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Vol. 15, #3

Alta. Metis Receive Land Claim Settlement

Grande Cache, Alberta. — 4,150 acres of land was recently given to 45 Metis families by the Provincial Government of Alberta as a settlement to an aboriginal land claim. Representatives of these people who have lived in the mountainous area near Jasper National Park signed the necessary documents giving them legal title of their land. This is the first time in Alberta's

history... such a Metis
CURRENT ISSUE
The people, numbering some 200, are the descendants of the Iroquois and Saulteaux peoples who had settled the area of Jasper Park over 100 years ago but had been evicted from the area when the National Park was formed in 1910. They resettled in an area nearby.

STORAGE

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Mrs. Eileen Cubberley,
University of Waterloo,
Waterloo, Ont.

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the Indian news

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B.C. Natives Demand Settlement Land Loss Compensation Sought at Meeting with Prime Minister

By Theresa Nahanee

"In effect we say the Indians had a title giving them the entire use and occupancy of the land now comprising British Columbia, that the benefits of this title were enormous and valuable. That these benefits were progressively and are now totally denied to the Indians and that compensation which has now been sought for over one hundred years should now be assessed and paid for. . ." stated Chief Phillip Paul, executive member of the Union of B.C. Indian Chiefs in a presentation to Prime Minister Pierre Elliot Trudeau and members of his Cabinet on Parliament Hill, July 6th, 1972.

In a lengthy, legal, written proposal, the Indians of British Columbia, through their political body, the Union of B.C. Indian Chiefs, presented documentation to the effect that they have aboriginal rights to the lands of that province and they would like a "just settlement and compensation".

The event, which is evidence of a new unification of B.C.'s 50,000 registered Indians, went unnoticed in the eyes of the general Canadian public even though it signifies the culmination of 100 years of frustration and struggling by



B.C. Indians to have their land claim settled by legislation, and by the government in power. The presentation was attended by about one hundred Indian people from B.C., most of whom paid their own way and by members of the Executive Council (15) of the Union of B.C. Indian Chiefs.

The official presentation of the signed document was made by Sam Mitchell, representing the elders who had been pressing the land claim since the 19th century; Katherine Taneese

representing the younger generation who are presently involved in documenting the land claim, and young Victor Guerin, whose upcoming generation will continue the fight for justice.

Chief Phillip Paul gave the oral presentation. He stated, "while we recognize that the claim itself is substantial, and its implications far-reaching we have avoided extreme or provocative language. We are confident that in putting
(Continued on Page Eight)

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Indian Organizations Receive Funding From Secretary of State Dept.

Ottawa, Ont. — The Native Citizen's Development section of the Secretary of State Department here in Ottawa have set up a program to encourage the development of projects which will ensure the preservation and development of Indian culture. It has been designed to meet the unique needs of the people in Canadian society.

A Native Resource Center at the University of Western Ontario has received a grant of \$3,500, which will enable them to hold three cross-cultural education workshops this year which aim at

putting teachers of Indian children into direct contact with relevant multi-media resources.

A meeting for native women in the Grand Council Treaty #3 Area will be held in Kenora, Ontario in August financed in part by a grant of \$4,893. under this program. Topics for discussion will include adoption and foster homes, day-care centres, treaty rights, Indian organizations, protection under the law, alcoholism and social services.

A grant of \$32,000. has been given to the Saskatchewan Native Women's Association, Regina, to enable the organization to launch a six-month pilot project to help the native women in Saskatchewan become better organized at both the local and provincial levels and
(Continued on Page Six)

Manitoba Indians to have more Authority in Housing New Program Will Mean More, Higher Quality Houses

Housing for Manitoba's reserve Indians is being improved — and Indians will have more authority in determining design as well as earning income from construction.

The move is a partial change in policy by the Department of Indian Affairs and Northern Development in order to improve homes and build more of them.

Last year, 350 were built on Manitoba reserves in a \$3.5 million program. The department is aiming at increasing the total to about 750 a year.

Department employees in Winnipeg under Regional Engineer D. J. Murphy have developed new

plans which incorporate design features sought by Indian families. All space requirements are being brought up to Central Mortgage and Housing Corporation standards, including the introduction of utility rooms, and basements if families want them. There will be more options in heating, including electric and central oil heating systems. The two to four-bedroom plans when complete later this summer will be presented to Indian representatives for their opinions.

In construction, new homes will be built on pile foundations in order to prevent movement. They
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FOR CIRCULATION

Discours de M. Chrétien devant la Fraternité des Indiens du Canada

Monsieur le Président, Chefs, Mesdames, Mesdemoiselles, Messieurs,

Quand je promène mon regard sur cette assemblée distinguée, je ressens les émotions les plus contradictoires. Il y a un peu plus de quatre ans, je devenais ministre des Affaires indiennes; depuis, nous avons surmonté de grandes difficultés.

La première réunion d'Indiens à laquelle j'ai assisté s'est déroulée à Moncton, vers la fin du mois de juillet 1968. Il s'agissait de rencontres de consultation au sujet de la possibilité de modifier la Loi sur les Indiens.

J'y ai rencontré les représentants des Indiens Micmacs et des Malacites, des Provinces Maritimes. Ils se sont dits charmés de mes propos et ont décidé, sur-le-champ, de me conférer le titre de chef honoraire. Ils n'ont pu décider si je devais devenir un Micmac ou un Malacite honoraire; ils en sont donc venus à un compromis: j'ai été fait chef honoraire des deux tribus, avec le nom de *Glooscap*. J'ai beaucoup appris depuis ce temps. J'ai dit à cette réunion que j'étais là pour écouter, et j'ai écouté.

J'ai dit notamment: "Je suis ici pour écouter parce que je désire que vous, les Indiens du Canada, participiez aux changements qui s'imposent pour que vous puissiez prendre en main votre propre destinée. Vous voulez que change la situation de tous les Indiens du Canada, et nous sommes d'accord. Nous voulons pour vous un mode de vie qui réponde à vos conditions, à votre culture et à vos désirs. Je veux vous consulter; je souhaite entendre vos opinions. Je ne crois pas que je serai toujours en mesure de partager vos vues, mais je désire connaître vos attitudes en face des diverses questions en cause."

Je crois que ma position aujourd'hui est encore la même. Je désire toujours pour vous que les choses changent. Je désire toujours que vous en arriviez à ce stade qui vous permettra de vivre une vie qui réponde à vos aspirations et qui ne soit pas étrangère à votre héritage culturel.

Depuis que je suis ministre des Affaires indiennes, j'ai eu le privilège d'être le témoin d'une odyssée non moins étonnante. En l'espace de quatre années, vous, les Indiens, vous avez remplacé vos traditionnels groupements politiques mal définis par des organismes provinciaux bien structurés, vous avez même réussi à atteindre l'ultime raffinement de l'organisation politique: un organisme national qui a vu le jour grâce à la coopération et à la confiance de chacun d'entre vous.

Nous avons donc aujourd'hui la Fraternité des Indiens du Canada, qui représente une population indienne unie, vouée à l'amélioration

de sa condition.

Quel que soit le souvenir que vous gardez de ces quatre années, vous conviendrez avec moi que j'ai tenu la promesse que je vous avais faite, à la réunion de Moncton, de vous écouter et de vous consulter. Bien que les problèmes se soient souvent prêtés à des solutions plus rapides, j'ai respecté le principe que je m'étais fixé: les Indiens seraient maîtres de leur destinée, ce serait à eux seuls que reviendrait le droit de modifier les institutions et les lois qui régissent leur existence.

Je me souviens de la première proposition faite aux Indiens de s'organiser, grâce aux deniers de l'État, afin d'assurer une meilleure communication. L'administration ne s'est pas laissé convaincre aisément. Les Indiens qui sont venus me voir n'ont pas eu la tâche facile — je reconnais que j'ai hésité; mais une fois convaincu, j'ai dû remuer ciel et terre afin de convaincre mes collègues. En 1968, le gouvernement fédéral n'accordait aucune subvention aux associations indiennes; cette année, ces subventions s'élèvent à quelque \$7 millions. Mon rôle n'a pas été de tout repos mais le vôtre a été plus difficile encore: c'est à vous qu'est dévolue la responsabilité de la mise sur pied des organismes. Si votre organisme est solide, le mérite vous en revient. Si les organismes provinciaux sont si bien structurés, le mérite vous en revient encore. Et si les Indiens vous accordent leur appui, ce n'est plus à vous, mais à eux qu'en revient le crédit.

Pour remplir ma promesse, il faudra du temps. Peut-être même s'en trouve-t-il parmi vous qui estiment que je prends un peu trop de temps. Mais si nous voulons que les changements à apporter soient permanents et profitables, il faut s'assurer qu'ils touchent toutes les personnes, dans toutes les divisions, et à tous les niveaux du Ministère. Ces changements influenceront sur les attitudes, les idées et la ligne de conduite du Ministère.

J'ai toujours insisté sur la nécessité d'avoir un dialogue franc et continu. Plus il y aura de dialogue, plus il vous sera facile d'exprimer vos opinions sur l'éducation, l'aménagement communautaire, l'expansion économique et le logement, et plus il sera facile pour nous de formuler une ligne de conduite compatible avec vos désirs.

Beaucoup de changements se sont produits. Ainsi, le budget affecté aux programmes destinés aux Indiens, qui était de 128 millions en 1967-1968, atteint presque les 300 millions cette année.

Les vraies répercussions qu'entraînent ces changements sont les nouveaux types de programmes envisagés. Il y en a quelques-uns qui ont déjà été mis en vigueur et d'autres le seront bientôt.

Pour ce qui est de *logement*, le

Ministère a trouvé le moyen de faire appel à la Société Centrale d'hypothèque et de logement sans grever vos terres d'hypothèques ou d'autres dettes. Si ce moyen réussit, nous étudierons la possibilité d'inviter d'autres ministères ou organismes de l'État à participer au financement de vastes projets de construction à long terme dans les réserves.

La formule de *financement des recherches* a aussi été modifiée. Dorénavant, chaque association provinciale sera assurée pour la recherche sur les revendications, d'un certain financement de base fixé d'avance, après le mémoire de la Fraternité des Indiens du Canada, auquel viendront s'ajouter des sommes supplémentaires pour la réalisation de projets particuliers.

Je reconnais qu'il faut mettre au point, dans les plus brefs délais, un programme d'enseignement qui tienne compte des valeurs culturelles indiennes. Le Ministère se propose de travailler avec les Indiens à la mise au point d'un tel programme.

J'ai fait observer aux ministres de l'Éducation que les demandes des parents indiens voulant que le programme d'enseignement tienne compte de leurs valeurs culturelles, coutumes, langues et contributions à l'histoire des peuples, sont à la fois légitimes et raisonnables. Ils ne demandent pas mer et monde: la grandeur d'un peuple ne se mesure pas au nombre et aux dimensions de ses édifices ni aux richesses qu'il accumule; elle se mesure à ses valeurs et à ses actes. L'homme blanc peut retirer de grandes avantages d'un programme d'enseignement qui respecte la culture traditionnelle des Indiens et leur admirable code de vie. Il s'agit d'une culture enrichissante, vivifiante, dont tous les peuples pourraient bénéficier. Un programme d'enseignement qui en tiendrait compte, loin d'en être appauvri, en serait tout transformé, car la race indienne est l'une des plus vieilles qui soient.

La prise de conscience de la dimension culturelle des affaires indiennes est sans doute le changement le plus important qui se soit produit au sein du Ministère, le

changement qui joue le plus en faveur du développement des Indiens. J'ai donné ordre au sous-ministre adjoint de tenir compte de cette dimension en toute occasion.

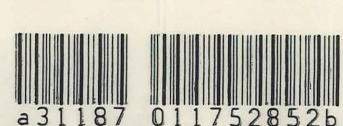
Le Ministère se propose de s'assurer la collaboration des dirigeants indiens de tout le pays — des Micmacs aux Nishgas, des Dogribs (Plats-côtes-de-chiens) aux Iroquois, en vue de la mise au point d'un programme culturel digne des nombreuses traditions culturelles des autochtones du Canada. Ces dirigeants formeront un comité qui verra à la mise en application des programmes culturels. Le Ministère prêtera une oreille attentive, puisqu'il sait que seuls les Indiens peuvent trouver les solutions qui cadrent avec leurs cultures. Le comité devra constamment rappeler au Ministère que, pour profiter aux Indiens, les programmes d'enseignement, les programmes économiques ou les programmes sociaux devront refléter leur culture et leurs valeurs.

Le Ministère a de grands espoirs, et pour cause! Fortement encouragé par les réalisations exceptionnelles des conseils de bande, au cours de la dernière année, dans la prise en charge des responsabilités administratives, le Ministère a beaucoup travaillé pour amener les bandes, les conseils de bande et les chefs à participer à tous les aspects de l'administration, de la planification à la mise en oeuvre. Mais ce n'est là qu'un début. Le Ministère doit compter sur les conseils, la collaboration et la participation non seulement des bandes, mais des Indiens des associations provinciales et de la Fraternité des Indiens du Canada.

Le Ministère est d'avis que l'ère de la confrontation est maintenant révolue, que c'est le début d'un temps nouveau, d'un temps de collaboration et de discussion franche de nos problèmes.

Fort de mes quatre ans d'expérience à titre de ministre des Affaires indiennes, je puis vous affirmer que l'avenir est à vous! L'État se propose de favoriser la pleine participation des Indiens à l'aménagement communautaire, défi que relève, en nombres toujours croissants, les Indiens du Canada.

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On peut voir ci-dessus quelques uns des danseurs indiens venus de diverses régions du Canada et des États-Unis pour participer au troisième Concours de danse guerrière à Vancouver.

FOR CIRCULATION

GUEST EDITORIAL

"Today's prison is ineffective and antisocial: Not too far removed from the prisons of the 1800's"

by Albert Sinobert

Whoever started the Canadian penal system must have viewed crime as an uncaused event, and they undoubtedly viewed the criminal as an evil person who did mean things because he liked to do the things he did.

So, in an effort to force the culprit to abandon crime, they made prison a harsh and painful place to be — as an example to the criminal, and as a warning to others.

Strict discipline and rigid adherence to a set of rules was the order of the day, and the methods used to enforce discipline were cruel beyond belief.

Oh yes, you may say, but that was a long time ago and we don't use such methods today. Well, it is granted that educational and vocational training have been introduced in many prisons today, but it is submitted that it has only been on a small scale. For the most part, prisons today still rely on high walls, chilled steel, tower guards, and strict rules — as if any of these things have any influence whatever on the idea of rehabilitation of a criminal.

I think it would be safe to say that its effect upon inmates' attitudes, the typical prison of 1972 is as ineffective and antisocial as the prison of the 1800's.

Consider: The general atmosphere of prison is still the same — men walking but not going anywhere; inmates nameless, rebellious; men looking forward to future crimes, or looking forward to future day of release. Yes, sex offenders, drug addicts, and just ordinary people — all herded together like a flock of sheep, and all treated in exactly the same manner, as the next prson. A child could see that such a system is pre-doomed to failure.

It seems that there are two views prevalent today about how to reduce crime. The popular (*public*) view is that more people should be locked up for a longer period of time. The opposite is that more people, as many as possible, should be released and kept out of prison. And the average citizen absolutely fails to understand the latter view.

Although placing more people in prison and keep them locked up longer might possibly deter a few from crime, it would not have any deterrent effect upon the majority of prisoners.

The idea that prison incarceration, by itself, can reform any one is one of society's most illogical misconceptions. If a person does go straight after serving a prison term, it is in spite of prison and not because of it.

Now all this does not mean that the people who favor releasing more prisoners have dismissed the whole concept of punishment. What it means is that these people recognize that a person protects society the best when the major emphasis is

on rehabilitation, rather than on punishment. You simply cannot frighten people into being good.

What the general public fails to understand is that merely being tried, convicted, and sent to prison is sufficient punishment by itself.

A maximum security prison (such as Prince Albert Penitentiary) cannot by its very nature reform anyone. How in the world can "you" prepare one for life on the outside, when life in prison does not correspond to life in a free SOCIETY?

Habit and attitudes are built up in relation to definite situations. Thus, habits and attitudes built up in prison can only lead to good prison adjustment, which is called INSTITUTIONALIZATION". It cannot possibly lead to good social adjustment.

After all, there is no likelihood that a rapist will attack a woman in prison, and a forger certainly isn't going to pass bad cheques in prison. Thus, a prisoner's "GOOD BEHAVIOUR" in prison is meaningless and has no relation as to how he might behave on the outside. In other words, habits and attitudes must be built up where they will be used, not in the prison situation; surely there must be a time when that particular person must be released.

Life in prison requires little or no initiative. There is no competition at all in prison, and an inmate doesn't have to worry about his food, lodging or clothing. So it is easy to see that there is no comparison whatever between life in prison and life on the outside.

Society sends a person to prison, then steps aside and expects him to emerge from an artificial situation as a completely reformed person! But the sad thing about it all is that society usually gets back a man who is more criminally inclined than he was when he entered that prison.

Albert Sinobert
Prince Albert, Sask.

Mr. Sinobert is an inmate at Prince Albert Penitentiary, and Editor of the Native Brotherhood News-call. He is a Treaty Indian from Sault Ste. Marie, Ontario.



Chief Michael Ginnish of the New Brunswick Eel Ground Band explains the origin of a George Washington medallion which was presented to the Micmac people at the time of the American Revolution. Inset photo shows the image of General George Washington inscribed on the face of the medallion.
—Photo Credit: Don Konrad

Valuable George Washington medallion Turned over to Canadian Public Archives

by Don Konrad

OTTAWA, Ont. — A medallion which has been in the possession of New Brunswick Micmacs since the American Revolution was officially turned over to the Public Archives of Canada for safekeeping.

The two-inch pewter medallion was presented to the Micmacs two centuries ago in exchange for a wampum belt when a peace treaty was concluded between the Indians and President George Washington's administration.

Michael Ginnish, Chief of the Eel Ground Band located near Newcastle, N.B. handed over the memento to an archives official for

safekeeping on behalf of the 333-member band.

Chief Ginnish, accompanied by his wife and young son, said the historical value of the medallion was important to the Micmacs and he did not want to risk its loss.

According to an Archives official, the medallion was probably presented to the Micmac Band sometime between 1776 and 1778. It is reported to be the oldest George Washington medallion known to exist. Engraved on its face is an image of the first American President. The medallion remains the property of the Band and will be held in trust by the Archives.

the Indian news

Editor — THERESA NAHANE

Editorial Assistant — DAVID MARACLE

The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. 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. Articles may be reproduced providing credit is given this newspaper.

400 Laurier Ave. W., Room 360, Ottawa, K1A 0H4, 995-6386

Saddle Lake, Alta. — Harold Cardinal was re-elected as President of the Association of Alberta Indians after he had resigned as president following the lengthy controversy between Alberta Indians and The Indian Affairs Minister, Jean Chrétien. Running against Cardinal for the office was Eugene Stienhauer of Saddle Lake who lost to Cardinal by a narrow margin (164-179).

After Cardinal's victory, 30 of the 75 Southern Alberta delegates walked out claiming that he had let the Association down when he had resigned.

NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 360 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

St. Walburg, Saskatchewan — Battleford's Alcoholism Centre, located in St. Walburg Saskatchewan commenced operation in October 1971. The Centre, consisting of an all-native staff, is currently providing alcoholism rehabilitation services to the native people of Saskatchewan.

Perseverance and around the clock work helped bring about a suitable rehabilitation centre and program. During the summer of 71 a suitable building was located in Walburg and operation was commenced in October.

The Centre operates on a per-patient basis with funds being provided by the Department of Indian Affairs. The Centre was registered under the Societies Act of Saskatchewan and a board, consisting of people of diverse professions, was formed and has acted as governing body since then. Monthly meetings are held in which the needs, problems and improvements are dealt with.

The aims and objectives of the Centre are as follows:

1) To promote education on alcoholism and drug abuse to the Native people of Saskatchewan.

2) To do preventive counselling and follow-up work on all reserves involved.

3) To accumulate and disseminate information regarding alcoholism and drug abuse.

4) To promote and encourage reservation and civil awareness of the alcoholism and drug abuse affecting Native people.

5) To support all organizations in the prevention of alcoholism and drug abuse and also work on a co-operation basis with them.

Since the operation commenced 254 people have gone through the centre. The patients go through intensive care and treatment for a thirty-day period with a two-week extension provided if required by the patient.

The Centre is proving a success in Saskatchewan and it is hoped by the staff that Manitoba and Alberta will be included into the program in the future.

Sudbury, Ontario. — A group of Native teachers of Ojibway descent are trying to unify the Ojibway language and increase its availability to schools in areas with large native populations. They fear that the language may become extinct if a more extensive course is not undertaken. In the past the main problem has been in writing the language because of the different spellings of the same word from different areas. In June a group of the teachers got together with the purpose of organizing their program, which they hope will eventually unify the language.



Salute to a Unique Florist

by Cathie Lesslie

Canada's most unique florist, Mrs. Madeline Knockwood, and five assistants, have been kept busy all winter creating carnations, lilies and roses to fill a massive order of 250 dozen wooden flowers for the Department of Indian Affairs and Northern Development.

The demand for Mrs. Knockwood's self-taught art started with two wooden roses taken to Ottawa in June 1971 by the band chief. "The chief told me they liked the looks of my flowers," said Mrs. Knockwood. "I got an order in October".

Faced with the task of crafting 8 dozen roses, 8 dozen water lilies, 7 dozen apple blossom sprays, 24 dozen poinsettias, 40 dozen carnations, 40 dozen tulips, 24 dozen rose sprays, 50 dozen daffodils and 50 dozen cosmos, Mrs. Knockwood, of the Shubenacadie Reserve, admitted she was daunted.

The Indian Affairs department helped install a workshop on one side of her home with benches, tables, a hot plate and sink unit. Having completed the roses, lilies and 87 carnations, Mrs. Knockwood became ill and needed assistance.

Aware of the amount of work ahead, Mrs. Knockwood began teaching Mrs. Annie Paul, Mrs. Margaret Copage, Mrs. Annie

Brooks, Mrs. Matilda Marr and Mrs. Regina Bernard the art of making flowers from wood shavings. The flowers, which have been sent as far as England and Australia, are arranged in wicker baskets.

Not wanting to reveal her age, the spirited woman expressed a lifelong interest in her craft. "I've been making flowers for a long time, but nobody took any notice. I can not make nature, but I'm near to it," she said.

Still using the tools her late husband made for her, she sees her talent as God-given. "Nobody started me except the Man up Above. It's a gift. A beautiful gift. I never saw anybody making these before."

Commercial dyes are used now but the flowers are still softly shaded and tinted. The wood is prepared by her grandnephew Matthew 22, who slices it into thin strips. Each leaf and petal is individually made and dipped in boiling dye.

Mrs. Knockwood credits her original interest in wooden flowers to a seed book. "I always loved flowers since I was a little girl, . . . I looked at the seed book, I said if I like them, maybe they sell good." Her little-known talent is beginning to gain recognition. (Information: the Micmac News)

Winnipeg, Man. — The Native Alcoholism Council of Manitoba became incorporated on July 20, 1972.

The function of the Council will be to:

(1) Set up alcohol information programs to meet the needs of the native people of Manitoba.

(2) Work in close liaison with court workers in cases where a serious drinking problem is apparent.

(3) Co-ordinate its activities with the Alcoholism Foundation of Manitoba and will work in co-operation with Alcoholics Anonymous.

(4) Have the responsibility of preparing and presenting a problem involving alcoholism education to the native people in their own localities and possibly in schools.

(5) Organize local study groups and provide whatever assistance is necessary to assist these groups in all native communities.

The Council's program will essentially encompass a three-step approach to the problem of Alcoholism, namely, prevention, early detection and rehabilitation.

Anyone wishing more information on the Council and its programs, should contact the Native Alcoholism Council of Manitoba, 147 James Avenue, Winnipeg, Manitoba. Phone: 947-1805.

Kenora, Ont. — Canada's first Anglican Trapper Priests will soon emerge from within the isolated communities in Northern Ontario and Manitoba. These priests will be Cree and Ojibway people (fifteen in number) who were chosen from their own respective villages. They will begin theological studies this month at Kenora, Ontario for a period of nine months spread over the next three summers. These men will earn their livelihood, as they did before their ordination, as trappers, loggers, and fishermen of the Keewatin Diocese.

The Trapper Priests will be serving without pay and eventually upon ordination as priests will perform all the functions of regular priests.

Port Simpson, B.C. (CP) — The Native people under the First Citizen's Fund are to receive a \$1-million grant to be distributed at \$200,000 a year over a period of five years in order to finance the building of a co-operative fish cannery at Port Simpson, located north of Prince Rupert.

The cannery, which is to cost \$2-million, will create jobs for some 200 to 300 people, exclusively Indians.

BIG BEAR SERIES

Pt. VI continued

in Vol. 15, No. 4

Digging at Oka for the Past to Improve the Present

by Cathie Lesslie



Native Officers graduate at Oo-za-we-kwun Centre

Rivers, Man. — A pass-out parade recently was held at the Oo-Za-We-Kwun Training Centre for the first graduates of what may become a national academy to train police officers for Indian reserves.

The first nine students completed a five-week course designed to improve protection for Indian reserves by providing band constables with better training.

Fifty more officers are expected to be trained for Manitoba reserves alone under the program, and inquiries are coming in from other provinces.

"It could well be that one of the main functions of Oo-Za-We-Kwun will be as a police academy for Indian officers, if not nationally, at least for Western Canada," says Gerald Kelly, a Department of Indian Affairs official who has worked on police training courses in Manitoba for six years.

"One of the major requirements of Indian reserves today is a police officer from whom Indian people can seek assistance on a variety of matters, from personal family problems to the detection and prevention of crime."

Mr. Kelly, administrative assistant to the department's regional director for Manitoba, says the role of the reserve officer, just as it is in any community, is not a punitive

one, but one of creating understanding and respect for the law.

The course curricula was prepared with the assistance of the RCMP, which also supplied 17 instructors from Winnipeg and Brandon. It places considerable emphasis on the policeman's role in the community:

"Police cannot afford to stand aloof from the community. The police must get involved in the main stream of community affairs."

The course covers the standard police subjects, from the Criminal Code, how to search and arrest, guard evidence, self-defence, how to take concise notes, and liquor and narcotic control. It provides a good grounding in legislation of special interest to Indians — such as the Indian Act and the Wildlife Act. Instruction also covers juveniles and how to deal with them effectively, family disputes and when police should become involved, community relations and how to promote good will and respect for the law, and first aid.

First police training courses organized by the Department of Indian Affairs in 1968 were in Winnipeg and of two weeks' duration. This is the first of a number of courses which have been extended to five weeks, and the first to be offered at Oo-Za-We-Kwun.

The training centre is governed by a private corporation, jointly sponsored by the Manitoba Indian Brotherhood and the Department of Indian Affairs. It is designed as

(Oka, P.Q.) — Telling the Mohawk story has meant two summers of digging near Oka for Indian artifacts and long hours of research for archeologist, Lorraine Parent.

Her efforts have uncovered over 1,250 arrowheads, pottery fragments, scrapers and beads, some dating back to 1200 B.C. Mrs. Parent discovered one arrowhead made from material found only in the southern United States.

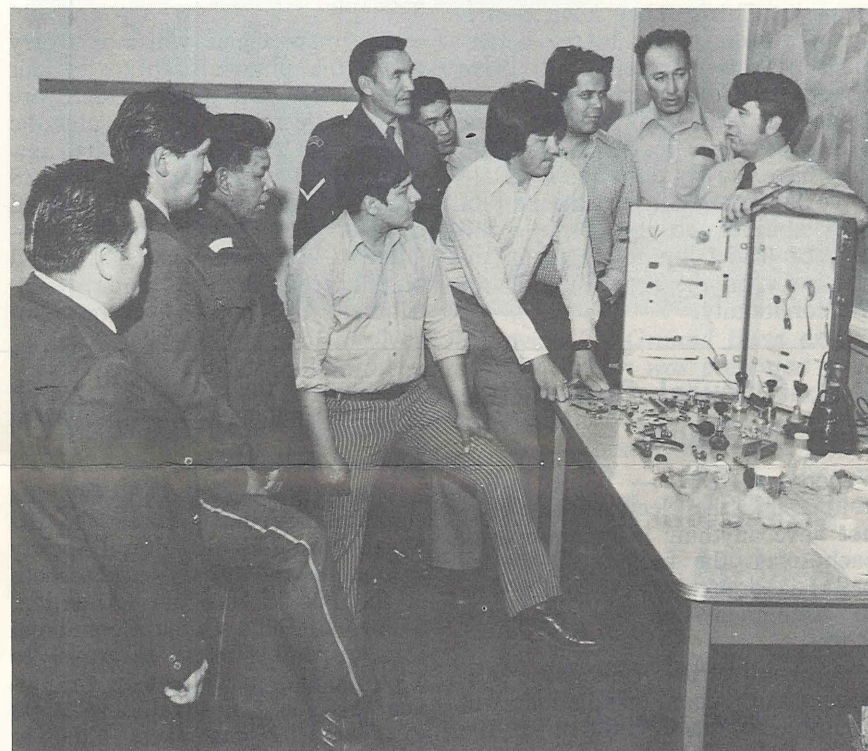
To help explain and preserve the Mohawk heritage, this energetic woman has devoted her weekends and evenings to compiling volumes on the Mohawk language, religion, culture and mythology. Mrs. Parent hopes to publish and distribute her material among the Mohawks so they may become more aware of their history.

Mrs. Parent's research will form the basis for her M.A. thesis in

anthropology at the University of Montreal. She teaches geography at an Oka high school until 3 p.m. which gives her a brief hour before her son and daughter return from school. "Every day should be thirty hours long," says Mrs. Parent, who often works on her research from the children's bedtime until three in the morning.

Having grown up in Oka, 35 miles west of Montreal, Mrs. Parent has many Mohawk friends and has spent hours talking with the elderly Indians of the area. She also finds time to collect the pieces of Antique Canadiana which fill her home and to build and paint furniture.

The granddaughter of a Micmac woman, Mrs. Parent is intent on improving the Mohawk situation. She has plans for helping them become more self-sufficient and hopes, "they will live with a smile, not ashamed of their condition".



Cpl. Turk Caldwell, right, of the RCMP drug squad in Winnipeg used a display of confiscated items to illustrate the illegal use of narcotics for the benefit of Indian police officers training at the Oo-Za-We-Kwun centre near Rivers. Left to right are: Albert Thomas, Louis Swan, Alfred Tobacco, Allan Roulette, Brydon Cochrane, Joseph Traverse, Morris Cameron, Alfred Patrick, Russell Balfour and Cpl. Caldwell.

a place where Indian families moving from a rural to an urban setting may obtain the industrial training and family life counselling they will require to make the change.

Ross F. Pollock, a former RCMP staff-sergeant who is training co-ordinator and in charge of protective services at Oo-Za-We-Kwun, says the course has been successful because of the co-operation of the men training, MIB and of the RCMP and federal and provincial agencies. The federal justice department has supplied lawyers for mock trials, and the provincial attorney-general's department has supplied Crown attorneys and magistrates. Attendance at lectures and demonstrations — including the foot-drill all trainees take — has been extremely good.

Course graduates will have full police powers on the reserve. They

assist the RCMP and come under the authority of their own band councils.

The first graduates and their reserves are: Alfred Patrick, Rouseau River; Brydon Cochrane, Fisher River; Joseph Traverse, Peguis; Russell Balfour, Norway House; Alfred Tobacco, Moose Lake; Louis Swan, Lake Manitoba; Allan Roulette, Sandy Bay; Morris Cameron, Swan Lake, and Alfred Thomas, formerly of the Peguis reserve and now a member of the Oo-Za-We-Kwun force.

Their chiefs attended the formal pass-out ceremony. Also attending were officers of the Manitoba Indian Brotherhood, led by MIB president, Chief Dave Courchene; a contingent of RCMP officers led by G. W. Mudge, assistant commissioner commanding D Division, and senior officials of the Department of Indian Affairs.

Dear Editor...

Farewell to my people, The Indians of Restigouche

I thank the Great Spirit for giving me the opportunity of being your Chief for the last ten years. These years have been filled with joy, satisfaction, tears, and hard work from all of you. We certainly have come a long way since then, and now we are challenged with a brighter future. In the future, the new chief-elected will bring us into bigger heights of achievement than we have now and, I am sure, that with the same support and cooperation you have given me in the past, we will attain that goal.

I want to thank the councillors who have served with me in my terms as Chief. They have contributed a great extent to the betterment of the reserve. Some have served the Council for eight years, others six years, others four years, and some two years. All in all, they have always done their best to serve the community to the best of their abilities, so that there is no lack of leadership today that cannot carry on the responsibilities of the community.

I am pleased today that we have achieved most of our goals, and I must thank the Government officials for their support and assistance.

It is for the best interest of our Band that I do not re-run for Chief in September. I feel that I have achieved all that I set out to achieve with your help, and therefore, I do not have the same spirit of determination and drive I had then. I have the ambition now of setting up a good administration for our Band, as Band Manager, and that is the reason why I cannot remain as Chief. We need someone who has the drive towards the business field, in economics, in the co-op business, etc.

The new Chief will not worry about the physical aspects of our community. On housing there are seven more houses needed, plus the extensions. On major repairs, new foundations only are needed as 88 houses have been completed through the Local Initiative Program of last winter and at the end of this program, with material distributed, 144 houses will be com-

stallation of the system will apparently be sought from the provincial government, while some band money will be added.

Other grants approved by the committee included \$3,600 to the North West Indian Cultural Society to operate an arts and crafts booth at the Pacific National Exhibition, \$1,000 to Bella Coola Ceremonial Dancers and Singers to travel to Victoria and participate in the annual Songhees Festival, and \$500 to Klemtu Homemakers Club to purchase materials and help pay costs of an arts and crafts course.

The Cultural Grants Committee, which has been meeting on a monthly basis to consider applications, is composed of two representatives of the Union of B.C. Indian Chiefs and one staff member from the Department of Indian Affairs.

FUNDING RECEIVED . . .

(Continued from Page One)

more articulate in expressing their needs. Subjects to be discussed will include child care, education, culture, adult-youth relations and legal matters.

The B.C. Indian Language Project will record, translate and transcribe native languages in the province which are in danger of disappearing. They received a grant of \$4,900. to continue their project.

\$6,000. was given to the United Native Youth (formerly the Native Youth Alliance) to help finance a three-month project, which began on May 1st, and which is designed to encourage the reawakening of cultural pride in the native people. Classes are being given in native dance, arts, crafts, history and language for both adults and children.

pleted. On roads and sidewalks, Water and Sewer lines are presently being installed. A community recreation hall is at your disposal. On Retail Tax Exemption, a special thanks to the Indians of Quebec Association for making this possible. The Association has also assisted us to settle our land leases. On medication, we have doctors and dentists of our own choice. This privilege having never been enjoyed before. We have gradually taken over our own administration — to name a few projects — roads, housing, welfare, policing, land & estates, membership registration and community development. We have among our people, contractors, carpenters, plumbers, teachers and nurses. In the past, everything was supposedly done for us, and now there has been a change where we are managing our own affairs.

Various committees will have to be set up with the many programs that are available for us today. Yes, it has been a great ten years for me and I am proud to say, without any reservations, that we have the nicest Indian Village. I have served my people in all their best interests.

So farewell, my people, and may the Great Spirit continue to guide us in our endeavours to better our situations.

Chief William Wysote,

MANITOBA HOUSING . . .

(Continued from Page One)

will have better floor insulation and exhaust fans will be installed in kitchens to reduce condensation. These improvements have been introduced in all of this year's houses.

There is no change in policy which has seen virtually all reserve housing built by Indian tradesmen, and sometimes by small contracting companies established by Indian people.

A major change is envisaged in financing in order to provide more homes at the lowest possible cost, said Regional Director R. M. Connelly in an interview.

Under the present policy, department grants to a maximum of \$8,500 per home have been made to Indian bands. Because of rapidly rising construction costs — the materials which cost \$4,800 last year have jumped to \$5,500 in 1972 — the Department of Indian Affairs has introduced a new policy under which the department will buy materials and Indian bands will get the labor portion of building costs as a grant.

Indian Affairs, through a sister federal department, Supply and Services, has established a central purchasing program to buy materials in bulk. When the housing material needs for each band are determined, the completed list is tendered to Manitoba suppliers on a volume basis. Savings run to 10 per cent, and an additional five per cent is saved since a federal Crown agency is not obliged to pay provincial sales tax on building materials. Because of the savings, present building standards can be main-

BOOK REVIEW

by Sr. Margaret Sadler

Tatanga Mani: Walking Buffalo of the Stonies: Grant MacEwan, M. G. Hurtig Ltd., Edmonton, Alberta, 1969. (\$6.95)

This is the biography of a great man, Tatangi Mani, who in time became Chief of the Stoney Indians. He lived during a time of great change (1871-1967) and saw the coming of the missionaries, the Mounties, and the railway — all of which changed the life of his people. He was recognized as a seeker of truth and a man possessing a genuine respect for fundamental human dignity. "We fought with Crees. We fought with all the neighbouring tribes," said Walking Buffalo. "But don't forget that there was something good and noble about them all. If you want to understand my Stonies, you must understand our neighbours." Like a Canadian Gandhi he became a man of international stature. He made a world tour for the Moral Rearmament movement and spoke impressively on the strength of man. His gifts of understanding and deep personal strength shone through and made his message convincing.

Walter A. Gryba new regional Representative for Indian Affairs in the Northwest Territories

Ottawa — Indian Affairs Minister Jean Chrétien has announced the appointment of Walter A. Gryba of Ottawa as regional representative for Indian Affairs in the Northwest Territories. Mr. Gryba is the former Chief of the Indian-Eskimo Bureau in Ottawa; and has recently completed senior management development training under the "Inter-Change Canada" Career Assignment Program.

In March of this year Mr. Chrétien told a Standing Committee of the House that the Government is very conscious of the needs and concerns of Native people in the North; and that a permanent representative of Indian programs would be appointed to give the Indian people immediate and personal contact with the Department.

Mr. Gryba's appointment is effective immediately. He will be opening an office and taking up residence in Yellowknife in the very near future.

tained despite rising costs.

The Department of Indian Affairs will continue its policy of paying costs of transporting materials to reserves by truck and tractor trains, which can run as high as \$2,000 a home for some isolated northern reserves.

"The department is making a major effort to provide better and more housing to Indian families, and to give them more say in the number and kinds of homes they want," said Mr. Connelly. "One of the things we're looking at is a program under which Indian families can obtain even better housing — equivalent to some new homes in Winnipeg — if they are able to assume a larger share of the cost.

B.C. Cultural Committee Awards Grants

Vancouver, B.C. — While Indian culture and the electronic age may not have anything in common with each other, the Indians on Campbell Island are hoping to be able to strengthen one by using the other.

A closed circuit cablevision system, which, upon completion, will be used to teach children of the Bella Bella band diminishing art and language aspects of their culture, is being proposed by the band council.

The project, to be worth a total of \$37,018.86 when finished, received a shot in the arm this week when it was announced that a grant of \$5,000 from the Department of Indian Affairs and Northern Development was okayed.

The grant was given approval by the Department's Cultural Grants Committee and represents the highest amount the committee is allowed to disperse.

Chief Cecil Reid, who submitted the application for the grant, said that the cablevision system, when in operation, will provide a service to an Indian community of 1,200.

And, while one of its main functions will be to assist in reviving Indian culture on the island, the closed circuit television system will also be used as an educational aid amongst the band's children.

"We propose to install the necessary equipment in our school system to allow us to use video taped educational programs such as 'Sesame Street,'" said Chief Reid.

Other money to help finance in-

National Cultural Conference Held on Historical Saskatchewan Reserve

by Don Konrad

Duck Lake, Sask. — It was here on March 26, 1885 that the Riel Rebellion started. Behind one of the many poplar groves that break up the rolling green plain outside this village, Louis Riel gave the order to fire which assured him a place in Canada's history.

The Beardy's-Okemasis Reserve, a 28,160-acre expanse, and home of 800 Cree people sits in the middle of this historic land. It is a big reserve and once within its boundaries, the visitor cannot fail to get the impression of infinite time and space, where everything seems to stand still, in sharp contrast to the city of Saskatoon, 50 miles south.

Here you can drive for several miles without seeing any sign of human habitation. Every now and then, a cluster of houses fills a clearing in the woods by the roadside.

In the centre of the reserve stands the band council hall where in late June Indian people from across Canada gathered for the Third National Indian Cultural Conference.

The three-day conference, the first to be held on a reserve, brought together 40 delegates representing Indian associations to discuss the future of Indian culture.

They met as guests of the Beardy Band Council and voiced their concerns on a wide range of topics that included Indian languages, music, art, arts and crafts, literature and religion.

They were confronted with the realization that Indian culture in its wide and varied aspects is composed of a mosaic of traditions, forms and customs-different in every part of Canada. The conference was held to explore ways and means to stimulate awareness of Indian culture on the part of both Indians and non-Indians.

Some delegates expressed fear of commercialization of sacred aspects of Indian culture and concern over the rapid rate at which Indian her-



Teaching of Indian Languages was the main topic at the Third National Indian Cultural Conference held at the Beardy-Okemasis Reserve in Saskatchewan this summer. Here a panel of educators discuss development of Indian languages in different parts of Canada. From left to right, George Henderson, Cree teacher from Manitoba; Ida Wasacase, a curriculum consultant for the Manitoba Department of Education; Anne Anderson, author of books in Cree used in Alberta elementary schools; Shirley Tolley, Head of the Linguistics Section, Cultural Development Division of the Department of Indian Affairs. In the background is Ken Goodwill, Director, Native Education Center at the University of Saskatchewan. — (Photo by Don Konrad)

itage was being forgotten by Indian people.

During the three day discussions Indian delegates and observers were challenged by Colin Wasacase, Chief, Cultural Development Division of the Department of Indian Affairs, who chaired the conference, to take the lead in showing non-Indians that Indian people had something unique to contribute to Canada.

He urged delegates to "put their heads together to formulate their desires into one great objective in order to bring Indian culture to the forefront in education — schools and universities — and libraries."

Mr. Wasacase said his division's very reason for being was to encourage Indian writers, musicians, performers, actors and playwrights and that his staff was endeavouring to meet people with these interests.

Among Indians participating in the dialogue were such notable personalities as Johnny Yesno, film actor and host of the CBC radio program *Our Native Land* and Daphne "Odjig" Beavon, a well-known artist from Manitoba. There were many observers at the conference attending for the first time, some from as far as the Northwest Territories, Yukon and the maritime provinces.

The conference resulted in six main resolutions which will be presented to the Federal Government after they are ratified by provincial associations and the National Indian Brotherhood.

They are:
that the Native Indian language be an integral part of the provincial curriculum of that particular region, i.e. French and the instruction of such a language be taught by a Native Indian person fluent in that language and culture.

This native person be employed as a "special education resource person" and be considered "special instructor" rather than a "teacher's aide".

The curriculum of such a language

course should be established on a regional basis and operate from kindergarten through grade 12.

An Indian language be offered as an accredited course in the universities.

Funds from various Government sources to implement research and gathering of Native language material, i.e. legends, songs, folklore and more, traditional symbols.

The Department of Indian Affairs and Northern Development be largely responsible for funding the promotion of a Native language program.

That there be equality and participation amongst the multi-cultural groups of our society.

That the school act, section 209 — Saskatchewan School Act, be changed so that the language of instruction be in the Native language of that area, in addition to English and/or French as now provided by the Said Act.

ARTS & CRAFTS:

That Provincial Arts & Crafts groups and Provincial Indian Organizations should have the authority to select the National Advisory Committee members on the Indian Craft Advisory Board.

That people of Indian origin should be trained provincially and nationally for top management positions in the Indian Arts & Crafts Marketing Service.

That TAWOW be transferred out of Indian Affairs Branch, Ottawa, to an autonomous body, as proposed by Mrs. Jean Goodwill, with the provision that the proposed budget of that proposal be revised that this body be given the funds that are presently available for Tawow and be given the opportunity to solicit funds from other sources as required — as requested by this Conference.

ARTIFACTS AND RELIGION:

Whereas: In the recent past, the Indian religion has been practised and demonstrated only at conferences and looked upon as a pageant of the past. We, therefore, recommend to the National Indian Cultural Conference that Indian religion and ceremonies be revived and incorporated into the daily life of the Indian. Since the values and cultures of the whiteman reflects his religion.

Be it resolved that:

Preservation and development of Indian Religion not be compared to the efforts to preserve and develop whiteman religion.

Federal government funds be given to teach Indian religion as the teaching of whiteman religion to Indian children and that:

"This conference calls upon the several museums of Canada, in particular provincial museums as well as the store-rooms of the Department of Indian Affairs and Northern Development to examine their Indian Artifacts for the purpose of restoring these relics to their rightful owners.

This conference supports the claim of the Blackfeet Nation requesting the restoration of those Artifacts held at the Alberta Provincial Museum, be brought back to them, to be used and safeguarded according to the custom and traditions of the Blackfeet nation.

The National Indian Cultural Conference continue support to the Kwakiuth Nation on their request for the return of their confiscated artifacts go on record.

ART:

Whereas Indian art is considered a distinctive form of expression in the art world, and whereas there is a need for the Indian artists and potential artists to get together for consultation purposes and exchange of ideas which is necessary for the strengthening and continuation of Indian culture, we resolve that steps be taken to make funds available to enable Indian artists to come together at a national level.



Colin Wasacase, Chief, Cultural Development Division of Indian Affairs chaired the national conference which was sponsored jointly by his Department and the Secretary of State.



B.C. Indians Chiefs Meet Government Over Land Prime Minister Replies, "If Settled, then what???"

our claim forward in this manner and in avoiding emotional or prejudice are appealing to a sense of right and justice alone, and are thus relying on principles that are the recognized basis for decision and action according to the Canadian concept of justice, but we do not wish the deliberation of our statement to give rise to any misunderstanding of the depth and intensity of our feelings or to a misapprehension of the emotional involvement of the Indians of British Columbia, in what they regard as a crisis in their relations with their government and fellow citizens."

Chief Paul stated that this denial has caused "hardship and injury to the spirit and to the body." The Indian people have suffered spiritually and physically in degradation and poverty, but now they have found a new unity. "This can be channeled into constructive patterns of cooperation in a new and dignified future only if justice is done. This submission represents a renewed and concerted effort to obtain justice. . . . Justice and right are concepts dear to both Indian and non-Indian citizens of Canada. The continued denial thereof by one to the other can surely no longer be contemplated."

"In summary we say first that notwithstanding the Calder case the Government of Canada should deal with our claim now, second it is the government who must redress the wrong done by the government as an act of state, and third since the Government of Canada has the constitutional responsibility for Indian Affairs, the claim must be addressed to that government and that if the government of the province is incidentally involved then the inter-governmental relationship must be sorted out between the two governments and not by us."

"The essential things are that (a) that our claim be accepted in principle and that fact be embodied in legislation, (b) that the Indians have a vote in the selection of the persons who are to deal with the claim, and (c) that the award, when made, be final and not subject to unilateral review or adjustment by the government."

As far as compensation is concerned, "our submission is that they be regarded and used as one fund for the present and future benefit of all Indians of British Columbia. We strongly urge the setting up of an Indian Development Corporation along the lines of a development corporation proposed in Alaska which would handle the funds and make its revenues available to the Indians, to the bands."

"Finally, it must be clear that the settlement award awarded is compensation for past taking and/or denial of rights and not in substitution of present rights under the Indian Act. . . . We will make it possible for the Indians to enjoy, again, some proper sense of dignity and self-sufficiency."

"We ask the Prime Minister and the Government of Canada to realize what a shock it was to the Indians . . . to be told in 1969 that the grievances relating to claims based on native or aboriginal title to land are so general and undefined that it is not realistic to think of them as specific claims capable of remedy except through the new policy then proposed, a policy which if unaltered totally rejected this historic claim. For the Indians of British Columbia, sometimes as individuals, sometimes as organized groups, have for generations maintained a claim for compensation, adjustment or restitution based on denial."

The Prime Minister's Reply

The Prime Minister's first comments were "I can only respond in general terms", but further commented that "this is obviously a very serious brief presented to us and it will take a very serious study on our part to respond in a way that would do justice to the presentation that Chief Paul just made."

Mr. Trudeau was commenting on the Land Claims brief presented to himself and members of his cabinet on July 6th by the Executive Council of the Union of B.C. Indian Chiefs on behalf of the province's 50,000 Indian people.

He mentioned that the Minister of Justice and his officials would have to do a study of the Brief before he could make a more comprehensive statement on the presentation.

The Hon. Prime Minister stated to the 100 delegates that he had received a telegram from Chief Calder of the Nishga Tribal Council "and he (Calder) certainly doesn't want us to say anything which would prejudge the case that they (the Nishgas) have before the Supreme Court. I think this is an additional reason for us to not want to respond at any length and depth today . . ."

Speaking later about the Brown Paper yet to be presented to the government, he said, "That's important because I think if you have a valid, legal claim it should be settled in a fair way regardless of what you intend doing in the future, but as Canadian citizens and as spokesman for the Canadian people, . . ." we would be interested in knowing what your intentions for the future are. He said he hoped this issue would be dealt with in the Brown Paper.

The Prime Minister, according to speculation and his own comments, seemed to hint that if the B.C. Indians obtained just compensation for their land claim, did this mean they would no longer need the Indian Act or the Indian department?? Mr. Walken replied, "If justice is to be given to us I'm sure that this can be negotiated."

The Chiefs, in concluding, invited the Prime Minister to attend their annual meeting, scheduled for November, not to discuss the claim, but to work out the settlement.

