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# THE Indian NEWS

Vol. Twelve, No. Nine      Ottawa, Canada      December, 1969

## COWESSESS RESERVE PROJECT SUCCESS IN FIRST YEAR

Potatoes — 360 tons of them, have been harvested by a six-family co-operative from the Cowessess Reserve at Broadview, Saskatchewan. The estimated value of the crop is \$30,000.

Formed with the assistance and encouragement of the Church of Jesus Christ of Latter Day Saints (Mormon), the Prairie Farmers Rehabilitation Association and the Department of Indian Affairs, the co-operative is located in the Qu'Appelle Valley.

Twenty-eight acres of Red Norland and 10 acres of White Netted Gem potatoes were planted in June at the Qu'Appelle Valley site. The project was supervised by Elder Blaine Cook, a Mormon missionary and experienced potato farmer from Rupert, Idaho. Preliminary survey and soil tests were made by the P.F.R.A. station at Melville. An interim loan of \$2,000 dollars for seed potatoes, fertilizers and fuel for preparing the ground and planting was arranged by the Department of Indian Affairs.

An old prairie-type tractor was borrowed for the ground preparation and planting. A potato planter was donated by the Lethbridge Stake of the Church.

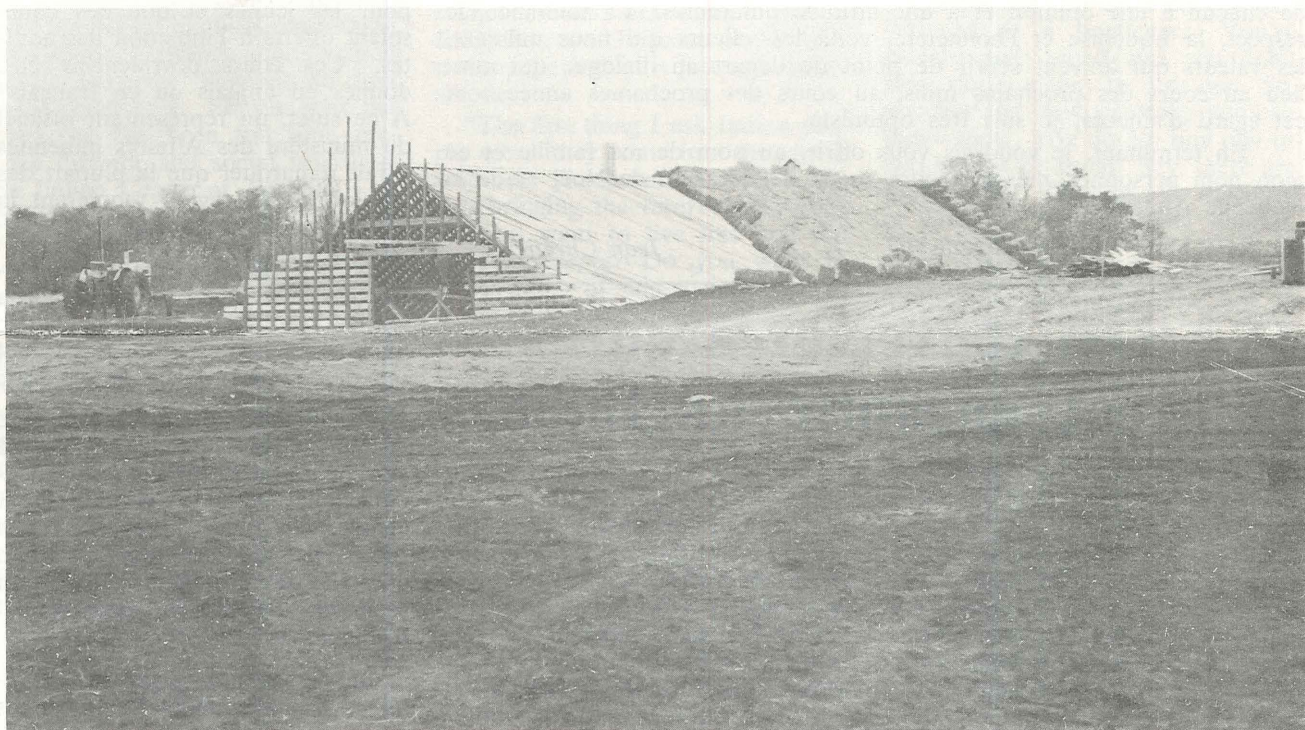
At the end of June a private lender made available the necessary money to make the down payment on a used row-type tractor for weeding and cultivation.

Irrigation equipment not in use on other P.F.R.A. projects at the time was obtained through Mr. Kendrick of the P.F.R.A. station at Melville.

George Delorme, Co-operative President and members Victor, Lloyd and Jeremy Sparvey, Norman LaRat and Norman Delorme kept the fields well cultivated and properly watered. Mrs. Audrey LaRat, secretary of the co-operative, kept an accurate account of everyone's work hours.

During the course of the project, the co-operative members visited many fields and storage buildings

(See Page Seven)



*The Good Earth — pictured here is the 800 ton cellar under construction.*

(Photos by Brian Espenschied)



*Co-op Members: left to right, Victor Sparvey, Jeremy Sparvey, President George Delorme, Norman Delorme, Norman LaRat, and Audry LaRat, Secretary-Treasurer.*

### INTEREST ON BAND FUNDS INCREASED

The annual interest rate on Indian Band funds currently on deposit with the government will be increased from five per cent to 7.24 per cent retroactive to April 1 this year.

The action has been taken to bring interest rates on Band monies more in line with the general upswing of interest rates in the private sector of the economy.

Band funds on deposit with the government now stand at a little over \$32,000,000. The money is held on behalf of 515 Indian Bands across the country. The fund has been built up largely from the sale

(Continued on Page Seven)

## Un message du Ministre

Je suis très heureux de l'occasion qui m'est donnée une fois encore de souhaiter aux lecteurs du journal *Indian News* un très Joyeux Noël et une Heureuse Année. L'année qui s'achève a vu se dérouler pour chacun de nous beaucoup d'activités. J'ai eu la bonne fortune, au cours des derniers douze mois, de parcourir des milles et des milles et de rencontrer un peu partout, à travers le pays, de nos compatriotes d'origine indienne.

Ces rencontres ont été infiniment précieuses car elles m'ont permis de réaliser encore et encore quelle grande puissance représente pour le Canada la communauté indienne, et aussi de mesurer plus que jamais l'immense bonne volonté que les Indiens manifestent à l'endroit de leurs compatriotes non-indiens.

Ce sont d'ailleurs cette puissance et cette bonne volonté qui permettront aux Indiens d'atteindre les objectifs parfaitement légitimes qu'ils se sont eux-mêmes fixés. Le dialogue entre les chefs indiens et le gouvernement n'a pas toujours été facile au cours de l'année écoulée, et il y a lieu de penser qu'il comportera encore des difficultés pendant les années à venir. Bien des divergences d'opinions et de vues, des différences d'interprétation et de compréhension n'ont pas manqué de surgir. Et ces divergences ont connu une grande publicité. Mais c'est précisément là l'une des aspects de tout dialogue, car si l'on veut que celui-ci ait vraiment sa raison d'être, il se doit avant tout d'être franc et honnête.

Malgré ces divergences, il importe, à cette période de l'année, au temps des Fêtes, de se souvenir de ce qui nous unit comme individus, comme Canadiens. Il importe que nous tolérions, non pas les abus, mais les différences de points de vue. Il importe que nous respections le droit de chacun à une opinion et à une attitude différentes. La tolérance, le respect, la franchise et l'honnêteté, voilà les valeurs qui nous unissent, les valeurs qui doivent servir de point de départ au dialogue qui aura lieu au cours des prochains mois, au cours des prochaines années. A cet égard d'ailleurs, je suis très optimiste.

En terminant, je voudrais vous offrir, au nom de ma famille et en mon nom personnel, mes meilleurs vœux à l'occasion de Noël et de la Nouvelle Année.

Jean Chrétien

## Les couvertures qui faillirent anéantir les Indiens

Il y a longtemps, à l'époque de mes ancêtres, un grand malheur frappa mon peuple.

C'était vers 1850, pendant la période de chasse et de piégeage la plus intense chez les Chilcotins. Un jour, des coureurs des bois arrivèrent avec quelques couvertures, désireux à tout prix d'obtenir en retour le plus de pelleteries possible. Aussitôt qu'ils eurent troqué leurs couvertures, qu'ils remirent d'ailleurs avec des mains gantées, ils regagnèrent leurs embarcations, payèrent jusqu'à leur bâtiment puis s'en allèrent. Les Indiens se partagèrent les couvertures et commencent de s'en servir. La petite vérole ne tarda pas à éclater et faillit anéantir la tribu des Chilcotins. Pourtant, cette tribu avait été jusqu'alors la plus importante de la Colombie-Britannique.

Le docteur D'Arcy, médecin des Indiens, avait prévu le déclenchement de la maladie. Il prévint les gens que s'ils se rendaient à une certaine montagne, ils échapperaient à la contagion. Cette maladie se manifestait de deux façons; l'une par l'apparition de petits boutons, dans lequel cas la victime devait se résigner à mourir; l'autre, par de grosses taches rouges dont le malade avait des chances de guérir.

Si certains Indiens ne voulurent pas se rendre à la montagne, un bon nombre allèrent y séjourner pendant environ un mois.

Quant ils en descendirent, sur l'ordre du médecin, ils constatèrent le décès de tous leurs frères qui ne les avaient pas suivis. Il y avait des morts partout, sur les toits, sur les routes et ailleurs.

Tout comme le docteur D'Arcy, les médecins de chez nous pressentirent l'apparition de la maladie et prévinrent nos gens qu'ils mourraient s'ils ne se frottaient le corps avec du suif de mouffette et s'ils ne plaçaient autour de leur cou, des peaux de cet animal. Les gens qui se soignèrent de cette façon survécurent, mais ils furent stigmatisés par la maladie. Mon père, qui eut l'occasion de voir certaines de ces personnes, m'a confié qu'il n'a pas relevé un seul cas de guérison parfaite de l'épiderme.

Plus au sud, le long de la côte, les médecins combattirent la maladie en conseillant l'emploi du suif de loups, tout comme le médecin de mon village recommandait le suif de mouffettes; c'est que chez moi, il y avait abondance de ces bêtes, tandis que sur la côte, les loups existaient en groupes considérables. C'est de cette façon que nous, les Indiens, avons finalement triomphé de la triste menace que portaient avec elles les couvertures troquées.

Arnold Ritchie,

Mount Currie (C.-B.)

## Le problème de l'isolement

Des délégués de quelque 3,000 Algonquins, lesquels représentent environ 60 p. 100 de la population indienne de la région, ont participé récemment à un colloque sur le développement communautaire, tenu à l'hôtel Caroline, à Ville-Marie (Québec). Certains des participants sont venus de régions aussi éloignées au sud, que le Témiscamingue, et de localités aussi distantes au nord, que Senneterre et Amos.

Les délégués ont exposé leurs problèmes d'ordre culturel et linguistique. Parmi les participants de la région du Grand lac Victoria, un certain nombre ne parlent que l'indien, alors que leurs enfants sont placés dans des pensionnats où ils apprennent le français. Au cours de la réunion, on a insisté pour que le ministère des Affaires indiennes établisse dans cette région du grand lac Victoria, une école élémentaire pour les jeunes et que des cours soient offerts à l'intention des adultes. Ces cours devraient-ils être donnés en anglais ou en français? A ce sujet, un représentant officiel du ministère des Affaires indiennes a fait remarquer que la plupart des emplois de la région requièrent la connaissance du français.

On a parlé de recyclage, de ratrapage et de cours spéciaux. On a signalé que, dans la région du lac Simon, beaucoup d'Indiens n'ont que de deux à trois ans de scolarité.

Il était inévitable qu'on demande ensuite si les hommes inscrits à ces cours pourraient s'absenter pendant une certaine période pour chasser le gibier nécessaire à la subsistance de leur famille. Ce à quoi, les représentants officiels ont répondu: "Peut-être, mais probablement pas".

On s'est informé aussi des possibilités d'établissement d'écoles dans

les réserves éloignées. Les Indiens ont, en effet, manifesté le désir d'avoir des écoles. On a formulé des remarques sarcastiques au sujet de certaines régions qui sont dotées d'églises mais dépourvues d'institutions scolaires. Les représentants officiels ont fait observer qu'il est difficile de trouver des enseignants pour les établissements isolés.

Seuls de rares représentants se sont plaints de discrimination raciale; néanmoins, d'aucuns ont affirmé que, dans certaines régions, des petits Indiens ont été refusés dans des écoles de l'Hydro-Québec où, cependant, tous les enfants canadiens-français étaient acceptés. Un agent indien a été blâmé pour avoir porté de telles accusations. Un délégué indien à l'emploi de l'hydro-Québec a affirmé que ses enfants ont pu fréquenter les écoles de la compagnie en question.

On semble croire, par ailleurs, que le ministère des Affaires indiennes traite mieux les Esquimaux que les Indiens.

Les délégués indiens ont parlé de boissons alcooliques, la plupart estimant que si les Indiens font des excès à cet égard, c'est qu'ils n'ont pas d'autre moyen pour oublier les conditions sociales et économiques dont ils sont victimes.

Les délégués se sont plaints de l'absence totale d'installations culturelles et récréatives dans les établissements isolés.

La réunion s'est poursuivie à peu près dans la même veine. Aucune résolution officielle n'a été présentée. Chaque Indien est retourné au sein de sa bande, mieux informé sur la façon de procéder pour présenter des demandes officielles au ministère des Affaires indiennes et à l'Association des Indiens du Québec.

*"Les Canadiens se réjouissent de la diversité de leurs caractéristiques ethniques. Le patrimoine et les traditions de leurs ancêtres sont conservés avec amour depuis des siècles. Ces valeurs sont trop précieuses pour qu'on les sacrifie à un idéal inspiré de l'uniformité rigide. Il serait malheureux de proposer aux Canadiens d'oublier les trésors d'ingéniosité et de sagesse que chacun de nos groupes ethniques a apportés au Canada, afin de réaliser une espèce de dénominateur commun culturel artificiel.*

*Il nous faut envisager et apprécier nos traits distinctifs avec une maturité d'esprit. Il faut se souvenir qu'aucun point de vue, aucun mode de vie n'a le monopole de la vertu. Au contraire, la voie de la vraie connaissance suppose comparaison, sympathie mutuelle et compréhension. Chacun de nos groupes ethniques, chacun de nous en particulier possède un élément de vérité, quelque chose de nouveau à offrir à tous. Aussi, lorsque quelqu'un émet une opinion nouvelle, lorsque un groupe se présente avec des traditions différentes des nôtres, témoignons-leur du respect, voire même de l'envie, car ils sont, en raison même de cela, plus avancés que nous; ils ont accompli un pas de plus vers la sagesse. Si nous envisageons de cette façon les différences, on doit se dire que le respect engendre l'appréciation, l'appréciation entraîne la compréhension et la compréhension conduit à la fraternité.*

Le Gouverneur général

Le très honorable Georges P. Vanier

# THE Indian news

Editor — DAVID MONTURE

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## Editorial

by DAVID MONTURE

Education of Indian people costs a great deal of money and costs are likely to continue climbing. The total cost of Indian education for 1968-69 was \$69,764,000. It is expected \$98,699,000 will be spent in the period 1970-71. The average yearly cost of educating an Indian university student is \$1,850. As a side note, 57 percent of Indian pupils are now in the provincial systems.

Out of all the controversy over the government's Indian proposals I have heard, little mention is made of educational guarantees for Indian people in the future.

The National Indian Brotherhood has made few statements on education in its resolutions or counter proposals. I wonder if the Indian people as a whole appreciate the value of education. Education is mentioned five times, but only vaguely, in the policy proposal booklet. As an example, the statement suggests that health and education levels have improved, that the government could press on with the policy of fostering further education . . . eventually many of the problems would be solved. But progress would be too slow. Provincial education authorities will be encouraged to intensify their review of school curricula and course content with a view to ensuring that they reflect adequately the Indian culture and contribution to Canadian development. The policy also suggests that those who are able to do so would be expected to help themselves, so more funds would be available to help those who really need it. There is nothing to suggest *guaranteed* education for Indian children.

At the present time, the Indian Act states: "The Minister *may*, in accordance with the Act, establish, operate and maintain schools for Indian children".

The treaties affect only half the Indian people of Canada and do not guarantee much beyond a one-room schoolhouse and teacher of 1870's standards in many cases. As an example here is an excerpt from Treaty No. 7, concluded in 1877: "In view of the satisfaction of Her Majesty with the recent general good conduct of her said Indians, and in extinguishment of all her past claims, she hereby, through her commissioners, agrees to make to them a present payment of twelve dollars in cash to each man, woman and child of the families here represented . . . Further, Her Majesty agrees to pay the salary of such teachers to instruct the children of said Indians as to Her Government of Canada *may* deem advisable, when said Indians are settled on their reserves and shall desire teachers."

There are no statements legally binding the government to provide universal free education for Indian status children. Legislation was made permissive and enabling, perhaps intentionally. There is much precedent in this regard, education is free to Indian children at this time. There is a moral obligation. There were also moral obligations before.

Let's think in terms of legal obligations. It would seem to me that guaranteed free education is as important a claim to be made as the land question. Let us consider a final treaty to provide a free education in perpetuity for Indians. Let us try this one—"for as long as the grass shall grow."

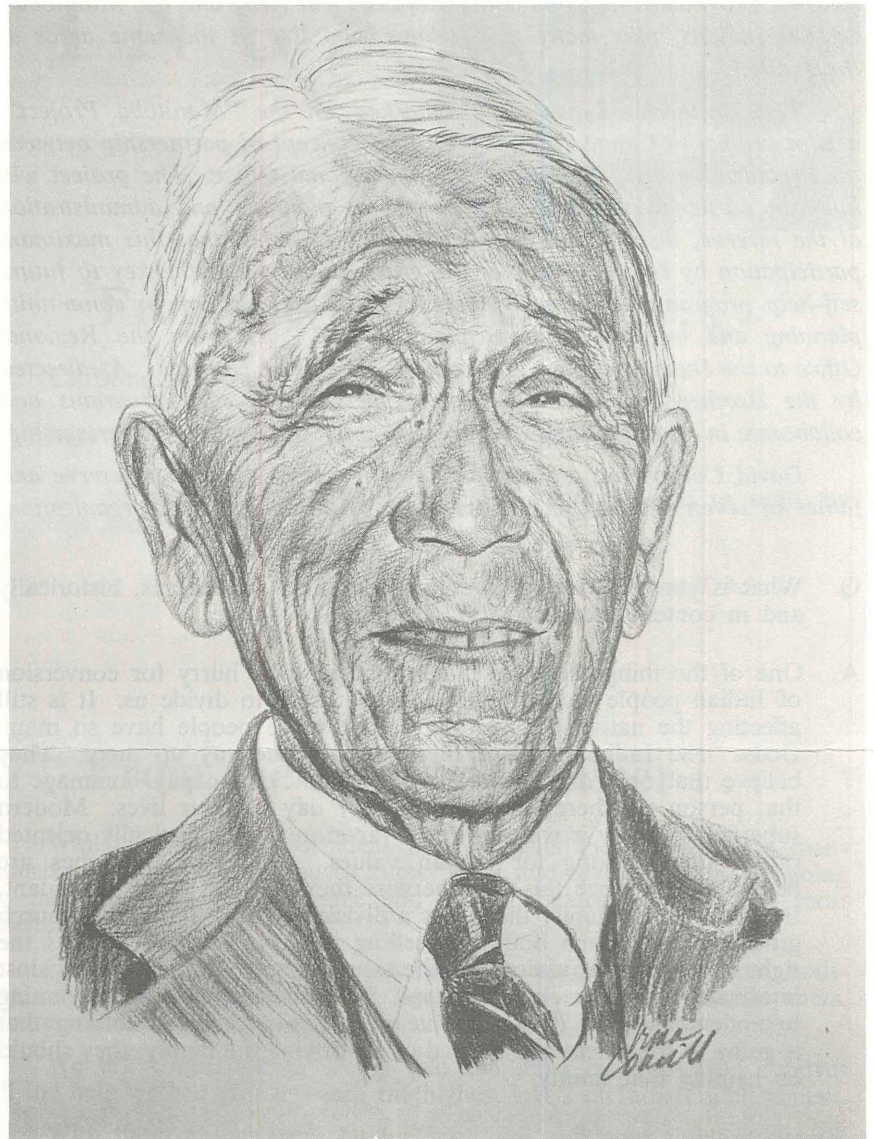
## Letter to the Editor

The paper here is nothing but boasting. I took it from the Indian Agency office. They should take a look at all the Indian girls that are dying every day in the skid road, from drinking and dope, they are not sent to hospitals to be cured or helped, the Indian Agency is do-

ing nothing to help these poor Indian young generations. They don't give them jobs in the city, when they are sick and unable to go to work then, they are forced to try to look for a job. I am one of them.

They are very badly neglected. They are being used. Get them

# THE INDIAN HALL OF FAME



KEGEDONCE — PETER JONES

The last hereditary chief of the Ojibways of Cape Croker. He was born in 1813 and died in 1910. His father was a half-brother of the famed Tecumseh. His Ojibway name, Kecedonice, means Orator.

Kecedonice was the first man to settle at Cape Croker, choosing it as a home for his people. He took the name Peter Jones from the Missis-sauga missionary, Peter Jones, who baptized him.

He was a maker of treaties for his people and he served them well as an administrator. This was recognized in 1860 when he received a medal from the Prince of Wales, later Edward VII, King of Great Britain. A cairn was erected by his people in his memory in the churchyard at the Cape.

Text by Ethel Brant Monture.

drunk and abused. I have seen so much. ("Please do something to help") The agencies are so busy filling their own pockets, the Indian Centre is so busy bettering themselves they don't really care about the skid road all they are after is the money they can get out of the Indian that's got a little bit of income.

It sure is easy to do a load of boasting, even you can't help the Indians, just you keep on the Bull, while right underneath their noses, you are stealing their reservations from them. The Young Generation don't even get jobs, so they use dope and get drunk.

(unsigned)

AN INTERVIEW WITH—

# David Courchene

by Dave Monture

The Manitoba Indian Brotherhood, one of the more sophisticated provincial Indian Organizations in the country, has recently taken over its own province-wide community development program for Manitoba's 23,000 Indians, plus many non-Indians who live in the same areas as the Indians.

The Brotherhood has also embarked on the "Manitoba Project", a pilot project in Canada, based on a new concept of partnership between the organization and the Indian Affairs Regional Office. The project will increase participation by Indian people in planning and administration at the reserve, district, and regional levels. It is felt that this maximum participation by Indian people at the grass-roots level is the key to future self-help programs in the province. In the past, direction in community planning and ongoing program planning had been from the Regional Office to the Indian people. This trend is now to be reversed. As directed by the Brotherhood, the reserve level people will start programs and collaborate in plans for their development in an atmosphere of partnership.

David Courchene, a Saulteaux from the Fort Alexander reserve and father of seven children, is the president of this progressive organization.



(photo—D. Monture, Ottawa)

Q. What is your opinion of the churches' effect on Indians, historically and in contemporary society?

A. One of the things churches have done in their hurry for conversion of Indian people to their particular faiths, is to divide us. It is still affecting the native people today. The white people have so many Gods. The Indians believe there is only one guy up there. They believe that only one day a week is insufficient to pay homage to that person up there; they do it every day of their lives. Modern superficial society is without doubt far more materialistically oriented rather than looking for human values. Of course, churches are beginning to realize this — otherwise they're going to be redundant. In my own community there was a division caused by various church groups. One church body was telling its group that theirs was the right one, the other was saying the same thing. Everyone was against intermarriage of the church groups. Now the churches are beginning to understand that if two people are in love there is nothing that is going to stop them and instead of destroying the family, they should be helping that family.

Q. Are feelings of inferiority part of an Indian attitude?

A. Well basically I don't think Indians were always that way and I don't say they're all like that. I think society wanted to make it that way. It started quite a few years ago. The churches also played a role in this. They told the Indian he was a savage, his medicine man was a devil. The pow-wow was against the true religion. They're trying to re-cultivate this now. It's too late in many cases. We learned through the educational system what our society is supposed to be all about. If you build inferiority into one minority group in your educational system then you are basically setting an attitude for the larger society. This makes the large society superior to the group depicted in actual text books as being inferior. If you tell this often enough to somebody, then by God he is going to believe it. The type of teachers that were available for the Indian people had no understanding whatsoever of the Indian's way of life, the total way of life the Indian had developed. There is very little in the education system that will teach you this.

Q. Could you give me a brief history of your community development program in Manitoba, Mr. Courchene?

A. Community development programs have been in existence for a number of years in the province. Through these programs certain motivational work was done by the province. I would say this is one of the reasons Indian people are beginning to move in Manitoba. Basically, we recognize community development as a process where we hire people to help the community identify its problems. It doesn't matter what they are, social, economic, political or whatever. Then

the person in the field starts to look for alternatives to these problems with the community, not in isolation of that community, but with the community. Once they have found alternatives, they then select which one is to be used in solving the problem. Then they work jointly to present the situation to government — federal or provincial — or any other sector of society. That is how we see community development.

Q. I understand your organization is employing such contemporary methods as sensitivity training for your community development workers and M.I.B. field staff.

A. This is not actually part of our community development program as yet, though staff is receiving the training. Sensitivity training, as we have experimented with in Manitoba, is a process of trying to get knowledge to people, to get people to understand themselves as human beings. First of all, a person begins to understand that he has responsibilities to himself, his family, his community and to larger society. While this is happening in the discussion groups he or she begins to realize that one has power to do something. If he is not satisfied with the situation, he can do something about it as an individual or as a member of a group. At the same time, they begin to realize that they, too, have misconceptions and prejudices. The experiments have proved to be a fantastic method of getting motivation and understanding to people, in showing them that they can do something for themselves.

So far we have not been able to sell the program to any other sector of government except Indians Affairs — I'll say that much for them. Other services in the province such as academic upgrading and skill training programs have been a 90 per cent failure. Manpower and the kind of training and relocation they do has been a failure among Indians. When we put the people through these programs, those people succeed but after that, many go right back in the communities and live on welfare. Basically they've forgotten about one thing — the training of attitudes. Many people are lost this way.

One of the things we've been confronted with in the last two years, since we've been functioning as an organization, is the attitude of government in general. For 100 years they've tried, by planning in isolation, to solve the problem of the native people in Canada. They've spent millions and millions of dollars and the situation is getting worse in some areas — probably better in others — but certainly it didn't solve the problem. One of the things we believe in is that you cannot do things for people, you must give them the resources so that they can do things for themselves. When you have a government that plans in isolation — probably with very good programs, and I don't say all of the programs in the Branch are bad — the point is if only they had been initiated from the grass-roots level, then I'm sure things would work out better. And that is what our partnership concept is all about in Manitoba — again a pilot project in Canada.

(See Page Six)



# CHRISTMAS GREETINGS



## From the Minister . . .

I am most grateful to have this opportunity once again, to wish the readers of Indian News a very Merry Christmas and a Happy New Year.

The past year has been a very active one for all of us. I have been fortunate enough to have travelled many miles this past year to meet with many Indian people from across the country.

I have learned much from these meetings, for they have shown me time and time again the great strength which is present in the Indian community of Canada, and the great amount of goodwill which Indian people have for their fellow citizens.

It is this strength, and this goodwill, which will enable Indian people to achieve the goals which they themselves seek to achieve.

The dialogue between Indian leaders and government has not always been easy over the past year; no doubt it will not always be easy in the years to come. There have been differences of opinion, of interpretation, of expectations and of understanding. People have not hesitated to make these differences known.

This is as it should be, for the dialogue, if it is to be anything, must be frank and honest.

But while there may be differences, it is important at this time of year, the Christmas season, to remember those things which unite us as individuals, as Canadians. It is important that we be tolerant, not of abuses, but of different points of view. It is important that we respect the right of everyone of us to hold different opinions, and to adopt different positions.

Tolerance, respect, frankness, and honesty — these are the values which unite us, and these are the values which must serve as the basis for the dialogue which will continue to be held in the months and years ahead. I am confident that they will.

My wife and family join me in wishing you all a very Merry Christmas and Happy New Year.

*Jean Chrétien.*

## LOVE

Love is not something you buy at a store,  
Or when you run out, you go for more.  
It's something very special to you and me,  
And that is the way it should always be.  
Love is just like a treasure,  
You cherish it with pleasure.  
Don't just take it to be polite,  
Take it with appreciation and delight.  
So please remember these things too,  
For there are children not as fortunate as you.  
If love you do not resent,  
Life will be more pleasant.

—Karen Hill

Grade 7 Indian Day School

## From the Prime Minister . . .

Christmas is a time of peace, friendship and goodwill.

May this spirit prevail amongst us all in the new year.

To the readers of the "Indian News" I am pleased to send my greetings and best wishes.

*Pierre Elliott Trudeau*

☆ ☆ ☆ ☆ ☆

## From the Deputy Minister . . .

While the exchange of ideas and thoughts the Minister has mentioned continues, I want you to know that I and my colleagues are going to carry on with the programs you have indicated as being the most useful to you.

Cultural affairs, education, vocational training, job placement, housing, community development and land management among many others. There will be no slackening in the effort.

We are committed to seeing that the most disadvantaged receives all the help we can give to reach the highest levels of Indian achievement.

With these reassurances let me wish you and your families success and happiness for the Christmas season and for the years to come.

*John A. MacDonald*

## THE NATIVE PEOPLE

A newspaper THE NATIVE PEOPLE of special interest to readers of INDIAN NEWS is now being published in Edmonton. THE NATIVE PEOPLE keeps you informed on the various views, stands, achievement and policies of Canada's native peoples. If you are interested in obtaining copies of THE NATIVE PEOPLE please contact

THE NATIVE PEOPLE  
Room B 1,  
100th Avenue Building,  
EDMONTON, Alberta.

. . . DAVID COURCHENE

(Continued from Page Four)

- Q. Do you have a lot of outside help for your organization?
- A. Within the last two years we were really surprised to see the amount of interest created in the province of Manitoba in all sectors of society. The judiciary, business people, bankers, universities, church organizations and our provincial government are taking an active interest. We also have the support of labour groups and ethnic groups, who are also minorities in Canada. I honestly feel that we cannot fail with this kind of support.
- Q. When all is said and done, are you optimistic of a suitable compromise being reached regarding the government's proposals or more generally the need for change, if and when the treaty and land question is settled?
- A. I think one message that the Indian people have gotten across is that the federal government recognizes now that it cannot plan in isolation; that it has to meet its legal commitments; that it has to straighten out some of the abrogations of agreements; that there has to be honest and equal negotiation on equal terms and that we should have the resources they have when we negotiate — the advisors and research money. It cannot be as one-sided as it has been for the last 100 years.

. . . I don't think the onus is on the Indian people as far as feeling goes. You can only back up people so far. The day comes when people begin to realize that they have not had the good things the country is able to provide. If you lack resources to develop, maybe many generations may be apathetic but eventually it will come about that through knowledge and information they will find out what is happening.

The present Indian Act is restrictive, and we said that — the present act restricts us from developing socially, economically and even politically. We wanted to change certain sections, but we also wanted to make sure that the agreements we had with the government were also recognized and instituted.

- Q. What do you think of the position of Indian people employed with Indian Affairs?
- A. Well I've never worked for a government outfit myself but my comment on this would be, first of all, it doesn't really matter where the person works — if you work in the private sector, if you have interest as a person, and in this if you're interested as an Indian person you can be just as effective.

Such an Indian person has an obligation to find out what is happening at our community levels — why we are where we are today. It is a responsibility of every Indian person no matter where he works. It's important that, through the process, you find that Indians are struggling. Sometimes it is not easy to see this if you have a good job. The tendency is to forget about the whole situation. I think it's an obligation, just like it is for any other citizen, to be proud of Canada.

- Q. What is your feeling on the appointment of a commissioner in regard to the policy proposal?
- A. Our feeling was strong on postponing the appointment of a commissioner because in the past we have always had to compromise. We've never been put in a position where we could negotiate on equal terms. We feel that by the government appointing a commissioner, setting the terms of reference, and then supplying financial resources through the commissioner, again, our negotiating position would be compromised. If the government is sincere it will give us access to resources so that we can do the research. From that research we can present to our government the direction that we can travel together.

The direction in which we are going now is not the right direction. A hundred years of this is certainly not the right direction. So many people have been destroyed and I think a person is naive if he does not see this. I've been to meetings of people who are interested in the correctional institutions. I know of the fantastic number of Indian people in the correctional institutions and penitentiaries. A few years ago this was not so. We have destruction of people caused by frustration. I would emphasize that I heard everyone, at a recent conference I attended say that the problem of the Indian is drinking. This is not so. The problem is not drinking as such, it is a symptom of a much larger problem. It's a lack of participation of a people and lack of resources for people to develop. The total control of those people by an outside force has created this frustration. This is what we're trying to get rid of. Right now, the Indian people are very moderate. They are talking and presenting programs

## THE WHITE NAKED APE

The Canadian Centre for Anthropology, Saint Paul University, Ottawa, has initiated a research project involving native people.

Before anyone starts groaning and saying, "Not another research project," the Research Centre people would like to point out that the aim of this project is to find out what would happen if the tables were turned and the Indians started doing research on the White Man. What topics would they study, what problems would they investigate, what do they think the White Problem really is?

All ideas, suggestions, information, etc. would be most welcome. The Centre will acknowledge all letters and make sure that the results of *this* research project get back to the people who contributed. Anyone interested can contact Jim Lotz at:

The Canadian Research Centre for Anthropology,  
Saint Paul University,  
223 Main Street, Ottawa  
or phone 235-1421

## OSAKA OR BUST!

What do you think of a group of young people who come from outlying and isolated areas, many of them shy and unsure of themselves, but who have a dream, a common goal, which for some has provided the incentive for staying in school and at the same time is aiding in their adjustment to the urban situation?

The students (25 Indian and four Metis to date) have formed an organization, the Win-Osa Seekers Association, which under the leadership and guidance of Mary Wuttunee, has as its goal a trip to Japan's Osaka 70 in August. Miss Wuttunee is from the Red Pheasant Reserve and is secretary-receptionist at the National Indian Brotherhood's Winnipeg office.

The trip will cost approximately \$760 per person and to raise this money the Seekers will embark on such ambitious projects as a snowshoe walkathon on one of the closer reserves. After the New Year, there will be an Indian fashion show, a fund raising dinner with guest speakers and Indian dancing by the group. The boys will be shovelling snow and there will be a car wash in the spring. The group will also seek the sponsorship of business men in Winnipeg.

The group is presently working on costumes and beadwork for the planned fashion show. All students, even those who are reticent and shy, will have to speak on behalf of Win-Osa for fund raising purposes, and it is felt that in this way they will have less fear of speaking in public.

The planned trip has been an incentive to a few of the students who were going to quit school and miss Grade 12, but instead have decided to remain and go for good passing marks in June.

As a goal it is twofold — Grade 12 and Japan. As mentioned, Mary Wuttunee is Director. The president is Gloria Crate; vice-president, Tom Highway; secretary, Irma Fontaine; and treasurer, Stan Hudson.

The next step might be for this group to take their Indian dancing to Osaka as proud envoys for Canada — with our support.

Your ideas and suggestions relevant to Win-Osa would be truly appreciated. Donations sent to the address below would be gratefully accepted.

Win-Osa Seekers Association,  
605-191 Lombard Avenue,  
Winnipeg 2, Manitoba.

to their government. Governments are starting to respond, but they're going to have to respond a lot more.

- Q. What do you see in the future for the native people of Manitoba? What resources do they have and what possibilities exist?
- A. I can see in the very near future, Indian people taking over a large share in the development of the province. I see Indian people running institutions, setting up school boards, becoming more involved in adult education programs, etc. I can see them developing large tourist areas, partaking of the agricultural potential and getting involved in establishing service industries.

I see them running the things that other people are running. We are just as capable as any other ethnic group in Canada. We have lacked resources to do these things. Instead of telling us what to do, when to do it and how to do it, let them give us the resources and we'll do it.

When you have equal opportunity to develop, you can be part of society and still maintain your identity as a group of people. This is a natural process. You cannot legislate equality. I'm sure governments in the U. S. recognize this now. It must be because somebody wants to be something. He wants to be proud to be an Indian and he wants to be proud he is a Canadian.

## Cowessess Reserve . . .

(Continued from Page One)

in the Taber area. Edward Shim-bashi, church member and president of the Alberta Potato Growers' Association, instructed the group in the building of their own storage cellar and in the grading and preparation of the potatoes for market.

Harvesting machinery, a diesel tractor and construction material were purchased with an Indian Affairs loan.

A storage cellar was completed in time for the harvest. It measures 125 feet long and has a capacity of 800 tons.

We wish the best of luck to this progressive Indian co-operative in next year's endeavours.

## Band Funds . . .

(Continued from Page One)

of Indian assets and began accumulating as far back as the beginning of the settlement of Upper Canada, although it is only in relatively recent years that it has grown to sizable proportions.

The five per cent interest rate on Band funds was established in 1917 and remained unchanged in the years that followed, despite a widespread decline of interest rates generally.

In the words of Indian Affairs' Minister Jean Chrétien: "If from 1917 to the present we had applied the year-to-year government borrowing rate of interest to the Band account, the average interest earned would have been only 4.14 per cent instead of the five per cent the account was actually credited with."

"In the light of a changing economy and increased interest rates being paid on invested monies, and bearing in mind that my Department is acting as trustee for the Indian people of Canada, it has a duty to obtain as high a rate of interest as possible consistent with sound investment practices. I am pleased that the Governor in Council has seen fit to approve my Department's request that the interest rate on Band funds be increased."

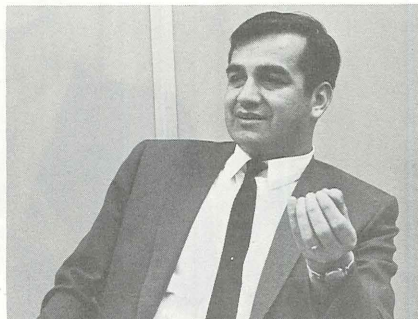
## MIXED BLOOD

There have been wars, brief encounters  
Yet also times of peace and planting  
Time for tender friendships — intimate.  
When Indian blood mixed with the flood of the white river  
I am born of all, of peace and war  
Of hate and love. I am union  
Of the red sun setting and the white moon rising  
Indian by name, spirit and heart  
And Canadian, descendent of nations  
Of this warm blood, proud I walk through the land  
Indian in soul, clothed in brightness.

Mireille Sioui  
de Loretteville

## An Indian in Ottawa

Victor Pelletier 40, from the Serpent River reserve near Elliot Lake Ont., has recently been appointed human rights officer with the Fair Employment Practices Branch of the Department of Labour.



Mr. Pelletier is married and has five children. For the past 16 years he has taken an active interest in the problems of the Indian people in the city. While employed by the Toronto parks and recreation department, Vic became involved with the Indian Club in counselling, recreation programs, and helping people find jobs. This was all done in his spare time. For the past two years, he has been full time program director and social worker at the Indian Centre of Toronto. Although he has left the Indian centre, Vic said he feels there is definitely a great need for more field workers in that area.

In describing his new position, Mr. Pelletier said he would like to hear from Indian people across the country. If at any time you have been subjected to discrimination in seeking employment because of your colour or religion, he would like to hear from you.

Human rights officers investigate all complaints of this nature. All that is requested is that you give details of the incident in writing. An in-depth discussion will follow. The officer then goes to the other person for his side of the story.

If the situation warrants it, he will seek witnesses and submit a report or recommendations to his department. From there your case could go to the Human Rights Commission for the final proceedings which lead to prosecution. Human Rights officers also act in a liaison-

mediation role in the education of the public through explanation of its rights in respect to good business practice. Mr. Pelletier remarked that it is surprising to learn how many people have never heard of the Fair Employment Practice Act.

I talked at length with Vic about the Indian in the city, the changes one has to make and the employment situation. He suggested that should the Indian person come to the city, he would encounter a totally different culture. Here is what he said: "Take a child who lives in the city. You go up to him and ask him where his father is. Even if he is only six years old, he can tell you his father has gone to work. You might ask the child why? He would know that one has to work to keep one's family together — to earn money. Up north, our people live in the country — off the land. Their measure of value is not dollars and cents. This is the difference. In cases of discrimination, the Indian is just not understood."

"The first thing I ask Indian people when they come into the city is what do you want to do — are you bringing the reserve with you? Do you want to live like you did on the reserve? Do you want to move along in this society?"

"Some people say that as soon as you go to the city you will lose your Indian culture. I tell them it doesn't mean a loss of culture. You hang on to what you want. But if you're going to live in the city, let's move along with this society."

"The white man hasn't yet proved to me that all of this is the right way to live but, if I'm going to be realistic, I'm going to move along. I want to educate my children and I want them to have a good life."

We talked about the welfare situation and Vic had this to say: "I'm a real welfare hater to begin with. Years ago the Indians used to get relief. The Act implies that if you're a treaty Indian, you'll be looked after, you'll be fed."

"I've travelled around to a number of reserves in recent years. It was really disturbing. At one time, say 10 to 15 years ago, you could drive around to a reserve, walk up to a home, talk to the people and look in the back yard. They would have a good garden and enough food to last all winter. But I went to these same reserves last year, and out of 15 of them I saw only three homes with gardens. All the others had was a pile of cans. The Government has handed people something for nothing. It should learn what it has done to many of the people. How long will it take to educate these people, to motivate them into working for what they want? It really hurts when you go to a home at Christmas time and you know the father is not there. He took off, didn't want the responsibility."

Asked to comment on Indians and drinking, he said: "Did the Indian really learn how to drink? A few years back, the law said Indians were not allowed to drink; they weren't allowed to buy alcohol. I don't care who it is or what colour you are if you tell somebody he's not to do something, he's going to do it all the more. These laws made us second class citizens. I can remember the days at home in the summer time. Say you were loading pulp wood at a dollar and a quarter an hour. You work beside a non-Indian all day, you do the same work as he does, you start at the same time, eat at the same time and work just as hard as he does. Five o'clock comes. The non-Indian might say there's time for a couple of draughts before supper. You go running in to the hotel forgetting, since you worked with this guy all day, you feel the same as he does. But you are met at the door by a waiter who tells you—Get out, you know Indians are not allowed in here. All of a sudden you are a different person. So what do you do? You go to a bootlegger. You're loading pulp wood and you don't have much money to dish out. So, you buy the cheapest thing you can buy—wine. You do not buy one or two but six or seven. Say, there are four people. They go into the bush or lane, or behind some church. The first thing they would think of is that if they are caught with a bottle, they're going to be put in jail. So they take the cap off, throw it away and drink the bottle down like water, not thinking what the effect is going to be under these conditions. When you drink wine like that, I don't care what colour you are, it will drive you nuts. This is the way our people learned to drink."

Vic suggested that petty jealousy exists on many reserves. This makes it difficult for the local government or for greater participation at the community level. It is very hard to organize Indians on the reserve. People are raised with the government looking after them, leading them by the hand. So if one Indian person with a little bit of education tries to stand up to say something, others will say they don't have to listen to him. He's an Indian like us. The government looks after him like us. It is hard to get these people to support one another.

Victor Pelletier is a contemporary Indian of Canada. He is a man who is conscious of what is the best in both worlds, Indian and non-Indian. He has his native language, craft skills, dancing and also his children. He is working for all of Canada's ethnic groups. Vic tells it as he sees it. For information on the Fair Employment Practices Branch:

Mr. Victor Pelletier, Fair  
Employment Practices Branch,  
Department of Labour  
Sir Wilfrid Laurier Bldg.  
340 Laurier Ave. W.,  
Ottawa 4, Ontario.

by D. Monture

# Many Roles



Above: the Yukon swimming team which competed in the Canada Games at Halifax. Sandy Charles Anderson (third from the right in the middle row), son of Mrs. Mary Anderson of the No. 2 Atlin-Teslin Band, competed in the men's 200-meter free style on Sunday August 17th.

The climate in the Yukon does not encourage swimming in an uncovered and unheated pool. However, Sandy persevered and, in his first year of competitive swimming, he managed to qualify for the Yukon team. Although his time was approximately 49 seconds slower than the winner's, Sandy Anderson had only been swimming competitively three months. (Merry Christmas Sandy)

(photo—Sid Siblings, Vancouver)



Organization, Communication, Resolution.



Diversity

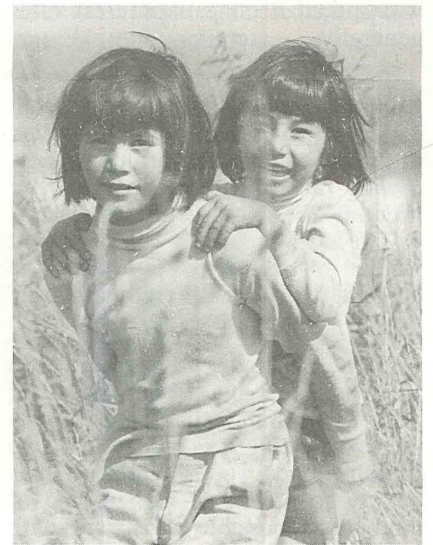
(photo—D. Monture)

## Strands in the Fabric

"In Canada we are proud of our diverse characteristics. The heritage and traditions of our forefathers have been built and cherished through the centuries; they are too valuable to be abandoned in favour of any rigid uniformity. To suggest that we forget the richness and wisdom that each of our peoples has brought to Canada, in favour of some sort of artificial cultural common denominator would be unfortunate.

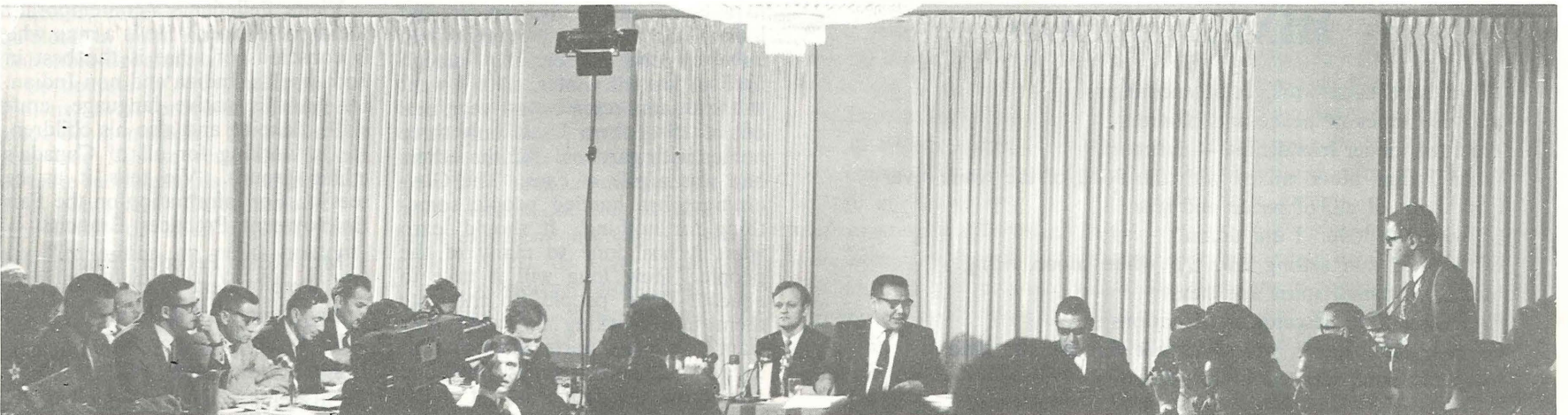
"Let us approach and appreciate our differences in the way a mature man should. Let us remember that no one point of view, nor any way of life, has any monopoly of virtue. Quite the contrary: the road to real knowledge lies in comparison, mutual compassion, and understanding. Each of our people, each one of us individually, has some element of truth, some glimpse of enlightenment to offer to all of us. Therefore when we meet a man with an opinion that is new to us, or a people with a tradition we have not met before, let us look at them with respect and perhaps even with envy, for he and they know something that we do not, he and they have achieved a further step toward wisdom. Then, if we approach the differences between us in this way, respect leads to appreciation, appreciation to understanding, and understanding to affection."

General, The Right Honourable  
Georges P. Vanier, D.S.O., M.C.,  
C.D., P.C.



Kids at the Crossroads

(photo—Fred Stevenson)



Above — Ottawa Consultations. It has been an historic year for Indian people. Will 1970 be?