t of Indian Affairs and Northern Development
des Affaires indiennes et du Nord Canadien

THE Indian news

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Tri-Party Committee on Indian Affairs Formed in Alberta

Premier Harry Strom and federal Indian Affairs Minister Jean Chrétien recently reached an agreement with Indian Association of Alberta President Harold Cardinal to co-operate in the formation and operation of two committees, one to research and plan solutions to social, educational and economic problems of Alberta's native people, the second to deal with more immediate issues and conflicts between the natives and both levels of government. Mr. Cardinal expressed his hope that the first committee especially would implement the Indian development system and the Indian Educational Centre proposed in his June 1970 Red Paper, and that Mr. Chrétien would not, through this process, attempt "to implement the federal white paper on a gradual and long term basis."

From left — Premier Harry Strom, Indian Association of Alberta President Harold Cardinal and Indian Affairs Minister Jean Chrétien during press conference.

Friendship Centre Representatives Meet

A two-day meeting of the Steering Committee for the National Association of Friendship Centres was held in Ottawa in mid-December. It was the first of four such committee meetings to be held before the next annual national conference of friendship centres in the summer of 1971.

Friendship centres are volunteer social agencies which deal with the various social and economic obstacles faced by Indians, Métis and Eskimo people coming into cities. Nearly every major city in Canada has a friendship centre. They are supported by federal, provincial and municipal grants and other private donations. Five steering committee members are elected annually to represent the various regions of Canada and have the mandate to negotiate with the two senior levels of government on all matters relating to native urbanization on behalf of Canada's 32 native friendship centres.

The steering committee's objectives include an increase in funds for all friendship centres, appointment of a national co-ordinator for the centres, establishment of strong, vibrant national and provincial bodies to co-ordinate friendship centres, and promotion of native leadership and self-determination. The committee's discussions centred around the future national direction, policies, and the social action participation of Canada's friendship centres.

The committee met with representatives from the Indian-Eskimo Association of Canada and the Canadian Council of Social Development (formerly Canadian Welfare Council) and agreements were made for establishing future working relationships and exchanges of information. The two organizations agreed to support the activities of the steering committee.

(Continued on Page Four)

THE ROYAL COMMISSION ON THE STATUS OF WOMEN

Part 1 of a Report by Michèle Têtu

This seems to be the age of royal commissions. In the past few years the whole social structure of the "west" has changed so rapidly and radically that every aspect of life is being examined and re-examined.

North Americans have developed a new sense of responsibility for "repressed minorities" and are pressing governments to action. Women have seen their chance and at long last are headed toward liberation from male domination. They are making their demands heard. The Royal Commission on the Status of Women has been published and lists, with explanations and proposed solutions, most of their collective grievances.

Special mention is made of native women, particularly in the chapter on poverty. "If it is true that large numbers of the poor in Canada are women," reads the report, "the poorest are the Indian, Métis and Eskimo women."

While the majority of other women are at a much more advanced or sophisticated stage, striving for equal job opportunity and eradication of society's double standards, many Indian and Eskimo women are struggling desperately for such basics as adequate health services for their communities — even for running water, in a lot of cases!

The income level of native people puts them at "the lowest and most depressed strata of the poverty problem." In fact, says the report, "registered Indian and Eskimo people are excluded from the population sample used in the Dominion Bureau of Statistics surveys on income such as those taken in 1965 and 1967." A fairly accurate picture of how bad things are can be

(Continued on Page Seven)

La Commission royale d'enquête sur le statut de la femme au Canada

par Michèle Têtu

Étouffées et dominées pendant les siècles, les femmes se sont enfin réunies pour secouer les chaînes qui en font des citoyennes de deuxième classe. Les coutumes et les moeurs qu'on a acceptées sans question sont maintenant vivement discutées. La voix collective des femmes qui veulent se libérer se fait entendre dans tous les journaux et est parvenue jusqu'aux oreilles du premier ministre du Canada. Le résultat a été la formation de la Commission royale d'enquête sur le statut de la femme et un rapport qui est plus qu'une liste de leurs plaintes — c'est un document qui propose des solutions pratiques et intelligentes.

Le rapport s'intéresse aux conditions de vie de certains groupes de femmes qui ont des problèmes plus graves que ceux des autres femmes. Un de ces groupes se compose des femmes indigènes du Canada.

La Commission attire l'attention d'abord sur l'éducation des indigènes — surtout de celles qui habitent le Grand-Nord. Le problème le plus sérieux est la mésentente entre les mères et leurs filles qui doivent aller à l'école au loin et y demeurer pendant 10 mois de l'année. Les Esquimaudes et les Indiennes ont soudainement perdu le contrôle de leurs filles, qui ne s'intéressent plus à apprendre les choses que leurs mères peuvent leur enseigner. Ce ne sont plus les parents qui choisissent désormais le mari de leurs filles. Souvent, il arrive que les enfants ne parlent même plus la même langue que les parents. La Commission recommande des cours d'anglais et de français destinés aux femmes indigènes afin qu'elles puissent au moins comprendre leurs enfants. Le rapport recommande aussi de les former comme institutrices et aides afin de les encourager à participer à la direction des écoles.

La Commission insiste de plus pour que des cours plus poussés en culture indienne et esquimaude soient donnés dans les universités et les collèges — surtout pour ceux qui ont l'intention d'enseigner aux enfants indigènes.

En même temps, le rapport souligne le niveau de pauvreté chez les indigènes. Tandis que la plupart des femmes du Canada luttent pour la libération de leur cuisine, beaucoup de femmes indigènes font des demandes pour obtenir l'eau courante et une salle de toilette intérieure. Ces conditions, s'ajoutant au manque de chauffage, d'électricité et de système d'égouts, ont mené à des problèmes sérieux de santé. Exposées à une telle situation dans les réserves et les communautés indigènes, il n'est pas surprenant que beaucoup plus de jeunes filles se dirigent vers les grandes villes. Mais plusieurs d'entre elles ne peuvent pas s'y débrouiller. Leur manque d'éducation et d'expérience et la discrimination créent chez elles un climat d'aliénation, et souvent elles sont portées à la boisson et aux drogues, ce qui conduit parfois à des démêlés avec la Loi.

La Commission propose que les gouvernements à tous les niveaux coopèrent dans la formation et l'amélioration d'associations dirigées par des Indiens, des Métis ou des Esquimaux, en vue de mettre sur pied des centres qui serviraient des repas, fourniraient des renseignements ou simplement permettraient aux indigènes la rencontre des gens sympathiques.

La deuxième partie apparaîtra dans le prochain numéro.

Une jeune Indienne d'une réserve isolée attend avec peur et impatience le train qui la transportera dans ce "nouveau monde" des écoles résidentielles.
—Photo du Calgary Herald

Hugh Conn, ancien employé du ministère des Affaires indiennes, qui avait gagné la confiance et l'amitié du peuple indien, est mort le mois dernier à l'âge de 64 ans. Après avoir pris sa retraite en 1968, il a travaillé avec la Fraternité nationale des Indiens. Au moment de son décès, il était directeur de la recherche du Comité national des droits et des traités indiens.

LE PRIX LONGBOAT

Le trophée Longboat, distinction athlétique, a été décerné, ce mois-ci, à Kenneth Montour, Indien de 35 ans, résident de la réserve des Six-Nations en Ontario.

En plus du trophée, Kenneth Montour a reçu la médaille Tom Longboat, qui a été aussi décernée à six autres Indiens de diverses régions du Canada.

Ces prix sont attribués chaque année à des Indiens canadiens qui ont contribué de façon remarquable à l'amélioration des sports et des loisirs au Canada. Les gagnants sont choisis par un jury formé de membres de l'Union des athlètes amateurs du Canada.

Les autres récipiendaires de la médaille sont: Clarence Smith, Indien Micmac âgé de 27 ans, de la réserve de la vallée d'Annapolis (Nouvelle-Écosse); Lewis Delisle, Indien Mohawk âgé de 19 ans, de la réserve de Caughnawaga (Québec); Mlle Nellie Trapper, 15 ans, Indienne Crise, de Moose Factory (Ontario); Bruce Wolfe, 17 ans, Indien Cri de la réserve de Muskeg Lake (Saskatchewan); Harry Clearsky, Indien Ojibway âgé de 30 ans, de la réserve de Saywayseecappo (Manitoba) et William Seward, Indien Cowichan âgé de 50 ans, de la réserve de Nanaimo (Ile Vancouver).

Kenneth Montour, un Indien de la Confédération du Delaware, exerce le métier de monteur de charpentes d'acier et demeure dans la réserve avec son épouse et leurs quatre enfants.

Il consacre une partie de son temps à la crosse, au hockey et au baseball. Il a jadis été membre de l'équipe de crosse des Brantford Warriors, détenteurs du titre de la ligue majeure canadienne de crosse en 1967 et 1968.

Il a de plus rempli six mandats en tant que président de l'Association de la ligue mineure de crosse des Six-Nations. Ses qualités d'instructeur ont aidé les équipes de la ligue mineure de la réserve à remporter plusieurs championnats.

En ce moment, Kenneth entreprend son troisième mandat de président de l'Association de la ligue mineure de hockey des Six-Nations. Sa préoccupation la plus importante est encore son travail avec la jeunesse indienne dans le domaine des sports et des loisirs, ce qui lui a d'ailleurs valu l'admiration de plusieurs membres de la réserve.

Ce prix est dédié à la mémoire de Tom Longboat, Indien Onondaga réputé pour ses remarquables qualités de coureur de fond.

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

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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Letters to the Editor

Sir:

We are writing to request that the name of our Friendship Centre be placed on your mailing list, as we have read with interest some of the copies available to us from individual recipients of the paper.

Our membership is considerable, and we wonder if it would be possible to send twelve to fifteen copies per month for our membership, as we have a number of groups who work with and from our Centre.

Looking forward to future copies of "Indian News."

Port Alberni Friendship Centre
Port Alberni, B.C.

* * *

To the Editor:

I am a Tsimshian whose parents came from Metlakatla, Alaska now living in Wisconsin. My people migrated from British Columbia in the late 1800's after being converted and persuaded to do so by a Rev. Duncan. I would like to know from your readers any of the history of this particular band before they moved, or where I may obtain a reliable source.

I wish to thank you for the many years I have been privileged to receive your publication.

James Lawson-Night Sun
601 Bowman Road
Wisconsin Dells, WI 53965.

* * *

Dear Sir,

My wife and I and another couple, all former Peace Corps volunteers who served for two years in Nigeria, wish to work July and August in any capacity for any Indian tribe in the United States or Canada. We are all experienced in teaching, in community affairs, in day care facilities for pre-school children, in educational resources, in minor construction, and in other related areas. We have the summer free and do not require a summer salary. Since each couple has two young children, all we would need would be some kind of accommodations.

If you are interested and want us to send resumes, we would be very happy to do so. We are looking forward to hearing from you soon.

Thanking you in advance for your time and consideration.

Yours truly,

Norman Gordon
175 West 93rd Street
New York City 25,
N.Y. 10025

* * *

Dear Sirs,

I am a very big friend of the Indians. I want to look for an Indian letterfriend. He needn't pay for the air-mails and stamps. If he writes to me I will send two international reply-coupons to him. I want to write to him in English. I am 20 years old and my main interests are politics, Indian history, life and ideas of the Indians and Indian skilled craft. I hope you understand my English very well. Thank you very much for your efforts.

Ulrich Spier
309 Verden/Aller
Niedersachsenring 13
West Germany

* * *

Letter to the editor:

I was wondering if it would be at all possible to start a section in the Indian News dealing with papers submitted by undergraduate students. This would be beneficial to the students in as far as it would give these people experience in writing and would help prospective graduate students in their quest for further knowledge and for ways to help and understand Indian cultures.

Darwin Nuss
Wisconsin State University

Thank you for your suggestion. We would be interested in such a feature and invite you and other university students, both graduate and undergraduate, to submit for consideration copies of papers or theses concerning Indian culture or present-day problems.

—The Editors

Historical Notes

Report from the Indian Agent in Chester, Nova Scotia, September 1880

In a circular from the Department, dated July 20th, I was asked my views regarding the establishment of a system of Municipal Government among the Indians of my district. I beg leave to state here, I feel confident such a system would prove wholly impracticable in this county. The Indians are not intelligent enough to assume responsibility of such a nature.

Excerpt from Indian Agent's Report from Battleford Area, November 1880

The houses are, for Indian houses, very good indeed, being nearly all built with hewed logs, and mostly have floors in them; two are thatched-roofed. The byres are warm, comfortable and well built, for Indians.

Report from the Manitoba Superintendent of Indian Affairs, November 1880

In addition to the information requested to be furnished the Department with regard to census, progress in agriculture, industries pursued, etc., I have taken careful statistics of the number in each band able to speak or read in English or French, or read in Ojibbeway or Cree; and likewise of those who embraced Christianity, as well as the denominations to which they respectively belong, so that their advancement in civilization may be accurately determined at a glance on reference to the tabular statement and supplement attached, herewith enclosed.

The heathen Indians of Treaty No. 3 are generally opposed to educational institutions of any description being established on the reserves, in consequence of their traditional aversion to religious instruction, invariably associated therewith; hence the deplorable ignorance and gross superstition which for countless ages overshadowed those benighted dusky savages, roaming like the wild animals they hunted, through forests primeval, or sailing in birch canoes, on ancient lakes, over billows untamed.

Editorial

Michèle Têtu

The culture and history of Alberta's Blackfoot Indians will be taught in many Ontario schools next fall in an effort to alter the negative impression of Indians held by many children.

A kit containing information on the Blackfeet, including a 12-minute film, was compiled by the Ontario Curriculum Institute (which recently merged with the Ontario Institute for Studies in Education) and was funded by both the federal and provincial governments.

At last the school system of Ontario is attempting to teach its youth a more accurate history of Canada's first citizens. This is commendable, though long overdue.

The kit was designed for use in grades five to 10 and is presently being tried in a pilot scheme at 15 schools. According to one Toronto teacher, the young students taught in this program have already concluded that the Indian has been badly treated by the white man.

But the kit could be made much more useful by including a look at what the Alberta natives are doing now. The province-wide media system they have developed in recent years, which includes newspapers such as The Native People and The Kainai News, as well as Blackfoot and Cree radio programs, would certainly illustrate to school children the Indians' ability to run their own affairs.

In fact, it would seem more logical to concentrate first on one of the Ontario groups rather than an Alberta tribe. Ontario bands are also making it evident now that their spirit has not been broken, that they have the determination and ingenuity to forge their own way to success.

Studying the nearby Ontario tribes would also give the children a greater chance to visit reserves. They could see with their own eyes that the Indian people are more than just part of Canada's history, that they are a living culture, too colourful and rich to stagnate in museums.

These cultural and historical aspects, although they provide a necessary background, are certainly insufficient to give the children an effective grasp of the whole situation.

At the risk of offending the well-intentioned education boards, I feel it is imperative to make this criticism of the proposed program, in the hope that it will not exist merely as a token gesture which, like the actions of many "do-gooders", results in retarding the implementation of real solutions.

How a People Die

by Alan Fry. Doubleday ($5.75)

Mr. Fry has left himself open to legitimate criticism but he has, perhaps unwittingly, put forward in this depressing documentary novel a confrontation to us all.

Imaginary Kwatsi reserve on B.C.'s rugged coast where the recently re-located people carry their waste to the sea, is the setting of Fry's, we know, biographical tale. Eleven-month old Annette Joseph dies in her own mucus because of neglect on the part of her parents during an all-night drinking bout on white loggers' wine. Clean-cut, but now tired, Corporal Thompson of the R.C.M.P. who sees himself as "the cop, suspect at best, openly hated at worst", begins to look on his Kwatsi charges as "the drunks, in and out of jails and the police courts in an endless round, eternally followed by sheets of blue paper, living it seemed constantly as described by Section 94 (b) of the Indian Act, intoxicated off a reserve." He decides to lay exposure charges against the parents.

And so the story unfolds. In steps Arne Saunders, the enlightened Indian agent with the "all Canadian boy" protestant work ethic background who begins his lament. Amazingly, lacking from the story is a man of God.

Author Fry allows agent Saunders' life story to impress us and then proceeds to churn out sobering statistics on the Indian poverty cycle using Kwatsi's example. He also gets in a few good shots at political crusaders, sensational journalists, and the C.Y.C. for their condemnation of the agent's hard line welfare policy.

Of the Band Council Saunders is skeptical: "Band councils were often a farce. They were frequently elected in indifference, knowing little and caring less what their responsibilities might be." The agent's opinion of Indian organizations and our developing leadership is classic. One of the chapters has an organization meeting in Vancouver and a young outspoken leader Bill Jim saying to the press "We are demanding a right to share in the fruits of the abundant society." Saunders reaction to this: "You tell 'em. That's a boy. Go ahead and demand your rights and demand your jobs . . . and whatever the hell else enters your head. . . . But before you learn anything else, learn how to work, or you'll never learn anything else worth a turkey's gobble." What arrogance! Do you not agree, Union of British Columbia Indian Chiefs?

Yes, the book angers me and frustrates me and as Indians we're appalled by Fry's *you people can't fight your way out of a paper bag* presentation. He calls us at the end of one chapter "the hardest goddamned people on earth to help." But he does challenge us and confront us. He rubs our noses into Kwatsi's statistics. He asks us "How many other communities in Canada of two hundred and twenty people have had sixty-nine funerals in the last 18 years?" He tells us that only twelve of those deaths were people over fifty, that 65 per cent of the coffins were child size. He shocks us: "And with the drinking came the violence . . . one man used a short piece of two-by-four to respond to his wife's pregnancies which he no longer wanted." The best line in the book: "Tell us how a people die and we can tell you how they live."

But Fry only describes symptoms to us. Super Indian agent Saunders has no answers. He gives into an increasing frustration asking "How do you talk to a man who doesn't share your notions about work or money or wife or kids or house or sanitation or what the hell he's going to live on tomorrow or next year and reach him where he's really alive inside and can reach you back?"

The charges against the parents are dropped after the child's father, drunk, falls into the sea. And it seems life is to go on Kwatsi style. But Saunders has lost his cool by the time a young man on the reserve comes to him seeking his aid for welfare. The agents parting blurt: "you poor bastard . . . you're nineteen and you're dead already."

Thinking a bit deeper — can we provide the answers? But come on Indians, dammit yes, read the book and get angry.

David Monture □

B.C. NON-STATUS INDIANS ORGANIZE

During a meeting in December, the board of directors of the B.C. Association of Non-Status Indians burned a great deal of midnight oil in order to complete the tasks put before them by President Butch Smitheram.

Many hard decisions were made by both the board of the Association and by individual members. Several fieldworkers were hired and some were forced to decide whether it was more important to hold a steady and reasonably secure job or to go out and work for their people. The people won out over personal gain, because, as one fellow put it, — "It makes me sad to see how my people are living and I want to do something about it." The leaders who decided to sacrifice many things in their personal lives in order to serve their people deserve as much credit as those who joined the Canadian army during the last war.

Harry Lavallee, who stepped down from the position of 1st Vice President of the Association in order to take the job of Executive Director, will also be resigning from his position as a welfare worker with the Squamish Indian Band.

The BCANSI will set up an office in Vancouver which will serve as a headquarters for the executive director and the six field workers who will be organizing the non-status Indians and Metis people throughout the province.

One field worker, Mrs. Anne House, has been employed over the past five months in the Peace River Block. She will be joined by five others who will work in the northern area from Fort Nelson to Lower Post, Prince Rupert to Burns Lake, Kamloops and the Okanagan, Williams Lake to Prince George, and the Lower Mainland.

The task of this staff will be to travel from one settlement to another bringing word to the Indian people that there is a need for all people of Indian ancestry to join forces in order to achieve their ends. There are ten constituencies in B.C. where people of Indian ancestry will hold the balance of power when the next provincial election takes place.

"The next time the Indians go to the polling booth they will go there with purpose, not because they are returning a small favor or a kind word from a politician", says Butch Smitheram, the provincial non-status Indian and Metis leader. "We have learned how to use People Power and this will become evident within three years, and even more when we begin entering our own candidates by 1980."

Harry Lavallee will commence his duties on January 4th, and will be welcoming letters of enquiry to the B.C. Association of Non-Status Indians and Metis at Box 342, Postal Station "A", Vancouver 1, B.C.

Friendship Centres . . .

(*Continued from Page One*)

Committee members are Mrs. Gertrude Guerin, Vancouver, Wally Noel, Brandon, Robert Ogle, Calgary, Mrs. Vera Martin, Toronto, and Andrew Bear Robe, Ottawa. Xavier Michon of Thunder Bay and Victor Pelletier of Ottawa, previously members of the committee, are advisors to the present committee.

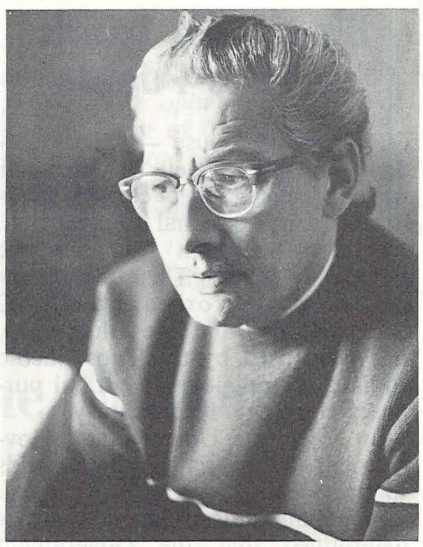
Mr. Bear Robe, who is the committee chairman, commented that the all-native membership of both the steering committee and the advisory group is indicative of native people's desire to find their own solutions to the many complex social and economic problems facing them today.

AN INTERVIEW WITH

Walter Currie

Walter Currie, 48, a non-status Ojibway, is a teacher and a principal in Toronto who is presently on a leave of absence from the Ontario Department of Education, involved in educational research and teacher training pertinent to native people. Mr. Currie is also the articulate president of the Indian-Eskimo Association of Canada, which this summer, was instrumental in setting up the Coppermine conference from which northern native people took a solid foothold on the aboriginal rights question. The I.E.A. has also produced the book Native Rights in Canada, *a historical and legal background on treaties and land claims.*

Walter Currie is married and has three children.



* * *

Q. Much recent discussion pertaining to native people has centred around the question of identity. Walter Currie, who are you?

A. I am and always have been Walter Currie, an Indian, and with age, experience and education, both in the classroom, from books and people, I became more aware of my identity as a person who is an Ojibway. It is much more than the colour of one's skin or the physical symbols of being an Indian, it is what you feel and believe in your heart, the way you live and the way you act. To me it is a simple pride and I hope, an honest dignity in being an Ojibway Indian which is sustaining, in that, wherever I go I am me and I not only accept people for what and who they are but I would hope that people would accept me for what and who I am.

Q. Do you feel that a lot of our young Indian people are now involved in an almost frantic search for an identity? Can we not also observe this in the *larger society*, the term coined by David Courchene — that a lot of young people just do not know who they are? Is perhaps this identity crisis a greater phenomenon among native youth?

A. Yes, I think most young people are looking for acceptance in their own world and in turn by the world at large. This is something that we, the older people, must be aware of. Values and relationships are changing to a great extent in today's world. In my time as a child there was a greater involvement on the part of the grandparents with the grandchildren. There was a great predetermination as to what would happen to the child because of who the grandparents and the parents were. This is now changed in that possibly the greatest influence on young people is the influence of their own peer group; thus resulting in a lessening influence, obviously, of grandparents and in turn parents. So for young people there is not only the discovery of an identity but a need for acceptance of that identity by parents who are in positions of authority but who are not in positions of multiplicity. With our own native people a strong factor of which we should all be aware is that more than half of our population is under the age of 18. If anything this should say to us — dammit we must listen to these young people and we must take part and help them in their search for identity and discovery and at the same time we must seek ways and means of both accepting them and having them accept us. On both sides there is bound to be and must be a coming together of minds and an adjustment of values and goals for both of us. We older people are going to have to speed up in our ambitions and attitudes and at the same time the young at times will have to wait for us.

Q. Do you see an increasing trend among native people, native organizations toward becoming increasingly negative in their attitude towards white people who in fact might be of sincere benefit in providing say, resource money? Has the scale perhaps begun to tip the other way with almost a backlash of mistrust developing?

A. I don't think the scale has tipped the other way. I do feel there are some individuals and small groups across the country who may feel this way though I don't think it is generally reflected by the organizations and leaders. We can find leaders across the country who would say "let us make use of these people who wish to help, let us not turn our backs upon those people who have both the power and the resources and are willing to place them at our disposal." I would say that some of the leaders have been blind to the possibilities which offer themselves — a simple case in point is the present harangue over aboriginal and treaty rights. In general there is a tremendous sympathy among people who are in the law profession who wish to become involved and who wish to help perhaps at a zero cost to the organization. Not only are the energies and the resources available but there's a sympathetic attitude across the country. Some people in some cases are looking at it negatively, which is unfortunate because if we lose these allies now it may be too late.

Q. Is there a poor public relations awareness on the part of existing Indian organizations?

A. I don't see a poor public awareness in that sense but I certainly see a failure to make use of the resources which are available — the media as it now offers itself. In most cases the press is extremely sympathetic. Maybe the failure to make use of it relates not to lack of awareness but to a "what do I do with this animal when I get him in his den" attitude. It's for example like how do I use a lawyer when I'm paying for his time, how do I make use of him, how do I keep control over what he does or says for me and my people. I think the media comes much along this line.

Q. Is there perhaps a reluctance to use "white tactics" in using the press to political advantage?

A. This may be so, but at the same time when one hunts the deer one must become the deer, similarly if we're going to use the media we must be thoroughly involved and aware of its possibilities and potential. Another point to be made is that in many respects we are not printed page oriented people. We are a people who use the voice to communicate — we look in a man's eyes, we look at his face when he speaks and this way we know what he says. Possibly we should look beyond the printed page to video-tape and television so we can communicate so much better among ourselves. The printed page is difficult to follow; even more difficult is it to put down on paper what it is you think and feel — but with the raise of an eyebrow and the shrug of a shoulder you can say so much more to a person.

Q. What is the present relationship between the Indian-Eskimo Association and the National Indian Brotherhood? If there is a conflict could you describe a history of that conflict and if it has been resolved, what is the nature of the working ground which has been established?

A. I don't think there is any conflict per se, but I do think there is a lack of communication. Back in '68 at a Lord Simcoe Hotel meeting in Toronto it was resolved that a coordinating committee would be set up to include the heads of the three organizations, the National Indian Brotherhood, the Canadian Metis Society and the I.E.A. The committee was to meet on a regular basis to discuss our mutual plans, proposals and needs and would attempt to coordinate our actions and functions. With the change in leadership of the N.I.B., we have been in touch with George Manuel and hopefully we can get this committee off the ground together with the acting chief of the Canadian Metis Society, Stan Daniels.

In '68 the I.E.A. had agreed to four fundamental concepts: one — that we would help the native organizations with fund raising which we have done in many respects in many parts of the country, two — that we would act in support of stands taken by the native organizations, three — that we would act in a research and information gathering role at the direction of the organizations. The *Native Rights in Canada* study is a direct result. And finally we would serve as an information and a rallying point to the Canadian public — this we are constantly working on. Now, whether these four terms of reference need to be added to or deleted I don't know. We are finding greater uses for our resources, especially with the non-status organizations which are now getting off the ground, by the native organizations on the east coast, and by the Eskimo people — an example there is this summer's Coppermine Conference.

Q. Let's talk education. I've heard you say that every kid needs a hero. Would you go as far as to say, for example, that because of the educational system a lot of young Indian children would identify strongly with the comic strip character Charlie Brown as a sort of lovable loser anti-hero?

A. I don't think anyone can deny

(*Continued on Page Six*)

WALTER CURRIE...

(*Continued from Page Five*)

the fact that every kid needs a hero. How much better would it be for a kid and for that matter, the country, if that hero were a native person? We have native heroes in history and in contemporary society — not only George Armstrong, Buffy Sainte-Marie and Dan George — but they should also be the successful lawyer and the man who runs his own business whom our kids should hear about in the classroom. Our literary heroes need to be more widely used in our classrooms and let's also present to them our artists and musicians.

And I don't think our kids are Charlie Browns, though maybe they are being brainwashed into becoming thus by the present educational system. Again, we must provide them with heroes which they can see, hear, touch and read about as well as pass on to them an insight into their cultural and historical heritage. Then I'm certain our kids would not only continue in eduction, but use it to their fullest advantage and in turn to the advantage of all the native people in this country. I think the ambition of education should be to provide the opportunity and the choice for our young people to become what they want to, giving them the choice to choose from the best in both cultures as they see fit — not as I, an older person, would dictate to them or not as a system would dictate to them, but as they see fit to choose.

Q. You have said that in education it is not the children who should be prepared for the teacher but that it is the teacher who should be prepared for the children in whatever environment he finds them. What is being done in the province of Ontario to prepare teachers to go onto reserves?

A. Nothing specifically at the teacher college level. There are, however, rumblings and awareness which are beginning to develop. For example I will be taking part in a program at one of our teacher colleges this spring involving the cultural and historical heritage which belongs not only to our native people but to every Canadian. This must be engendered in our teacher colleges so that teachers will go into a classroom and will be able to start at the beginning of the book called Canada and teach from the beginning — not just from page 127. At the same time for the first time in Canada a five-week credit course sponsored by the Ontario Department of Education called Teachers of Indian Children is being offered to prepare teachers working with Indian children either on the reserve or in a joint school program. We set out to do three things: to begin the acculturation of teachers, to give them some methodology in dealing with children of another culture so that a teacher will be aware of the bridges he must build towards the native child, his parents and towards the native community. Thirdly there was the opportunity for these teachers to develop a self-awareness with sensitivity training. Also a review of texts used in Ontario's curriculum has been undertaken with the books being examined for prejudicial attitudes towards ethnic groups, especially the Indians.

All of this is not only the responsibility of provincial departments of education but also the responsibility of the Department of Indian Affairs; and more so it is the responsibility of we native people to come forward to the teacher and say "here I am; make use of me; I am willing to help."

Q. What do you feel should be among the considerations and aspirations of any newly formed native youth organization?

A. I would suggest that initially young people should find themselves a big mirror and take a look at themselves in that mirror and evaluate their own strengths and possibilities and then begin to look at the province through the eyes of native people, to look at the needs of their people on their immediate reserves and native communities and then look at the native organizations and then say "these are the resources that we have — we place them at your disposal." I would like to see not only our young people but our native organizations remember what I understand to be a cultural aspect of our people: that our leaders do not lead in the boss sense of the word, but they lead in the serving sense. I'm afraid in some cases we forget this.

I would say that our young people can provide us with tremendous resources though in some cases we should caution them: "Please, not yet, you as a person are not yet ready — go back to school, stay away from native organizations because if you get involved now you may be lost. We need people with more education, the equating stick which is needed out there to help our people find the way."

Unity. I know that unity is the one word among Indians which makes everyone in the room feel good and want to jump up and down and shout "yeah man, I'm with you." But we have to do more than that. As long as we argue and bicker amongst ourselves and do this sometimes publicly and do not appear with a united front — we will never win.

from the U.S.

President Signs Law Bill to Return Blue Lake Lands to Taos Pueblo

The White House — The President recently signed H. R. 471 which declares that certain lands in Carson National Forest, N. Mex., are held in trust for the Pueblo de Taos. This tract, comprised of approximately 48,000 acres of land and the Blue Lake, has been used by the Taos Pueblo Indians for religious and tribal purposes since the 14th century.

In 1906, the United States Government appropriated these lands for the creation of a national forest. The Indian Claims Commission has determined that the Government took these lands without compensation. The President, in his July 8, 1970 Message to Congress on Indian Affairs, said:

"The restoration of the Blue Lake lands to the Taos Pueblo Indians is an issue of unique and critical importance to Indians throughout the country. I therefore take this opportunity wholeheartedly to endorse legislation which would restore 48,000 acres of sacred land to the Taos Pueblo people, with the statutory promise that they would be able to use these lands for traditional purposes and that except for such uses the lands would remain forever wild."

H. R. 471 would declare that the U.S. holds title, in trust for the Pueblo de Taos, to the described area and that the lands will become part of the Pueblo de Taos Reservation and will be administered by the Secretary of the Interior under the laws and regulations applicable to other Indian trust land. The bill provides that the Indians shall use the land for traditional purposes only, such as religious ceremonies, hunting and fishing, a source of water, forage for livestock, wood, timber and other natural resources for their personal use, subject to the necessary conservation practices prescribed by the Secretary. Except for these described practices, the land will remain forever wild and will be administered as a wilderness under the Wilderness Act of 1964.

Other provisions of H. R. 471 include the permission for nonmembers of the tribe to enter the lands for purposes compatible with wilderness preservation upon consent of the tribe. This bill does not alter the rights of present holders of federal leases or permits covering the land, but would authorize the Pueblo, with tribal funds, to obtain the relinquishment of such leases or permits. Finally, this bill directs the Indian Claims Commission to determine to what extent the value of land conveyed in this legislation should be set off against any claims the Taos may have against the United States.

Alex "Sonny" Sixkiller, 19, a Cherokee from Oklahoma, who has been the passing sensation of the University of Washington football team this season, finished — with Pat Sullivan of Auburn — in front of Heisman Trophy winner Jim Plunkett in major college passing and total offense, NCAA statistics showed recently.

Sixkiller, Cherokee Among Top in U.S. College Football

According to the AP, Sixkiller, the third straight sophomore to win the passing crown, did it with 186 completions in 362 attempts for 2,303 yards and 18.6 completions per game. Plunkett was sixth in the standings, based on 17.4 completions a game.

In a congratulatory letter to the sophomore quarterback, Commissioner of Indian Affairs Louis R. Bruce stated: "It is achievements like your's that build my pride in the Indian young people of America. Through your efforts on the playing field, you have become an outstanding example to Indian youth as a sports figure and also as a fellow Indian youth who has achieved a coveted goal. I offer all encouragement to you to continue your good work."

A hefty six-footer weighing 184 pounds, Sixkiller is the son of Alex and Stella Sixkiller of Ashland, Ore. The family moved to the Pacific Northwest from Tahlequah, Okla., when Sonny was two years old.

Sixkiller's best game was played against Oregon State University when he threw passes for a total of 360 yards. He has also piled up a sizeable number of other records in play with the University of Washington Huskies. In addition to his completion performances, he has thrown 13 touchdown passes, carried the ball 51 times, and scored one touchdown. His total offensive yardage has been 1,992.

The most passes he attempted was in a game against Southern California. He made 57 passes and completed 30.

Sixkiller attended public schools in Ashland and starred in football, basketball, and baseball while in high school. He is attending the University of Washington, Seattle, on a football scholarship.

The young Indian football star has two sisters and a brother, all older, which he says is how he got his nickname.

The Status of Women

(*Continued from Page One*)

seen in special statistics concerning life expectancy and infant and maternal mortality. The life expectancy of Indian women, as estimated in 1968, was about 66, while the figure for all Canadian women was nearly 76.

This is certainly no wonder when one notes the condition of many Indian homes. The lack of sewers, septic tanks, toilets, running water, central heating and electricity has resulted in serious health problems. To add to this, native women must cope with a critical scarcity of field personnel, poor transportation facilities and lack of adequate facilities and staff in hospitals. And Eskimo women are even worse off than Indian women!

The report specifies its concern for Indian girls and women who leave the reserves hoping to find work in urban communities. "Their background severely handicaps them, and many submissions at public hearings told of discrimination on racial grounds. Largely through their lack of education and experience and their sense of alienation, many eventually find themselves in trouble with the law . . . women who come to the cities with husbands who are seeking work also have an extremely difficult time in caring for their families."

The Commission suggests that "friendship centres could provide social facilities, meals and information about local services, and even a friendly environment necessary for their adjustment to the city. Also, airports and bus terminals should display information to direct migrants who wish to make contact with their own ethnic centres." Thus the Commission recommends "that the federal government, the provinces, territories, municipalities and voluntary associations, in co-operation with native people, establish or expand friendship centres directed and staffed by people of Indian, Métis or Eskimo ancestry, to provide needed services."

These conditions of poverty and alienation are also instrumental in the terribly large number of Indian and Métis women in Canadian jails. The majority of these cases are liquor offences. Under the Indian Act, Indians have been subject to more stringent liquor regulations than non-Indians. Fortunately, the Drybones vs. the Supreme Court of Canada case in November 1969, has altered the situation, declaring illegal the section pertaining to liquor, because it violates the 1960 Canadian Bill of Rights.

The percentage figures of Indian and Métis women have, however, remained extremely high, particularly in Ontario and Manitoba, where they sometimes comprise as much as 95 or 100 per cent of the female prisoners. Many of these women have been sent to jail several times, obviously not being rehabilitated by the sentences, in what the Commission labels the "revolving door process."

The Commission therefore recommends that "the provinces and territories (a) develop a health and social welfare policy that would remove from the penal setting the handling of persons found apparently intoxicated and assign the responsibility for diagnosis and treatment to health and welfare administration; (b) ensure that there are treatment facilities for female alcoholics; and (c) in co-operation with health and welfare authorities establish treatment programmes, where they do not now exist, for female alcoholics being now detained in a penal setting for criminal offences."

The report also recommends that "the federal Prisons and Reformatories Act be revised to eliminate all provisions that discriminate on the basis of sex or religion."

The necessity for halfway houses for women on parole and newly released women was also stressed, with the Commission's recommendation that "the National Parole Board make use whenever possible of members of band councils and government personnel, to provide parole supervision especially in rural and remote areas, for women of Indian and Eskimo ancestry."

Another section of the Indian Act was also highly criticized, as it definitely shows discrimination against women. An Indian man who marries a non-Indian retains his Indian status and confers it on his wife and children. An Indian woman who marries a non-Indian or a non-registered Indian, not only cannot confer on him the status of an Indian but loses all the rights and privileges of an Indian, as do the issue of the marriage. She also loses all band membership privileges given by the Indian Act and must dispose of her interest in reserve land.

The report notes the Commission's surprise at the opening sentence of the 1969 federal Government Indian policy proposal: "To be an Indian is to be a man, with all a man's needs and abilities."

The Commission strongly urges that "Legislation should be enacted to repeal the sections of the Act which discriminate on the basis of sex", and that Indian women (and men) "should enjoy the same rights and privileges in matters of marriage and property as other Canadians."

(*Continued in January 1971 Issue*)

Hugh Conn Dies

Hugh Conn, a former Indian Affairs employee who had gained the confidence and friendship of the Indian people, passed away last month at the age of 64.

In his early years, Mr. Conn worked as a timber cruiser in the Ottawa Valley and for the Hudson's Bay Company in western Québec as store manager and fur buyer.

He joined the Department in 1940, and within a few years had established a system of registered traplines to be used across Canada.

In 1961, Mr. Conn was appointed Assistant Chief of the former Economic Development Division of the Indian Affairs Branch and was later appointed Special Advisor on Treaties.

He earned great respect from the Indian people when he established many of them in the commercial fishing industry. He was also the person primarily responsible for any awareness the provinces have of Indians' treaty rights.

After his retirement from the Indian Affairs Department in 1968, Mr. Conn worked closely with the National Indian Brotherhood. At the time of his death, Mr. Conn was research director of their National Committee on Indian Rights and Treaties.

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Do You Know Poundmaker?

by Robert Whelan

That Poundmaker was a great leader of the Crees before his encounter with the white man is not disputed; he had been adopted by the Blackfoot leader Crowfoot and the two men had peacefully resolved the differences which had caused war between Cree and Blackfoot for centuries. And how often in the history of Western civilization have two evenly-matched nations made peace without resorting to further war?

But opinions vary about his greatness after his attempts to cooperate with and later to resist the advance of Western civilization into the Canadian prairies. Tradition has it that many Indians felt he was a traitor to urge cooperation on them. This is only supposition because unfortunately there are no surviving records written by Indians. All our information on Poundmaker comes from white sources. What emerges from them reflects the misunderstandings and tragedies that occur when two different cultures collide.

In 1881 Poundmaker was Chief of the Cree Nation and acted as guide to the Vice-Regal party of the Marquis of Lorne when it travelled from Battleford to Calgary. In the evenings Poundmaker impressed the Governor-General and his party with his stories of Indian life. And his wit, manners and bearing, one member of the party was heard to say, would not have been out of place in an English gentleman. Nor was the opinion set down in Battleford at the same time by Hayter Reed, the Assistant Indian Commissioner, entirely uninfluenced by the shock of the collision of cultures: "The chief is a man possessing talents far beyond the ordinary, combining the characteristic craftiness of the Indian with the sound judgement of the white man, who, if prevailed upon to permanently abandon a roving life, will become an example to others and earn for himself an independence unpossessed by many." It is not surprising in this period of the full glory of the Empire that any other way of life would be considered inferior and that white men could use only their own standards in judging Poundmaker; he was a "good" Indian because they recognized in him qualities they liked to think were only possessed by the "good" white man. And everything would be alright because he was really "almost one of us". It didn't quite work out that way.

Poundmaker was born about 1841 near Battleford in what is now Saskatchewan. He was orphaned at an early age. He spent his youth roving the plains and his real qualities of sound judgement, decisiveness and persistence were soon recognized by the Cree people. In 1876 he was one of the chiefs who participated in the negotiations for Treaty Number Six. Three years later he led his people onto a reserve at Cut Knife Hill near Battleford.

Poundmaker's sound judgement was shown in his decision, based on the only information available to him, that the Indian should cooperate with the white man. Very rarely does any human being understand the forces which shape the events he is caught up in, but Poundmaker saw almost immediately that the white man not only had come to stay but that his numbers would increase each year. A stronger force had arrived. The old way of life of the Indian was over. He accepted this hard fact of life and resolved to cooperate. Better to save what you can and sign a treaty and go on a reserve than to be ground out of existence. What he didn't know was that the white man (who prided himself on his drive and adaptability) didn't have much patience and was such a wizard with words that what he said one day could mean something else another day. All too soon Poundmaker became acquainted with impatience and expediency.

As early as August 1876, when Poundmaker learned the conditions of Treaty Number Six, he expressed his disappointment and his concern over his people's future in these words to the Queen's representatives gathered at Fort Carlton: "I would like to hear how we are going to feed and clothe ourselves if we have to change our whole way of life. We know nothing about building houses or farming and the help which you have promised will not begin to see us through such a time." Three years later when the Crees moved onto the Cut Knife Hill Reserve he was further disillusioned. The government reduced the supply of rations below the amount which the Indians believed had been promised by the treaty. The Indians grew restive over this and the Government ordered a farm instructor to supervise all work on Poundmaker's reserve. Poundmaker suggested that the Indians would work more readily under an Indian at house construction and farming. The Government refused to consider his suggestion. The farming program, which had progressed under Poundmaker, ground abruptly to a halt.

In 1881 Poundmaker began his career as an Indian activist. He tried to get enough Indians to come to a general meeting so that their pleas for concessions would be given more serious consideration by the Government. He failed but continued his campaign and in 1883 he declared on many occasions that he had lived up to his part of the agreement by which his people went on reserves, but that the Government had not honoured theirs. Big Bear, who had refused to sign Treaty Number Six and had roamed the prairies with his band, now joined Poundmaker's campaign for more native rights. Poundmaker was now sending Indian runners to all chiefs in the Territories with messages much like the one sent to Piapot: "The Indian is not to blame. The white man made the promises and now does not fulfill them." The Government heard but didn't listen. More police were ordered to the Battleford area. In June of 1884 about 2000 Indians assembled near Poundmaker's reserve for their annual council and thirst dance.

It began with an armed confrontation. An Indian who had been refused rations by the farm instructor, hit him with an axe handle. Poundmaker was unable to persuade the aroused gathering of Indians to turn the attacker over to the police. A force of 86 members of the North West Mounted Police attempted to take the man by force. Poundmaker, armed with a club, advanced on the police inspector and shouted "I will kill you now." The chief was restrained, no shots were fired and the police left the reserve with the prisoner. The council completed its deliberations and asked the Government for concessions. The Government refused. The stage was set for the Riel Rebellion of 1885. Little more than nine months later the first shot was fired at Duck Lake on March 26.

Four days after that first shot, Poundmaker, with representatives from several bands, went to Battleford to seek concessions from Indian Agent Rae. Although Poundmaker had not yet joined the rebels, the citizens and farmers, seeing the band of Indians, sought refuge in the N.W.M. Police barracks near Battleford. The Indians entered some of the abandoned farm houses for food and camped near the town. Mr. Rae agreed to meet the Indians but was fired upon, certainly not by Poundmaker's orders but most likely by the white-hating Stonies. The situation got out of hand. Poundmaker, who had only intended to bolster his demands with a show of arms, now saw his men pillaging the deserted town of Battleford. Once again, Poundmaker had made what appeared to be the appropriate move only to have circumstances enmesh him and defeat his purpose.

For several weeks Louis Riel had been in touch with prairie Indians, sending runners to each camp or reserve.

Part II of Poundmaker
—Next Issue

Delaware Wins Longboat Trophy

Kenneth Montour, a 35-year-old Delaware from the Six Nations Reserve in southern Ontario, has been awarded the Longboat Memorial Trophy for athletic achievement.

In addition he will receive the Tom Longboat medal, also given to six other Indians from a number of regions across the country.

The trophy and medals are awarded annually to Canadian Indians who make a significant contribution toward the betterment of sports and recreation in Canada. The award winners are selected by a board of the Amateur Athletic Union of Canada.

Others who will receive the medal are: Clarence Smith, 27, a Micmac Indian from Annapolis Valley Reserve, N.S.; Lewis Delisle, 19, a Mohawk Indian from Caughnawaga, Quebec; Miss Nellie Trapper, 15, a Cree Indian from Moose Factory, Ontario; Bruce Wolfe, 17, also a Cree Indian, from Muskeg Lake Reserve, Saskatchewan; Harry Clearsky, 30, an Ojibway Indian from Waywayseecappo Reserve, Manitoba and William Seward, 50, a Cowichan Indian from the Nanaimo Reserve, Vancouver Island.

Kenneth Montour earns his living as a high steel worker and lives on the reserve with his wife and four children.

He is active in lacrosse, minor hockey and baseball and at one time played lacrosse for the Brantford Warriors, winners of Canadian senior lacrosse titles in 1967 and 1968.

Among other activities, he has served six terms as president of the Six Nations Minor Lacrosse Association. His coaching abilities have helped win several championships for minor league teams on the reserve.

Kenneth is beginning his third term as president of the Six Nations Minor Hockey Association. His main interest continues to be working with Indian youth in sports and recreation for which he has won the admiration of many on the reserve.

Tom Longboat, in whose memory the award is dedicated, was an Onondaga Indian from the Six Nations Reserve noted for his outstanding ability as a long-distance runner. He gained international recognition as an athlete when he won the gruelling 26-mile Boston marathon in 1907 over a field of 62 competitors. He also represented Canada at a number of other important athletic events including the 1908 Olympics in London, England. At the height of his career, he was regarded by many as the finest athlete this country had produced.

During World War 1, he served as a dispatch bearer in the Canadian Forces at Flanders. He died January 9, 1949.