and Apetagon are employed as child care workers and Folster as parent counsellor. Each receive $600 a month. One job had to be terminated because the funding was reduced in the second year for the project. Another will be cut in the final year.

Folster volunteered to resign because she also serves as a part-time magistrate. She was also chief of the band for four years, the first woman in Manitoba ever to hold the post.

As for the salary, Folster commented, "It doesn't really matter how much you're paid when you're working for your people. All you need is a little to keep going."

In 1981, Apetagon said, 40 children had to be taken from their homes because of neglect. All were placed in temporary foster homes on the reserve and have since been returned to their families.

During the year, six non-treaty Indians were cared for through the centre and another eight children had to be given long-term residence in foster homes — up to six months. "But they are all back at their homes," Apetagon said.

Muskego said before a child is taken from a home one of the women contacts Glen Smith, the provincial government child care officer i Thompson. "Then we take the d from its home under the pr ncial authority," she said. She oted that there are six Norway House families who are always on standby to look after children.

Smith usually comes to Norway House and talks to the parents, along with one of the local child care workers. "Usually, the parents start to change. They don't leave home so often or stay away so long," Apetagon said.

"We tell the parents to smarten up and look after their kids," Folster said. "Kids don't ask to be born and they should darn well be taken good care of by the people who decided to bring them into the world."

"Parents don't always straighten out completely, but there's quite a difference after we talk to them."

Folster said that before she was chief children were adopted and taken from the reserve. During her four-year term, she said, she "put her foot down" on any adoptions of children off the reserve.

"I don't like to see any child taken from its family. Of course, you run into some difficult situations and each one has to be looked at separately."

Frequently, the grandmothers get called out to a troubled home in the early morning. "That's when things get tough," Apetagon said. "There's no taxis. Sometimes, if you're lucky, a band constable will drive you. But often you just jump on your snowmobile and take off."

Chief Maggie Balfour said the women "are doing an excellent job. They don't have the academics. Some training would help and we keep trying to arrange for it through different government programs. So far without success."

Band councillor Ken Albert also praised the women. "These ladies may not have university degrees, but they have passed through the toughest school of all — raising a big family of kids. Now they are taking post-graduate studies raising grandchildren."

Both Balfour and Albert said the community's 80-per-cent unemployment rate and housing shortage generate the frustrations that lead to child neglect.

Balfour estimated that 600 jobs are needed for the 2,600 band members. Norway House has the largest on-reserve population of any band in Manitoba.

She said there is a backlog of 60 houses needed, not counting young couples living with their families.

But whatever course the Norway House band council decides to take, Balfour feels "the local home-grown recipe" for child care and parent counselling will always be the most important. □

Winnipeg Free Press

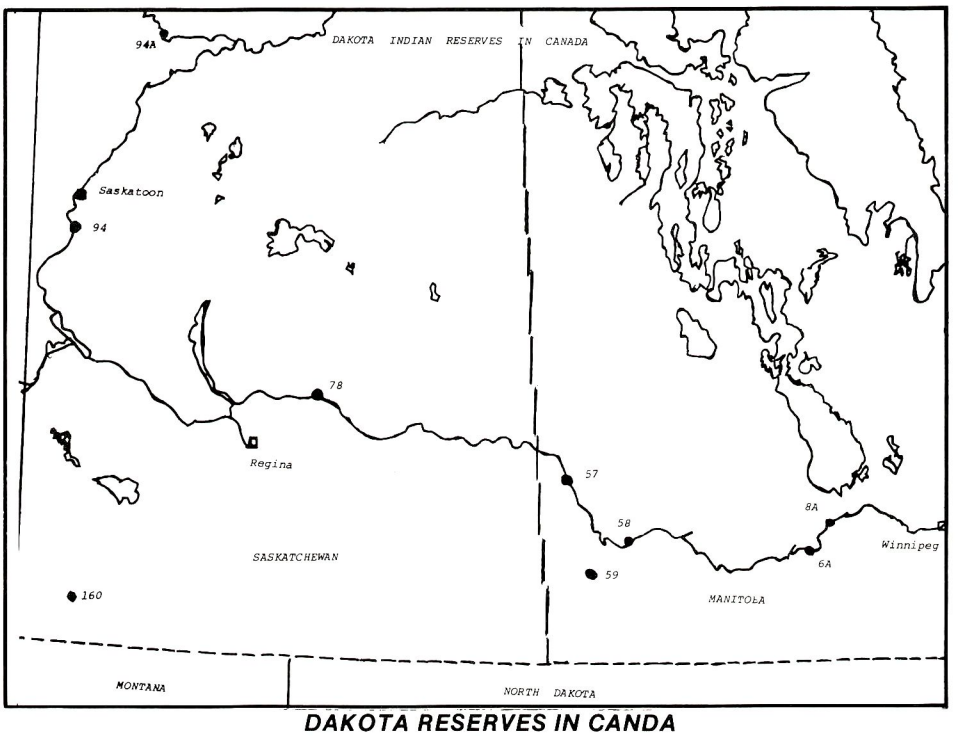
Canadian Sioux face unique problems

by Marsha Erb

While other Indian bands across Canada pursue with vigor land claims relating to unfulfilled treaties, the Sioux in Saskatchewan are attempting to cope with some unique problems.

The Sioux (or Dakota) Indians signed no treaties with Canadian authorities but are now seeking to clarify their status and to correct some misconceptions that have been associated with their re-settlement in Manitoba and Saskatchewan well over a century ago.

The Dakota Association of Canada which represents the interests of the Sioux people on the four reserves in Saskatchewan and five in Manitoba is seeking a meeting with Indian Affairs Minister John Munro to build some new ground rules regarding the plight of the Sioux.



DAKOTA RESERVES IN CANDA

In Manitoba:

6A - Dakota Plains: Pop. 138.[1] (S.W. of Portage la Prairie). 8A - Dakota Tipi (Sioux Village): Pop. 142. (In Portage la Prairie). 57 - Bird Tail Creek: Pop. 235. (S.W. of Birtle). 58 - Sioux Valley (Oak River): Pop. 1,042. (N.W. of Griswold). 59 - Oak Lake: Pop. 327. (N. of Pipestone).

In Saskatchewan:

78 - Standing Buffalo: Pop. 611. (N.W. of Fort Qu'Appelle). 94 - White Cap (Moose Woods): Pop. 176. (S. of Saskatoon). 94A - Wahpaton: Pop. 106 (N.W. of Prince Albert). 160 - Wood Mountain: Pop. 74. (S.W. of Assiniboia).

(1) Census report, 1977; Total population: 2,902

Treaty status explored

They are also exploring the possibility of becoming treaty Indians. At present the Sioux in Saskatchewan and Manitoba live on reserves granted outside of any negotiated treaties but because they are registered Indians share in the benefits provided by virtue of the Indian Act.

Central to the issues is the fact the Canadian authorities have always considered the Dakota bands as displaced American citizens and on that basis never negotiated treaties with them and rejected aboriginal claims to the territory.

Cy Standing, former chief of the Wahpeton reserve near Prince Albert, said recently that federal authorities reached this conclusion because the Dakotas moved into Saskatchewan and Manitoba from the United States in the 1860s.

However, he says recent research based on archeological work and documents in British and Canadian archives indicates the bands moved out of Canada in 1812 and traditionally wandered over what is now the Canadian-American border for more than 2,000 years.

Doug Elias, a researcher with the Dakota Association, concludes that if the Canadian government can be re-educated as to the proper history of the Dakota people, the struggle for recognition of aboriginal rights could be significantly changed in favor of the Indian people.

Elias said such recognition could not only translate into the establishment of hunting and fishing rights beyond question, but also the ability of Indian nations in North America to trade freely and uninterrupted by national boundaries or the trappings of immigration authorities.

But the Sioux have other scores to settle too. They did not leave the Minnesota frontier in the 1860s with the wrath of American authorities at their heels with their house entirely in order.

Treaties signed with the Americans before the Minnesota uprising have not been forgotten. The most relevant to Canada's Sioux, signed in 1851, has not been satisfied as far as Sioux here are concerned and the Dakota Association has devoted time and energy to pursuing a just settlement on behalf of the descendants of the signatories now living in Canada.

The 1851 treaty in which roughly half of what is now the state of Minnesota was surrendered remains a live issue.

But the accruing interest payments ceased with the uprising of 1861-62. Since the U.S. had already held an inquiry and executed 38 Sioux found to be the instigators, it was assumed that all others were not implicated.

On that basis, the Sioux argue they are entitled to the remaining 40 years worth of outstanding interest payments for the period from 1861 to 1901.

Canadian Sioux are fighting for their share.

Elias said the Sioux have tapped "every legal angle" in the attempt to get the Americans to recognize the rights of those who fled to Canada. But now the Sioux must turn to political mechanisms to get the legislation changed.

The battle has been put on ice for the moment but Elias said it continues to be a live issue. He said the task now is to get the issue into the United States Congress.

Recognition of the rights of the Sioux living in Canada could also be an important addition to the case for aboriginal rights. Arguments for aboriginal rights also focus on the "North American" citizenship of the Indian people, he said.

(Saskatoon Star-Phoenix)

Elders mourn changes in way of life

by Maureen Brosnahan

When Madelaine Thomas grew up at the turn of the century, life was tough. Days began at 5 a.m., doctors and hospitals were distant luxuries and women gave birth to their children in the morning and went back to work in the afternoon.

But while life has become easier in many ways, the 80-year-old Saskatchewan Indian elder and medicine woman mourns the changes that have occured since then — changes that have seen Indian women lose their place in society and their ability to raise their children in the traditional Indian ways.

"You know why we have to talk English? It's because the white man came along and took our tongue out and put his in. Now our own children don't understand us. Even one of my grandchildren won't come near me because I'm an old Indian and he is white," the elderly woman told about 75 native women attending a conference at the University of Winnipeg early in May.

"We've got to work hard to go back again and find our place on this earth."

Thomas was attending the opening session of a four-day conference entitled In Celebration of Indian and Inuit Women, sponsored by the Native Women's Society of Winnipeg.

Seated in her wheelchair with an Indian shawl draped over her shoulders, the grey-haired, respected elder urged young Indian women to pray and seek God's help to find their Indian roots.

"If we didn't learn all these things we learn today, we'd be very clean people," she said, wagging her finger at the gathering. "But we're all mixed up now."

Thomas scorned some of the advances in society that she said have softened Indian women, and pointed especially to the high percentage of caesarian births in hospitals.

"God didn't tell us that you had to be cut into to take a baby out."

In her hour-long talk, filled with emotion and personal anecdotes, Thomas underscored the point that Indian women face an uphill battle to regain their roots. She said since the beginning of time women have been left to suffer. "We have to take it, whatever comes along," she said. "It's better to have a hard time on this earth and to struggle if you can have that forever home (after death)," she said.

Edna Manitowabi, an Ojibway Indian from a reserve on Manitoulin Island who teaches at Laurentian University in Sudbury, reinforced Thomas' views in her presentation, part of an interfaith panel discussion on native spirituality.

Manitowabi told of growing up and being sent to an Indian residential school where she underwent "robot" conditioning, being forced to do everything "by the bell."

After returning home, she ran off to the city, hoping to attend school and build a new life. "I wasn't prepared. I wasn't able to cope . . . . I didn't know who I was," she said. "I tried so hard to be white, I even dyed my hair blonde . . . but I knew I never could be."

After a series of mental breakdowns, Manitowabi underwent a spiritual transformation and began to search out her roots, travelling across Canada meeting with Indian elders in various provinces. At first, she said, she was frightened "because of the way women had been put down for so long." She said she "heard the words but I really didn't understand."

Slowly, with help form her Indian "grandmothers and grandfathers", the elders, she "began to feel beautiful. I began to put all these things together."

Manitowabi said native women must search their own identities for the sake of future Indian generations. "It's important for women to see their sacredness and that they are holy and that they are the doorway through which life comes into the world," she said.

Too many Indian women have forgotten how to raise their children, "They (children) are on the streets sniffing glue. Some are drinking before they are 10 years old," she said. "It's our fault because our hearts have been on the ground. We have to get up because of those little ones."

The four-day conference covered other topics of concern to native women including the Indian child welfare system, relationships in Indian families and alcoholism and the family.

Winnipeg Free Press

St. Laurent shrine honours Kateri

by Irene Hewitt

At the St. Laurent Shrine near Duck Lake, Sask., the third stage of the stations built to commemorate the mysteries of the rosary had just been completed prior to the July 1981 pilgrimage.

The station symbolizing the Sorrowful Mysteries would be dedicated to Blessed Kateri Tekakwitha. In honoring Blessed Kateri, it was felt honor would also be paid to all the native people "who have faithfully echoed and re-echoed Mary's praises for a hundred years.

"We who reap the fruits of their labor and fidelity to Mary at St. Laurent wish to remember their contribution with this special dedication."

It was fitting that the native peoples be honored. Visiting the shrine, one soon realizes that they were deeply involved here. I was made aware of this as soon as I started reading the story of the shrine — a handwritten account of its highlights

A roadside statue of Our Lady on Highway 11 (North of Duck Lake.) Indicates the turn-off to the Shrine.

graces the walls of the little log church built in 1935.

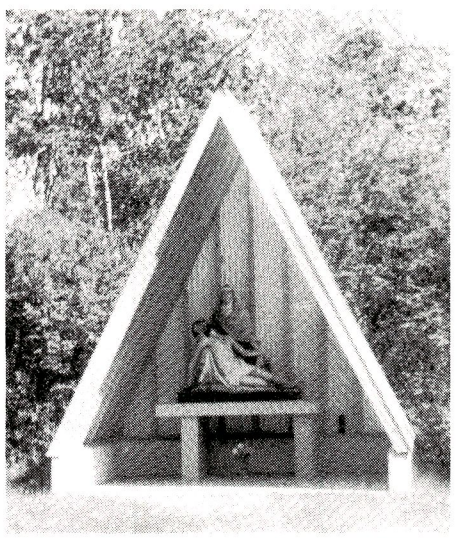
Later I procured a copy of "100 Years of Marian Echoes", an illustrated 16-page booklet and found myself immersed in the story of an early Metis settlement, the Riel rebellion and the heroism of Baptiste Hamelin.

By 1871 the Metis had abandoned their nomadic life and a permanent settlement and mission had been established here. Living conditions were certainly primitive but, "the missionaries were content with life in their poor hut, since they were amply compensated by the religious fervour of the Metis, which, they wrote, reminded them of the piety and tranquillity of a religious house."

By 1883 St. Laurent had become a thriving settlement. The soil was sandy, but by raising cattle as well as farming, the settlers achieved "sufficiency if not abundance." St. Laurent was looked upon as a model parish — others would be patterned upon it.

But the good life at St. Laurent was not to last. Long before trouble finally erupted, Father Vital Fourmond, the pastor, had been aware of a general uneasiness. The community was suffering from lack of food (the buffalo had disappeared and there had been two successive crop failures) — the last two winters had been unduly severe as well.

And there was the tension and anxiety generated by the government's indifference to the Metis request for a survey and title-deeds to their lands. They feared they would be losing the lands they had settled and farmed for more than ten years. And they looked to their one-time champion, Louis Riel, now residing in the United States. He was persuaded to return.



The Pietà, thirteenth station of the Cross.

The log church, built in 1938, in which handwritten sheets decorating the walls tell the story of the shrine.

Soon after, Riel himself came to St. Laurent to deliver an ultimatum to Father Fourmond. "Provisional Government is proclaimed," he said. "From now on, you must obey me alone. If you do not, the churches will remain, but they will be empty." He then drafted all able-bodied men at St. Laurent and ordered them to Batoche. All religious in the area were placed under arrest, Riel apostasized and forced his men to do likewise.

An anti-Catholic backlash resulted. In defiance of Riel's pledge, some of his men marched to St. Laurent intent on setting fire to the mission buildings.

But St. Laurent hadn't been deserted completely. They found the buildings being defended by Baptiste Hamelin who had managed to escape the draft. Waving their guns, they threatened, "Deny your faith or be shot", but Baptiste stood firm. "God gives me the strength to resist your threats and guns. If a single one of my brothers is bold enough, let him strike. You can shoot me, but you can never make me renounce my faith."

God indeed had given him strength. Overcome, the men simply retreated.

The insurrection was put down. Bishop Grandin offered reconciliation to the men who had apostasized, but the rebellion seemed to have undercut the once deeply-rooted Christian principles that had given the community such spiritual vitality. Few, indeed, were those who made any attempt to practise their faith. Dissipation became a way of life and before long most of the people left. Fire destroyed the convent in 1890 and the religious here were given other assignments. The once-thriving settlement was now in ruins, its only landmark, the little hillside cemetery.

1891 marked the end of the Metis settlement of St. Laurent, but a new era for St. Laurent was beginning. In later years it would become a very special shrine dedicated to Our Lady of Lourdes.

This started with Brother Jean-Pierre Piquet who came from France in 1897. He was struck by the way St. Laurent resembled Lourdes. The hillside spring that furnished the mission's water was just like the spring at the grotto in Lourdes.

The spring became a favored prayer spot — Brother, Father Fourmond, the school children and their teacher would gather here to say the Rosary. (At its height the school had fifty students with twenty of them boarders, but now it was down to only a few children and one teacher.) A statue of Our Lady was placed in a tree — this became their shrine. Brother dreamed of a Lourdes-style grotto and started planning and working towards this.

But Brother ran into opposition. His Superior vetoed the idea. And then in a totally unexpected way, the "go ahead" came. A Mrs. Charles Nolin, the victim of a ten-year "wasting sickness" sought healing through a novena and the application of water from Lourdes. The healing was confirmed by her physician and this was taken as a sign to continue. Didn't something similar happen in Lourdes, France?

In gratitude the family presented the Mission with a votive statue of Our Lady. From then on, Brother spent all his spare time preparing his grotto. Pilgrimages started.

Another healing occurred. Crippled by a leg wound, Brother Célestin Guilette, from Reindeer Lake, came to the grotto. To his great joy he found

himself able to walk normally. He became a dedicated worker for the cause of the grotto and was responsible for organizing the first interparochial pilgrimage. Held in 1905, it attacted some five hundred people.

Since then, the annual pilgrimages have continued, and, in some cases, so have the cures. A few of these are set out on those handwritten sheets on the church walls — a young, blind Indian girl regained her sight; a hunchback child became erect; a little boy, deaf from measles and in constant pain from headaches, regained perfect health, to list a few.

A nave offering covering and seating accommodation for three thousand was built in 1916; a new and larger grotto and sanctuary in 1951.

The pilgrimage of 1922 attracted eight thousand. In 1979 St. Laurent celebrated its centennial.

The shrine continues to prosper. Now during the summer months a priest-director in residence is available to those seeking guidance and direction. Parishes and special groups are encouraged to hold pilgrimages of their own. A family may holiday here combining camping in a wilderness setting with prayer.

The dreams of Brothers Piquet and Guillette and Father Fourmond have been realized beyond their expectations: the faith and dedication of the native people have been fully recognized. □

(All quotations from *100 Years of Marian Echoes*)

* * *

The booklet** 100 Years of Marian Echoes **may be obtained for $1.00. Write Rev. Gilles Doucette, Box 370, Duck Lake, Sask., SOK 1JO. Information contained in it comes from church records and the journal of long-time pastor Father Fourmond,OMI.

Native theatre

REGINA, Sask. — E Pi Mawinihuth, (which means invasion in Cree) is the title of a native theatre production presented at The Globe Theatre by students from the Native Theatre School of Toronto, Sept. 14 and 15.

The Native Theatre School is an annual project of the Association for Native Development in the Performing and Visual Arts. This year, the school brought together 11 native students from across the country for four weeks of study and the creation of E Pi Mawinihuth, a collective researched and written by the students.

The play combines native dance, ritual, song, mask and legend with Cree, Blackfoot, and English dialogue. It deals with the impact of Western culture on native heritage and ways of recovering that heritage.

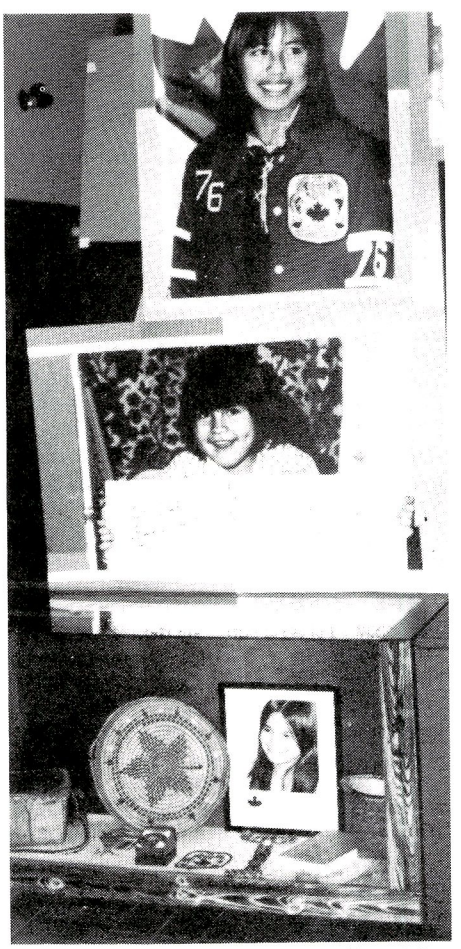
Oblate brother promotes native values

EDMONTON, ALTA. — Brother John Heysel, OMI, has travelled around the world promoting Indian values and the Indian way of life.

During a visit to the PM offices here, Feb. 4, Brother John displayed scrapbooks filled with stamps from around the world honoring Indian heroes. They also have pictures of T-shirts and displays he has made to instil pride among Indian children. Brother John has taken his displays throughout North America, Europe and as far as Russia.

Now a vocation director for the Missionary Oblates of Mary Immaculate, with headquarters in Edmonton, Brother John hopes that one day he will be able to set up an OMI Mobile Museum to educate people about native values and their way of life and to foster better understanding between natives and other Canadians.

"We do not have an Indian problem so much as a white man's problem," he commented. "We have to give the Indian an honest image of himself. But most of all, we have to give non-Indians the correct image of the Indians." Prairie Messenger



Heysel photo

Part of Bro. Heysel's mobile exhibit.

Culture kept alive in Western Arctic

INUVIK, N.W.T. — The Committee for the Original Peoples' Entitlement has begun a language program that may help maintain the culture of the 2,500 Inuvialuit of the Western Arctic. COPE is teaching the three dialects of the language and hopes to have the program used in schools from kindergarten through grade 12.

Elders dialogue with Bishops

EDMONTON — Twenty Indian elders, coming from all parts of Alberta met with the four Catholic Bishops of this province, March 24, in St. Albert. The meeting had been called and presided by Mr. Thomas Cardinal of Saddle Lake.

Fr. G. Gauthier, OMI, co-ordinated the meeting. During the fore-noon the impact of the new Canadian Constitution on native rights was discussed. In the afternoon Mr. Albert Lightning described the beliefs and symbols used by the Indians in their native religion. Fr. J. Johnson, OMI, demonstrated how Christ and His Church had the mission of bringing holiness to all peoples and all cultures.

Five elders were chosen for future meetings with Archbishop Joseph McNeil and with Frs. Gauthier and Johnson. Bishops Paul O'Byrne of Calgary, H. Légaré, OMI, of McLennan, and Raymond Roy of St. Paul, were also in attendance. Bishop Paul Piché, OMI, of Fort Smith, N.W.T. was unable to be present. □

Native priest's healing ministry

by Frank Dolphin

Frank Dolphin

Fr. John Hascall begins celebration of the Mass

EDMONTON — "Father John made the people proud of being native. His visit and the celebrations were a confirmation of who they are." So said Monique Piché of the Native Pastoral Centre in Edmonton on the day Father John Hascall, OFM Cap., returned to his home in northern Michigan.

The Roman Catholic priest and medicine-man of the Ojibwa (Chippewa) nation of Sault Ste. Marie had spent three days ministering to native people in Alberta. Hundreds of people crowded the churches, a school gymnasium on the Enoch reserve at Hobbema, 90 kilometers south of Edmonton, and a final celebration in Edmonton at the height of one of the worst blizzards in the city's history.

Those attending recognized Father Hascall as one of their own people. An elder in Hobbema said, "It would be nice to keep Father John with us."

Father Andy Voyer, OMI, pastor of Our Lady of Seven Sorrows on Hobbema's Ermineskin Reserve, said Fr. Hascall made the people feel more accepted, more open. "What John has done in three days would take years for us to do."

Mission to Heal

Father Hascall explained his participation in the spiritual days simply, "I came to let the Lord in, to bring peace and worship." While he does just that, his mission is more complex and far-reaching. Father Hascall is a healer of individual people and of broken relationships.

"Lord take me in your arms," he prayed as he strummed a guitar at the Edmonton celebration. The blind, the sick, people in wheelchairs, the spiritually disturbed came to pray and speak with him wherever he went.

Father Hascall asked God to heal the many ailing parts of their bodies and their minds. At least two people — one, a woman with a sore leg was unable to walk without her cane, and a man who was agitated and unsteady — said they were cured during the celebrations.

John Hascall the priest is also a medicine man of his tribe. He blends his Christianity with the ancient native spirituality, emphasizing that there is only one God who is worshipped and loved by both Christians and the Indian people.

The central point of his ministry is to give expression to native spirituality and customs within the Catholic Church, so that his people can be at home without having to reject their own deep yearnings and beliefs. His objective is to establish an Indian rite within the Church, just as there are other rites recognizing the cultural and linguistic differences of other Christians.

Capuchin Priest

John Hascall was born and raised as a Chippewa. He experienced the poverty of life on a reserve. As a teenager, the spiritual life of the Church attracted him and he joined the Capuchin order. He studied eight years in a traditional seminary to reach his goal of working in an Indian ministry.

His first assignment was among his own people on the Keweenaw Bay Reservation. The next summer he worked for two months on the Cheyenne Indian Reservation in southeastern Montana, broadening his know-and understanding of other tribes. Later, he worked with Spanish-speaking Americans in the eastern U.S., experiencing another culture and language. Following his ordination in 1967, Father Hascall worked with blacks and urban Indians in Milwaukee, gaining exposure to a whole different set of problems and circumstances.

Eventually he returned to Keweenaw Bay, where he ministers to Indian people on a variety of cultural and religious levels. Some have been Christians since 1843, others would not accept the new teaching.

"Today they still retain much of the old Indian ways. It was just a couple of years ago the frame of the Midewin Medicine lodge was taken down," Father Hascall wrote in a paper delivered to Tekakwitha Conference, an international conference of native people held annually in the United States.

From his pastoral experience and involvement with the Indian Ecumenical Conference of Canada and the U.S., Father Hascall appreciated even more the diverse approaches to spirituality. "I worked with other medicine people and learned from them."

Along the way, he claimed his own heritage, culture and prayer in the native way. The elders of his tribes taught him the art of healing. They received him as a medicine man, a mark of respect that is acknowledged by Indian people wherever he travels. Father Hascall carries a medicine bag on his journeys. "I work as a spiritual person among the tribes."

Wrong Approach

But the tribes are spiritually troubled. With the advantage of hind sight, Father Hascall says the Catholic Church took the wrong approach when it first came to America. The missionaries did not understand the Indian culture. The Church in that period was on the defensive. Anything that differed from the traditional was condemned.

In his view, the most devastating error made by the missionaries was their conclusion that the Indians

worshipped many gods: the sun, the trees, the wind. He says they worshipped one God, one great Spirit and all creation had a relationship to the Spirit.

Father Hascall doesn't lay blame on the missionaries. "In their own minds they were doing the right thing." But their mistaken notion of two Gods has taken root in the minds of many Indians causing a spiritual split and a rejection of the Church by many.

He points to his experience with young Indians in the early days of the American Indian Movement. They could not accept what the Church had done to their lives. As he says, "Seeing only the hurt and the disgrace our people have suffered."

People in all age groups are living two spiritual lives, according to Father Hascall. "You would be surprised to see how many of our people practice externally the Catholic faith, but in secret sing the old medicine songs."

Indian Rite Needed

The priest-medicine-man wrote in his paper to the Tekakwitha Conference that if the Church in America would implement the mission document of Vatican II, then the healing process could take place. While the document stresses the need of the Church to adapt to the cultures of peoples, most American bishops don't recognize that a mission church exists in their own country.

Father Hascall contends the answer is the establishment of an Indian rite within the Church. "The liturgy and sacramental life of our people need to be developed with understanding on both sides."

He sees no great difficulty because the Indian sacramental life is so similar to that of the Christian Church. The Spirit is present in all of the different stages of Indian life. He recommends the study of Indian community celebrations, feasts and sacred times so that they can be incorporated into the daily lives of the people in a religious way.

During his visit to Alberta, Father Hascall demonstrated just how well the ancient Indian ceremonies and the liturgy of the Church can be blended into an effective religious experience.

Several priests joined with him and the elders in the Mass celebration. Father Hascall lit the sweetgrass and carried it in procession around the place of worship. There was a lengthy purification ceremony, during which everyone moved from one corner to another, symbolizing the four winds, drinking and washing themselves with the healing waters.

Ceremonial drummers and dancers made the link with the old Indian ways. They focused the attention of those present on the great act of worship and expressed their deep spirituality. The priests were invited to join the elders in smoking the peace pipe at the offertory when traditional gifts were presented.

Frank Dolphin

Elders pray silently before the Mass.

Develop Leadership

Just how should the foundation be laid for an Indian rite? Father Hascall says the development of a native clergy and a diaconate are later steps. Many communities already have deacons but, in his view, the first step is to have Indian leadership from which the diaconate can grow. This is already happening in his diocese of Marquette and in parts of Western Canada.

As evidence for the need of a new approach, he points to the fact that there are only 10 Indian priests in the U.S. and one in Canada after 400 years of Christianity.[1]

"We are not looking at the diaconate directly or seriously at this time; we are looking for Christian Indian leadership in the community, eventually working into a diaconate."

From this, he hopes, would grow vocations to the priesthood and religious life among Indian young people. Father Hascall believes there must be Indian bishops so that his people can have recognition and a strong voice in the Church.

Father Hascall said that such a rite, belonging to the Indian people and recognizing their deep belief in one God, can win back many people who have rejected the Church. Eighty per cent of Indians in the U.S. are Catholic but only 15 per cent are actively involved in the Church.

Frank Dolphin

Fr. John Hascall celebrating Mass.

In return, he says the Indian people can make a strong contribution to other Christians by teaching them about Indian prayer life that has sustained them through so many struggles and rejections since the arrival of the whiteman in North America.

Father Hascall leaves no doubt about the source of his own faith that carries him thousands of miles to practice his healing ministry.

"I love the Catholic Church. I see in the Catholic Church the fulfillment of all Indian tradition. I see Jesus Christ in the centre of the lodge bringing fulfillment . . . in the image of God the Father. I see in the Catholic Church wisdom, knowledge, the spirituality of Christ. As Christ came to the centre of the Hebrew nation, he took the culture of the Hebrew people and built his Church. We have to remember that more.

"Christ is the centre of my life, the one true healer, the one who is the saviour of the people." □

* * *

(1)At present there are two Canadian Indian priests: one Jesuit and one Oblate. Both are in their 70's. (Editor)

Creative writing —

II — Students challenged to avoid prejudice

by Maara Haas

"When I fold my arms across my chest, it can only mean one thing. It signifies to the whole world that I'm a proud Indian."

This comment, made in a creative writing class during a session in Kinesics, was authoritatively expressed by a native student on a Manitoba Reserve.

The same question, "What is implied in body language by a person who folds his/her arms across the chest?" put to native students outside the reserves brought a variety of less certain but open-minded responses:

"I am lonesome for my sister, I am holding her to myself"; the student looking at the teacher standing with crossed arms: "Well, what do you have to say for yourself? Keep up the way you're going and you'll end up like the rest of the Indian drop-outs" . . . "it's my grandmother sitting by the cold wood-stove and no one around to cut the wood for the fire" . . . crossed arms, how I sit in the English class, you can't make me write the essay on how I feel being a Thanksgiving turkey, everyone ready to cut me up;" crossed arms, "I am feeling proud because I did something to please my father."

Body language: kinesics

Kinesics, the study of body language in relation to people's physical behaviour, requires keen powers of concentration and an open mind, free of prejudice. Moral, social and racial prejudices are the greatest barriers to creative thinking and awareness.

Students in a rural Manitoba town, where the rising population of senior citizens threatened to displace the priorities and the life-style of the young, were asked to write down their observations, thoughts and feelings on a group family picture presented for their viewing. Their writing reflected little attention or commentary on the boy and girl in the family picture; the commentary on the mother and father, and in particular, the grandparents, was personally vindictive and in some instances, downright vicious.

Not uncommon to diversified schools, city and rural, are remarks voicing prejudice on the basis of apparel: "I guess you're a filthy Indian lover by the Indian necklace you're wearing." Moral judgements: "Only prostitutes wear red." Social judgements: "My father wouldn't let ME walk down that scummy north-end street where that family picture was taken." The prejudice of false benevolence: 'I have no feelings of prejudice against these people, but you have to admit they're *different.*"

Reading attitudes

Reading into people's attitudes, their needs and personalities through what is observed in their posture, facial expression, how they shape their sentences when speaking; how they wear their clothes and the interrelationship of at least fifty other gestures linked to genetics/heritage/habit, is a study invaluable to aspiring writers and to those in communications or any media dealing with people whether in real life or in fiction.

A classroom method of instruction is to present the hypothetical situation of a man attending a council meeting to discuss a grievance involving him.

The man is wearing a black jacket tightly zippered and not removed at any time of the four-hour council meeting. On his left hand are four large rings, set with huge turquoise stones. Interpretation: black is a color personifying rebels in society. Expensive looking, oversized rings suggest that he likes to call attention to himself; he appreciates luxury, beauty (the rings are exceptionally beautiful). The rings may also suggest his driving need for power, the ability to direct people and situations.

Are tests reliable?

The rings, in contrast to his thinly worn, pale blue shirt hanging below the jacket, give the impression this man will do without practical things, such as a much needed new shirt, rather than forego the extravagance of the rings. It follows that he can't be relied upon to pay the rent. Yet, considering the implication that pale blue is a color favored by romantics, more logically he will have the money to pay the rent, but instead of bringing home the necessary groceries on pay day, he'll spend the grocery money on a charm bracelet for his wife.

Unlike the Fonze in television land, his arms wide apart, his jacket wide open to reveal a wide-open personality, this man's closed jacket, his arms at his sides, suggests he might be secretive, uptight and closed to warm relationships or friends.

Black jacket rebels are traditionally loners. Yes, he's chosen a chair in a far corner of the room against the wall. Interpretation: With the bad breaks he's been getting lately, he feels pushed against a wall. Now lighting a cigarette with his left hand (to show off the rings or to indicate he's left handed) he holds the cigarette curved within the palm of his hand. Day laborers, sneaking a cigarette within distance of a watchful foreman, are inclined to hide a cigarette in the palm of the hand. Ditch digger, assembly line worker, student (No smoking in the school)?

A suggestion is made by a councillor at the head table. Hostile to the suggestion, the man folds his arms across his chest, holding in his feelings of resentment. Leaving the schoolroom where the meeting occurs, he scrapes his chair aggressively across the floor. Interpretation: Let them know I was here. Why should I be polite, quiet? They should know by the scrape of that chair that I'm angry, fed up.

Taken at face value, many or all of these interpretations could be false.

The man is actually a green-checkered flannel outdoorsy type. He camps and hunts with his father who borrowed his green-checkered flannel jacket, so he borrowed his brother's black one. His own shirt, woodsy brown, froze on the line (on the Reserve, laundry goes outside summer and winter). The pale blue shirt he's wearing belongs to his romantic, fly-by-night Uncle Waylon, who is somewhere between Kamloops and Baffin Island and leaves his clothes any old place — this once, it was the blue shirt at Oxford House.

The white teacherage on the reserve has hot and cold running water; the homes of the natives on the reserve, do not. To obtain water for daily use, native residents chop a hole in the ice for lake water, which is then hauled in five or six trips, by skidoo. The better choice is to carry pails of tap water from the central water-hole, the school's water supply. The day before

the Council meeting someone neglected to close the door to the school. The pipes froze. The heating system broke down.

Why is the man in our story sitting hunched, arms across his chest in a tightly zippered jacket? Because he is freezing in the freezing cold room.

Yes, he's worked for a while in Alberta on the road gang, so the cigarette held palm-inward and out of sight of the foreman, is as it suggests. But there was no hostility nor anger in his motion of dragging his chair across the floor. Since it is early March, the mud and gravel gumbo of the terrain, was carried in, underfoot. A chunk of it, fastened to the leg of his chair, necessitated dragging the chair free of the mud.

Unloading freight coming by truck from Winnipeg into Oxford House, he has pulled ten loads of heavy building tiles to a storage house 100 feet away — a load, in itself, requiring the strength of five people as Wilmot Robinson of Oxford House describes it:

"Heave ho! and all that jazz, my heartys. Five young men pull with all their might, while my friend Laurence concentrates on where to place his feet to keep warm. I ain't gonna pull no bloody sleigh. I'm no bloody *** dog."

False clues

If the hypothetical man at the council meeting chose a chair at the back of the room against a wall, it would be that he simply needed the space and the privacy to lean and stretch or to use for support, that solid wall for his aching back, still sore from a morning's work of hauling ten-load freight.

Students attempting this exercise in body language and interpretation, read logical and wildly fanciful reasons to account for the huge turquoise rings worn by the man under observation. My version of the rings is unexpected:

"Maybe the rings were fake turquoise. Maybe this hypothetical man was creative. Maybe he made these fabulous rings from miscellaneous stones gathered at Clear Lake, God's Narrows, or any such place where a common stone resembling turquoise is lying around. Maybe one day, sitting in a pub at Banff, flashing his rings in a perfectly natural way, he's approached by a big businessman from the States.

"Don't tell me," says the businessman from the United States, "You're an Aztec Indian, native to Canada and you got those rings working the turquoise mines in that place — you know — Flin Flon? Any more rings you can get me like the ones you're wearing, I can sell on the ready market. What d' you say, boy?"

And that's the modern legend of how the Swampy Cree became millionaires."

The approach to creative writing is a matter of generating awareness, a life force, toward humanity, beginning with an awareness of one's self, one's environment, one's heritage. Going a step further, the writer views with humane objectivity what is before him, to embrace, outstretching, other worlds, other people from his world's centre.

Crossed arms

In the case of the native student on the reserve who kept to his single interpretation — the crossed arms Indian pride — the awareness of self was dominant to the point of excluding any other interpretation identifying native people with the rest of the human race.

Of the native students in diversified schools outside the reserves, all, without exception, had a strong, unwavering consciousness of who they were and exactly where their loyalties were geographically and spiritually rooted. Flexible to change in a larger world, the image of self was tempered to exclude none, lest they themselves be excluded from the scene.

By whatever means these native students were directed, it must be acknowledged that they paid and will continue to pay an exorbitant price for their newly acquired worldliness.

Educators are vaguely familiar with the *Confederation Lament,* a speech delivered by Chief Dan George of the Burrard Reserve at the centennial birthday party in Empire Stadium, Vancouver. This speech exists in current translations — Cree, Ojibway, Mohawk — and in English, but as yet, it has not found it's place on the literature (English Lit.) or Social Studies curricula in Manitoba Schools.

Least known and the least publicized, is the address given by this same man to the Manitoba Association of School Trustees some ten or twelve years ago.

"Now you talk big words of integration in our schools. We have only a physical presence and the walls are as high as the mountain tops. Come with me to the playgrounds of an integrated school. See how ugly and flat the blacktop is. But now listen: the bell rings, it's recess time. The students, they pour out of the doors. Soon, over there, is a group of white students and over there by the fence, is a group of native students. But now look: the blacktop is no longer there. Mountain ranges rising, valleys faling and a great chasm is opening up between the two groups — yours and mine. Why, my dear friends, why? God in heaven, why?

My involvement in Manitoba schools and communities has revealed still greater chasms fragmenting the educational process.

False ideology

Nursed on the ideology of a melting-pot Canada wherein all races, creeds, colors are muted into a faceless anonymity called equality, students are not prepared to face or to deal with the truth of their condition. That condition is psychologically, realistically separatist, fragmenting East/West/Maritime; Anglophone/Francophone/Québécois; Ethnic/Non-ethnic; Treaty/Non-treaty Indian/Métis.

To illustrate written story-telling and the art of oral story-telling, both different in style and approach, students in my creative writing classes are introduced to Tom Boulanger of Berens River, through his life as a trapper in northern Manitoba. The written story, *AN INDIAN REMEMBERS,* is published by Peguis, Winnipeg (1971). In the genre of oral story-telling, I retell the legends of "*How Spring Came to Many Countries.*" These stories take their origins from the Greek, Japanese, Ukranian people, as well as the Shuswap Indians and the people of the Northwest Territories.

Genuine concern

As I prepared to give this program in a Winnipeg school, a teacher informed me that a native student currently attending my classes, would be absent for this session. Her genuine concern was based on the premise of the Shuswap legend which she felt would shame or embarrass the native student before her classmates.

My insistence on the native student's presence in the class, proved what I already knew from previous experience. The native student was comfortable with herself and her acknowledged Indian identity. Ashamed for themselves and their ignorance, the other students in the class questioned their own validity. Drawing me aside in the hall, a student whispered "I'm Ukrainian, like you."

Students in every area, including those on the reserves, can be moti-

vated toward writing from the common point of human concern: loss and displacement.

"A Way Out of the Forest" a modern parable of a Grimm's fairytale, "The Babes in the Woods" presents a myriad of pictures and feelings a student's mind and imagination can hook onto as a starting device that will lead him into his own life's experience and his own story. Yet nine out of ten students choose to extend on this single paragraph:

"The river, the muddy shoals and the grasses surrounding them, changed with the seasons. Often torn up by the tide, the grasses floated away, leaving in their place a mud pocket the size of a gopher hole. Waves left small steps in the sand climbing the river bank. But the stones in the shallow never moved or changed. There were no rings of water to show that anything had passed over them, and when you took them out of the water, they stayed the same color. And there were other stones, further up the river, that lost their color, as if the blood was drained out of them, when they left the water."

"Rouga, (the heroine), puzzled the riddle of stones and tides. Were people and stones somehow alike? If you took people to another place, a place they didn't belong, would they change and become something else?"

Revert to oral teaching

The current withdrawal of native students from rural schools to the reserves, cannot help but be traumatic. Immediate concerns with practicalities, housing, health, will necessarily displace the process of education. Native educators, inundated with fuller classrooms, an ever growing number of students, may find that much of their teaching will revert to oral methods of instruction. In the upheaval of transition, several dangers are imminent. The protective, insular climate of the reserves may, like the stones in the shallows, "no rings of water to show that anything had passed over them" recede into passivity or like a stone ikon, arms crossed, recede into the proud image of the Indian, a majority of ONE, apart from the rest of civilization.

It follows throughout history, that those nations which left behind them no tangible written records or literature set down in writing, have been lost to antiquity or are fast disappearing in the way of the indigenous African tribes whose factual existence, explained by historians, sociologists, anthropologists, can never compensate in human terms for what was left

UNSAID or vaguely interpreted on tape in fragmentary interviews.

With a history, oral in structure, as are the origins of our native people, these tribes will move toward certain oblivion, the destiny of any race or society which has not given evidence of it's existence in the written word. Sumerian soft clay tablets, impressed with pointed sticks to spell out wedge-shaped marks known as *cuneiform,* have no literary merit. But the written records of Sumerian Land Rights, the sale of goods and livestock, inscribed 3,700 years ago, sustain the Sumerian identity and nationhood.

The closing lines in the short story, "A Way Out of the Forest", could be prophetic.

"When are we coming to the enchanted forest?" asked Arnie. "Is it after the City? I want to see the silver river with silver fish and the talking poplars and the brown buffalo and the beavers with flat tails like paddles."

"Oh," said Rouga impatiently, "you can't believe everything grandfather told us."

The accumulative literature produced so far by native writers and poets, remains on tape and in print, insured against loss. In the struggle for day-to-day survival, it is hoped that those on the reserves, who have the initiative and the creative talent, will act as witness to the changes in their evolving situation and will write down that story. Those with the practical gift of observation, like the fur trappers, the explorers of old, may well serve as "Recorders" of factual events, each reserve banking knowledge for the shared benefit of brother reserves.

It is treacherous to think of a time envisioned in my story of Rouga, when the land, the waters and the creatures of earth are a legend so old, it is past believing. Yet the buffalo, a forerunner of change, is there to remind us of that peril, by his absence. This poem, by Alvin Grieves of Oxford House, written in one of my writing classes, mourns the passing of a generation beyond return.

"Where are the women?
The women who used to scurry
about frantically, trying to finish
the hide,
Mocassins to be made so the
Hunters could go on the Hunt,
For the body to wear. Tomorrow's
Provider.

Where are the buckskin jackets?
Sewn by women that care
By women who respect their hunter.

Now the hide hangs still,
Almost forgotten
Scraped only as a pasttime.

Life has become so fake
and meaningless.

Where are the proud people
who loved "their" land?"

The proud people are still there; the women are still women, but their stories have seldom been told. *"The Women of Red River"*, compiled by W.J. Healey, gives the impression that the only women inhabiting early Red River valley were white. The stories of the native women then in existence, died with them. Will such be the case of the women outside the reserves, the women in rehabilitation on a modern reserve? Or will they at last, be compelled to document the living literature of their singular experiences and trials?

In the land of Rouga, a time between the past and the future, the present, for whatever good or evil, must be met.

"The baby used to cry most of the time. He was soft to hold and the top of his head was feathery with black hair. Rouga missed the baby but she didn't feel sick about it like Mother, rocking back and forth on her knees, moaning, her arms crossed tight over her chest: "Bab-eee, Bab-eee . . . If you had come another time, another place, how would it be? Would your bones melt like the winter snow, the blood in your veins trickle away in a stream of cold blue water, with nothing to mark your coming and going?"

At the risk of losing all in the transition, "coming and going", the saving grace of native people now in crisis, is to live sufficient to the day, biblically, and to preserve in writing the legend of the Present for the grandchildren of tomorrow. □

(to be concluded)

Bill Wsiaki

The manly art of

by Bernelda Wheeler

There is a rank and rampant phenomenon among Indian nations today, particularly throughout the Prairies and many areas of B.C. It's called male chauvinism. No one likes the term. Men deny it. Women and children know about it and experience its oppressive nature, but apart from the feminists among us, it's just not discussed overtly. Perhaps it's time to drag it out from under beds and inside closets; explore its history and find out how it slithered its way into a civilization that had no use or time for inequality.

As the history of our nations began to change with colonization, our social structures, values, economic systems and even our land changed as well. Prior to European contact, all these ways of life were intact. People followed the buffalo or the salmon, the caribou or the deer, and adjusted their lives to their environment and its movement. Contrary to the European belief that we "conquered the harsh conditions" of our land and its climate, we "lived with" our environment and all the life that shared the land. Our lives and activities changed to match the seasons and their perpetual cyclical paths.

In order to live according to the laws of the land as we understood them, (and they were all natural laws, set down by the Creator) everyone in a community had responsibilities — everyone was useful. Men hunted and brought home the life-sustaining resources. In order to do that, it was absolutely necessary that they be free to travel far and wide to find their quarry. Migration routes of buffalo, fish and fowl made it necessary for communities to move as well. Women were responsible for the care and up bringing of children; the making of clothing; the gathering, preparation and preservation of the food. Children began their lifelong education early and their responsibilities in part were to learn by watching, listening and participating in the tasks at hand. As age came, responsibilities changed. Wisdom of the elders was passed down through story telling. Counsel of elders was sought by the younger members of the community. Groups played and worked, individuals all had input into a viable and healthy community. And then the colonists arrived.

The sources of our food and clothing began to disappear. Carrier pigeons became extinct. Buffalo became almost extinct. Fish and other wildlife were decimated by the millions. This did not happen at the hands of the indigenous people but because of all the slaughter, the lives of the indigenous people were changed forever. European influence had no small part in the change, particularly in forming the male view of women as inconsequential chattel except as they might be of service to the men. Add the signing of the treaties which meant confinement to small areas of land, and we have the lifestyles of native people thrown into a relentless state of confusion that is still in the process of trying to reach stabilization.

However — women's responsibilities remained the same. Children still played and learned and the old folk always had something to do. It was the men who were affected in the most devastating manner by all the changes. Where now were the buffalo? Where the deer and the birds? Even if they hadn't been slaughtered there was no freedom to hunt anymore — the reserves all had boundaries. Pretty soon even the smaller game dwindled and except for attempts at farming, there was no way in which the men could support their families.

They knew how all this had happened and what was responsible and it angered them, embittered them and frustrated them. Their helplessness against the whole panorama of change was total and complete but could they fight a government? A church? A man of the church or an Indian agent of the government? Of course not, that would have belittled them even further.

Robbed of their livelihood and usefulness, they were left with lots of time to do little or nothing. Now here comes the bottle which further robs them — this time of their reason, inhibitions and good sense. If there was anger before, now there is rage, now they can fight . . . each other and their families.

Fear and cruelty, hate and resentment come to live in the family. But the woman's work still has to be done. Quietly and doggedly she carries out her responsibilities. Children continue to be born, to learn and to grow up. The women grow stronger, take on more responsibilities. An evolution takes place: it sees native women emerging with strength and purpose, but still in a quiet way.

While the women are busy living up to their responsibilities, men begin (after a long time) to organize. Band Councils emerge, provincial and territorial organizations, national organizations — all made up of men. They have high profiles on TV, in radio and in newspapers. They wear three piece suits and travel on airplanes. Some of their wives wait at home for them, haul water and empty honeybuckets. Some families break up.

The oppression of women through the evolution of male chauvinism is perpetuated in various ways: there are wife-beating, neglected families, male-dominated organizations and the most glaring and telling statistic of all — the large and growing number of single parent families, predominantly parented by women.

Male chauvinism! It's ugly. It's endemic. It violates and enrages a sense of justice. But it is understandable. Most women understand about it . . . I wonder if men do.

When my friend Marlene left her first husband, it was because she couldn't tolerate the beatings and the fear anymore. She was remembering him recently. "He was so cruel when he drank . . . I always got a licking . . . sometimes he would beat the kids. And yet when he was sober he was so gentle and kind . . . such a good husband and he loved his kids so much. He never knew why he would fight; he couldn't understand what would happen to him when he drank."

It's important to understand, because it's only through understanding that change comes. And we surely need a change to build our families into viable and healthy units which will provide a supportive environment to the development of native people's aspirations. □

wife beating

by Jordan Wheeler

Throughout history, the female gender has been continually oppressed by the male gender of mankind. It was an accepted, well-known fact that men were better and smarter than women. And since men were better, it was a woman's duty to be good to her husband and keep the house clean, to take care of the kids, and to get a meal ready for him while he was out. It has not been until this century that women have begun to break out of the domestic cell in which they have been trapped. Women's Lib has been a main driving force in this reformation of sexual protocol. Anyone opposing it is labelled a chauvinist.

However, this movement is more or less much confined to Western Democratic nations. In some countries, women are required to cover their faces in public. In other cultures, women must walk a few paces behind their husbands and they all must obey their spouses.

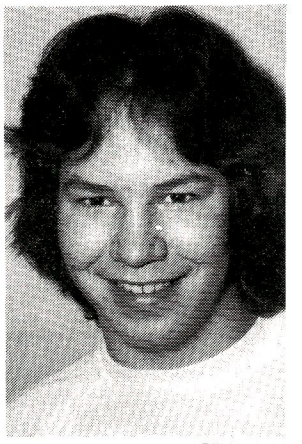
Oppression of women my have been due to status quo or to religious beliefs.

Native women of North America, however, were not a part of this oppressed population. Women were equal and their roles and tasks in society were just as important as the men's. They handled the domestic duties, not because it was their duty, but because they were not physically capable of handling the men's jobs. The woman wasn't strong enough to hunt and kill large game, but she was not inferior because of this. The man wasn't capable of fully handling the women's work either: he had no breasts with which to feed the babies and he certainly couldn't bear children.

Women were well respected. In some cases they had priveleges that men didn't share. For instance, women of the Mohawk nation chose the chiefs and had the responsibility of making sure the chiefs lived up to their responsibilities.

Today's native women have had to deal with female oppression because of the society that has become dominant in North America. But within some native communities it is very evident that they still retain the respect of the men. Their voice is heard quite clearly.

When I think of native women, a certain deceased relative comes to mind. I never really knew her that well; we called her Kookum Mary Jane. She wasn't closely related to us, it's just that any relative we met who looked over fifty, we called "Kookum". Kookum Mary Jane lived on a reserve in Saskatchewan and our family used to visit her.



Bill Wsiaki

When I (at the age of eight) first met her I was quite intimidated. She was very large and wide, fat would be a good word. She always wore a large loose dress, sometimes soiled by her everyday habits. Her silver streaked hair was neatly pulled back in a pony tail and out of the way. Most of the time she would sit and talk with a rolled cigarette in the corner of her mouth, the ashes of which would fall down the inside of her dress.

Despite my initial fear of her, she turned out to be very hospitable (always feeding us) and was good company. As she talked she would interrupt herself with a burst of laughter. She was particularly amused when I had my first encounter with an outhouse at sub-zero temperatures. She was, to say the least, a very interesting, comfortable and admirable person.

I tend to see adult native women in two stages. The first stage is the first half of marriage, from the age of about 20 to around thirty-five or forty. Here women tend to be dominated by the husband a great deal and don't seem to have a very large say around the household. They are quiet and go about their domestic jobs being inconspicuous.

However, when they reach or come close to the age of forty, a complete turnabout takes place. They become loud, heavy, spunky, and bossy. They soon appear to be the dominant half of a marriage and take charge of the household.

This turnabout could be due to the fact that the woman is past her child-bearing years and has more leisure time. This extra time could lead to her dominance of the family. Instead of being in charge of the children, she is in charge of the adults, including her husband whom she may think to be very much like a child.

Honest your Honor, it was self-defense.

With special permission

This latter stage is probably a truer reflection of today's native women than the former because today more and more young native women are finding themselves on their own with kids to bring up. Because of this they have to be strong, and that can be said of native women in general. They are strong because they have to be. With the hard living conditions natives have to endure, the role of women — as homemakers and the family foundation — becomes ever more important.

For ten of my seventeen years, I have been brought up by a single parent, my mother. Therefore, I have a great respect for women. But because I'm a male, my opinion, as many women would agree, may be somewhat biased.

However, any chauvinism I might try to develop is held in careful check by my mother, and the female persuasion *has* had a major hand in my upbringing. But, . . . I assure you: my male identity is intact. □

For the honour of his tribe

by J. Dixon

The story has been passed down to us of how the great Chief Wooden-Tent, (*Metikoo-Gewaum*)[1] for the honour of his tribe and for the food of the land made war on the Sisseton people who had come northward from the Dakota lands in the United States.

They met in battle on the banks of a river on a day in late summer so very long ago. Since that day the innocent river has been known as the Warpath (*Ndoo-kunik-unow-wesepee*). In the whiteman's way that summer might have been called 1760, or perhaps 1762. Looking back from today there is no way to be sure. It was the year of great revenge.

In strong force the Sisseton Dakota had come up from the South, crossing the Assiniboine River near the site of the present town of High Bluff, Manitoba. With greed in their hearts they had walked the trail of adventure northward to the reed brushed shores of a shallow lake now called Lake St. Martin. (*Whabezhyshe-Sahghiegun*)

Around a deep bay of this lake, at a place called the Partridge-Crop (*Pinaymootang*) lived in peace the Salteaux.

In the hush of dawn, when the dew lay heavily, the Sisseton attacked the people of the Partridge-Crop. The very young and the very old were killed in their sleeping places. Warriors clashed together; shield to shield; lance point to lance point; stone-headed hammer to stone-headed club. Screams, war whoops, the wail of the widow; that was the dawn greeting. Slim maidens were quickly bound with raw hide thongs to await a quiet time.

Chief Wooden-Tent and his people, the few who lived as the sun grew strong, fled in canoes across the grey lake and into the swift waters of the river. They fled through the tumbling rapids, past boulders, over shoals, down and away to the lake of muddy water, Lake Winnipeg. They dare not stop. Across the wide lake they fled to a friendly shore. There they met with people of their own kind, Cree of the numerous tribe of the Ojibway. The place of that meeting would one day be called Berens River. Here the survivors brooded in defeat. They also brooded on revenge, the righting of their hurts.

During the shank of the summer and beyond, into the winter and the spring, messengers went out in ones

and twos. To the South and the North and the East they went telling of the battle and the killing and the shame. In smoke-hazed lodge and by the side of quiet streams the talk, solemn talk with the smoking of pipes and the muted thud of slack-headed drums, was all of the invasion, the coming of the hated Sisseton, and their brothers the Yankton people of the Dakotas.

In the long days of high summer, from the South and East came the Kaministinaw Cree. From the West, Beaver Creek and Pelly they came; Plains Cree and Swampy Cree and even came the Saulteux. For two summers and two winters they journeyed across the land, hunting their food as they travelled.

The war chief of the Sissetons, once he had seen this land so rich in both fur and meat, wanted more of it. In his greed he sent his men northward. A large camp was established at the Big Bend of the Little Saskatchewan, a river that would be marked on some maps as the Dauphin River. (*Saskatchewasis*) Straight west from this camping place, about two miles, lay the river of their destiny, the twisting, boulder-strewn Warpath.

Afoot, the victorious Sissetons followed the way of this river deep into a smiling land, rich in beaver, moose and beauty. They had no fear of the Saulteux. Were they not gone, chased away, leaving only the ashes of their camps, the tears of their women, the shame of defeat? Perhaps these red handed invaders laughed as they journeyed through this smiling land.

Northward they wandered until they came to the forks of the Pelican River and there they stopped. Sweat lodges were built under the loom of mighty spruce. Fire pits were dug to cook heavy meat. A space was cleared for dancing. Peace and plenty was theirs until the Saulteux came.

From the land of grey rock on the Eastern shore of Lake Winnipeg came the canoes and the men of the war chief Wooden-Tent. He knew in his way that the Dakotas were strangers in this land; that they would put watchers on the lakeshore near the mouth of the Warpath. But the Saulteux who knew this land like a child knows the face of it's mother, knew of another creek a long mile South of this river of destiny. It is now called Landing Creek in memory of that day. This narrow creek runs westward, parallel to the trend of the Warpath but separated from it by a low ridge of land.

Silent as beaver the canoes of Wooden-Tent and his allies felt their way upstream until the creek came to

an end. The canoes were abandoned and the paint-daubed warriors silently advanced on the unsuspecting Sissetons. For all of two winters this plan had been shaped and polished. One of the Saulteux from Red River had brought a musket, a whiteman's thing, a shouting stick that could kill with noise and mystery. The owner of this musket slid through the trees to the banks of the Warpath. There he fired the gun and to that place the warriors of the Dakotas rushed to do battle. Guns were not new to them.

The shot was signal to Wooden-Tent and his men. They rushed the undefended tents of the enemy, screaming their cry of war. The Sissetons were scattered along half a mile of stream side. The screams of their women rose up. The warriors from the South rushed back to defend their tents and their loved ones. All was confusion. There was little true resistance. War club and lance flashed in the forest paths. Twanging bow and silent knife turned the moss and the stones into a carpet of red. Revenge rode wild with victory.

All in the camp of the Sissetons were killed, the twisted bodies left to the wolf and the raven.

Southward marched the warriors of Wooden-Tent, South to the Big Bend. The attack was launched by starlight and again the foes were cut down leaving not so much as a whimpering child.

But yet there remained a strong force of the invaders at the Partridge Crop, the homeland of the Saulteux.

Scouts from the Plains Cree met with the weary Saulteux. They told of the late coming of the warriors from the West. They told of how Chief Fox had found great difficulty in tracing the path into this land of friendly strangers. By the flickering glow of hidden fires a great plan was made. As the council drums thudded, Wooden-Tent carefully explained how the lay of the land could be used to the advantage of his allies.

The Sissetons were caught between the upper and nether millstones of the South marching Saulteux and the Cree forging northward. All the invaders were killed.

If you were to go to the Partridge Crop today you would find the Saulteux living there as they have done since the killing time. No more the war drums thud in the night. No more the lifted prayer to Manito. No more the throat tearing shreak of victory or of despair. From that time the Saulteux have changed from the path of war to one of peace.

But the change has come slowly; slower than the change of the seasons; slower than the fading of a dark shadow. One family, well known in the district, has changed it's name to Woodhouse. □

[1]The spelling of Ojibway names is according to the English usage.

How Sister saved the 'soles' of God's children

by Joan Grenon

The hum of the van motor was interrupted only by intermittent shuffling of feet and the crackling of paper candy-bags held by the thirteen young boys from the Indian residential school. They slouched in their seats, legs directly in front of them, feet awkwardly resting with soles flat upon the floor. And on each of those twenty-six feet gleamed a shiny new brown oxford.

Their dorm mistress, the plump nun sitting opposite the driver, fervently whispered, *"Merci, mon Dieu!"* Although she spoke in English to people, Sister Yvonne still talked to God in French, a language in which she had proof of success. She welcomed this docile pose of her charges, a contrast to the mischief-making of half-an-hour ago.

She patted the bag containing the shoe polish and laces, concrete answers to her prayers . . . . School policy was to outfit students with black canvas boot runners. In the surrounding bush country these wore quickly. *"Quelle horreur,"* she thought, referring to the frequent buying trips to the town twenty miles away. Always the store was crowded, the boys inquisitive. They went in thirteen different directions. *Helas!* she could not keep track of them.

It had taken many conversations, hedged by innumerable visits to the chapel, for Sister Yvonne to convince her Superior that money could be saved by getting long-wearing leather shoes. Now she relaxed, exhausted but content, her mission accomplished.

The discount given on the quantity shoe purchase was to Sr. Yvonne a further reward. She bought the boys each a treat and still remained within her budget.

As the drove she mused about that day, two years ago, when she and the boys first met.

It was instant attraction. The thirteen six and seven year olds looked from dark brown eyes beneath the fringe of their bowl-hair-cuts. Their dorm mistress smiled from lighter brown eyes, set above full cheeks in skin of a whitei hue. Arms arced from her five foot solid black-habitted form as Soeur Yvonne welcomed her charges to St. Joseph Indian Residential School.

Theirs was a common bond. For all fourteen, the nun from Quebec and

the thirteen Cree and Ojibway boys from Northern Manitoba, it was their first term at the school. Rules required that they speak English. Thus developed a mutually understood assistance pact.

Much communicating was done through gestures, but at times it was impossible not to use words. The day *Soeur* insisted that the cup belonged in the "chicken" the boys snickered as the most outgoing ventured, "Kitchen, Sister — *ma Soeur?"*

During the day the boys attended classes where their confidence in English usage increased. After school they returned to Soeur Yvonne who remained in the dormitory, mending and cleaning and listening to the English radio station. Her linguistic progress was slower.

In time Soeur Yvonne even learned to answer to "S'ter." There was one Anglicism, though, which Sister Yvonne would not accept. The thirteen loveable little imps were to her *"Mes gars".** She knew no English which adequately translated her feelings for her "little fellows!"

One day a visiting government inspector, encountering the thirteen on their way to the classroom, asked which children they were. Shyly one mumbled, "All *gars*, children."

"Yes, my boy, indeed! Truly we are all God's children," rejoined the astonished government man.

Later Father Moriarty related the incident to the staff, chuckling: "Our work should be easier now that St. Joseph houses all God's children."

The children and their dorm mistress were at home in the adjoining woods. They went for walks, the boys spying minute crawling creatures, identifying familiar plants. Hunting was a favorite topic. Boasting was the aim of the game.

On Saturday after the purchase of the leather shoes, David, the smallest of the boys, was claiming that with his bare hands he could wrestle down a moose. Another interrupted, "See, S'ter, see. Here a bear has been eating berries. He left his spit. See, it is still wet."

David switched to threatening great harm to all lurking bears. A chorus arose. "Hit him with a log." "Throw a big stone." "Choke him from the back of a tree."

And then they heard his sound, a low grunt. The bush echoed with the cracking of downed branches. A great brown bear emerged across the small clearing.

Suddenly thirteen rigid little dark figures turned about. During the week Sister Yvonne's great challenge had been to convince the boys to tie their laces. Now thirteen pairs of retreating stockinged feet flashed into sight. In the clearing remained the bear, Sister Yvonne and twenty-six brown leather shoes.

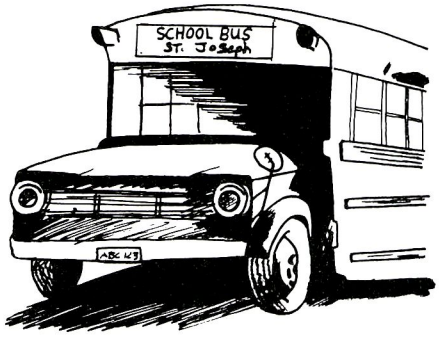
She sized up the animal, then recalled shopping trips. Resolutely she grabbed the hem of her black habit and drew it above her grey cotton petticoat. With her eyes trained upon the bear slowly she stooped and, one by one, picked up the shoes, storing them in her folded skirt.

The bear settled back upon his haunches . . . Were there not traces of white froth on his lower jaw? *"Mais,"* she reminded herself, "there are many berries. It is these he prefers. Still it is good he stays sitting."

A doubt gripped her. "Perhaps the bear is a female. *Les petits*, the little ones, where are they?" Her heart palpitated. "But, certainly, a mother bear fearing harm to her cubs becomes a ferocious creature."

She had retrieved twenty-four when her adversary stood up. Two abandoned shoes still meant a trip to town. She visualized the counters in the Hudson Bay store surrounded by shoving, grasping, giggling boys. All thirteen would be there. Father would insist the trip should be fun for all the boys.

The bear was advancing. *"Sainte Marie, pleine de grâce."* Now she prayed as she groped.



R. H. Korn

Three-quarters of the way across the clearing the bear halted, opened its mouth, and stretched as though to stand erect.

Sister Yvonne froze, her hand still outstretched. "Did the boys not say 'the bear stands up when he wants to fight'?" . . . Then abruptly the bear shook its head and loped off just as Father Moriarty arrived, armed with his rifle.

"See, Sister," the priest chided, "even the bear shakes his head at your audacity."

Nodding in the direction of the upturned shoes protruding from her folded skirt, he continued, "True missionary zeal." His eyes twinkled in anticipation of his pun. "I see you have saved the soles of all God's children!" □

15,700 native women married to non-indians

It is estimated that there were, in 1981, 15,700 native women married to non-Indians and that these have 57,000 children.

Marriages between registered Indian women and men who were not registered constituted approximately 66 per cent of all *mixed* marriages in 1966, but only 43 per cent in 1976. The number of registered Indian men marrying women who were not registered more than doubled between 1966 and 1976.

In 1976 there were approximately 4,000 more Indian females than males living off-reserve. However, 60% of that difference was concentrated in the age group 15-29.

The proportion of Indians living off-reserve increased from 16% in 1966 to 28% in 1976.

In 1966, 16.4% of Indian women lived off-reserve as did 15.2% of the Indian males; in 1976 the percentages were 29.5 and 25.8% respectively.

(A Demographic Profile of Registered Indian Women)

Leadership Institute

THUNDER BAY, Ont. — The 5th Summer Institute on Christian Native Leadership is being held this summer at the Confederation College of Applied Arts and Technology here, July 4 - 16th.

The general theme is "The Native Family"; it will be studied in the light of economic factors, family structures, the role of parents, social welfare, education and use of leisure.

The all inclusive cost is $400; funds may be available from the Band Council, Indian Affairs Branch, Provincial Services and Native Organizations. □

In my opinion

Development or exploitation?

By Bonnie Brennan

Church teaching on social justice is a stumbling block for many. It often makes people ask such questions as "What is the Church doing meddling in politics?" It's been difficult at times for the Canadian bishops to make people understand that they are not "meddling in politics" but rather they are simply trying to present the Gospel concern for justice. One difficulty the bishops constantly face is that the Gospel calls for a type of justice which doesn't fit easily our "consumer" and "progress at any cost" society.

An example of this has been the controversy surrounding Bill C-48, the Canada Oil and Gas Act and its implications for the Canadian North.

The Catholic Church has had a longstanding relationship with the native peoples of northern Canada. For more than a century, missionaries have dedicated their lives to the people of the North. For a time it was fashionable to be highly critical of some of those missionaries. Unfortunately we seldom hear about the many times when various priests and bishops have played an active role in defending the rights of northern native peoples and supporting them in their respective struggles for justice.

The policy for this area that guides the actions of the Social Affairs Commission of the Canadian Conference of Catholic Bishops was stated in 1975 in the pastoral statement, "Northern Development At What Cost?" In that message two ethical issues were addressed: the demands for justice on the part of northern native peoples and the demands for responsible stewardship of northern energy resources. The bishops insisted that no major industrial developments shoud be initiated in the North until certain conditions were met, notably, the just settlement and implementation of native claims.

The Canadian bishops have not taken an official position with respect to the National Energy Program as such. The need for Canada to develop a self-reliant energy program is recognized, as is the need for measures to control the operations of the foreign-owned petroleum industry in Canada and increasing Canadian ownership and control over production and distribution. The concern is what the potential cost of these might be in relation to injustice to the people of the north. Will the National Energy Program in its attempt to decolonize Canada in respect to the development of our petroleum resources, end up generating new forms of colonialism for the people of the Canadian north?

The CCCB Social Affairs Commission has been dialoguing with the Ministry of Energy, Mines and Resources and the Ministry of Indian Affairs and Northern Development. The bishops maintain that aboriginal land claims are of central importance to Bill C-48. The simple fact is that the real ownership of the lands north of the 60th parallel, where much of the gas and oil is located, is in dispute. For the federal government and the petroleum industry to take or be given control of resources in these lands before an agreement has been reached with the aboriginal people is, in the opinion of the bishops, a serious breach of justice. It prejudices the understanding of the meaning of aboriginal rights. A rapid acceleration of resource development in the North will only intensify these injustices. This approach, in the view of the bishops, will effectively extinguish the aboriginal rights of native people in their own homeland.

The bishops also believe that the issues of responsible government and political development of the North are of direct importance to Bill C-48. The people of the North must be able to exercise a significant measure of control over the type and pace of oil and gas developments in their region. Yet, there are no specific provisions in the legislation concerning the role of the native organizations and the territorial govenment in decision-making over oil and gas developments, nor the royalties owed to them for the extraction of these valuable resources from the North.

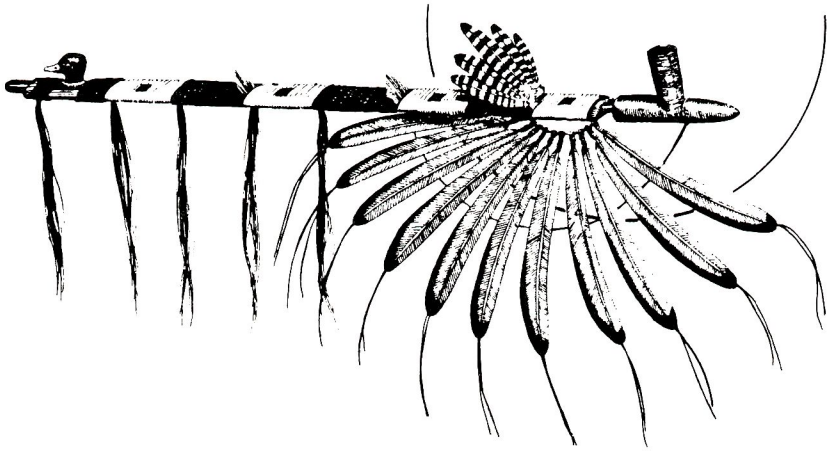
Social issue

Government officials claim that Bill C-48 is neutral on the question of native land claims and on the matter of the development of an appropriate fiscal base for the Yukon and the Northwest Territories.

The native leaders and the bishops are not talking about politics. They are talking about preventing a society from being wiped out. When boom and bust economic ventures and southern Canadian ideas hit the north, it's the people of the north who suffer. They've also seen their values, lifestyle and pace of life totally disregarded and trampled on for the sake of getting natural resources.

Our industrialized society says it needs energy resources to keep it running and to keep us living at our present rate of progress and consumption. But at what cost? Following Gospel justice isn't easy. It means sharing and caring about others, even when it costs us. We've learned that it is wrong to go in and take over land and people's lives with guns. Is it possible we shall learn that you can't do it with bulldozers and drilling equipment either, or will that take another generation?

(Columbia)



After extensive experience in teaching and broadcasting, Miss Brennan serves as director of information for the Canadian Conference of Catholic Bishops.

Viewpoint:

Cree is a beautiful language

by Jacques Johnson, o.m.i.

Looking into the possibilities of studying the Cree lanuage, I recently came upon a Cree grammar written by Father Roger Vandersteene who was a missionary in the Grouard, Wabasca and Fort Vermillion area for about thirty years before he died in 1976.

His facility with languages was proverbial as he knew seven or eight of them. I was rather struck by some considerations as he made regarding the Cree language in the introduction to his unpublished grammar. I would like to share these with our readers.

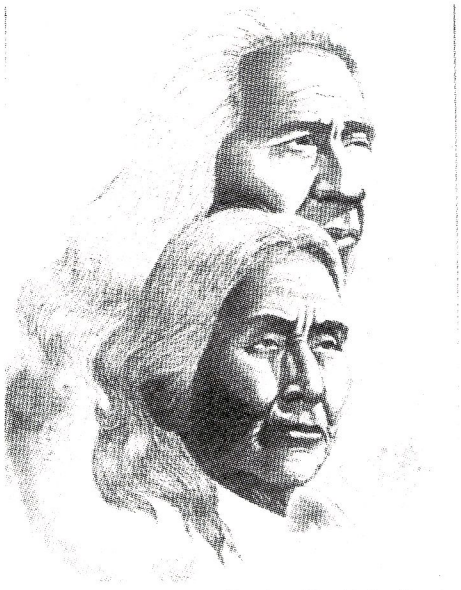
"Cree is a spoken language, as a written language it was never perfected. Cree is a very pleasant language, it has no harsh sound and even the gutturals are softened. Euphonic letters play a great role in separating consonants. Cree has a fluent rhythm and in some areas has a singsong quality.

"A spoken language always takes on some of the qualities of the speaker: an excited speaker will speak nervous Cree, a poor mind will use a poor language and a rich personality will express itself in a rich speech, a harsh man will sound harsh even in Cree, but Cree itself is soft and fluent. All sounds, harsh or soft, in human speech, are symbols to express thought; a language can be very harsh, even unpleasant, to the ear and still be very beautiful in the sense that it is a perfect means of carrying thought; so can a language be musical and soft yet be very poor as a symbol.

"Cree is a very rich language, having in itself the possibilities to go deeper in thought than most languages. You can think in Cree until you get dizzy; it is not Cree that will give out but our thought: Cree can say more than we can think.

"I do not mean that Cree is a technological language. It is a human experience language. Technological language is not organic, human, growing and living; it's a machine and that's why in all languages technical words are the same.

"I mean that Cree can express human experience of heart, body and soul, philosophical and religious thought and truth, in some instances, better than any language I know of. Moreover, it has in itself the power to express new experiences any time our people meet another culture.



Courtesy The Native People

The above painting by Henry Nanooch is on display at the Bear Claw Gallery. The artist feels his paintings are a reflection of the past, which he treasures.

"What it expresses best is the culture it grew up with and fostered. Any language has to grow with the culture of the people who speak it. If it does not it dies or the people stagnate. Languages have died and had to die to liberate the people who spoke it.

"Living languages have been killed for political or economic reasons and where that happened the people always suffered a great spiritual damage. Not only the people speaking the killed language, but the whole human race, because people can only live one part of the human experience, one facet only, and that part or facet is destroyed when the language that expressed it is killed.

"Cree is a living language, it has no reason to die. If it does nothing it will replace some ideas expressed by it.

"I want you to see your study of Cree as more than a means of talking to Native people, or be able to get ideas across to them, but as a full means of communication and communion. Our Indian people are besieged by temptations to let go of their culture, their thoughts, their own life for an economic or material betterment.

"Many spiritual values are in danger for purely materialistic reasons.

"Of course our people should try to grow economically and they'll need English for that, but they should abandon nothing of their real heritage, expressed chiefly by a living Cree language. They would use English as a means to enrich and fertilize their thoughts and they should use economical growth as a food for their peoples' growth.

"I hope and pray that they may realize this before it is too late, and before all Canadians lose something very real; a splendid language and a centuries-old specialized thought.

"We are moved by the extinction of some animal or bird species; end products of eons of evolution and specialization, irreplaceable forever. But, in our modern times, we kill languages and cultures with a disdain for people and a gusto that is barbaric and will leave us poorer.

"Let's study Cree to communicate, give and receive, show new facets of thought and be shown some, to enrich and be enriched.

"Do not be discouraged by the real difficulty of Cree. It is difficult because it uses a new process of thought and expressing it. I hope you will become as enthused about the language and the people as I was once I started understanding it." □

Book review:

The Newberry Library Centre for the History of the American Indian Bibliographical Series:

CANADIAN INDIAN POLICY: A Critical Bibliography. Robert J. Surtees

price: $4.95 (paperback)

This volume has two parts: an essay and an alphabetical list of all works cited. All citations in the essay are directly keyed, by means of bracketed numbers, to the more complete information in the list. Also included is a short list of titles constituting a basic library collection for that subject area.

"The series . . . deserves to be placed on standing order in any library that supports any aspect of North American studies."

Film review

"Our children are our future"

Tony Snowsill, independent producer and director, recently completed a disturbing and compelling film titled, *Our Children are our Future,* that examines the stories behind the statistics; why Native children make up such a disproportionate number of children in care, and the resulting devastation for the children, their parents and their communities.

Pauline Harper, president of the National Indian Rights for Indian Women, after reviewing the film stated, "A strong message for Natives and non-Natives . . . makes a powerful impression."

Brian Loucks, consultant, Ontario Native Council on Justice, commented, "Forceful, sensitive treatment . . . touches an emotional chord in the viewer."

Another viewer, Patrick Johnston, from the Canadian Council on Social Development, said, "Honest, human portrayal of the effects on the child welfare system on Indian family life . . . an excellent tool for professionals in the social welfare field."

On Thanksgiving Day, 1980, in Vancouver, over a thousand B.C. Indians gathered to protest the apprehension of their children by provincial child welfare authorities.

Chief Wayne Christian, organizer of the Indian Child Caravan, wants those children back.

In Chief Christian's community (reserve) the residents experience the highest poverty, unemployment, alcoholism, suicide and family breakdown levels in the country.

One hundred Indian children out of a total population of 300 have been removed during the last 30 years. The statistics are alarming.

Our Children are our Future avoids the conventions of external narrative, relying on the characters to tell their stories in their own words, in their own way.

One character in the film, Michael, a 20-year-old Cree Indian from Fort Chipewyan in northern Alberta, now serving a two year term for armed robbery, describes how he and his brothers and sisters were dispersed to foster homes as far away as Nova Scotia.

Michael relates his experience of living with a non-Indian foster family from the age of 10, of the pressures that drove him out of that home and into a life of alcoholism, crime and repeated suicide attempts.

His foster parents tell the same story from their point of view — their hopes and dreams for their adopted son, their inability to help him identify with his heritage, their confusion over what went wrong.

The film also tells the story of the growing number of Indian people fleeing the overwhelming economic and social problems on their reserves in search of a new and better life in the city.

Anne Manyfingers, a Native Family Court-worker, describes how cultural alienation and lack of skills leave most Indian people unprepared for city life and how the renewed cycle of poverty almost inevitably results in children being taken away from their parents.

Gladys, a long time resident, tells how all seven of her children were taken away from her and made permanent wards of the province.

Audrey, a young single parent recently arrived in the city, goes to court to try to regain custody of her three infant children who had been apprehended by a social worker.

The 56 minutes film also portrays the saga of Chip, a foster child on the Blackfoot reserve in southern Alberta. Chip was found when he was a month old in a shack on the reserve where he was being fed a formula of Coffee-mate and water.

Severely malnourished and not expected to live, he was given a foster home on the reserve where, in spite of the economic and social problems that are so much a part of reserve life, Chip is developing a strong Indian identity through close contact with his large extended family and the spirituality that is part of his heritage.

Chip's story embodies the paradox that is at the heart of this thought provoking film: Despite the economic hardships, despite the devastating social problems that Indian communities are striving to overcome, despite the forces that threaten the very existence of Indian family life, Indian children belong in Indian homes.

Tony's films deal with subjects and issues which concern him deeply — in particular the appalling conditions affecting Native people in Canada.

He learned something about what it means to be an Indian in this country when he lived on a reserve in Manitoba where he taught film production skills to local residents for use in their community programs.

The things he has learned through his experiences with Native people are reflected in his films:

To Walk with Dignity, a drama — documentary dealing with Indian self-determination in which the all-Indian cast defies convention by playing non-Indians in white-face makeup.

I Am the Redman, a collage of poetry, music and comment featuring the late Chief Dan George, Willie Dunn and Duke Redbird. *The Man, The Snake and The Fox,* is a dramatization of an Ojibway legend using live action and puppets feature an all-Indian cast.

The Man, The Snake and The Fox, won two awards at the American Indian Film Festival in San Francisco in 1979.

Tony firmly believes that films of this nature should accurately reflect the Indian point of view; too often, he feels, films "about Indian" are merely non-Indian commentaries on Indian conditions.

What distinguishes *Our Children are our Future* is that in this film Indian people speak for themselves, in their own words, in their own way.

(The Native People)

exc

Rev H Bechard sj
Kateri Tekakwitha
Centre Kateri
Caughnawaga PQ
J0L 1B0

ADDRESSEE

$15,000,000 land claim settled

VANCOUVER — Indian Affairs Minister John Munro and B.C. Attorney-General Allan Williams have announced the settlement of one of 22 Indian claims for more than 30,000 acres of land taken from B.C. Indians in 1916 by the McKenna-McBride royal commission.

The 380-member Penticton Indian Band will vote on whether to accept 12,243 acres, most of it farmland, $1-million from the provincial government and $13.2-million from the federal government.

The provincial government is paying for 90.6 acres it will retain, and the federal government is paying for 1,800 acres now occupied by non-Indians.

COMING IN FALL ISSUE:

Creative writing — part III, by Maara Haas
Native drinking problems, by Patricia D. Mail
Wild-rice controversy, by Donald H. Beer
Wind Walker (film review)
WAHPUM, by Bernelda & Jordan Wheeler

Native writers invited

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

The editor is looking for tightly written articles, high in human interest: profiles of outstanding persons, how the Indians run their own affairs and take responsibilities for their own decisions.

Preferred are 1,000 word to 2,000 word articles for which the writer receives an average of $50.00 to $100.00 plus $5.00 for each photo used. Payment is on acceptance.

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