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# THE Indian news

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## George Manuel

### Attacks Artificiality

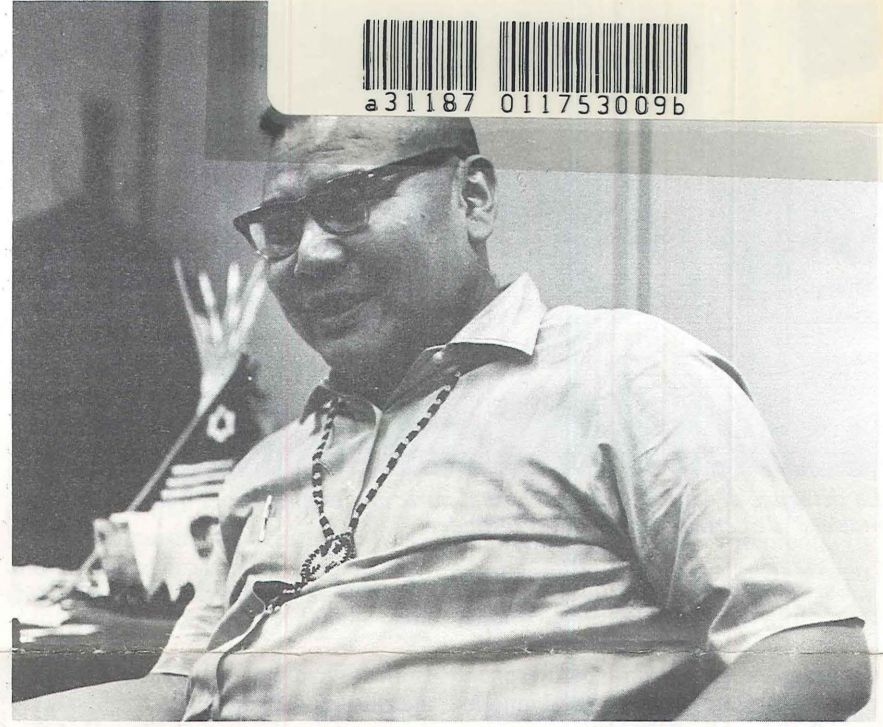
Speaking at the annual meeting of the B.C. Association of Non-Status Indians, George Manuel, President of the National Indian Brotherhood, lashed out at the white society which has divided the Indian race.

by the white man . . . reservations, U.S. border, and legalities which divide Indian people are all artificially made by white people."

He said, "The Indian Act was made by a white government and the Indian people had no say in it. It did not take into consideration the Indian people, only the white society and the values of that society." Mr. Manuel was referring to those sections of the Indian Act which have caused the birth of a new nation in Canada, namely the metis and non-status Indians. He stated further that "the white man made the Indian reservations and metis colonies."

"Many of these people (non-status Indians) are our relations. We are divided by a faction of the law that Indians had no say in, had no representation in." Mr. Manuel asserted he was speaking from experience as he worked with both the Indian Association of Alberta and the Metis Association of Alberta before becoming a national Indian leader as President of the National Indian Brotherhood.

(see page 3)



George Manuel, President of the National Indian Brotherhood

"All boundaries dividing the native people of this country were made

#### George Munroe

#### Manitoba—Unicity

The election of George Munroe, a Saultaux Metis to a council seat on Unicity, the new body governing Greater Winnipeg, should be significant to native people in Canada, as well as Canadians in general. To many white people Indians are still identified by their beads and feathers. Not George Munroe, and not the average with it Indian across the country. An interview with George Munroe is refreshing, and he gives you the impression that there's a lot to be expected from him.

Born at Camperville, a small Metis community about 200 miles out of Winnipeg, he was educated at St. Alexander Parish School. School was dedicated to training boys for the priesthood, but he decided to opt out of the to join the navy.

(see page 3)

### Native Commissioner

#### Appointed

Ontario Labour Minister Gordon Carton, Q.C. announced in December that Walter Currie, Director of the Indian-Eskimo Studies program at Trent University, Peterborough, has been appointed a Commissioner of the Ontario Human Rights Commission.

Mr. Currie is fluent in the Ojibwa language, has worked with numerous Indian organizations and is past President of the Indian-Eskimo Association of Canada. For many years he was an adviser on Indian Affairs to the Ontario Department of Education. He is a former school teacher and principal of Danesbury Public School in North York. Mr. Currie's broad experience in education will be particularly valuable to the Commission in developing a strong human rights program in educational institutions.

### INDIANS BRIEF

#### TO JUSTICE MINISTER

#### UNSUCCESSFUL

Indian leaders met in Ottawa recently to discuss drawing up a brief to present to the Minister of Justice, the Honorable John Turner, and to the Solicitor-General of Canada, Mr. Goyer. Following is an outline of why the Indian leaders found it mandatory to bring their cause to the attention of the highest in authority in regards to justice.

## MINORITY AND HUMAN RIGHTS

"The troubles and frustrations and the aspirations of the native people of Canada are so essentially the same struggles, the same aspirations and the same problems that touch the people of my country," Mr. Ram Sampat-Mehta, L.L.M., told B.C.'s 188 chiefs at the annual meeting of the union of B.C. Indian chiefs in mid-November in Victoria. B.C.

"Like Canada, when the white man first came to India in the 1500's, the people of India, like the Indians of Canada, in gesture of goodwill and friendship extended their arms to the foreigners." Mr. Mehta was recently hired by the National Indian Brotherhood as an expert on International law to work with the National committee on Indian Rights and Treaties.

He further asserted that, "At that time our people did not fully realize that behind that smile lay the clenched-fist of an iron arm only ready to grab and to take our lands, to take our possessions, to take our wealth, to take our

"It is the universally held belief of the native people of Canada that racial discrimination against them exists at all levels in terms of police courts, correctional and after-care services and that as a result they can not expect fair treatment at any stage in the procedure from arrest to release." Indian people make up a mere 2% of the Canadian population, yet they are 60% of inmates in penal institutions in this country. The Indian and Metis leaders are forced to ask themselves, why?

One reason, they allege in an emergency meeting in Ottawa, is

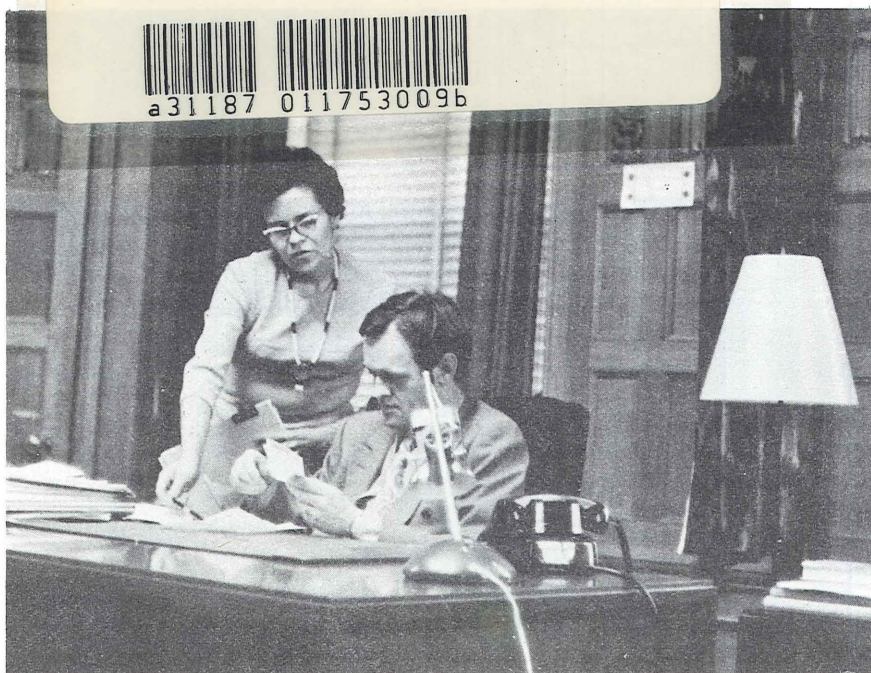
FOR CIRCULATION (see page 4) (see page 7)



## PROJETS D'ASSOCIATION FÉMININE

## CHEZ LES INDIENS

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La déléguée de la C.B., Mme. E. Paul parle ici des problèmes que les "Home-makers" de cette province ont à résoudre.

Le Comité de direction formé de représentantes indiennes de chaque province s'est réuni à Ottawa en vue de préparer la réunion plénière du printemps, au cours de laquelle sera créée l'Association nationale des femmes autochtones du Canada. La conférence de fondation aura lieu à Saskatoon du 24 au 26 mars. Y seront invitées des déléguées de chaque province, des Territoires et des États-Unis, parmi lesquelles figureront des Métisses et des femmes autochtones n'ayant pas le statut d'Indien, de même que les Indiennes inscrites et celles qui sont soumises aux traités. Les discussions porteront sur l'éducation, la culture, la santé et le bien-être.

Lors d'une rencontre spéciale avec l'honorable Jean Chrétien, sur la colline du Parlement, ce dernier a fait remarquer, en riant: "Je voudrais être présent à votre réunion annuelle de Saskatoon, et si vous me demandez de prendre la parole, peut-être serez-vous plus faciles à convaincre que vos époux." Ce commentaire a été très bien reçu des déléguées. Le Ministre a ajouté que le gouvernement fédéral allait interjeter appel devant la Cour suprême du Canada relativement à l'affaire Jeanette Lavall. Il a déclaré: "Si la Loi sur les Indiens est rendue inopérante en raison du bill canadien des droits de l'homme, je devrai me rendre à la Chambre des communes et faire une nouvelle loi... mais il-faudra que cette loi précise: "nonobstant le bill canadien des droits de l'homme". Au sujet des conséquences juridiques de l'affaire,

M. Chrétien a déclaré que l'an dernier, 5,000 Indiennes ont épousé des non-Indiens, alors que 2,500 Indiens avaient contracté mariage avec des non-Indiennes.

La déléguée de la Colombie-Britannique, Mme Evelyn Paul, a demandé au Ministre pourquoi il était si difficile d'obtenir des fonds de son Ministère pour mettre sur pied des programmes relatifs aux femmes autochtones. Celui-ci a répondu que, jusqu'à maintenant, "nous avons surtout porté notre attention sur les fraternités provinciales. Qu'advierait-il si vous vous adressiez à l'organisme provincial? Obtiendriez-vous des subventions?" Le Ministre a ajouté que "trop d'Indiens comptent sur une aide extérieure. Ils attendent que nous leur aidions davantage. Il y a pourtant des Indiens qui font quelque chose, mais leurs efforts ne reçoivent aucune publicité. Je connais de réserves où les Indiens utilisent l'argent disponible pour construire des très belles maisons à l'aide de matériaux trouvés sur place".

Parlant du désir des femmes autochtones de fonder un organisme, Mme Jean Goodwill, présidente du comité de direction pour la formation d'une association nationale de femmes autochtones, a déclaré: "Il y a, dans ce pays, de nombreuses femmes autochtones intelligentes et laborieuses et il est grand temps qu'elles obtiennent quelques pouvoirs".

Les représentants du Secrétariat

## THE Indian news

Editor — THERESA NAHANE

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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d'État ont adressé la parole aux dames présentes au sujet des fonds disponibles. Ils ont déclaré que \$150,000 avaient été accordés aux associations de femmes autochtones. Si les filles et les femmes autochtones ont reçu cette modeste somme, c'est que 6 millions de dollars avaient été réservés à d'autres organismes. Grâce aux programmes de participation des citoyens, de tels montants sont disponibles à "tout groupe de citoyens qui souhaitent s'organiser pour étudier un certain besoin ou tâcher d'y satisfaire." Le programme a pour objectif de permettre aux Canadiens désavantagés de s'unir afin de résoudre leurs difficultés." L'orateur a ajouté: "Les personnes à l'aise sont bien organisées et savent où trouver des ressources; elles sont en mesure de faire pression sur le gouvernement. Pourtant, 25% des Canadiens sont désavantagés, manquent d'organisation et n'ont aucune influence sur les décisions gouvernementales. C'est cette partie de la

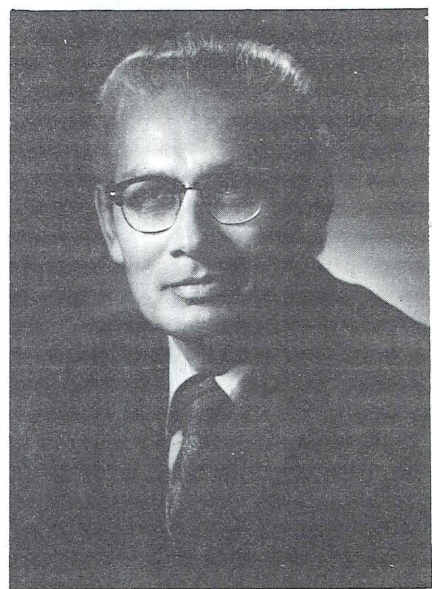
société que nous souhaitons aider en lui donnant les moyens de participer à la prise de décisions. Une fois organisées, ces personnes pourront trouver des fonds ailleurs; nous ne ferons que leur donner l'impulsion initiale."

On a cependant fait remarquer que les femmes autochtones ayant le statut d'Indien ne peuvent recevoir d'argent qu'à condition d'organiser, soit à l'échelle nationale, soit à l'échelle provinciale, une réunion qui groupera des femmes autochtones ayant ou non le statut d'Indien. Une rencontre groupant exclusivement des Indiennes intéressées, en principe, le ministre des Affaires indiennes. La conférence de fondation comprendra des Métisses et des femmes autochtones n'ayant pas le statut, car on espère que les nouvelles associations nationales de femmes autochtones compteront des représentantes de toutes les femmes autochtones du Canada.

NOMMÉ DE LA COMMISSION  
DES DROITS  
DE L'HOMME

Le ministre du Travail de l'Ontario, l'honorable Gordon Carton, C.R., a déclaré, au mois de décembre, que M. Walter Currie, directeur du programme d'études indiennes et esquimaudes de l'université Trent, à Peterborough, venait d'être nommé membre de la Commission ontarienne des droits de l'homme.

M. Currie, qui parle couramment la langue ojibway, a travaillé avec le nombreuses associations indiennes; il a déjà été président de l'Association des Indiens et des Esquimaux du Canada. Il fut, pendant de nombreuses années, le conseiller du ministère ontarien de l'Éducation en matière d'affaires indiennes. Ancien instituteur et directeur du Danesbury Public School, à North York, M. Currie possède une vaste



expérience dans le domaine de l'éducation; de ce fait, il est en mesure d'offrir de précieux services à la Commission lorsqu'il s'agira d'instaurer un programme de droits de l'homme dans les institutions d'éducation.



# Historical Notes

The same course of procedure was followed as at Osnaburg. The Indians were requested to select representatives to whom the business of the commission might be explained, and on the morning of the 19th the commissioners met a number of representative Indians in the Hudson's Bay Company's house. Here the commissioners had the benefit of the assistance of Rev. Father F. X. Fafard, of the Roman Catholic Mission at Albany, whose thorough knowledge of the Cree and Ojibeway tongues was of great assistance during the discussion.

A more general conversation in explanation of the terms of the treaty followed than had occurred at Osnaburg. Moonias, one of the most influential chiefs, asked a number of questions. He said that ever since he was able to earn anything, and that was from the time he was very young, he had never been given something for nothing; that he always had to pay for everything that he got, even if it was only a paper of pins. "Now," he said "you gentlemen come to us from the King offering to give us benefits for which we can make no return. How is this?" Father Fafard thereupon explained to him the nature of the treaty, and that by it the Indians were giving their faith and allegiance to the King, and for giving up their title to a large area of land of which they could make no use, they received benefits that served to balance anything that they were giving.

"Yesno," who received his name from his imperfect knowledge of the English language, which consisted altogether in the use of the words "yes" and "no," made an excited speech, in which he told the Indians that they

were to receive cattle and implements, seed-grain and tools. Yesno had evidently travelled, and had gathered an erroneous and exaggerated idea of what the government was doing for other Indians in other parts of the country, but, as the undersigned wished to guard carefully against any misconception or against making any promises which were not written in the treaty itself, it was explained that none of these issues were to be made, as the band could not hope to depend on agriculture as a means of subsistence; that hunting and fishing, in which occupations they were not to be interfered with, should for very many years prove lucrative sources of revenue. The Indians were informed that by signing the treaty they pledged themselves not to interfere with white men who might come into the country surveying, prospecting, hunting, or in any other occupations; that they must respect the laws of the land in every particular, and that their reserves were set apart for them in order that they might have a tract in which they could not be molested, and where no white man would have any claims without the consent of their tribe and of the government.

After this very full discussion, the treaty was signed, and payment was commenced. The payment was finished on the next day, and the Indian feast took place, at which the chiefs elected were Katchange, Yesno, Joe Goodwin, Benj. Ooskinegisk, and George Quisees. The newly elected chiefs made short speeches, expressing their gladness at the conclusion of the treaty and their determination to be true to its terms and stipulations.

Taken from a letter to the Supt. General of Indian Affairs by his Treaty Commissioners concerning the signing of the JAMES BAY TREATY (Treaty No. 9) November 6, 1905.

## PROTEST AGAINST LAVAL RULING

Patrick Decontie from Maniwaki reserve was part of a delegation that came to the Department of Indian Affairs here in Ottawa to protest formally to the Minister of Indian Affairs over the ruling in the Jeanette Corbiere-Laval case. These are his views.

"It is hard to be a true traditional

Indian these days," he said, "because the oppressor made it very difficult for us to live like our ancestors by constantly wiping out our rights, our culture. The only way to remain Indian is to always remember that we are Indian and maintain and speak our language. We owe this not only to ourselves, but to our people. Whether we wish it or not,

"As a minority in Canada, our struggle is very hard. All we want is a comfortable life in our own country." In Canada, he noted that Indians have an unemployment rate of 80% nationally and 65% in B.C. "The government doesn't seem to be concerned about our people," Manuel said. "If 7% of the Canadian population is unemployed, it is a national crisis. But the fact that 60-80% of the Indian people are unemployed, doesn't constitute a crisis to the government. Why??"

"When the Prime Minister refuses to recognize aboriginal rights, he is denying justice to the Indian and metis people of Canada."

"We are a minority in a country which is ours. We have no representation in government."

"You have the right to vote, but unless you have a metis in the House of Commons, you have no representation . . . unless you believe in the white people you vote for," Manuel told the delegates who gave him a standing ovation.

everything we possess physically or mentally, has been passed on to us from previous Indian generations and is held in trust by us for those of our nation and race, who are yet to come after us. We should seek not, what we can get out of our people. We should seek what we can do for and with our people.

It is our responsibility to protect our rights, our culture, our tradition and our language. We should reject from our minds, Indians that are contrary to our Indian heritage.

We should also consider our ancestry when selecting a mate. We are ruining our offspring, contaminating our race with other races through inter-relations that produce

half-breeds, who are never fully accepted on either side."

Our race must survive if we are to save our nation. Heirs are inheritance, a donation from our ancestors; they are part of a chain which we should not break. It is in that survival that we attain immortality. We should also try to improve, to pass on, our Indian heritage from that which we received, instead of contaminating our race and exchanging our rights and heritage for the sake of luxury after being exploited for five hundred years."

We should try to remember to retain our heritage, and maintain our language and our culture and our tradition."

## MANUEL . . .

Manuel went on to say, "86 years ago today, Louis Riel was hanged in Regina for the very thing I'm talking about . . . that you are fighting for . . . for independence." He also said Indian people — both status and non-status — would not have gained any independence until they had political representation in the government of Canada.

George asserted that "Indian people have human rights . . . the right to live and to equal opportunity in a society that calls its institutions, democracy." But it seems "democracy is designed for white society. We have become strangers in our own land."

"The Metis and registered Indians have suffered from depression and deprivation and this is the situation we are in right now. We are fighting for Education." He mentioned the high-drop out rate as evidence of that need among Indian people nationally.

## MUNROE

(continued from page 1)

He claims he got cultural shock, which isolated people suffer when they meet civilization, during his navy stint. It took him to foreign countries and cultures, and when he came back to Canada and got his bearings again, he was better equipped to cope with the Manitoba mosaic.

In 1969 he left his work teaching an integration course at Ninette, a sanitarium community in southwestern Manitoba, to come to Winnipeg and take up his present position as executive-director of the Indian and Metis Friendship Centre.

Mr. Munroe claims he is not a

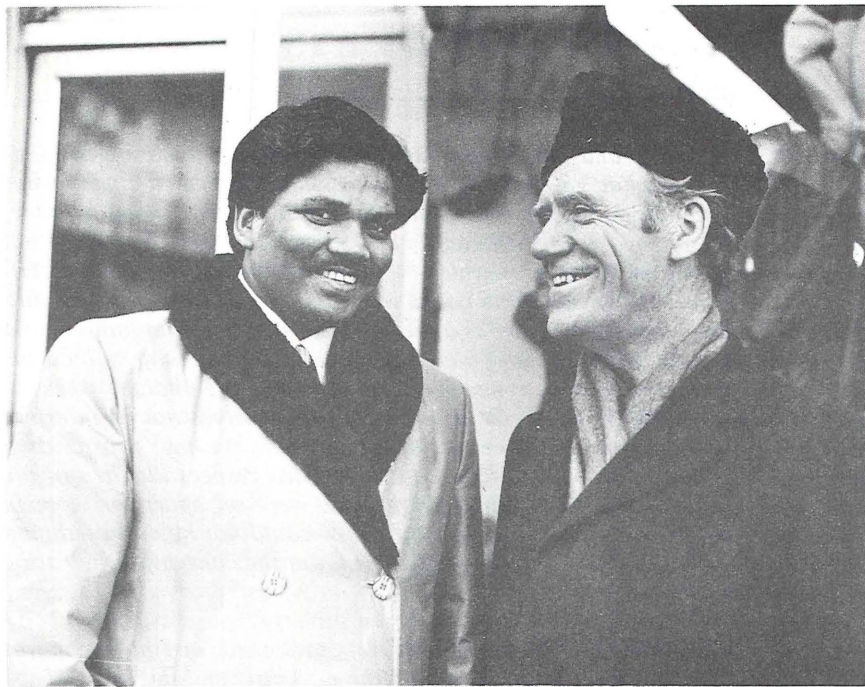
politician looking for personal ambition, but ran for Unicity out of the necessity to give leadership to the Indian and Metis people in Winnipeg. "I know that most of them think like I did — "what's the use? White people don't let us get anywhere", he said. "But Manitoba has changed as a Province, and many white people are beginning to like and respect us as Indians. I wanted to show my people that they could get involved in the affairs of their city."

Did he expect to win a seat on Unicity? No, is his answer. Mr. Munroe claims he was most surprised of all when the votes were counted.

George Munroe is an Indian in philosophy and he makes this point

(continued page 4)





Mr. Ram Sampat-Mehta seen here with Mitchell Sharp, Deputy Prime Minister and Minister of External Affairs.

## HUMAN RIGHTS

(continued from page 1)

honour and to even take our pride away from us. So that the same principle which is sustaining today in Canada to the Indian people here was the same principle that applied to my people in India."

"Needless to say, the disparity in population was quite different. We have had hundreds of millions of people in India and you have not got so many numerically. But, numerical numbers are not really important. It is the principle, it is the same manner of approach, it was the same system that is adopted by the white man who arrived in both our countries and applied their system which is so true to both our situations."

"Another aspect of this was again, like in Canada, missionaries and their churches, play a most important role in the conversion or attempted conversion of our people. They used their churches and missionaries to introduce their system of worship; they branded our own system of worship as being barbaric, as one of primitiveness and they more or less idealized their own, and as such a brain-washing system started."

"Again, in the school, the new school curriculum were introduced by the

new people who came. They introduced the curriculum and they introduced their literature. Again, glorifying their own people as being heroes, as being people you must look up to, they painted our own people as primitive, backward people, not capable of handling their own destiny, and who have been living in a backward wilderness all the time and that they had now come to save us from that sort of horrifying situation."

"It is the same approach they have taken towards the Indians of Canada as they took towards other parts of the world where the white man had spread his clutches of domination over friendly and peace-loving people." He introduced his system of laws, his regulations, which governed our lands, our family inheritances, etc.

"My research so far has revealed, as I understand it, the same principle he used in dominating and keeping captive the peoples of India and various other parts of the world are, in principle, the same processes they have adopted and are pursuing towards the Native peoples of Canada."

"Your struggle, therefore, is my struggle. Your struggle is the struggle for the millions of oppressed people all over the world. Every step you take for the uplift of your people is a step for the uplift of millions of oppressed people around the world. This is something that you must bear in mind. You are doing something here in Canada as a minority group of native people. You can set the wheels turning; you are setting a model for a number of oppressed people around the world who are in a similar situation. When you give the lead here, there is going to be machinery for minority groups around the world credited for in Canada. This is something that you, the people, the Indian people of Canada must know and appreciate."

Mr. Mehta, who was once advisor to the Prime Minister of Guiana in South America, spoke briefly on that country's policies. "It was a colony of Great Britain until very recently. In 1964, a native government was elected to power for the first time."

"The British government did not like the policy of that government, and immediately overnight from England, they dispatched their army and navy. They went into that country and suspended the Constitution, removed the government and placed their own governor from England to carry on the government. This was a case in which they found it was profitable for them to do this. I ask you now, why did they not do this in the case of South Africa, Southern Rhodesia and other parts of Africa where this sort of high-handed, iron-fisted oppression by the whiteman against the native population has been going on."

"Is it because it does not profit them? Is it because it is better for them to perpetrate this system? And so you want to start asking yourselves certain questions about the whole question of minority rights."

(continued page 8)

## MUNROE

(continued from page 3)

abundantly clear. He says until Indians adopted the English language and become aware of the need to explain themselves, they were unable to conceptualize their philosophy about life. In the past this language barrier was translated by white people as an absence of an Indian philosophy.

"We have now looked at ourselves and asked, 'Who are we, and are we ready to talk about it,'" he says. "No one used to listen to us, but that is changing. White people are looking all over the place for a way out of their technological desert and are realizing that there is something in Indian values that can help technology."

He feels it is wrong to say his people are not for progress, because

they will not accept progress at the expense of losing awareness of each other. Mr. Munroe claims the poorest Indian reserve is rich in human emotions in comparison with the sterile, rich parts of our city. The worship of science has brought about a state where people do not question science, but accept a process which does not consider the human element.

Being able to read and study Indian history in well written books and through a responsible news media is giving the Indian, himself included, an understanding of his background. This understanding was needed in order to bridge the vacuum created by reserve life in the hundred years just past.

Since Manitoba is a race con-

scious province, in a positive way; the Indians who are now trying to assimilate may do so as Indians. "We are like anybody else," Munroe said. "We need to first of all find something good in ourselves, and then we can assimilate."

George Munroe does not wear buckskin or beadwork. "White people are quite willing to accept that kind of symbolism, even copy it. But it's the easy way to be an Indian. I am not an Indian because of what I wear, but because of what I think. That is the kind of Indian I have to face in the mirror every morning, and that is the Indian I am concerned with. I wear a baseball crest on my jacket, but I don't play baseball. The team needed financial support and so I bought a jacket. It means no more to me than wearing beads would."

He goes further in his rejection of symbolism in not identifying subjectively with any party or church. As a believer in a philosophy which corresponds with basic Christianity,

he does not want to be known as a Christian. He is a pacifist.

One of his areas of personal concern is education. He is involved in promoting a new concept of teaching kindergarten to Indian youngsters in Manitoba which uses a de-escalating scale of the Cree of Saultaux Language. When beginning school, a child will receive instruction in his native language only, in grade 1, 80% native — 20% English, and by grade 3 the ratio will be 80% English — 20% native.

Mr. Munroe's aim is to contribute not only in areas of special interest to Indians as a Unicity councillor, but in all matters of concern touching the people who he represents. He represents a part of our city which has an overwhelming number of poor people, and he feels that because he identifies with poverty due to his own background, he may be able to understand their situation and carry their needs and requirements into Council Chambers for them.



## INDIAN WOMEN PLAN TO ORGANIZE

A steering Committee of Indian women representatives from each province met in Ottawa to plan a meeting which will see the formation of a National Native Women's organization in Canada this spring. This founding conference will be held in Saskatoon from March 22-24th, and delegates will be invited from each province, the Territories and the U.S. and will include metis and non-status native women as well as status and treaty Indians. Topics to be discussed are: Education, culture, health and welfare.

In a special meeting with the Honorable Jean Chretien on Parliament Hill, the Minister jokingly remarked, "I would like to be at your annual meeting (in Saskatoon) if you would like me to address you . . . you may be easier to convince than your husbands." The remark was very well taken by the delegates present. At that time, he also mentioned that the Jeanette Lavall case was going to be appealed by the federal government in the Supreme Court of Canada. The Minister further stated, "If the Indian Act is destroyed by the Canadian Bill of Rights, I will have to go to the House of Commons and make a new Indian Act . . . but it will have to be phrased 'notwithstanding the Canadian Bill of Rights.'" On the implications of the Lavall case, Russ Moses said that last year alone,

there were 5000 Indian women who married non-Indians, and 2500 Indian men who married non-Indian women.

The Minister was asked by Mrs. Evelyn Paul, the B.C. delegate, why it was so hard to obtain funds from his department to carry on programs of native women. He replied that to date "we have put the emphasis on provincial brotherhoods. What would happen if you went to the provincial organization? Would you get subsidized?" He also said, "Too many Indians take the position that help must come from the outside. The Indians are waiting for us to do more. There are Indians who are doing something, but they never get publicity. I have seen reserves where Indians took available money and built beautiful homes out of local material."

Speaking of the ladies desire to organize, Mrs. Jean Goodwill, Chairman of the Steering Committee to form a national body of native women, said, "there are a lot of brilliant, talented, hard-working Indian women in this country and it is about time they got some power."

The women were addressed by representatives of the Secretary of State department concerning the availability of funds. They were informed that \$150,000.00 had been allocated to native women's or-



ganizations. "Native women and youth were given this small allocation because six million dollars had been allocated for other organizations. This money is made available under the citizen participation program which has funds set aside for 'any group of citizens who want to organize and look after/into a certain need.' It's aim is to 'enable the disadvantaged peoples of Canada to become organized to deal with their problems.'" The speaker went on to say, "The well-to-do are well organized and can tap resources. They can influence government policies. 25% of Canadian citizens are disadvantaged, disorganized and cannot influence government policies. We are concerned with helping this portion of society make an input

and influence government policy-making. Once these people are organized, they can get funds elsewhere — we will provide core-funding."

It was noted, however, that money can only be given to status women if they are planning a meeting, either nationally or provincially, which will bring together both the status and the non-status native women. When a meeting is going to be exclusively Indian, the Minister most responsible is the Minister of Indian Affairs. The founding conference will include the metis and non-status Indian women as it is hoped that the new national native women's organization will include and be representative of all native women in Canada.

### B.C. NON-STATUS ELECT NEW LEADER

The B.C. Association of Non-Status Indians passed three major resolutions at their third annual conference held in Victoria, B.C. in mid-November. The meeting also saw the election of a new president, Mr. Fred House of Dawson Creek in the province's interior. He will be replacing Mr. Butch Smitheram, the founder of the organisation. This is also the first year that the President of B.C.A.N.S.I. will be on salary and devoting full-time to the organisation.

The meeting was attended by some 150 delegates representing each local in the province. Attending as observers were delegates from the new non-status organisation in the Yukon, as well as metis leaders from across Canada.

Following are three resolutions passed by B.C.A.N.S.I. delegates:

1) Youth groups are to be formed in each local separate from the adult group.

All organised youth groups are to be invited to send a delegate to all seminars, leadership training programs and annual conferences.

2) B.C.A.N.S.I. should collect, collate, and disseminate information regarding both the social and economic development of non-status Indians, metis people and their families. The Provincial Board of Directors should initiate the production of a monthly news bulletin for circulation primarily to members and secondly to interested non-Indian citizens.

3) That B.C.A.N.S.I., set up a Linguistics program and apply for monies to the First Citizen's Fund. Delegates strongly urged the need to teach Indian languages in the school system.

The non-status would also like to have representation on the Commit-

tee responsible for dispensing monies for The First Citizen's Fund.

Mr. Tony Belcourt, President of the Native Council of Canada, said in his opening address to the delegates, "The Native Council of Canada had its roots here in British Columbia at your second annual meeting. The national organisation was formed by the metis and non-status organisations in B.C., Alberta, Saskatchewan and Manitoba. Two new members of the national organisation are the Ontario Metis and Non-Status Indian Association and the Yukon Non-Status Association.

"We have strong groups working together at all levels: grass-roots, provincial and national and through our unity, we can change government. I don't think there is another organisation in Canada that has demonstrated its responsibility to the extent that we have. With our organisation, the way it is structured, decisions are made in the communities."

Tony assured the delegates that the metis and non-status organisations can take whatever direction the people want. They can make decisions and determine their own fu-

ture. He also maintained, "Discrimination can't be proven, but it is there. It is up to us to do something about it."

Jimmy Sinclair, President of the Metis of Saskatchewan, also had the opportunity to address the delegates. "I see the day coming when we may have to park out tents on Parliament Hill," he said. The metis federation represents some 100,000 metis people in Saskatchewan. Mr. Sinclair urged the delegates to keep after their leaders . . . to constantly remind them who they work for. He told them to do more than "window-dress" — to push ahead constantly to better the way of life of their people.

Chief Joe Manuel of Chase, B.C. informed the delegates that the B.C. Native Winter games will be held in Cardston, Alberta, April 7-9th. The non-status Indians are invited to attend and participate. More information may be obtained from Chief Joe Manuel, c/o the Union of B.C. Indian Chiefs, 2140 West 12th Ave., Vancouver, B.C. (604-736-6751).



## Letters to the Editor

I am writing in order to have something clarified.

I am an Indian and work at a government agricultural research station in a very junior capacity.

Last week a research scientist came to me for advice regarding a family of seven which had lost its father in a boating accident at Kippawa, Quebec. The scientist had a friend who worked an amazonite claim on an island near there and knew most of the Indians in the area. This friend lived and worked as a construction foreman in the south and this is the tenuous link that brought the situation to my attention. It seems that the friend had previously taken several bundles of second-hand clothing to the Indians of the area and through this connection came to know the story of a particular family.

The father of this family was a guide in an area where there is little else to do. He had seven children ranging from a one year old baby boy to a daughter of eighteen. He had been contracted by some Americans to guide them about on some trip or other and had left to cross a lake at the strange hour of six in the evening. An accident occurred, one American was nearly drowned, another along with his wife managed to save himself, but the guide drowned. This, as far as I can ascertain, happened relatively recently and, thus, the family is left without support, the wife having to feed seven young children, with one feeling so bad because of the news that she had threatened to kill herself.

The scientist wanted to help them through the winter, just as the prospector wished, and he asked me for advice concerning what to send them. He told me that the prospector had discovered that they were living on potatoes, sleeping under cotton sheets, and had little to wear, managing but barely on twenty-five dollars a week. Food, blankets, clothes, foot-wear. It seemed they needed everything, so we decided that we would get as much together as possible and send it to them the quickest way possible, but I, constantly aware of the welfare question of 'After the food's gone, what do you do?' When a person's on welfare, especially in this case, mainly because there is no other course, wondered why in hell she was getting a mere twenty-five dollars a week to feed, clothe and house seven growing children. Was it her savings? Did the Indian agent know about her trouble? What was going on that anybody could watch her struggle like that.

Of course, I am a long way from the problem, but I wanted clarification, so I asked the prospector through the scientist what the score was, saying I intended to write to the Indian-Eskimo Assoc. in order to see what could be done for the woman for the long term.

I mean, I was thinking out loud on this problem when the scientist, with astounding foresight, made definite notification to me that all he and the prospector wanted to do was see her through the winter. I shouldn't have thought out loud, since this always sounds like I am trying to corral someone into a commitment they are not especially keen on. Looking charity in the mouth, I perceived that this was one of those warm opportunities that fits so well with 'Miracle on 42nd Street'. Whatever the motive, however, these people wanted to do something and it was too much to expect them to do more. It wasn't their responsibility anyway and a person can't direct gift-giving. It was a nice enough gesture to have them ask my advice in any case, even though the problem seemed rather forthright.

So I was stuck with the question of why she was getting a mere twenty-five dollars to feed seven children.

The day after the scientist told me that it would really do no good to write to anyone, since the Indian agent for the area was aware of the lady's plight and the government was paying her rent, her fuel bills, as well as giving her twenty-five a week to live on.

Ohhhhh, said I, that's alright then. At least she'll starve to death with her rent paid and in warm company.

So I'm still wondering. Maybe the distance has warped a few of the impressions, but the prospector had been in her house and while he was there, all they had on the table were boiled potatoes. Maybe they hide the meat to play on the sympathy of transient observers, I don't know.

What I do know is that with prices of food what they are in the south, what are they like in the north? And then too, the disparity between what a family in similar trouble might receive at the hands of the welfare board or the unemployment office in the south and what she is getting seems rather ridiculous.

The scientist blames the situation on society's inability to get cheap, effective birth control information

and supplies to these people, since it seems that babies come in direct proportion to the occurrence of drunken sprees. Well, if she had no children the problem wouldn't exist, a nice tidy way of rationalizing, but the fact remains that she *does* have seven children and I take exception to the fact that the scientist has dismissed the father as a drunkard without even knowing him, but it would have been difficult to make comment on his statement without being labelled 'a touchy Indian with no sense of humour, a complex, and a chip on his shoulder'. Besides he was being charitable and thus my hands were tied, or rather, my mouth.

Just once I wish I could let them know that the gentle barbs cloaked in patronization are barbs none the less, but then all respect for my views aside I'm still in need of subtle tutoring on the real objectives Indians should be pursuing. The fact that I'm Indian really has nothing to do with it. Only the whiteman has the clarity of mind to direct Indian thoughts, or so they would have me believe, but I can't say it. I would be ungrateful if I did. I would be a bitter, sarcastic Indian, such is the social subterfuge of stabbing the down-and-outer in the back.

The lady's name is Mrs. Ernie Chevrier, Kippawa, Quebec. Find out why she's getting only twenty-five a week. And please try to do something about removing the knife in her back. People can die from that sort of thing, and it's supposed to be Christmas. Nobody should die at Christmas. Just get them through the winter and forget the rest. That's all anybody can do . . . or am I wrong? Could it be that these people need not suffer? Could it be that a country as rich as Canada just might be able to provide these people a secure future with an adequate supply of the bare necessities like cornmeal mush, bacon-drippings and salt?

Perhaps I expect too much. Perhaps I jump to the wrong conclusion, but I can't escape the question: Why only twenty-five?

Maybe I've got the wrong information but such is the general circumstance that such a situation is far from being unbelievable.

I hope I'm wrong, and I hope my sarcasm is uncalled for. Garbage. That's like hoping for peace.

Merry Christmas.

Yours truly,

J. W. Moses

\* \* \*

I've just received the INDIAN NEWS, and we all agree that it is a very healthy information paper. Keep it up.

But there is a minor correction on Vol. fourteen, no. five. It is Mr. Harry Daniels, who is the vice-president of the Metis Association of Alberta, not Stan Daniels.

We all thank you for the article about the incarcerated natives in Drumheller.

I was reading the letter section, and I came upon the letter of the dissatisfied subscriber. You can expect this kind of response nearly everywhere; I have my share of them here too. So don't feel bad — you're not the only paper that's a little bit behind.

People just don't seem to realize that it is they who have to fill the paper — no!! They sit back and complain that a paper doesn't have what they want to hear about.

Well, maybe if they start writing on what they want, they'll be able to read about it.

Again, I must compliment you on your fine paper. Hope you're not getting mine too late.

Oo-chin-a-pees,  
NATIVE BROTHERHOOD  
Drumheller, Alberta

\* \* \*

Please send me the INDIAN NEWS monthly as I am very interested in our Indian people.

It is always inspiring and encouraging to read of our people's achievements. I myself realize how difficult it is to attain certain goals as I graduated from the Winnipeg General Hospital as a registered nurse "way" back in 1958. There is now a young Indian girl, Fjiola Thickfoot, who will be graduating in February, 1972. I'm very happy to relate she received the highest evaluation in the Recovery Room (Post operation) training.

I have this terrific feeling that as Indian people, we are certainly taking our place in society, particularly in the medical field — we seem to possess a quality, so necessary in caring for sick people, which is compassion.

Well, anyway I'm rambling on again. So I wish you and your staff a happy Christmas and another successful year in 1972.

Yours sincerely,  
(Mrs) Ann Callahan (nee: Thomas)  
File Hills, Lorie, Sask.



**INDIANS UNSUCCESSFUL***(continued from page 1)*

"the depth of poverty of our people. This is poverty that has been brought by the failure of all governments since Confederation to understand and respect our cultural values and a life-style that was then, and is now, superior to the civilization that was imposed upon us by those who came to Canada over the last four centuries." The leaders admit that there has also been a failing on the part of the native people, and they would like to be involved in a meaningful way in correcting the situation.

In a brief presented to the Minister of Justice, the Indian leaders demanded the removal of Judge Collins from his judicial capacity. They said, "We think you should treat this judge the way you would have treated a judge from Toronto who might, in the sentencing of a resident of Quebec, have said: 'This is another stupid frog of which we already have too many in this country,' or a Judge in Winnipeg who might have said prior to sentencing an accused, 'this is another stupid jew of which we already have too many . . .'" The delegates felt that because it was an Indian who was referred to as stupid, nothing was being done by the Justice department.

They further alleged their belief that the judge "and the things he stands for are typical of the mentality of a judiciary in this country that is appointed not on the basis of humanity or knowledge of the law but rather for political value to the political power regardless of which party that may be." They would like to see his removal "as a deterrent to other officers of the court whose racism may spill over into their judgments. No native person anywhere in Canada can feel secure as long as judges such as this are allowed to remain on the Bench . . ."

The delegation informed the Justice Minister that they could prove

"that native people are the victims of wide-spread and consistent discrimination throughout Canada." The documentation of cases they could cite as examples range from harsh and inhuman sentences over minor offenses through lack of legal aid to unintelligible court procedures to "preventive sentences" of native people. The parole system was also harshly criticized in their presentation to Mr. Turner.

In a press conference following the presentation to Justice Minister, Mr. John Turner, Mr. Belcourt said, "We got exactly what we said we didn't want: sympathy for our case, a willingness to commission another study, a pat on the head. . . ."

"We did not get a commitment to remove Judge Collins, nor did we get a commitment of funds. Mr. Turner did say, however, that he was going to commit himself to getting involved to the extent that we're involved." The delegates were referred to other departments in Ottawa, especially the Department of Indian Affairs, but Mr. Belcourt told the press, "Where Justice is concerned it is not the responsibility of Indian Affairs, but it comes under the jurisdiction of the Minister of Justice."

In a separate presentation to the Solicitor-General, Mr. Goyer, the delegates asked "for assistance in seeing to it that native people are treated equally in terms of arrests by the R.C.M.P., in charges that are laid against them, and in treatment both inside and outside institutions."

The delegates claimed that native people were "natural targets for arrests because of discrimination, because of locale, because most native people, particularly in our urban areas, congregate in the skidrow sections." They also claimed manhandling and brutality by the R.C.M.P. and civic police officers which are examples of racial discrimination against native people. A specific example was cited in Williams Lake, B.C. where an Indian man of 54 was beaten by the

R.C.M.P. in front of his son and wife. The man died as a result of the beating. The delegates demanded action, and the Solicitor-General has agreed to look into the matter. Delegates told the Solicitor-General, "We believe that to be a native is to be arrested with no respect for our rights." They also mentioned that the tragic incident in Williams Lake, B.C. occurred on November 28th, and an inquest has not been called until January 13th.

The Native people question the legal system — indeed the basis of western society — that sees 60% of the inmate population to be natives when they make up less than 3% of the Canadian population. Native inmates "are not allowed to contact native organizations in their province, have been refused 'day parole' and temporary passes disproportionately to non-native inmates, and are subject to brutality and exploitation by institutional staff."

The delegation asked the Solicitor-General for: representation on the National Parole Board; the opportunity, with financial assistance, to provide parole services to natives, and financial assistance to help native organizations in penal institutions set up half-way houses and alcohol treatment centres.

In a press conference, Harry Daniels, Vice-President of the Metis Association of Alberta, said his delegation got no commitments from the Solicitor-General other than the fact that he would look into the Williams Lake incident. "Mr. Goyer did mention there was need to get more native people on the police force." Daniels said they "would train them to be watchdogs for justice," and that it was another way "to teach us to suppress ourselves." He said also that "the government doesn't respect us as a people because all we got was a pat on the head, were told Goyer was grateful for our submission and the matter would be studied."

The leaders were unanimous in

stating that the time will come when they no longer can be responsible for the actions of their people. "If we can take an example from our black brothers and sisters across the border, the only time they got attention was when they resorted to violence. This is coming in Canada." Mr. Belcourt said, "We have organized to the extent that we are now coming forward with good, solid proposals. It is up to the government to accept, reject or do studies."

"If the government is not prepared to listen to us, we have no alternative but to take it to the people of this country. We think that most Canadians will support us in our effort to be responsible leaders working for a just cause."

Fred House, newly-elected President of the B.C. Association of Non-Status Indians, said in the press conference, "The government must give programs to the people. It won't do any good to merely study the people. As a leader, I am trying to get the government to give these programs to the people to better themselves." Walter Dieter, of the Native Alcohol Council of Saskatchewan, backed his statements by saying, "We can't stop programs (already started) because of lack of funds and for this reason we have been running programs in the red."

Daniels summed up their grievances by stating, "We have all the social ills. We know what we're talking about, and we bring it to the government. How can we go back to our people and say, 'they're going to do a study'." They're tired of being studied. We are the voice of the people, and if we are frustrated, how do the people feel? We try to contain ourselves as leaders, but the people are getting restless." The leaders ended the press conference with a hint that a social revolution by Indian people of this country may not be too far away. If the only way they are going to get the attention of the government and the Canadian people is by acts of violence, then Canada may yet be faced with a real "Indian problem".

acceptance of the bill by a vote of 511 to 56. Nixon had promised to veto the bill if it proved unacceptable to AFN membership.

Said the President in a special communique to assembled AFN delegates:

"I want you to be the first to know that I have just signed the Alaska Native Claims Settlement Act. It is a milestone in Alaska history, and in the way our government deals with Native and Indian peoples. . . ."

"As we developed this bill, Vice President (Spiro T.) Agnew and I were in close consultation with your president, Don Wright. Don ably and vigorously represented you in Washington. My congratulations also go to Sen. Ted Stevens, to Wally Hickel, and to those of both parties who helped. Best wishes in your convention."

The claims bill on Dec. 14 had received final approval from both the  
*(see page 8)*

**from the U.S. —****ALASKA — D222**

WASHINGTON, D.C. — (AIPA) — The single largest settlement in the history of U.S.-Native relations, that of the Alaska Native claims, was signed into law here Dec. 18 by President Richard M. Nixon.

The legislation provides Alaska Natives with 40 million acres of land in fee simple title, \$462.5 million in federal appropriations, and \$500 million in mineral royalties.

The Alaska Federation of Natives, official Native voice of Alaska, an hour previous to the President's signature had communicated to him AFN



## HUMAN RIGHTS

(continued from page 4)

Mr. Mehta spoke at length on minority rights under the League of Nations and the Declaration of Human Rights by the United Nations. "I'd like, before moving on to the committee report, to bring your attention to the situation of minority groups and how the United Nations attempts to deal with them. Before the signing of the Charter of the United Nations in 1945, there was in existence the League of Nations. Under the aegis of the League of Nations there were treaties, and stipulations for the protection of minority groups that were living in various countries of Europe."

"There were definite stipulations and principles that governed the lives of the minority peoples. At the end of the first world war, when the League of Nations died and the United Nations came into existence, the United Nations adopted the idealistic attitude of all human beings being equal in worth and dignity. In 1948, it was passed — the Declaration of Human Rights. And they forgot the principle of minority problems; they went on to idealize human rights. *They talk about all men being equal, and I have forcefully argued elsewhere, and to you today, that under the hierarchy of human rights, minorities can never be equal.* Because, as you know, in most democratic societies, it is rule by majority. And if that majority elects a government in Ottawa, the majority does not have to obey or abide the wishes of the minority. There should be special concessions made to minority peoples." Mehta maintained that, "In effect, minorities can be completely ignored in the operation of the democratic government."

"Therefore, it is so absolutely necessary for the United Nations, even given their idealistic approach to Human Rights, to reconsider the whole question of minority rights. There was a sub-committee on minority rights which had been established since 1954. But it has been conspicuously ignored and largely inactive. There are various reasons for this. Notably perhaps is the larger and more powerful European countries are afraid to grant recognition to the native and minority groups in their country because they are apprehensive of the political and civil upheavals this recognition would unleash. *They try to bring the minorities up to the level of all individuals which in fact cannot be because of the disparity of their position in the administration of civil and political affairs.*

Mr. Mehta elaborated briefly on the suppression of colored people in South Africa. "There in South Africa is a population of twenty million people. Sixteen million of those people are of the black race. Four million of them are the white race. They went into this country, South Africa; again using the same system, the same method. The minority of four million people, because of their superiority and their tactics and techniques and diplomacy, they were able to suppress sixteen million people and keep them oppressed up to this very day."

Take another example, gentlemen: right next door of the country is Southern Rhodesia; a similar situation exists there. There are four million people in that state. Just under 1/2 million of that four million are people of the European race. And again the same thing occurs there. Three and a half million people are oppressed and suppressed by 1/2 million people of the European race still using the same principles as used in my country and used against the Indians of Canada. Now I have brought these two examples to you to show that nothing has been done about the situation, because it profited the European to maintain the situation as they exist in these places."

Mr. Mehta concluded by speaking of India's policies towards minority groups. "In India today there are about 100 million minority people. They are called scheduled classes. When the new constitution was brought into force in 1947-48, there were entrenched into the Constitution, basic concessions and rights for these 100 million people. The fact was taken that they were minority people and therefore had disadvantages. The Constitution of India, reflects several entrenched principles which give the minorities rights which are guaranteed by the constitution. For example, they gave to them a proportionate representation in the House of Parliament and the House of Senate. In accordance with their proportion, they were given representation in universities, jobs in the public service commission, jobs in the public service and foreign service. All these things are guaranteed in the Constitution and therefore, ladies and gentlemen, after hundreds of years of struggle and aspiration by the minority groups in India, finally they have inherent in their constitution certain principles which guarantee their land, which guarantee their rights, which guarantee their future, which guarantee their freedom."

He went on to say, "Maybe, you want to consider some of these aspects. *Maybe, you will even consider taking your troubles outside the boundaries of your province into the outside world, into the community of nations, into comparative organizations and the United Nations and the Human Rights Commission so that you will find friends in the outside world if and when it becomes necessary.*"

"Maybe you want to take representative action in the International Court of Justice for your claims in respect to your land claims. Maybe since you have been working for a number of years in your own region here and you have not been able to get the fulfillment that you want, you want to look, perhaps outside your boundaries and to look for new techniques and new ideas in order to bring your claims effectively and satisfactorily to the government. *Maybe you will consider making your voices heard not only at home but to the outside world, to friendly countries and comparable organizations and institutions.*"



Photo Credit: W. Simon

## From the U.S.

### ALASKA

(continued from page 7)

Senate and the House and was forwarded to the White House for signature.

The only member of the joint House-Senate conference committee who had refused to sign the committee report clearing the bill was Rep. John Saylor, R-Penn., who stated the settlement's terms were "too high a price."

In a press statement Dec. 14, AFN President Don Wright had praise for members of the Congress who had worked on the bill for a duration of three years, but left the question of acceptance by Alaska Natives open to be determined by AFN delegations convening at the week's end in Alaska.