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Ministère des Affaires Indiennes et du Nord canadien

# THE Indian news

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## NATIONAL INDIAN BROTHERHOOD

### MEETS AT REGINA

The Indian Association of Alberta has chosen to "refrain from active participation in the National Indian Brotherhood, especially the activities of the National Committee on Indian Rights and Treaties." The move developed after prolonged questioning by the I.A.A., of National Committee expenditures which Alberta leader Harold Cardinal termed unjustifiable, during debate at the July 14th to 16th general assembly of the National Indian Brotherhood held in Regina. Cardinal then led the Alberta delegation out of the meeting after voting in the minority, against a resolution which gave the N.I.B. the mandate to channel research funds from the Privy Council to the provincial organizations. The Federation of Saskatchewan Indians, hosts of the meeting, abstained from this particular vote.

Cardinal later told newsmen that "the Indian Association of Alberta is questioning its mandate in relation to changes in the National Indian Brotherhood. Since we have no direction from the chiefs we have no choice but to refrain from active participation." He went on to state that at a later joint meeting with the Federation of Saskatchewan Indians, the question of whether the N.I.B. should be a centralized or decentralized organization, would be discussed. He stated emphatically that the Alberta association was a decentralized organization. "The General Assembly decision to create a central approach makes the National Indian Brotherhood comparable to the Dept. of Indian Affairs where all decisions are channelled through an Ottawa bureaucracy. Bureaucracies are insensitive and dictatorial to people at the grass level. A change from a white brown bureaucracy is no ...," Cardinal charged.

Indian Association of Al- will go directly to the Privy il for one million dollars for h into treaty and aboriginal

rights. David Ahenekeew, President of the Federation of Saskatchewan Indians, told the news conference that in principle, he fully agreed with the position taken by Alberta Indians.

The Alberta decision drew strong reaction from George Manuel, President of the N.I.B. and from the Union of British Columbia Indian Chiefs. Manuel told the assembly that "political parochialism of provincial members of the National Indian Brotherhood is outweighing concern for individual Indian's needs to know what his treaty rights are . . . and that political success in provinces ought to be forgotten in favour of national concern for these rights." Mr. Manuel expressed concern that there must be a coordination of effort at the national level to avoid duplication of costly research and that one Indian group could not proceed on its own without affecting the stands taken by other organizations. Many of the treaty areas cover more than one province. He reiterated that the provincial organizations were free to do their own research.

"We think that now the Department of Indian Affairs must be laughing, for once again Indians in Canada are fighting amongst themselves," followed the Union of British Columbia Indian Chiefs in a later press statement. "Mr. Cardinal, it must be remembered when the National Indian Brotherhood was in its weak formative stages, used the Association when the feeling moved him, and constantly dictated to the executive and the assembly with his amateur theatrics and threats of withdrawal . . . now, like a small boy he has stated by his withdrawal that if you won't play my way, then I will take my ball and bat and go home." The statement went on: "If every time a party is in the disgruntled minority they choose to walk out there is no as- (see page 6)



Vine Deloria Jr., author, lawyer, Sioux: "It's not a matter of how discouraged you get about what your national organization is doing or how many ups and downs it has, you simply have to have a national organization where you are facing a federal government as large as you are. So all those years in the future when you get disgusted and tired, you come in and one political group has control of it and it doesn't look like it is going to do this or do that, and there are complaints about it being not at the grass roots or being too grass rootsey or too articulate or not articulate, stay with the national organization and build it because you never know when you are going to need it." — Deloria's words to the N.I.B. (PHOTO D. MONTURE)

## How the Whites Tamed the Wild West

Hungry for furs and land, the white men headed West. It didn't take long for these aggressive pioneers to chop their way through the wilderness the Indians called home. Within a few decades, the Hudson's Bay and Northwest Trading companies had dotted the *pays sauvage* with forts, filled them with guns and pitted the tribes against one another for the profit of stockholders in London or Montreal.

The daring exploits of these intrepid explorers formed the subject matter for a CTV documentary film, *The Taming of the Canadian West*, recently rebroadcast on the national network despite a year of

protest by Indians across the country.

With still photos, paintings and narrated quotes, the film attempted to depict the various tribes of the Prairies and British Columbia. For 15 or 20 minutes, the film paints a condescending view of a quaint but savage people.

Dusky Indian maidens who could be bought for a few buttons and left heartbroken with a bastard son from one of those fearless explorers or trappers so much honoured by the colony-loving European nations. Years later, these Métis offspring, called "bits of brown" or "bois- (see page 4)

FOR CIRCULATION



## UN JEUNE MONTAGNAIS VA EN IRAN

C'est le jeune Roland Dominique, Montagnais de la bande de Schefferville, qui a été choisi pour représenter sa race au 2500e anniversaire de la fondation de l'empire d'Iran, en octobre. Les quatre races du monde seront représentées par des garçonnets qui auront 2500 jours à la date de la cérémonie. Ils sont donc tous nés le même jour, le 9 décembre 1964: il y en a un du Japon, un autre de la Nigéria, et le troisième est Iranien. Un des parents de Roland l'accompagnera en Iran.

L'impératrice Farah Pahlav Shahbanov a présenté le jeune Roland au monde, lors d'une cérémonie tenue à la Place des Nations de Terre des Hommes, à Montréal, le 23 juin. Au cours de la présentation, elle a déclaré que la famille royale d'Iran paierait l'éducation de Roland, au Canada, tant au niveau élémentaire que secondaire. S'il désire fréquenter l'université, ses études seront aussi payées par la famille royale. Il aura également la possibilité de visiter le pays des garçons qui partagent sa

chance.

Roland est le fils d'Emond et de Philomène Dominique, de la bande de Schefferville (Québec). Edmond, âgé de trente ans, est chauffeur de camion de son métier, et Philomène est la fille de Mathieu André, chef de la bande des Montagnais de Schefferville. Le couple a trois autres enfants: un garçon de trois ans, et deux filles, Normande et Chantal, âgées respectivement de quatre et deux ans.

La bande de Schefferville compte environ 750 membres qui parlent l'un des 51 dialectes algonquins. Le français est leur seconde langue. Il se trouve aussi à cet endroit des Nascapie et un groupe important d'Algonquins.

Roland parle français, mais préfère sa propre langue. Il termine actuellement la maternelle. Ses institutrices, Mme Norma Cyr et Mlle Céline Houle, le considèrent comme un enfant "calme, timide, mais à l'esprit curieux."



Bien que l'avenir de Roland soit assuré, son père insiste pour lui enseigner son métier.

(LA PRESSE)

## LES INDIENS DE LA C.-B. PRÉSENTENT UN TOTEM À TOUS LES CANADIENS

Pour souligner le centenaire de la Colombie-Britannique, un groupe d'Indiens Kwakiutl de cette province sont venus à Ottawa, le 20 juillet dernier, afin de présenter un mât totemique à la population canadienne. Le gouvernement de la Colombie-Britannique avait confié à M. Henry Hunt, d'Alert Bay, le soin de sculpter un totem rappelant le centième anniversaire de l'intégration de la province au Canada. Treize artistes indiens avaient été ainsi chargés par le gouvernement de sculpter des totems destinés à être présentés, le 20 juillet, à chacune des provinces et aux Territoires du Nord-Ouest.

Dans une brève cérémonie qui s'est déroulée au parc de la Confédération, à Ottawa, l'honorable Arthur Laing, ministre des Travaux publics, a accepté le mât totemique au nom du Canada. Il a déclaré que ce totem lui paraissait le symbole des liens étroits qui unissent l'homme à la nature. Il a ajouté que les autochtones se sont adaptés sans difficultés à cette même nature. "Depuis deux générations, nous les Blancs, avons vécu un genre de vie artificielle", a-t-il ajouté. "Maintenant, nous nous efforçons de nous rapprocher de la nature sans y réussir vraiment."

C'est M. James Sewid qui, à titre de chef de la bande d'Alert Bay (C.-B.), dirigeait la délégation venue à Ottawa. Dans son allocution, il a déclaré notamment: "Quand l'homme blanc vint sur nos rives, nous lui avons ouvert les bras. A son contact, nous avons appris beaucoup de choses, mais il a appris de nous bien des choses également." Le chef Sewid a affirmé que les Indiens veulent devenir une partie intégrante

de la société canadienne, mais que, pour bien les accueillir, cette société doit reconnaître les valeurs inhérentes à la culture des premiers habitants du pays.

M. Wesley Black, secrétaire de la province de Colombie-Britannique, a profité de l'occasion pour remercier publiquement le gouvernement fédéral de son cadeau de \$10 millions. De ce montant, \$2½ millions seront affectés à la construction d'un Musée de l'art des Indiens du Nord-Ouest, lequel sera érigé sur le terrain de l'université de la Colombie-Britannique à Vancouver. Le nouveau musée abritera une collection d'oeuvres artistiques des Indiens du Nord-Ouest, collection qui est considérée comme l'une des plus belles du continent.

Parlant au nom de son mari, Mme Henry Hunt a expliqué les figures reproduites sur le totem du parc de la Confédération. Le corbeau qui domine le mât est l'emblème de la famille Hunt; l'ours, au centre, représente la beauté et, finalement, le serpent à deux têtes est le symbole de plusieurs familles indiennes.

Le sculpteur, M. Henry Hunt, était un protégé du chef Mungo Martin, jusqu'à la mort de ce dernier en 1962. Le chef Martin, maître-sculpteur chez les Kwakiutl, passait pour l'un des meilleurs sculpteurs de mâts totemiques de la Colombie-Britannique. Certaines de ses oeuvres peuvent être admirées dans toutes les collections d'art de la côte du Nord-Ouest, tant au Canada qu'à l'étranger.

La cérémonie s'est terminée par une danse traditionnelle qu'ont exécutée les délégués Kwakiutl.



M. et madame Henry Hunt, de la nation Kwakiutl, se tiennent avec fierté devant le totem sculpté par M. Hunt, après le dévoilement d'une plaque à la base de cette pièce monumentale.

# 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

I should be very grateful indeed if you would be good enough to add my name and address to your mailing list. From what I've seen of the publication, it seems to me a vehicle in which Indians are able to express themselves without Departmental interference or pressure. Perhaps I'm wrong; I sincerely hope not.

John McCombie  
Scholastic Book Services  
Richmond Hill, Ontario

\* \* \*

We would appreciate receiving the Indian News, a house organ for the Department of Indian Affairs, a monthly newsletter which gives official government policy on Indian Affairs.

James L. Williams, Principal,  
Millbrook High School  
Millbrook, Ontario.

\* \* \*

Dear Sir,

I am writing for a number of reasons concerning international Aboriginal Affairs, with respect to you Indian Canadians and us Aboriginal Australians.

It would be good if this letter could be published in The Indian News so that better communications could be achieved, thank you.

As an Aboriginal Representative (or Chief as you would call us), I am especially wanting to receive all the information that is possible direct from the many Indian, Eskimo and Metis organizations, groups, etc., in Canada and the Territories. I would be willing to pay postage costs if required.

We here, as you might know, or are interested to learn, are vitally concerned with Land Rights and the need for a Bicultural integration policy; yes, even in South East Australia, where most of our full-bloods have since gone under a genocidal assimilation set of policies. As well as seeking knowledge and your readers' understanding and experience of these important subjects, we would like details on urban social problems, community development,

rural and reserve enterprises and employment relocation and training opportunities, education programs, health matters, Indian administration and organization — indeed, any facet at all on the Canadian picture, back in the past, present and future trends.

For your readers' background, let me assure them that much of any information received would be noticed by our two main Aboriginal groups, the National Tribal Council of Aborigines and the Federal Council for the advancement of Aborigines and Torres Strait Islanders FCAATSI, as well as our own organizations, which are State oriented.

Before I close, we here would appreciate addresses of all the major and other Indian bodies in Canada, if this is possible.

In conclusion, let me express my personal thanks and I feel Australia's appreciation of the high and honest information, especially about Harold Cardinal — he's the greatest Native in the world — and the November 1970 "Brown Paper" accepted in principle by B.C. Indians, that appear regularly in Indian News. It is international. With best wishes.

David R. Anderson  
Member for Mallee Region  
South East Australia  
Aboriginal Affairs Advisory  
Council  
Box 128 P.O. Mildura  
3500, Victoria, Australia

I read with agreement the poem "They'll ask your number" and more recently, Miss Têtu's "Hello, my name is Mary. I am an alcoholic." I appreciated Gordon Miller's reply to something he could not agree with. Personally, I liked the poem and the attempt to verbalize a feeling. Sometimes our people have difficulty expressing their problems verbally — and in reading an article or poem such as this, it helps

(see page 7)

## Historical Notes

*First. Your Great Mother, the Queen, wishes to do justice to all her children alike. She will deal fairly with those of the setting sun, just as she would with those of the rising sun. She wishes order and peace to reign through all her country, and while her arm is strong to punish the wicked man, her hand is also open to reward the good man everywhere in her Dominions.*

*Your Great Mother wishes the good of all races under her sway. She wishes her red children to be happy and contented. She wishes them to live in comfort. She would like them to adopt the habits of the whites, to till land and raise food, and store it up against a time of want. She thinks this would be the best thing for her red children to do, that it would make them safer from famine and distress, and make their homes more comfortable.*

*But the Queen, though she may think it good for you to adopt civilized habits, has no idea of compelling you to do so. This she leaves to your choice, and you need not live like the white man unless you can be persuaded to do so with your own free will. Many of you, however, are already doing this.*

*I drove yesterday through the village below this Fort. There I saw many well built houses, and many well tilled fields with wheat and barley and potatoes growing, and giving promise of plenty for the winter to come. The people who till these fields and live in these houses are men of your own race and they show that you can live and prosper and provide like the white man.*

*What I saw in my drive is enough to prove that even if there was not a buffalo or a fur bearing animal in the country, you could live and be surrounded with comfort by what you can raise from the soil.*

*Your Great Mother, therefore, will lay aside for you "Lots" of land to be used by you and your children forever. She will not allow the white man to intrude upon these Lots. She will make rules to keep them for you, so that, as long as the sun shall shine, there shall be no Indian who has not a place that he can call his home, where he can go and pitch his camp, or if he chooses, build his house and till his land.*

*These reserves will be large enough, but you must not expect them to be larger than will be enough to give a farm to each family, where farms shall be required. They will enable you to earn a living should the chase fail, and should you choose to get your living by tilling, you must not expect to have included in your reserve more of hay grounds than will be reasonably sufficient for your purposes in case you adopt the habits of farmers. The old settlers and the settlers that are coming in, must be dealt with on the principles of fairness and justice as well as yourselves. Your Great Mother knows no difference between any of her people. Another thing I want you to think over is this: in laying aside these reserves, and in everything else that the Queen shall do for you, you must understand that she can do for you no more than she has done for her red children in the East. If she were to do more for you, that would be unjust for them. She will not do less for you because you are her children alike and she must treat you all alike.*

*When you have made your Treaty you will still be free to hunt much of the land included in the Treaty. Much of it is rocky and unfit for cultivation, much of it that is wooded is beyond the places where the white man will require to go at all events for some time to come. Till these lands are needed for use you will be free to hunt over them, and make all the use of them which you have made in the past. But when lands are needed to be tilled or occupied, you must not go on them any more. There will still be plenty of land that is neither tilled nor occupied where you can go and roam and hunt as you have always done, and, if you wish to farm, you will go to your own reserve where you will find a place ready for you to live on and cultivate.*

*There is another thing I have to say to you. Your Great Mother cannot come here herself to talk with you, but she has sent a messenger who has her confidence.*

*Mr. Simpson will tell you truly all her wishes. As the Queen has made her choice of a Chief to represent her, you must, on your part, point out to us the Chiefs you wish to represent you, as the persons you have faith in.*

*Mr. Simpson cannot talk to all your braves and people, but when he talks to Chiefs who have your confidence he is talking to you all, and when he hears the voice of one of your Chiefs whom you name he will hear the voice of you all. It is for you to say who shall talk for you, and also who shall be your chief men. Let them be good Indians, who know your wishes and whom you have faith in.*

*You will look to the Commissioner to fulfil everything he agrees to do, and the Queen will look to the Chiefs you name to us, to see that you keep your parts of the agreement.*

*It is our wish to deal with you fairly and frankly.*

— An address before the signing of TREATY NUMBER ONE

## from the U.S. —

### INDIANS: THE FIRST ENVIRONMENTALISTS

by Dee Brown

(Reprinted with permission from The New York Times)

URBANA, Ill. — When a giant coal corporation recently approached the Navahos and Hopis for strip mining rights to Black Mesa on their Arizona reservation, the Indians' first concern was not the money they would receive, but the damage that might be done to their land. No people in the United States need money more than these Indians, whose family incomes average less than \$3,000 a year, yet they refused to sign until they secured a binding agreement that Black Mesa would be returned to them "in as good condition as received," the terrain replaced, and native vegetation replanted.

Even after this guarantee, a considerable number of tribesmen remain opposed to the deal, seeing it as a betrayal of the land left to them by their ancestors, and fearing the white man's curse of polluted water and air.

Ever since their first contact with invaders from Europe, American Indians have been puzzled by the white man's apparent contempt for the earth. Conservation has always been an important part of Indian culture, and their recorded history reflects this basic need to work in harmony with nature.

"The measure of the land and the measure of our bodies is the same," Joseph of the Nez Perce said in 1877. When he was asked to surrender Nez Perce land for settlement, he protested that he had no right to do so. "The one who has the right to dispose of it is the one who has created it," he said, and then added prophetically: "We are contented to let things remain as the Great Spirit made them. The white men are not, and will change the rivers and mountains if they do not suit them."

Satanta of the Kiowas often scolded Government bureaucrats for the settlers' mistreatment of the Southern Plains environment. "This country is old," he told General Winfield Hancock, "but you are cutting off the timber, and now the country is of no account at all." On another occasion he complained of how soldiers were stripping protective timber cover from the courses of vital streams, and of their slaughter of buffalo for sport. "Has the white man become a child," he asked, "that he should recklessly kill and not eat? When the red men slay game, they do so that they may live and not starve."<sup>2</sup>

In Wyoming as early as 1867, the Crows protested the white man's destruction of their ecology. "Your young men have run over our coun-

try," Bear Tooth said to a group of commissioners from Washington.

It is ironic that after almost 500 years of attempting to destroy both the American earth and the civilization of the American Indian, the oppressors are discovering that they now need the Indian to save them from themselves. America still has national forests, parks, and wilderness areas, but everywhere they are under growing pressures of destruction. Excessive timber cutting, reckless mineral exploitation, damming and pollution of wild rivers, extinction of wildlife — all proceed apace. If the Government could persuade various Indian tribes to take over protection of these last natural paradises, perhaps they could be saved.

There are many non-Indians who are ardent conservationists, of course, but non-Indians always seem to be making a conscious effort to respect the earth. Indian respect for the earth is instinctive, and if we may judge from the past, the Black Hills would be much safer in the care of the Sioux than under Government management. After all, the Black Hills are Sioux territory through the Treaty of 1868, and it would be especially fitting for Custer State Park to be protected by Indians.

Similarly the Cherokees, who exist just outside the Great Smoky Mountains National Park, might be persuaded to preserve that priceless area. The Crows and Cheyennes could save Yellowstone Park; the Nez Perce and Blackfeet could defend Snake River and Glacier Park; the Iroquois, what is left of New York State's parkland and forests.

Perhaps the tribes would not be willing to take on this formidable mission. In a way it would be like starting the Indian Wars all over again — for them to defend the nation's last natural treasures from descending hordes of vandals. But the situation is desperate, and the Government should use all powers of persuasion, even to guaranteeing the Indians a decent standard of living for their services. This time instead of red men calling on the Great White Father, delegations of white chiefs may be journeying to the reservations to ask for help from the Great Red Fathers.

A.I.P.A.

... "A little while and Crowfoot will be gone from among you — whither, he cannot tell. From nowhere we come, into nowhere we go. What is life? It is the flash of a firefly in the night. It is the breath of the buffalo in the winter time. It is as the little shadow that runs across the grass and loses itself in the sunset. My children, I have spoken."



The Raven, crest of the Hunt family, stares from atop the 16-foot totem pole given to Canada in July by the Kwakiutls to commemorate British Columbia's entry into Confederation. Henry Hunt, who carved the pole, recently came to Ottawa for the ceremony in Confederation Park, accompanied by his wife and son, Tony, and Mr. and Mrs. James Sewid.

#### How The Whites Tamed The Wild West

(Continued from Page One)

brulés" by their paleface fathers, were to rise with the Plains Indians in hostile frustration against the white intruders.

Drunken braves who were driven to a fierce frenzy by the poisonous firewater of white exploiters — the same kind that still laughs at the gullible native who traded valuable pelts for a few trinkets and some hootch. And the trusting chiefs who signed away their lands for empty treaty promises.

A sketchy, but sensationalist outline follows, relating the escapades and bloodthirsty bravado of those men who beat a path to the Pacific Ocean. They fought together or betrayed each other for furs and forts,

as they faced Canada's cold winters of starvation, the Prairies' mosquito-infested swamps and the treacherous mountain ledges of B.C.

And as they rolled across the land, the white men gave the Indians the dreaded smallpox. *Omikewin*, as the natives called it, "wiped out entire tribes and left the gulches reeking with the sour smell of death."

The missionaries came too — Catholics and Protestants — determined to show the "pagan" Indians the light of Christianity. Some religious men, such as Father Lacombe, realized — although far too late — the harm they had done in converting the Indians into "a docile, reverent and teachable band of aboriginal men." Unwittingly, said the film narrator, they were the shock troops of the white man's conquest.

The last half of the documentary glorified William Cornelius Van Horne, the Yankee "Whipcracker"

... Crowfoot, before his death, 1890.

(see page 6)

## AN INTERVIEW WITH

## Tony Belcourt

*Tony Belcourt, 28, from the Metis community of Lac Ste. Anne, Alberta, is the president of the Native Council of Canada which represents Canada's estimated 250,000 Metis and non-status Indians.*

*The Metis say of themselves: "Since we could never claim the protection of the Indian Treaties, we were forced by law either to participate in the Euro-Canadian culture, which took possession of our ancestral lands and which seldom wanted and never accepted us, or to attempt to live in a legal non-culture, the latter choice generally being accepted, we have become the focal point of racism, prejudice and hatred . . . we have been forced, through history to live on the fringes of two societies, unaccepted by one, unable to be accepted by the other."*

*The Metis organizations in Cana-*

Q. Could you define for me the term "Non-people" and explain the ramifications this word has for non-status Indian people in Canada today?

A. Everyone knows of the existence of the Department of Indian Affairs and its registration of approximately 246,000 native people in bands and on reserves. But there is a large segment of the actual native population, more than one half, which is not registered with Indian Affairs and in many cases is unaccepted by registered bands or the Euro-Canadians. Consequently we have about 300,000 people living in a vacuum.

Q. What programs has the Native Council of Canada entered into to date? The organization has received grants, not enough to do the job, but I think you were quoted in the papers describing programs in the field of education. What has developed?

A. This is one area (education) that's reserved by constitution exclusively for provincial governments as far as non-status people are concerned and so our provincial Metis and Non-status Indian organizations work in the area of education. . . . Most of our communities are in the northern part of the provinces and the only teachers that will go into these communities are those that have recently immigrated to the country and need some Canadian experience before they'll be accepted in the major cities. So they ship them off up north with a couple of days of so-called orientation at a university. First of all these people are not aware of Canadian customs and a northern way of life and in the second place they don't even know



*da have recently received \$1 million dollars in funding through the Department of the Secretary of State for core and communications operations.*

*In this interview Mr. Belcourt talks of the "Non-people", their aspirations and claims. Again, the Church comes into the discussion.*

who native people are. They don't know the community setups which in many cases are governed by the priest or the Hudson's Bay agent or the R.C.M.P. And these teachers sometimes disrupt whole communities.

Well, our people deserve a better education than that. If the Canadian International Development Agency, for instance, can spend 12 million dollars to recruit the best crop of teachers and send them to other countries of the world, why can't our own native people get good teachers? We need teachers just as bad as the people of Tanzania. It's a rip-off, the whole CIDA organization as far as I'm concerned. In the meantime we get teachers who know nothing of our people, our ways, our aspirations.

Q. You feel then that what registered Indians are saying is wrong with our educational system has the same relevance to non-status Indians?

A. We're talking about the same people. There's little difference — cultural differences, yes, in some areas because the people have been forced to live apart. But the psychological factors concerning all native people in terms of education and their socio-economic position in Canada are much the same. Indian Affairs does provide some benefits to registered Indians and they have band funds which Metis and non-status Indians do not have access to. And everybody knows how bad it is for the Indians. The Metis are worse off.

Q. What were your observations of

the recent Regina General Assembly of the National Indian Brotherhood? We saw a situation where one of the provincial organizations, the Indian Association of Alberta, over the issue that treaty research funding was to be channeled through the N.I.B., chose to as they termed, "refrain from active participation until further consultation with the chiefs." It amounted to a walkout on the meeting. At this time arose the question of whether the N.I.B. would continue as a strong coordinating structure operating within the context of national unity among the provincial organizations. Do you feel that perhaps both the positions of the Indian Association of Alberta and the N.I.B. have been compromised by this move?

A. In reply to this question, I have to make it clear that my answer is not in an official capacity because I don't have an official connection with the registered Indians or the N.I.B. But I do have an interest because after all, we are all native people in this country and sometime along the way we've got to get together, not necessarily by joining each others organizations, but by cooperating on certain issues so that we can gain the maximum benefit by our total numbers.

It hurt really, to see what happened in Regina. I agree that both the positions of the Indian Association of Alberta and the N.I.B. had merit but as I said when I spoke to the N.I.B., I sensed since I've been in Ottawa, the fact that there could be some forces in the government that might turn around and easily undermine the native organizations because after all we are giving them some problems. And I think it's the old rule of divide and conquer.

When it came to registered Indians, I warned them that we must avoid competition between status and non-status Indian groups and stay away from over centralizing the N.I.B. Let's put it this way — In Canada there are more than 500,000 identifiable native people, living unlike any others in Canada. Of this number less than one half are registered with Indian Affairs. Now Indian Affairs this year has a budget of 300 million dollars for less than one half of the native population and their programs haven't been terribly successful, so naturally the tendency would be to put down the non-status organizations so they do not become powerful enough for the country to listen.

At present we have nothing to do with the Department of Indian Affairs, we never get any money from their budgets and we never will. And we do not want it either. I hope that the status Indian organizations are

not under the impression that we want to live on reserves. Or they might think that we may want to become registered Indians or that we may want some of the money that Indian Affairs is pouring out. Well none of this is true. We do not want any of these things and in law it's not possible to do any of these things anyway. And I'm wondering if Indian Affairs hasn't been suggesting these very things to the status people? If they listen, then Indian Affairs has been successful in causing conflict and I know there already is. I know there are some leaders who have already expressed this view — 'why worry about the non-status Indians?'

But what's happening is that it's going to weaken the total native voice by dividing us. Now with the Privy Council insisting that treaty research funding be channeled through the N.I.B., what is going to happen if the Indian Association of Alberta and the Federation of Saskatchewan Indians pull out? There is no longer a National Indian Brotherhood, all because of a matter of whose going to be giving out the money.

Q. I suppose to control people, the best thing to do is to organize them. I'm wondering if Indian people have now organized themselves into a controllable state competing for funds? In Canada, even our revolutionaries are subsidized. What are your comments?

A. I haven't yet been close enough to the status Indians' organizations to comment much further. As a matter of fact we have a bureaucratic organization ourselves. Our basis of organization lies in our Locals where the people in the communities elect their representative executive; president and vice-president — parallel to chiefs and councillors on reserves. When our meetings are held the executives meet, much the same as with the chiefs' conferences on a provincial basis. The provincial organizations then choose a national executive. It's basically the same as with the Indian organizations. But, when you start taking over existing government programs, it could be dangerous. We plan to build our own programs and the only one that is going to build them will be us.

Q. You've chosen to remain a political lobbying force then, more so than a service organization?

A. Most definitely. I don't see our national organization having a number of departments doing different types of work. The action is in the communities. As far as I'm concerned, at our level, it is understood that I do service work for the pro-

(see page 6)

## How the Whites Tamed the Wild West

(Continued from Page Four)

who pushed the Canadian Pacific Railway across Canada. The ambitious and tyrannical Van Horne encouraged and subsidised settlers to fill up the western land. He bought off "troublesome" Indians with tobacco and railway passes and eventually they were pushed off their own territory onto the small parcels of land called reserves.

Although acknowledged in refined circles as a connoisseur of art, Van Horne was not averse to spending millions of dollars and thousands of lives to satisfy his obsession to stretch the railway to the Pacific coast. As the film says, the true heroes of the Rockies were the Chinese coolies imported by Van Horne, whose blood greased the steel track along and across the mountain gorges of B.C.

But the film finishes dramatically — putting a tear in every patriotic eye — with a tribute to Van Horne, who had "fulfilled the dream that had fevered the imagination of every explorer . . . He had discovered the Northwest Passage . . . and in doing so he had forged the steel bonds of Canada's nationhood."

Based on Frank Rasky's book of the same name, *The Taming of the Canadian West* was first shown in March 1970. Several Indian groups protested that the documentary describes Indians as "filthy creatures abounding with vermin" and depicts them as savage, cruel, drunken, degenerate and gullible.

A petition complaining that the film was "inaccurate, biased and blatantly racist" and asking assurance that it would not be shown again, was sent to the Canadian Radio-Television Commission by the National Indian Brotherhood, the Union of Ontario Indians, the Canadian Indian Centre of Toronto, the Institute for Indian Studies, the Indian-Eskimo Association of Canada and the Ontario Native Development Fund.

Mr. Rasky, who also wrote the TV script, denied the charges and sent a 30-page defence to the CRTC and the Indian protesters.

CRTC officials told the Indian leaders that the documentary did not warrant further examination and suggested they meet with CTV to discuss possible editing which would make it acceptable to all.

Early in May 1971, the Union of Ontario Indians arranged a meeting, open to the press, with the Human Rights Commission. Representatives of the CRTC and CTV were invited. When they failed to show up, the Union's lawyer, James Karswick, told reporters that if the CTV's plan to reshoot the program were not dropped within two weeks, he would seek a court order requiring the CRTC to block it.

Mr. Karswick also said he had received a telegram from Indian Affairs Minister Jean Chretien, outlining a letter sent by the minister to the president of the CTV network, Murray Chercover.

The letter said: "In the light of strong objections which have been raised by the Indian people, I ask that you review your decision to re-screen the film in July."

Mr. Chretien's letter said the primary objection is that the film "reinforces in the public mind impressions about the native people's culture in North America which can only do harm to the efforts by Indian leaders to revitalize in their young people a pride in their heritage and to gain the recognition and respect of non-Indian people for the many contributions that Indian cultures have made . . ."

Arthur Weinthal, CTV's national program director, told *The Indian News* that the network remained firm in its decision to rebroadcast the program since most of the criticism concerned bits and pieces repeated from the film out of context. All the remarks on the sound track labelled racist by the protesters, he pointed out, were not editorial, but rather consisted of direct quotes from the journals of trappers, surveyors, priests and others who were in the West at the time.

Mr. Weinthal insisted he had been perfectly willing to discuss the program with the Indian groups and to change or delete any part which they could prove to him was racist.

But Mr. Weinthal's very definite opinion on the matter would seem to preclude any changes of the sort. "If there is anything racist about the film," he said, "it's that it shows the arrogance and stupidity of the white men who were callous to the Indian in the course of the building of the Canadian West."

A few days before the scheduled rebroadcast the National Indian Brotherhood sent a telegram to Prime Minister Trudeau, Opposition Leader Stanfield, CTV and CRTC deploring the national showing of it, but to no avail.

A decision from the federal court was finally made on 16 July, refusing to grant an earlier request by the Indian groups for an injunction which would prevent the re-screening. Mr. Justice Ker said that if pressure groups were able to censor programs through court orders, it would violate the "freedom of expression" and would limit, delay and interfere with broadcast journalism in Canada. He even ordered the protesting Indian organizations to pay court costs. He based his decisions on the lack of evidence that showing the film would violate a legal right or commit a wrong or slander or

libel a living person, and that it dealt with a long-past era, not with Indian affairs today.

So the program was reshown — with one concession — the inclusion of a 40-second introduction explaining that it was not CTV's intention to "embarrass" the Indians of Canada.

Author Rasky was apparently confused that the TV show, but not the book, had been so heavily protested.

But the book at least gives a two-sided picture. Whereas the film quotes someone as saying Indian women are destitute of real beauty, bowlegged and with "breasts hanging down to their belt," the book balances any such negative remarks with admiring views like that of explorer Alexander Mackenzie who said that 'their' women were comely and that the regularity of their features would be acknowledged by the most civilized people of Europe.

Tribal ceremonies such as the

Blackfoot Sun Dance are portrayed in the movie as senseless, barbaric rites performed out of blind superstition or savagery. The book takes time to put these customs in context, to some extent, pointing out that Indians had their own moral precepts, values and religions.

And Rasky writes beautifully — even if he does seem to over-laud the exploits of white pioneers. The book is worth reading for its incredible, often amusing anecdotes. It treats people and subject with a sensitivity and objectivity sadly lacking from the televised version. Granted, any one who already has an overall knowledge of Indian-white history in the west or a balanced, healthy set of values would see through the 'magnificent' deeds of those who tamed the wild West. But bigotry, the product of fear and ignorance, still abounds. The documentary and the failure to prevent its rebroadcast, are just another reminder that the Indians of Canada still have a long fight ahead of them.

— Michèle Têtu

## BELCOURT

vincial organizations and lobby here and there to get things for the provincial groups, not for the national organization.

Q. Would you suggest that non-status Indians have had less problems in unifying than what we've seen from registered Indian groups to date?

A. At this point in time, we haven't had too many problems. Every organization, I don't care what it is, has its internal politics. We all know that every member of the Liberal party doesn't necessarily support the views of the Prime Minister. But by and large, as far as organizing and rallying behind certain causes which are close to everyone's hearts and souls, we haven't had any problems at this point. We do not have any divisions because of treaties or not having treaties, points which have tended to divide the status Indians.

Q. Will the Native Council be taking up the Land Claims issue in the near future?

A. We are interested in land claims issues because we have to be. At every meeting our people are saying "what about our land, where is it?" "What happened to the commissioners that came around and promised they were going to give us land when they made the treaties?" They want answers to their questions. There was a colossal rip-off when the commissioners were sent out west. For example, there were promises made to the half-breed people living in the Treaty Eight area. They were promised 160 acres of land. Well none of them have it.

The people are wondering about this promise. The Dominion Lands Act for instance, promised one million, four thousand acres to the Metis in Manitoba and research has discovered that only 800,000 acres was allotted. Now where did the other 600,000 acres go? What about the Metis in Saskatchewan that were promised land in treaties and land acts? Obviously there are many unsettled questions. So what we've got today is a situation where all Crown land in Canada is vested with the power of the provinces. Now we've got a problem. There's no question that our people want the land they are entitled to — absolutely no question. The Native Council of Canada has got to take up the question. Today many of our people

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## CARDINAL WITHDRAWS

(from page 1)

sociation. To walk out or opt out as a first step is at best not honest. . . . If we are to just use the Brotherhood when our heart desires or when it is expedient then we have reduced it to the brown bureaucracy of which Mr. Cardinal speaks; but if we are to be honest and proceed in an adult manner we must also give to the Brotherhood and not just take from it. If we are not willing to surrender the authority necessary to allow the Brotherhood to be the national bargaining agent for Indian people then we might just as well fall back into the provincial splinter groups we once were, and compete with each other for funds. The Department of Indian Affairs and the government would like nothing better." And so the debate continues.

## LETTERS . . .

(Continued from Page Three)

us to see it like it is and to realize that perhaps there are white people who have empathy.

Perhaps the Indian people should learn to express themselves more in poetry and articles. Anyway, Mr. Miller, let's keep expressing our opinions, but could we not try to give white people some credit for their empathy?

I would like to see more present day news from our reserves and less items out of the past. I hardly think we need to foster or initiate any further prejudice towards the European or white race — perhaps it would be more helpful to stay with the present.

I liked your article on Bread and Cheese Day on the Six Nations reserve. You wrote of "Indian being in." But it has been that way for the Iroquois for a long time.



Burton Jacobs, former chief of Walpole Island, has reason to be proud. Both his son and daughter have received a Bachelor of Arts degree from the University of Windsor. Elaine majored in sociology and Lavern in music and theology. The two are continuing their studies with the hope of obtaining a Master of Arts degree.



Keep the paper coming this way.

Millie Montour  
Fisher River Indian Hospital  
Hodgson, Manitoba.

\* \* \*

We read with great sympathy the letter by Donnie Yellowfly of the Native Brotherhood at Prince Albert Penitentiary. We share his views wholeheartedly in the need for all native people and their organizations to become directly involved with their brothers and sisters incarcerated in Canada's prisons from coast-to-coast. The percentages of prison populations which are native people are a shocking and sad fact. Very definitely we all have a grave responsibility to institute programs to reduce these percentages.

We are very proud that the Union of B.C. Indian Chiefs has become very involved with our people in prison. During the past summer, the Union has sponsored a Law Programme geared to the needs of In-

dian people who have had and are having problems with the white man's "legal system." Staff members attend meetings of the Native Clubs in all the prisons in the lower mainland area and the William Head Institution on Vancouver Island. The U.B.C.I.C. sponsored the United Native Club of Matsqui Institution in its presentation of the play "Windigo", which was produced for the purpose of raising funds to establish an Indian Half-way House in the Fraser Valley. We are also assisting the Indian Educational Club at William Head in their efforts to set up another House in Victoria. We hope to encourage the establishment of many Half-way Houses throughout the entire province of British Columbia.

We have published a booklet called "Toward Equality" which tells of the plans of the entire Law Program as well as information regarding Legal Aid services available in the province.

Those involved in the Law Program are organizing a Native Court Worker system. They are working on further Legal Education endea-

vours for all of B.C.'s native people. There is also an effort being made to establish a program of Prison Liaison Workers to visit incarcerated native peoples and work with them towards their rehabilitation and eventual return to Society.

The U.B.C.I.C. took the play "Windigo" to the National Indian Brotherhood convention in Regina in July. This was done in the hope that the other provincial organizations would recognize the Indian talent which is locked away in this nation's penal institutions and see the need for their own involvement with the Native Clubs in prison.

We are sending Mr. Yellowfly a copy of "Toward Equality" and also the brief presented by the Law Program of the Union of B.C. Indian Chiefs.

Yes, there are people interested. So don't despair, Mr. Yellowfly!

Yours sincerely,  
UNION OF B.C. INDIAN  
CHIEFS  
Donna Tyndall,  
Communications Director

## Belcourt . . .

(Continued from Page Six)

are squatting on road allowances and on Crown lands, and getting notices that in 30 days they have to get off the land. Many living in the north traditionally, all of a sudden find out that the lake they've been fishing in is being declared a trophy lake by the government. These things have to stop.

Governments just can't go on doing things without considering the fact that it hasn't dealt fairly with 300,000 native people. They have to be dealt with in an equitable way, and I'm not suggesting we want necessarily a cash settlement. At this point our organizations are too young to say how it will be settled. I don't know if anything will ever be done on a national scale but I know in Alberta, the Metis Association of Alberta made a deal with the Premier and his Cabinet to settle the land issue in Alberta within a period of 18 months. But the Premier no sooner made that promise to 300 delegates from communities in Alberta, than he turned around and completely disregarded the promise he made. Things like this have gone on ever since governments went out to negotiate with native people, so it's no surprise. The attitude is "who the hell are they anyway, just a bunch of poor people who don't have a voice and never vote, so why should I bother about them?"

Well our people are learning and they're going to vote and he better start caring because if his govern-

ment isn't serving our people, we'll do everything we can to replace him with someone else.

Q. What are some of the beefs that non-status Indian people have with the Church as an institution, and in some instances, as a business?

A. It's dangerous to talk about the Church because the Church is so powerful. They preach from the pulpit and people listen and their lives and their minds are affected. I think it is about time the cards were put on the table. I don't think anybody who knows anything about the settling of Canada would question the fact that the churches were the power and force that settled the country and made pawns out of Indians. The Church made the people Christian, any other belief to them was savage. Thus the people were dealt with in a shoddy manner.

The Church today, in terms of land ownership, controls large parcels of land from coast to coast. And the reason they control these large parcels of land is because they got the land from the Indians, the Metis and the non-status Indians. Our people tell many stories about the Church, things we cannot prove in a white man's court of law because much of our history is oral tradition, passed on from father to son. My mother and grandfather told me about the settling of the community I grew up in. At one time

it used to be a large prosperous community. Now there are only a few people left there and the Church owns all the property, the lake property and all the land where my grandfather's house was. All the arable land is being cultivated by the mission. And there are signs up on the mission ground: 'NO TRESPASSING, PRIVATE PROPERTY.' The beach property is now where our people return every year for a religious pilgrimage and where for one day a year they can forget about the no trespassing signs.

. . . Of course it's not only the Catholic Church, the Anglican Church is every bit as responsible for the situation. If there is blame to be cast on any one institution for the situation native people are in today, the first blame has to go to the Churches.

Q. Tony, how strong is the Metis identification with Louis Riel in 1971?

A. The identification is very strong on the Prairies. I recently attended a meeting of the Metis Society of Saskatchewan held at Batoche where General Middleton's forces defeated the Metis led by Louis Riel. The theme of the meeting was "Back to Batoche 1971". This was the kind of spirit at the meeting which really launched the people on a path forward.

They said to the government "OK, you wouldn't deal with Riel when he  
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## Belcourt . . .

(Continued from Page Seven)

was elected three times, he wasn't allowed to sit in the House. Well, now you're going to listen to us as we become involved in politics and you're going to listen to the leaders that we choose."

Q. Is there a parallel term among the Metis for the notation "Uncle Tomahawk?"

A. We would use the term too, or Apple Indian — red on the outside and white on the inside. You know many of our people are not realizing their responsibilities in rectifying a disastrous situation. They would rather ensure their position in society by accepting the status-quo and sometimes outright support for the establishment. This sometimes leads them to work in direct opposition to their own people. And this can be done in a crafty, obscure manner. I actually feel sorry for some of these people when they begin to look back on their lives, because I don't think anybody can turn against his people and be happy in his mind. I really feel sorry for them.

Q. Tony, can you see a generation of young Metis people involved in an almost frantic search for an identity, because of what the education system has said they can or cannot be?

A. One of the strongest forces in our organization is the young people. They're identifying with their Indian heritage and saying to everybody and anybody "I'm proud of it, if you don't like it you can lump it." And they might even do some things to antagonize the non-Indian people. They are beginning to know who they are for a change. Nobody is going to push them aside and it's very satisfying when you know that these people will be taking over our organizations. We need these strong people emerging all over because we've got a long hard battle ahead with governments.

Q. On the other end of the scale, do the non-status Indian organizations have a system whereby they might involve the elder people in the decision making process as with the senates of elders which many of the Indian organizations have established?

A. This body exists already with the Manitoba Metis Federation and I believe such a move in the form of a resolution will be coming before the next meeting of the Metis Association of Alberta. A lot of people say that you have to get the young people involved in taking over the leadership, which is certainly true to a certain extent — but without the advice, wisdom and knowledge

of our elders, we have nowhere to go. We're just a bunch of young people without any roots.

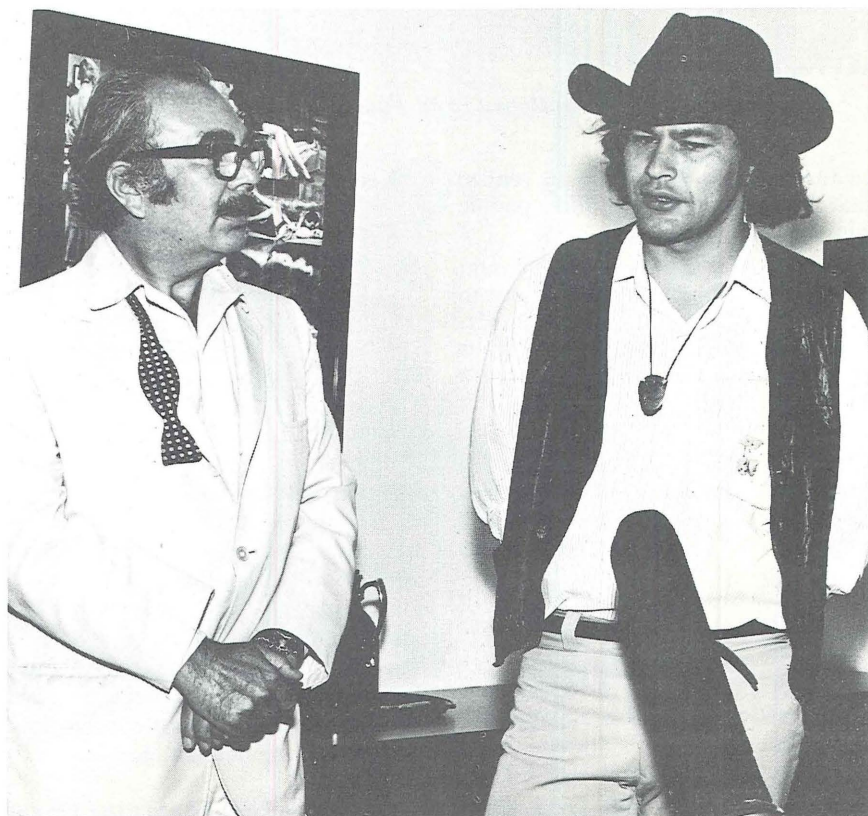
Q. It would seem that we're not only faced with a situation where we have to demand better services, or demand in the Metis sense, basic equality, in the Indian sense, special status guaranteed by the constitution. Are we not also involved in a war of ideologies also? It would seem to come down to a question of identity and what we want to make of Canada. We have to decide whether we are going to accept a melting pot society — which doesn't seem to be working in the U.S., and which would make us all bland, middle-class Canadians. Or do we want a society that allows to all, our own special place — a mosaic as the present government would call it. Tony, what kind of a society do you want to see?

A. I want to make something very clear. The Metis and non-status Indians are not seeking official registration.

We don't want to carry around a card which says "you are hereby registered with Indian Affairs, and this is your number". Let's put it this way. Just because a bungling Indian Affairs agent fails to register a number of people, does this mean that you turn off the colour of their skin, their hearts, and souls? No. Who is to say that these people are not native people just because they haven't been registered by Indian Affairs?

This takes us back to this business of a "Non-people". We've been left outside. The Indian people can prove their identity with a card, but this doesn't mean that we are not aboriginal people to this country and that we don't lay claim to our history. We do, and in terms of the word citizen, we are every bit as much *citizens plus* as those that are registered. So we want also a special recognition of who we are, and we want a status in this country as the people that allowed this country to form. It is our responsibility to educate the Canadian public and is our hope to do this through a series of programs on the C.B.C. and a new book history of Canada.

We have to be a strong voice on the direction in which our society is moving. When our people in Saskatchewan met with Premier Ross Thatcher over a pulp mill that was to be erected in the north of the province recently, they told the Premier that if the province went ahead with its plans the people would bomb it or burn it. And they meant it because 15,000 people in northern



Government Film Commissioner Sydney Newman (left) and Willie Dunn at the recent presentation to Dunn of cheque from the Academy of Motion Picture Arts and Sciences.

Willie Dunn, an Indian filmmaker, on contract to the National Film Board, recently received \$2,500.00 from the Academy of Motion Picture Arts and Sciences, sponsor of the famed Oscar award.

Government Film Commissioner Sydney Newman presented a cheque to Willie Dunn on behalf of the Academy.

Mr. Newman said that, although a \$5,000.00 grant was given to the NFB with no restrictions as to its use, the Board had decided in keeping with the Academy's policy of "contributing to the development of international cinema", to divide the money between two of its most promising young film-makers, Willie Dunn and Fernand Belanger.

Twenty-nine year old Willie Dunn whose film "The Ballad of Crowfoot" won the Gold Hugo of the Chicago International Film Festival and the Blue Ribbon Award of the American Film Festival in New York, said that he would use the

gift to finance work he is now doing in the field of video tape recording. Dunn wrote, directed and wrote the music for the Film Board's "The Ballad of Crowfoot", a story of the conflicts between the Indian and the white man over the past century. A talented song writer, musician and singer, Dunn, a Micmac from Montreal, has recently devoted much of his time to entertaining on Indian reserves across the country. This year, Dunn co-directed a production entitled "Seeds of Exploitation", a film on the Hudson's Bay Company. Coming up are a short film on Louis Riel and a long playing record of his own songs. A single record of his has already been released entitled, "School Days".

In making the presentation Mr. Newman said that the National Film Board is deeply honoured that the Academy of Motion Picture Arts and Sciences made this award to the Board and that he was personally delighted in the choice of these two film-makers to divide the grant.

Saskatchewan could cause a bit of a riot. They didn't want the pulp mill because they are sick and tired of the water pollution and the raping of the forests. We are going to have to get on the band wagon and with the environmentalists demand that we have to begin to recycle our natural resources. We have to get involved with all aspects of Canadian life and we have to use our feelings and our history and our own way of operating to bring about change. When the Prime Minister speaks, people listen. When we speak, everybody *should* listen.

