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INDIANS FORM A NATIONAL EDUCATION COMMITTEE

The formation of the new National Education Committee resulted from three days of heated discussion on "Integration — good or bad?" at the Eighth Annual School Committee Conference. The meeting drew together delegates from school committees in Indian communities across Canada, and their main concern was the lack of Indian involvement in the formation of educational policies affecting Indian people. The new committee would like to see the control of education policy removed from the government and placed in the hands of the Indian people.

The delegates who met in Sydney, Nova Scotia, November 3-5th, formed the National Education Committee because they felt resolutions from the seven previous annual meetings had not had any significant results. The new organization will act as a pressure group to see that the resolutions fall into the hands of proper government officials and are acted upon.

This is the first time that the conference has been held in a maritime province and the Union of Nova Scotia Indians was the official host. Noel Douçette, President of the Union of Nova Scotia Indians said in a T.V. interview that unrest in education is being felt in all parts of Canada. "The Indian people feel it is time they took over control of Indian education. We are developing an Indian expertise today. In the past we were only capable of complaining, but today we have educated Indians who are able to do something to change the situa-

public schools. Mr. Harold Mason, Deputy Minister of Education for Nova Scotia affirmed that they were grateful for any knowledge they could obtain in this regard. He stated that "on a national level, we have a special committee studying Indian education. We have contacted all provinces inquiring about Indian rights." He also stated that "we support Indian people seeking the right to sit on school boards. We have been in touch with various provinces to keep up on what is happening nationally in Indian education."

Mr. Boyd Barteau, President of the Nova Scotia Teacher's Union outlined what he considered to be priorities in Indian education. They were offered as suggestions to the delegates. First, pre-school experience is necessary for adjustment. Second, he called for adequate training of teachers in the classroom to understand the background of the children in their classes. "I have been involved in education for the last forty years, and I don't understand the problems of Indian children." He also said a change of structure of administration was needed so parents could have a responsible role in the education of their children. "You are in a position to advise us in what we can do to get involved in a meaningful way." And lastly, "We need trained Indian people to get involved in the Education system."

The delegates to the conference want more than involvement at a local level and this is one of the reasons behind forming a National Education Committee. They are determined to have a say in educational policies made at top governmental levels affecting the education of their children."

Delegates were also very concerned with educating the non-Indian population and public school in regards to problems of Indian children entering

(see page 7)

ISSUE

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THE Indian NEWS

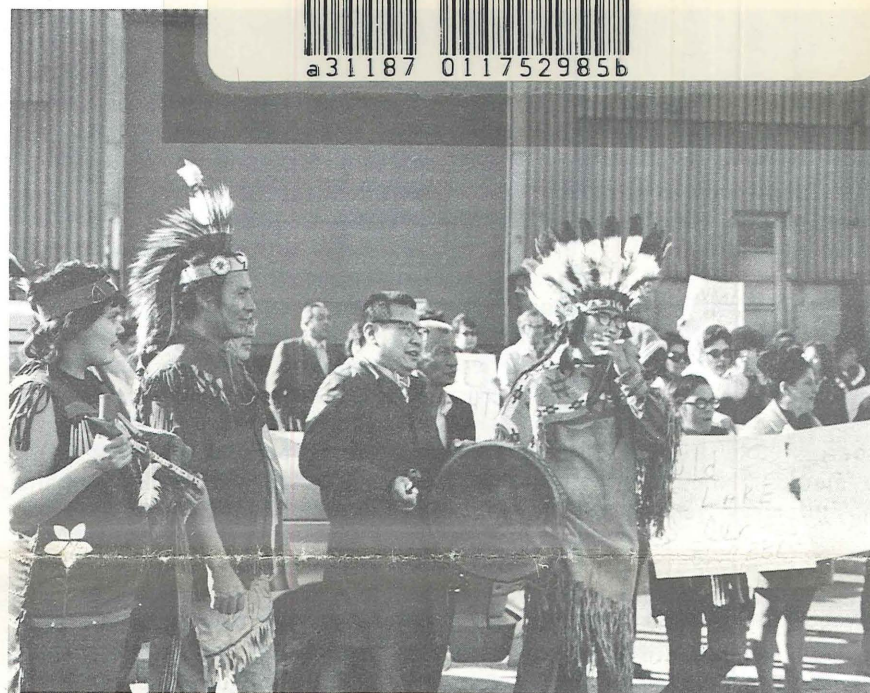
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Delegates to the Eighth Annual School Committee conference staged a demonstration in front of the Department of Indian Affairs office in Sydney, Nova Scotia in support of the school boycotts being carried out in north-eastern Alberta.

Indians Make Recommendations to Royal Commission on Education

Credit: THE MICMAC NEWS

Peter Christmas, Executive Director of the Union of Nova Scotia Indians presented a brief to the Royal Commission on Education at the Nova Scotia Eastern Institute, Monday, October 18th, 1971, on behalf of the Indians of that province. He stated that it was very well received.

Education

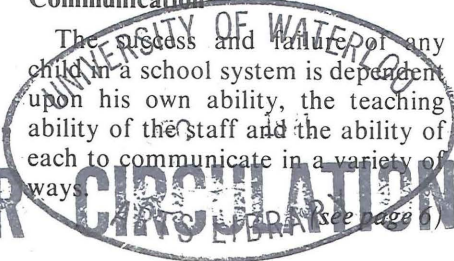
"We have endeavored to stress as strongly as possible, the difficulties which Indian children have to overcome in their first year of school and to prevent the syndrome of failure from developing. We have indicated that if not stopped, then, by the fifth to seventh grade the Indian child has experienced so much failure and is so demoralized that he withdraws from the learning process as much as he can and aspires to leave school at the first opportunity. This withdrawal is not education.

We think that the Indian child should have the same opportunity to succeed in his first years at school as any other child. It is maintained that even though, kindergarten programs and primary grades are in operation in a number of Nova Scotia Federal and non-Federal schools, in which Indian children are enrolled, these areas should be staffed by people who are fully conscious of the needs of the Indian child and the program which they require to adequately meet their challenges in the coming years."

Communication

The success and failure of any child in a school system is dependent upon his own ability, the teaching ability of the staff and the ability of each to communicate in a variety of ways.

FOR CIRCULATION





George Manuel parle sur l'éducation des Indiens

“Les discours sont futiles s'ils ne sont pas appuyés par des actes,” déclarait George Manuel, président de la Fraternité nationale des Indiens, à près de 150 délégués, lors de la huitième Conférence annuelle du Comité scolaire, tenue à Sydney (N.-E.) au début de novembre. George a ajouté que les délégués “n'avaient pas été choisis par les Indiens” mais bien par le ministère des Affaires indiennes. “Je suis étonné que vous vous conformiez au système, a-t-il déclaré, parce que vous affirmez alors, indirectement, que le système du gouvernement est just.”

George était très préoccupé par le problème de l'éducation indienne; il a déclaré: “Nous voulons que les Indiens disposent de la puissance que procurent l'autorité, les ressources et le droit de décision.” Il a ajouté: “Nous avons abandonné nos principes, nous sommes devenus les esclaves d'un système complètement étranger à notre mode de vie, à nos croyances et à notre culture.”

“En Colombie-Britannique, on dit que je dois mon succès au fait que j'ai quitté l'école après la deuxième année”, a déclaré M. Manuel aux applaudissements chaleureux des délégués indiens. “Ce système n'a pas été conçu pour nous, puisqu'il est fondé sur la richesse matérielle. Seul les Indiens connaissent la véritable richesse: l'amour de son prochain.” L'orateur a évoqué ensuite le désir de puissance qui s'est manifesté lors de la controverse d'Amchitka, en déclarant: “Nos ancêtres ont fait preuve d'une grande sagesse lorsqu'ils disaient qu'il fallait préserver la pureté du monde.”

Abordant le sujet des Commissions scolaires, M. Manuel a affirmé: “On nous dit que nous pouvons élire quelqu'un à la commission scolaire. Croyez-vous que cela diminuera le taux d'abandon des écoles?” Le conférencier a incité les délégués à ne plus laisser leurs comités scolaires servir de pantins au gouvernement. Il a ajouté: “Vos comités scolaires n'ont aucun pouvoir légal. Privés de ressources financières, vous êtes complètement impuissants.”

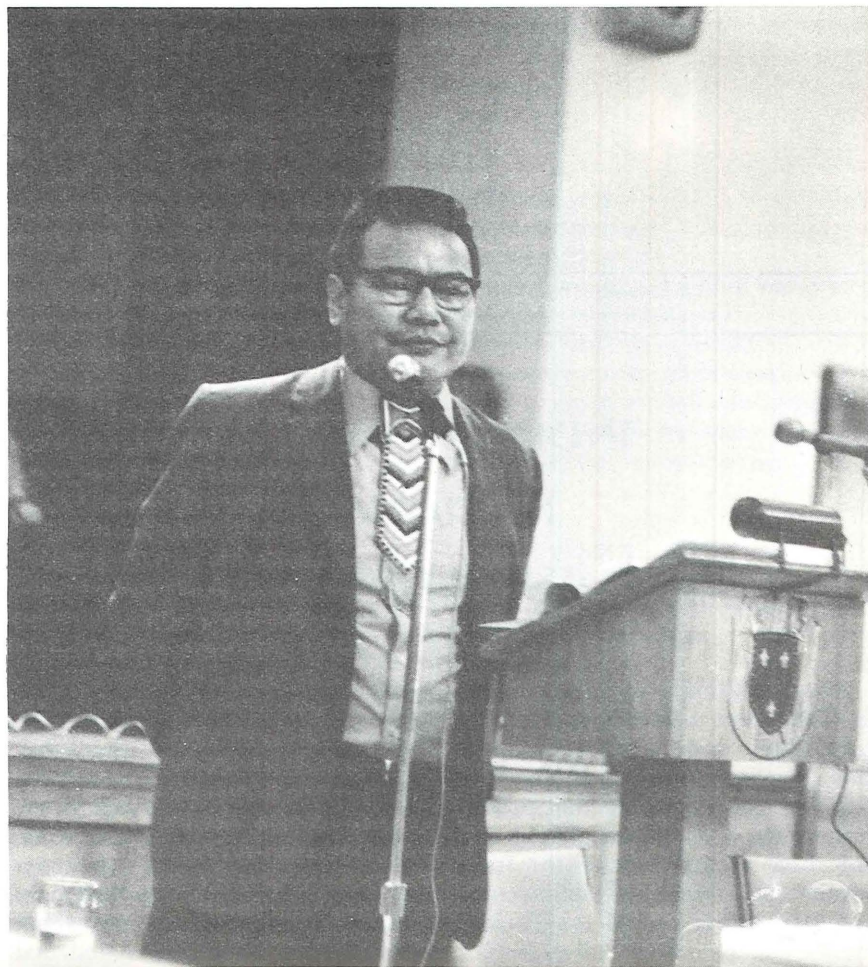
Georges s'est dit aussi très inquiet du fait que “La société juste ne profite qu'à un petit nombre au Canada.” En tant que dirigeant indien élu, il a pu déclarer: “Soyez assurés qu'il se produira des changements

qui répondront aux besoins des Indiens.” Il en venait ensuite à la question des organismes indiens. “Nous avons des organismes d'un bout à l'autre du pays et je croyais qu'ils pouvaient changer les conditions de vie des Indiens.” Il a informé les délégués que le financement de ces organismes incombe au gouvernement et que à son avis, cet état de fait est dû au mouvement du Pouvoir Rouge dans les provinces de l'Ouest, particulièrement en Colombie-Britannique. Le Pouvoir Rouge “menace de mettre les faits à nu, de faire connaître la pauvreté de la population indienne.” Il a affirmé que le gouvernement “supporte les organismes afin de réduire les dirigeants indiens au silence, et ils y ont réussi.” Il a conseillé aux dirigeants indiens de ne pas oublier la raison et la fonction de leurs postes. Ils sont au service de la population indienne du Canada. “Aucun Indien ne souhaite être un assisté social,” a-t-il ajouté. “Les Indiens veulent travailler. Ils veulent des emplois, mais n'en trouvent pas. Le gouvernement est disposé à donner des emplois à ceux qui font valoir leurs droits, mais non aux Indiens des réserves.” Il a ajouté que les Indiens doivent s'assurer que leurs dirigeants assument leurs responsabilités.

M. Manuel a également soulevé la question des droits fonciers. Il a déclaré: “Nous sommes propriétaires du Canada: le Canada nous a été dérobé. Nous avons été pris au piège: Il nous fallait faire des recherches et prouver notre droit de propriété. Pourquoi devons-nous le prouver. Nous voulons que le peuple canadien nous reconnaisse comme les propriétaires du Canada, mais nous ne voulons pas nécessairement nous saisir du pays.”

Il a discuté également de la situation en Alberta. “Le combat qui se déroule en Alberta est le vôtre. Les besoins du peuple en Alberta sont les besoins de toute population indienne du Canada, qu'il s'agisse de Métis ou d'Indiens inscrits. Les hauts fonctionnaires du gouvernement qui prennent des décisions ne connaissent pas la faim, le manque d'eau, les marches dans les rafales de neige pour se rendre à une école qui détruit notre culture propre, nos valeurs et notre dignité humaine. Il a ajouté que “le Canada n'a pas d'histoire, si ce n'est celle de la population indienne.”

L'orateur a condamné le programme de développement économique



George Manuel, président de la Fraternité Nationale des Indiens présente ses vues sur l'éducation des Indiens.

récentement mis en vigueur par le gouvernement parce que, dit-il, “plus de la moitié des 50 millions est consacrée aux frais d'administration, donc aux fonctionnaires blancs. Le programme est une source de nombreux emplois pour les blancs, mais les nôtres demeurent sans toit et sans nourriture. Je ne m'oppose pas à ce que les blancs aient du travail, mais 80% de la population indienne ne sont en chômage. Plus de la moitié des fonds prévus pour le développement économique est dépensée afin de permettre aux blancs de se rendre chez les pauvres Indiens.”

George a exprimé la crainte que ce nouveau programme n'ait été conçu que pour répondre aux besoins d'un petit nombre de privilégiés parmi les Indiens. Il a déclaré: “Le programme n'est d'aucun secours pour les 80% qui sont en chômage.” Au sujet des prêts obtenus à partir des fonds, M. Manuel a ajouté que “nos jeunes ne sont pas admissibles

parce qu'ils ne sont pas encore établis. Seuls ceux qui sont déjà bien établis au sein de la communauté peuvent recevoir de l'argent.”

M. Manuel s'est dit étonné que le gouvernement fédéral ait accordé 700 millions de dollars pour le développement économique à l'Île-du-Prince-Edouard, qui a une population de 100,000 habitants, alors qu'il n'avait accordé que 50 millions de dollars aux 250,000 Indiens inscrits du Canada. Il a signalé que les Indiens n'avaient pas de porte-parole politique, alors que l'Île-du-Prince-Edouard comptait 4 représentants au parlement.

Il a terminé en disant: “J'ai été en contact avec les Indiens de tout le pays, et leurs problèmes nationaux sont toujours les mêmes: le taux élevé du chômage, de l'abandon des études. . . .”



THE Indian news

Editor — THERESA NAHANEE

Editorial Assistant — DAVID MARACLE

The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.

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SEASON'S GREETINGS

from the MINISTER . . .



Christmas is a Seasonal time of year for all of us. A time of happiness and a time to reflect on the year past and the hopes for the year ahead.

As Minister of Indian Affairs, I have been heartened and encouraged by the growing involvement of all the Indian People, not only in their own affairs, but in the business of our country.

The growing awareness of all Canadians in regard to the Native Peoples is also encouraging and welcome.

To all readers of The Indian News, my wife and I wish you a Merry Christmas and a Happy New Year.

JEAN CHRÉTIEN
MINISTER OF INDIAN AFFAIRS

from the NATIONAL
INDIAN BROTHERHOOD . . .



Left to right standing: Ramdeo Sampat-Mehta, James Brule, Ron Shackleton, Allan Jacobs. Seated (l. to r.): Marie Marule, George Manuel, Omar Peters, Jacquie Weitz, James Deacey. Michael Poslums absent.

The time of the long night is a season of celebrations, joy and happiness in the cycle of the traditional Indian year as well as in the Christian calendar.

It is a time for taking a look at the past and setting an eye to the New Year. It will come to full life with the passing of winter.

I hope that every Indian family will come together to share the warmth of a good fire on a long winter's evening as well as the warmth we can give to each other.

I am looking forward along with all the staff of the National Indian Brotherhood, to a new year to growing strength and unity of all Indian people.

GEORGE MANUEL, PRESIDENT,
NATIONAL INDIAN BROTHERHOOD

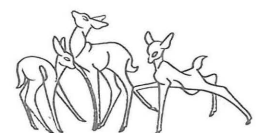
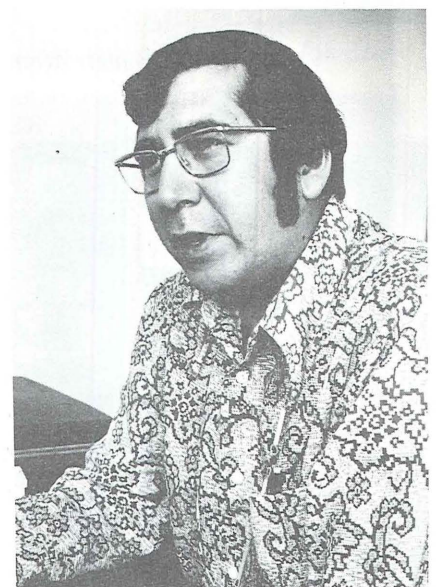
from the NATIVE COUNCIL
of CANADA . . .

As President of the Native Council of Canada, I extend my very best wishes to all the native people of Canada at this time of year. There is probably no better or more appropriate opportunity to stress the importance for us to work in unity to achieve our goals.

The Christmas Story is the basis of the Christian religion telling as it does of the way in which the Christ Child came into the world in humility, poverty and rejection. It is a story that every native person can understand for that remains our condition today. Christmas, however, is also a time of optimism and we too have an opportunity to build a better world for ourselves by sticking together, by helping each other and by maintaining a belief in our principles and in our heritage.

To all of you best wishes at Christmastime and for the coming year.

A. E. BELCOURT
PRESIDENT



MANITOBA INDIAN BROTHERHOOD

Credit: MANITOBA INDIAN NEWS

Six chiefs, representing the 54 bands of Manitoba Indians, presented Wabung to the Minister of Indian Affairs, the Honorable Jean Chretien. The six chiefs were: Chief Jean Folster, first woman chief in Manitoba, from Norway House; Chief Maxwell Bee, of God's Lake; Chief George Guimond, of Fort Alexander; Chief Howard Starr of Sandy Bay; Chief Ed Thompson, of Peguis; and replacing Chief Walter Monias of Cross Lake, was Henry Spence, vice-president of the Northern Region. In brief speeches they summarized the major aspects of the position paper. Afterward Grand Chief Dave Courchene addressed the Minister. He stressed the need for future government co-operation in efforts to implement programs outlined by Wabung. He lashed out at both government and the white community for its failure to honor their own vision of a progressive society by alienating Indian people from even its minimal benefits. He also sharply criticized the Minister for his unjustified comments on the reaction of Alberta Indians to deplorable school conditions.

After receiving Wabung the Honorable Jean Chretien expressed the view that the position paper constituted a significant step forward in the growing dialogue between the government and Indian community.

Wabung, "Our Tomorrows", was presented to the Minister of Indian Affairs on October 7, 1971, at the Oo-za-we-kwun Environmental Training Centre. Wabung is the Manitoba Indian peoples' statement on their future course of development. It was prepared after two years of study and research as well as consultation with the Indian people of Manitoba. Wabung clearly sets forth the grievances of the Manitoban Indian and defines the ways which are required to redress them.

"We hope that with this presentation we will finally be able to convince you that we are prepared to do our share as a group of people and that we can resolve the situations that my colleagues have been referring to."

In the areas of education, economic, social, governmental and cultural development, Wabung both defines and insists upon the need for realistic programs which flow from the Indian community. Indian autonomy in these areas, rather than the imposition of programs from Ottawa, is the ultimate objective of the Indian people in Manitoba according to Wabung.

The position paper noted that the grievances of Manitoba's Indians have been the result of a century in which the Indian has been dishonestly deprived of his lands and rights, while also being subject to programs whose objects were to destroy all aspects of Indian culture. Many current programs, while devoid of such intent, are simply perpetuating the effects of these earlier, more graphic injustices. Their replacement by programs in which Indian people play determining roles is the expressly stated purpose of Wabung.



Chief Eddy Thompson speaks on Treaty and Aboriginal rights.

Photo Credit — Keith Johnston



Chief Walter Monias speaks on Land.

Photo Credit — Keith Johnston



Chief Max Bee gives an address on Hunting rights.

Photo Credit — Keith Johnston

"Chief Dave Courchene's final comments were, "In the last hundred years, certainly in the last few years, we wonder where the churches are in this supposedly Christian society to let this kind of degradation, deprivation on a minority group be."

"Where the hell are the labor unions that talk about the social justice? And they look at our people as if we were not there."

"Where the hell is the private industry that brags of the development of our country? And they are not prepared, have not been prepared for the last hundred years, to share with us in the development of our resources."

"And where the hell are the Canadian people as a whole, all Canadian people, to let this thing go so far and so long to see generation after generation of people being destroyed?"

PRESENTS PAPER TO CHRÉTIEN

HIGHLIGHTS OF WABUNG,

"Our Tomorrow"

MEMBERSHIP — Indian communities should decide who is a member of an Indian community and who is not, along with the individual. All enfranchisement clauses, those which remove Indian rights through such circumstances as intermarriage, should be thrown out. The status of Indians, now mishandled in the Act, should depend on birth and the community.

LAND — The Act must protect Indian lands from seizure, sale or forfeiture under the law. Decisions on administration must be made by Indian people and their elected representatives, not federal civil servants.

COUNCIL POWERS — The powers of Chief and council should be reviewed and exercised by whatever method the band chooses — through hereditary chiefs or by majority vote, for example.

HEALTH — The Act should be reworded to provide complete and total medical services of all kinds to Indian people in any circumstances. Medical services, now not mentioned in the Indian Act, should be entrenched right.

EDUCATION — The right of Indian people to free and total education assistance should be formally recognized in legislation.

WELFARE — Not now mentioned to any degree in the Act, this also should be an entrenched benefit to be exercised in the manner deemed best by the Indian community.

HOUSING — The present Act does not refer to housing. Indians should receive housing in CMHC standards and it should be the responsibility

of the federal government to provide it.

HUNTING AND FISHING RIGHTS — It is "inexcusable" that the present Act makes no mention of these rights, and they must be written into the Act.

POLICING — There should be community laws, police and courts — including community process of law against anyone who trespasses on Indian lands.

ECONOMIC DEVELOPMENT — This is ignored in the present Act, which should encourage training of Indian people and development in industries on and off reserve land.

TAXATION — Section 86 of the Indian Act provided some immunity from taxation, but it is not broad enough. All Indian property and income should be exempt from all levels of taxation — municipal, provincial or federal. Industries locating on Indian lands also should be exempt.

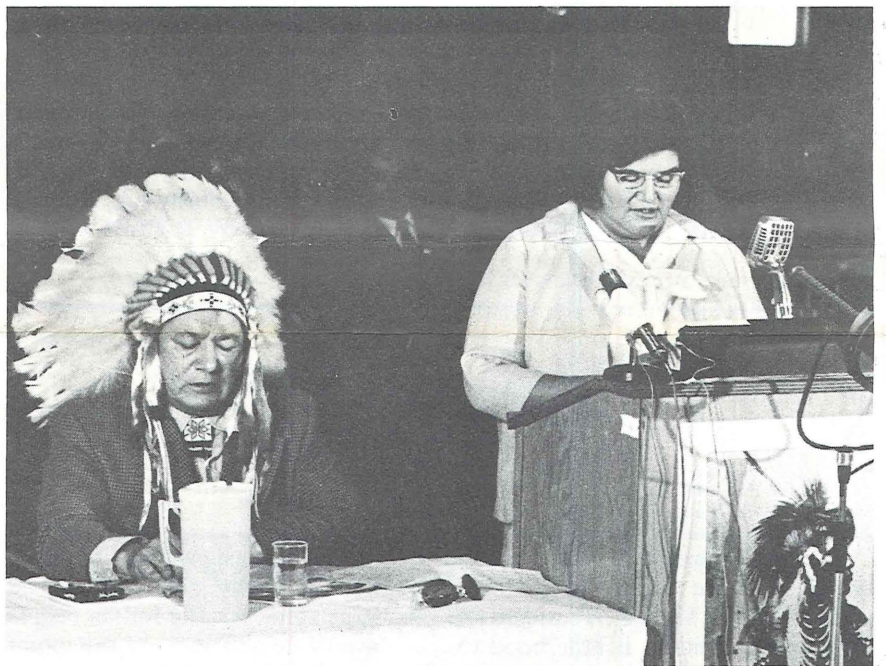
INDIAN MONIES — No federal government approval to sue such funds should be required. Federal government expenses should come out of federal government funds — not from money set aside for the bands.

The Manitobal paper should make it clear that a new Indian Act should be regarded as a constitutional document to guarantee Indian rights. The paper asked for a review of the Act by a committee comprising a representative of the Indian people and a representative of the federal government, but emphasized that no changes be made without it being placed before Indian people by way of referendum. The paper said that the Act should be immune from Parliamentary amendment for 10 years at a time.



Chief George Guimond discusses the Indian Act.

Photo Credit — Keith Johnston



Chief Jean Folster made a presentation on Indian Culture.

Photo Credit — Keith Johnston



Chief Howard Starr gave a Development report.

Photo Credit — Keith Johnston

from the U.S.- ALASKA

WASHINGTON, D.C.—(AIPA) — Final congressional action on the Alaska Native claims settlement legislation is expected by the end of November following Senate passage of its claims bill here Nov. 1.

A joint Senate-House conference committee will work to resolve the differences between the two bills passed by their respective bodies.

By a vote of 76 to 5, the Senate agreed to pay Alaska Natives \$1 billion in settlement of their ownership claims to most of the 375 million acres of that state, for which eventually a total of 40 million acres of land will be reserved in fee status.

The House on Oct. 20 had agreed to provide the same amount of land and a \$925 million settlement by a vote of 342 to 62.

Sen. Henry M. Jackson, D-Wash.,

a member of the conference committee, promised a bill before the year's end. Jackson said the Senate bill "is the product of four years of hearings and countless executive sessions which were dedicated to the preparation and drafting of a settlement package which provides legal justice to all of the parties involved — the Native people, the state of Alaska, and the federal government."

The Senate bill provides for federal funds amounting to \$500 million and an additional \$500 million in mineral production royalties from federal and public lands in Alaska. The cash settlement would be paid into native corporations which would use revenues for a variety of projects to be determined by themselves.

Alaskans and Indians numbering nearly 100 were in the Senate gallery as the final vote was taken, and Alaskans later held a celebration in a hotel on Capitol Hill.

Senators opposing the Senate bill were Barry Goldwater, R-Ariz.; Paul Fannin, R-Ariz.; William Roth, R-Del.; Strom Thurmond, R-S.C.; and William Saxby, R-Ohio.

GEORGE MANUEL TALKS ON EDUCATION

"Speeches aren't worth a damn unless they are backed by action," stated George Manuel, President of the National Indian Brotherhood to over 150 delegates at the Eighth Annual School Committee Conference held in Sydney, Nova Scotia in early November. George went on to say that the attending delegates "weren't picked by the Indian people . . ." they were chosen by the Department of Indian Affairs. He said, "I am surprised that you came under the system because you are indirectly saying, the government system is right."

George was very concerned with Indian Education and stated that "we want power of authority, power of resources, and power of directing given to the Indian people". He stated further that "we have abandoned our principles, and become slaves of a system completely alien to our way of life, our beliefs and our background".

He also said, "The people of British Columbia say I'm so successful because I dropped out at Grade two," and this won him a round of applause from the Indian delegates. "This system wasn't devised for us

because it is designed for material wealth. The only people who had that true value was the Indian people — love of neighbors." At this point he mentioned the fight for power demonstrated in the Amchitka controversy. Our ancestors were very wise when they were saying we must defend the purity of the world.

About school boards, he stated, "Sure they say in some parts you can elect someone to the school board. Do you think even if you do that, you can change the drop-out rate?" Mr. Manuel urged the delegates to make their school committees more than "puppets" of the government. He said, "Your school committees have no legal power. If you don't have power of funds, you have no power."

George was also concerned because, he said, "The Just Society works for a selected few in Canada." As an elected Indian leader in Canada, he stated, "I assure you that change according to Indian needs will come about." He went on to comment on Indian organizations. "We have organizations across the country and I thought organiza-
(see page 8)

RECOMMENDATIONS—

(continued from page 1)

It is recommended that because the teacher plays such an important role in dealing with Indian children, they be given sufficient training in psychology, sociology and anthropology to make them aware that the behaviour of a child from a minority group is not necessarily deviant but is simply different.

This knowledge might be obtained through in-service training, through teacher exchange programs, through conferences in the schools with consultants brought in as advisors. We are certain that most of the universities would be only too willing to cooperate through the use of the academic personnel in various departments.

We also recommend that in order to widen the areas of communication, cooperative in-service programs and teacher exchange programs could be written into the joint agreements between the Indian Affairs Branch and the local school board.

Text Books

We strongly recommend:

(a) that books be sought or commissioned if necessary which provide scholarly and up-to-date information on the history and status of the contemporary Indian.

(b) that the Departmental program of Studies especially in the areas of Social Studies, be revised to give more emphasis to the role and status of the MicMac as well as other minority groups.

(c) that the Department of Education develop guidelines for publishers and authors which would prevent unjustified negative or discriminatory treatment of the Indian or other minority groups.

(d) that the Department of Education immediately establish a standing committee consisting of representatives from the Department, the Nova Scotia Human Rights Commission and the minority communities for the purpose of evaluating the present textbooks.

Retardation and Failure

It has been established that the role of failure for Indian children far exceeds that of white Canadian children and that the primary reasons are cultural and social rather than intellectual. (Hawthorn Report P. 152 Part 2)

We recommend strongly:

(a) the growing trend towards the use of non-graded classes. We believe that this is one more way of preparing children to learn at their

own rate over a three-year period. This enables many children who are not ready for school and who are immature to overcome their lack without the negative experience of being typed as a failure in their first year of school.

(b) Persistent failure and increasing retardations discourage both teachers and students. They contribute to negative attitudes towards school and are crucial in deciding whether a child will stay in school or drop out.

(c) It is recommended that remedial and special education classes be established and that the Indian Affairs Branch in Joint Agreement with School Board and the Province be prepared to provide special grants to the school boards. Such remedial services once established could benefit all children. Indian and non-Indian alike. Such a policy of grants would be an incentive to the School Boards to cooperate and to have specially-trained personnel to set up special programs.

Living Conditions

The low level of living of various Indian groups contribute to the physical and emotional undermining of the child and affect his school performance.

Too few receive medical examinations prior to school entry. Many children suffer from marginal eyesight and hearing defects and while efforts are made by the Indian Affairs Branch to arrange facilities for the most obvious disabilities as deafness and blindness there are many who try to operate without help in this marginal zone. Today we know that children without proper nutrition may have chronic low-grade infections which can contribute to their apathy and ability to keep pace in school.

The lack of privacy in over-crowded houses disrupts sleep and any attempts to study. The economic status of the family also determines the quantity and type of food the child receives and whether there are sufficient clothes for the child to attend school in all types of weather. The availability of proper clothing also affects the attendance of older children in public and high schools who feel embarrassed in the clothes they have obtained through bargain and rummage sales. (Hawthorn Report P. 151 Part 2)

It is recommended that when it is not now being done that arrange-

(see page 8)

NATIONAL EDUCATION COMMITTEE

(continued from page 1)

The delegates were honored to have Dr. Ian Watson, Chairman of the Standing Committee on Indian Affairs and Northern Development, speak to them on the Committee's report. The report deals mainly with education because the Committee was very concerned with the high drop-out rate and unemployment rate among the Indian population. He said, "The Department of Indian Affairs has concentrated on getting Indian youngsters into schools, and it has measured its success by quoting numbers of students in school. This is commendable, but not meaningful." He was referring to the high drop-out rate.

"Another measure of success was the number of students being transferred to provincial schools. It made a lot of sense to push integration. In measuring their success they relied heavily on statistics." He went on to say, "This is the Committee's stand, that the results from the Federal school system have been bad, but the results from the Provincial system haven't been any better. The reserve schools should be models of excellence. This would force the provinces to upgrade their system of Indian education."

"Now the Committee has no power to implement its recommendations. It only reports." Ian Watson asserted that it is up to the Indian people and sympathetic non-Indians to demand the implementation of those parts of the report with which they agree. Asked if the Indian people at the grass-roots level had seen the report, Watson said it

will go out to the reserves in a couple of weeks. It will then be up to the Indian population to review the Fifth Report of the Standing Committee on Indian Affairs and Northern Development, and decide and demand implementation of worthwhile recommendations. "You are the people in a position of accepting it, or changing it."

It is up to you to put pressure on the government, and up to the Committee to work with you . . . by questioning the Minister in the House of Commons as to whether or not he is implementing your wishes." Watson firmly stated that "pressure must come locally for local involvement."

The Committee visited a number of reservations before drawing up the report, and Mr. Watson said, "Wherever we went we found that students were not being trained to live in their areas." He stated further that "we have been training everyone to live in Montreal, Toronto, Industrial Southern Ontario." He said the people are not "being trained in vocations suited to their locality."

"Your group should pressure CBC to develop educational programs geared to Indian and Eskimo people," stated Watson. He said there is a need to create a sense of awareness of cultural differences. "We must also change the attitude of non-Indian children whom your children will be going to school with."

As a final comment to the Indian delegates, Watson encouraged them to collectively in a unified front,

support the Fifth Report because "if we had large groups of people supporting the recommendations, it would be respected and could bring about implementations."

A delegate to the conference suggested that money be made available to hold meetings at the reserve level to discuss the Report and this would entail sending Indian people around the country to hold meetings with the various Indian bands. However, Verna Kirkness, the Manitoba delegate stated that "we have expertise in our own provinces to study recommendations. I'm quite concerned with all that time and money being spent on so-called consultation meetings. The Report is written such that we can understand them." With that and a few other comments, the resolution was dropped. Another argument against having another round of consultations was raised by Ian Watson, that "if you pass this motion the government will have another year or two to carry out recommendations."

Walter Currie presented some thought-provoking comments on integration after noting that, as usual, the Indian people were talking to themselves because there were no representatives present from the city or province. He said, "Integration should be a two-way street; a child should be able to move in two directions and get the best of both societies." Right now, the Indian child "receives nothing and learns nothing about being an Indian." Currie strongly suggested that we "let him (the Indian child) come into city schools knowing he is an Indian, saying it with pride and dignity. This must be accomplished in the primary years of school."

One of the delegates mentioned that it seems "cock-eyed" to ask

for a say in public schools, since the Indian people have never had a say in reserve schools. There was also some criticism made against the Department of Indian Affairs for buying education from the province without being fully aware of what they were buying. They suggested there should be no agreements made until the Federal government and the Indian people are knowledgeable in what the Province is willing to do in the field of Indian education. All were agreed that parents should be involved in their children's education, and many felt that the teachers should make more of an effort to meet the parents in their homes because as one delegate said, "Why can't teachers come and see you?" In the eyes of the delegates, "Integration is only a word — the action does not exist, because neither in reserves or schools do our children get the answer to the question, "Who am I?"

"If anything real is going to happen in education, it must come from the local level," stated Kent Gooderham, who grew up on a Blackfoot Reserve in Alberta. Asked if the White Paper Policy was being implemented, Kent replied, "It isn't being implemented because every time the Indian people see something being implemented they say stop." Gooderham also said the "Regions have been requested to have meetings with Indian people at the local level in regards to changes in school committees." He also asserted that these changes could possibly also bring about changes in educational policy if that is what the people wanted. "If these meetings haven't taken place, they should begin as soon as possible." The majority of the delegates assured him that they were not aware of the Regional offices implementing these meetings.

Fire Prevention Training for Indian Reserves

In 1966, a course in fire prevention for the Indian people living on Reserves was prepared under the technical direction of the Dominion Fire Commissioner of Canada. The course has since been held in a number of centres from Ontario to British Columbia and attended by representatives of various bands from these provinces. Comment and criticism was asked from those attending and as a result, the course was amended where necessary to the wishes of these people. In the last two courses, which were held in British Columbia, there were no further changes requested.

The aim of the course is to show the people the reasons why fires occur with such frequency in Indian reserve homes and the ways in which these fires can be prevented.

The death rate from fire among the Indian people is far higher than in any other ethnic group. If we are to make any progress in reducing the extreme loss of lives and also property, every native person should learn about fire prevention. One of the ways this can be done is to have a course held in your area.

Most of the fires which occur in

reserve homes are caused by careless acts which could have been prevented. No home can be made reasonably safe from fire until people learn how to prevent and avoid fires. The tragedy of the problem is that over half of the fire victims are under 10 years of age.

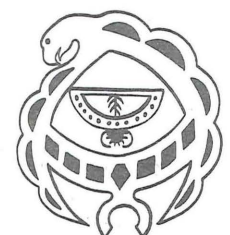
Each adult person, each Indian Band Council and the Provincial Associations are urged to take action by means of resolutions, letters or any other method to have courses held for representatives of their reserves.

The mere holding of courses cannot resolve the fire problem. When the selected representatives of Bands or Reserves have attended the courses, the information they bring back should be acted on and supported by the councils. Much can be

accomplished in preventing fires by informing the people of fire hazards and corrective measures, however, in some cases laws and regulations are needed as well as someone to carry them out.

Why not take action to have fire prevention courses held in your area?

G. S. Swanson
Fire Protection Officer



RECOMMENDATIONS:*(continued from page 6)*

ments should be made so that Indian children can obtain lunches through the school without the red tape and hand-out attitude with which some projects are carried out. An Indian child may be fed materially but may be damaged in his own concept of himself.

Medical Examination

It is recommended that Indian children entering first grade receive a thorough medical examination. In some places this is already being done.

Testing of Indian Students

It is recommended that the Indian Affairs Branch and the Provincial Public Schools remove all tests from their schools as being neither valid nor reliable for Indian students.

Experimental Research

It is recommended that a constant program of research exist in which problems related to the teaching of Indian students in public schools continue to be investigated.

It is also suggested that the Indian Affairs Branch should contribute to such programs or provide an incentive to further development through special grants.

GEORGE MANUEL ON EDUCATION*(continued from page 6)*

tions could change the situation of the Indian people." He informed the delegates that the government was responsible for funding these organizations and he believed this came about because of the Red Power movement in the Western provinces, especially British Columbia. Red Power "threatened to expose the situation of the people — the poverty." He said they "funded the organizations to shut up the Indian leaders — and you know, I think they've done it". He advised Indian leaders to not forget why and how their jobs came to be. They are working for the Indian people of Canada. "No Indian wants to be on welfare. Indians want jobs. They want work, but there are no jobs. The government is prepared to give jobs to those who speak out, but not to reserve Indians." He said, "It is up to the people to make sure their leaders are doing their job."

On the land question, he stated, "We are the owners of Canada — Canada was stolen from us. We were caught in a trap of having to research and prove the ownership of Canada. Why should we prove it?" He said, "We want the Canadian public to recognize us as the owners of Canada, but this doesn't mean we are going to take it away from them."

On the Alberta situation, he stated, "The struggle in Alberta is your struggle. The needs of the people in Alberta is the need of the Indian people in Canada regardless of whether they are Metis or registered Indians." He said, "Government officials make decisions who don't know hunger, or know lack of water, or who must go through a snow drift to get to a school that condemns your culture, your values,

your dignity." He also claimed that "Canada has no history without the Indian people".

Mr. Manuel condemned the Economic Development program recently set up by the government because, he said, "Over half of the fifty million is spent in administration (white civil servants). It creates a lot of jobs for white people, but still our people go hungry and have no homes. I don't object to giving white people jobs, but 80% of our people are unemployed. Over half of the money set aside for economic development is spent so they can travel around to the poor Indians."

George was concerned that this new program was designed to suit the needs of a selected few among the Indian populace. He said, "It does nothing for the 80% who are unemployed." About making loans from the fund, he stated "our young people are not eligible because they are not well enough established. Money goes only to those who are already well established in their community."

Mr. Manuel wondered why the federal government has made \$700 million available to Prince Edward Island, with a population of 100,000, for economic development incentive and \$50 million to Canada's 250,000 registered Indians. He mentioned also that Indians have no say politically, whereas P.E.I. has four representatives in Parliament.

He concluded by saying, "I have been exposed to national problems of Indians and they are all the same i.e. high unemployment rate, heavy drop-out rate, . . ."

POETRY**BLAZE ME A TRAIL**

By — Robert Okimow

*You came
white man
into our time
a curious few
and then
a caribou herd
hungry
we your primitives
and we laughed
never thinking you would stay.*

*You explored
white man
all our places
Wee-nusk
Kin-oo-sa-o see-pee
Min-is-ti-koos-ka-we-sa-ka-ha-kun
you found them all
and when we fled
you followed
even to our secret wintering places
we were silent
never thinking you would stay.*

*You taught much
white man*

*to hunt on a full belly
when we never killed for profit
to hunger for more
when we had the content of enough
to be jealous and to covet
when surviving was sharing
to wander cement confusions
when our paths led soft and straight
but still we shared our meat
never thinking you would stay.*

*Our meat is gone
white man
what words have you for us now
besides the blasphemies
our language
never needed
leave many signs
white man
mark well the strange trail
that we may follow
from the shadows
surely the sun
is big enough for all
if all are to stay.*



Photo Credit: Wilma Simon