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Vol. 13, #10

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

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

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THE Indian news

Vol. Thirteen, No. Ten Ottawa, Canada January, 1971

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Iroquoian Group Meets at Tyendinaga

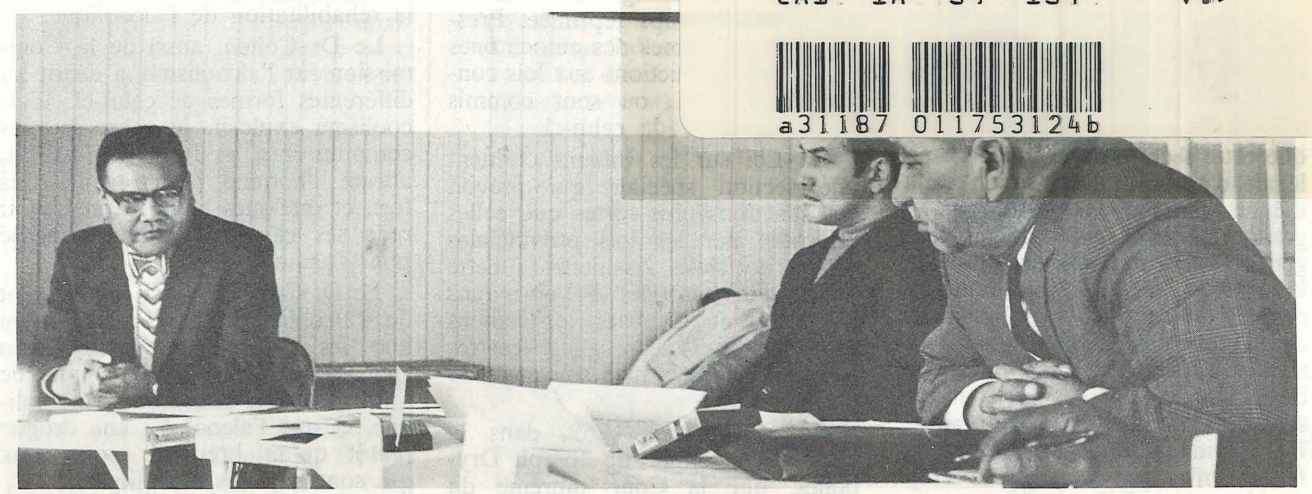
"They haven't changed their policy one iota and for us and our counterreaction — it's going to require a hard sell. We have to come up with something better." Above, the words of Norman Lickers, President of the Association of Iroquois and Allied Indians during a general meeting of the association held at the band hall on the Tyendinaga reserve, January 16th and 17th. The Iroquoian group, on the final day of the meeting, strongly condemned by formal resolution a recent statement in a Canadian Press interview by J. B. Bergevin, Assistant Deputy Minister, Indian Affairs, that the Department would see cut-backs to some 300 employees in seven to ten years.

The resolution said in part: "whereas it would now appear that the government intends to implement its policy in spite of the understanding given to the Indian people . . . This association strongly condemns the present attitude of the Government in maintaining its policy as enunciated in June 1969 without giving the Indian people full opportunity to submit their own proposals concerning this policy."

The A.I.A.I. as yet, is not formally allied with the National Indian Brotherhood and is adamant that its Southern Ontario membership is not represented by the Union of Ontario Indians. As a result, speakers George Manuel, President of the National Indian Brotherhood and Peter Dubois representing the National Committee on Indian Rights and Treaties were on hand to discuss future relationships between the national and Ontario groups. George Manuel had also reacted strongly to the Bergevin statement, calling it "hogwash". He went on to state that the Department of Indian Affairs can only be realistically phased out when the Indian people are not only fully consulted but fully involved.

It was decided that a joint board of directors meeting between the Union of Ontario Indians and the Iroquoian Association will be held in the near future. The question

(Continued on Page Seven)



From left — George Manuel, President of the National Indian Brotherhood, Carl D. Brant, Secretary, A.I.A.I. and Norman Lickers, President, A.I.A.I., during their first official meeting.

THE ROYAL COMMISSION ON THE STATUS OF WOMEN

Part II — Continued from December 1970 Issue

Education, of course, was one of the most important areas covered by the Commission report. The old authoritarian idea of controlling the people by keeping them ignorant is no longer realistic. It is becoming increasingly obvious that education is the key — not just formal schooling, but making people aware — teaching them to learn, to open their eyes, to increase and live up to their potential.

The gradual co-development of education and of a sense of responsibility is necessary in a country which calls itself a democracy. The people who have to live with the governments' decisions must be allowed to have a large say in what the decisions are, and naturally must be equipped to cope with making decisions.

In the past few years the Indian people have been pressing more and more for this right, and Eskimo and Métis people are following suit. But it is not that simple. As the report says "the increasing number of native children who are receiving formal education has greatly affected the relationship between mothers and their children. Most of the teachers have been recruited in the south of Canada or in other English-speaking countries. They are given minimal training for teaching Eskimo or Indian children, and usually leave the area after one

or two years . . . For many Indian and Eskimo children, school is a disruption that creates a world very different from the one they know at home. The language they speak at school is usually different from the language they use at home . . . The children, caught between one set of values at home and another at school, are seldom able to resolve the inconsistency and reject either their parents or the school, and often both." This results in high rates of absenteeism, drop-outs, and failures.

Lately efforts have been made to reduce the physical distance between pupils and their mothers, but schools "have done little to decrease the psychological gap." Native mothers feel that "the role of teacher has been effectively taken from them and there is seldom any personal contact between the parents and the white teachers even when they live in the same village."

But children requiring higher than Grade 6 education must still go away to residential school in larger settlements, where they stay for the full 10-month school term. Housed in large residences, the students live a regulated life with no contact or understanding of the family life of their own or white people.

"Daughters grow up with little interest in the things their mothers can teach them, which creates a dis-

travelling wide generation gap. Some Eskimo and Indian women who appeared before our Commission did not understand what happened to their children when they went away to school. Since they had never even seen a residential school, they could not share the experiences of their children."

(Continued on Page Seven)

Grant to Support Native Communications

A federal government grant of \$139,012 to the Alberta Native Communications Society was recently announced jointly by Robert Stanbury, minister responsible for citizenship and information Canada, and H. A. Olson, minister of agriculture.

The Alberta Native Communications Society broadcasts in the Cree language over existing radio stations in Camrose, Edmonton, Peace River and Grande Prairie, reaching an estimated 60,000 native people in Alberta, northern interior British Columbia and central northern Saskatchewan. The society also produces the monthly, "The Native People".

The grant was given to help the society meet current administrative and operational costs, in support of a pilot project in communications and citizenship development. It is supplementary to an earlier grant of \$159,087 provided by the Citizenship Branch, Department of the Secretary of State.

FOR CIRCULATION



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

(Suite et Conclusion)

Le rapport donne des chiffres au sujet du nombre de prisonnières qui sont indiennes ou métisses — un nombre qui, dans certaines prisons, atteint 90 et même 100 pour cent. Leurs crimes ont presque toujours pour cause: l'alcool. Sous l'empire de la Loi sur les Indiens, les Indiens inscrits étaient assujettis à des règlements spéciaux touchant les infractions attribuables à l'alcool. Bien que la Cour suprême du Canada ait décidé en décembre 1969, dans la cause de Joseph Drybones, que cette section de la Loi n'est pas légale d'après la Déclaration canadienne des droits de l'homme, la grande majorité des femmes indigènes sont emprisonnées pour des infractions dues à l'alcool, ou pour des crimes commis sous l'influence de l'alcool. Bon nombre de ces femmes retournent en prison plusieurs fois, dans un processus continué souvent qualifié "porte tournante". Il est évident que le prestige de ces femmes n'est pas accru par le temps passé en prison.

A ce sujet, la Commission recommande que les provinces et les territoires développent une politique qui soustrairait à l'autorité de la justice les personnes sous l'influence de la boisson et qui donnerait aux administrateurs de la santé et du bien-être la responsabilité de les traiter. La Commission suggère aussi qu'on élimine toutes les clauses de la Loi fédérale des prisons et des pénitenciers qui sont discriminatoires envers le sexe féminin ou la religion. Le rapport conseille une surveillance spéciale dans les régions rurales ou isolées pour les prisonnières indiennes, métisses ou esquimaudes libérées sur parole ou qui en sont au stade de la réhabilitation.

Le rapport cite un des pires exemples de discrimination que renferme la Loi sur les Indiens. La Loi stipule en effet qu'un homme qui épouse une femme non-indienne retient son statut légal et le confère à sa femme et ses enfants, tandis qu'une femme indienne mariée à un non-Indien ne peut conférer son statut légal à son mari ou à ses enfants et doit céder tous les droits et les biens qui lui sont accordés en vertu de la Loi sur les Indiens. Elle doit même renoncer son statut indien pour elle-même.

Ce sont là les recommandations principales qui concernent les femmes indigènes. Espérons qu'elles seront mises en vigueur plus rapidement que la plupart des autres propositions faites au Gouvernement, lequel semble préférer écouter sa propre voix plutôt que celle de son peuple.

—Michèle Têtu

Un Congrès sur l'alcoolisme a lieu en Saskatchewan

Au cours de la première semaine de janvier, un congrès du Conseil d'alcool des autochtones de la Saskatchewan a eu lieu à l'Hôtel Saskatchewan à Regina.

L'alcoolisme constitue un problème chez les Indiens depuis l'arrivée des Européens, il y a plus de quatre siècles. L'alcool permet à plusieurs d'entre eux de s'évader temporairement, des nombreux problèmes sociaux et économiques auxquels ils ont à faire face dans la société non-indienne. Mais trop souvent, l'alcool conduit à la destruction et la violence chez les Indiens qui sont affligés d'une hostilité trop longtemps reprimée. Presque tous les crimes des autochtones découlent d'infractions aux lois concernant l'alcool, ou sont commis sous l'influence de celui-ci.

La Loi sur les Indiens contient une section spéciale qui prévoit des sanctions plus fortes que celles imposées par les lois provinciales ou territoriales. Assujettis à cette loi et non autorisés à boire dans les hôtels ou les bars, les Indiens sont devenus encore plus frustrés et se sont dirigés plus souvent vers l'alcool.

Ce n'est qu'en 1969, dans la cause bien connue de Joseph Drybones, que la Cour suprême du Canada a déclaré ces règlements discriminatoires et en contradiction avec la Déclaration canadienne des droits de l'homme.

Mais les problèmes de l'ivresse et surtout de l'alcoolisme sont toujours sérieux chez les Indiens et les Métis. Les autochtones de la Saskatchewan se sont rassemblés pour y voir clair. Il y a un an et demi le Conseil d'alcool des autochtones a été formé, et pendant les mois suivants, il a fourni de l'aide et de l'encouragement à beaucoup d'individus et de communautés indiennes dans la province.

Jim Sinclair, du ministère provincial des Indiens et des Métis, a dit que même si son ministère ne veut pas intervenir directement avec les alcooliques, il serait heureux de fournir des fonds ainsi que des renseignements au Conseil d'alcool des indigènes pour que ce dernier puisse faire une étude dans ce domaine.

M. Totten, de la Commission sur l'alcoolisme en Saskatchewan, la-



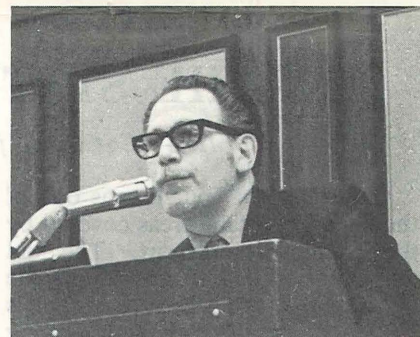
Solomon Windigo — L'alcoolisme veut dire des accidents de voiture et la négligence qui entraîne souvent la mort des enfants.

quelle relève du ministère provincial de la Santé, a déclaré que la Commission cherche à établir plus de centres d'orientation et de maisons de réhabilitation et, en même temps, il cherche à élargir ses programmes de recherche et d'éducation. La Commission emploie la thérapie de groupe de l'Association des alcooliques anonymes, et considère l'alcool comme une drogue et l'alcoolisme comme une maladie. Elle essaye aussi de faire participer la famille du buveur à certaines étapes du traitement. Une instruction plus poussée et une formation au travail constituent les facteurs essentiels de la réhabilitation de l'alcoolique.

Le Dr Cohen, aussi de la Commission sur l'alcoolisme, a décrit les différentes formes de celui-ci. L'alcoolisme explosif, le genre le plus commun chez les Indiens, a-t-il dit, affecte l'homme qui travaille très fort, et quelques heures après avoir reçu ses gages, il a tout dépensé pour l'alcool.

Le Dr Cohen a aussi décrit l'effet de l'alcoolisme sur le corps ainsi que les symptômes du *delirium tremens*. Il a insisté sur le fait que toute personne peut devenir alcoolique, et que l'alcool est une drogue plutôt qu'un breuvage pour ceux qui sont devenus alcooliques.

Il a aussi mentionné que la Commission fait des recherches sur les autres drogues.



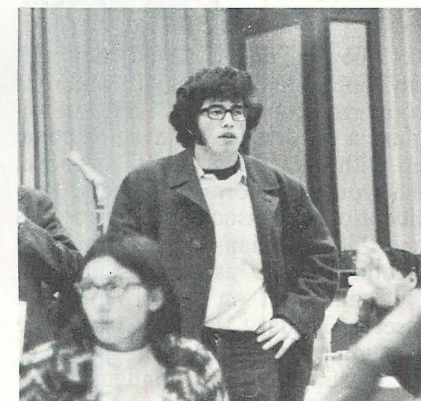
Le Dr Cohen décrit les effets de l'alcool sur le corps humain.

Ernest Tootoosis, un Chaman de la réserve Poundmaker, s'est aussi adressé aux délégués. Il a affirmé que les Indiens étaient dans l'Amérique du Nord depuis 4,000 ans, et bien que leur langue et leurs coutumes, et même leur fierté, aient été presque détruites, les hommes blancs doivent maintenant se tourner vers eux pour la survivance. Il a ajouté que l'alcoolisme est un cancer qui doit être éliminé, et la seule façon d'y parvenir, c'est pour chacun d'entre nous d'informer les gens, de sauver au moins une âme et de mettre un bon mot dans le cœur de son frère.

Les délégués ont formé des groupes de discussion et ont fait plusieurs suggestions au Conseil d'alcool. Par exemple, ils proposent que plus de travailleurs sociaux soient dirigés vers les réserves et les communautés autochtones et qu'on forme encore plus de centres d'accueil pour ceux qui sont ivres. Des programmes de récréation et des projets de développement éco-

nomique sur les réserves doivent être élaborés. Il est essentiel que les autochtones soient mieux informés au sujet de l'alcoolisme, et pour atteindre cet objectif, on doit avoir recours à plus de films et de publications. Les femmes auxiliaires du Conseil ont appuyé l'établissement, dans les réserves, de garderies pour les enfants d'alcooliques.

Un groupe de jeunes qui assistaient au congrès ont avoué leur inquiétude en face du problème de drogues qui existe actuellement chez la jeunesse indienne et métisse. La encore, ils ont suggéré que plus de recherches soient faites dans ce domaine et que plus de renseignements soient disponibles pour les adolescents et les parents.



Chris Lafontaine — La jeunesse indienne, rejetant l'alcool qui a fait tant de mal aux parents, accepte plutôt les drogues.

Walter Deiter a précisé que le Conseil a besoin de fonds pour son programme de recherche, la diffusion de renseignements et pour l'augmentation du nombre de travailleurs sociaux.

Les délégués ont longuement délibéré sans tiré de conclusion, sur la possibilité pour le Conseil de présenter une demande officielle d'octroi à la Fédération des Indiens de la Saskatchewan. Plusieurs d'entre eux n'étaient pas en faveur de cette démarche, surtout les femmes auxiliaires. Elles ne voulaient pas que le Conseil soit apparentée à une organisation politique. D'autres délégués ont dit que la chose la plus importante était d'obtenir de n'importe quelle organisation les fonds nécessaires pour leur lutte contre l'alcoolisme.

Un nouveau conseil d'administration a été choisi. Les Indiens élus sont: Fred Starr, Leo Cameron, George E. Keewatin, Walter Deiter, Mme Inez Deiter et Phyllis Bellegarde. Les Métis sont également représentés par Arnold Dufour, Bob Parenteau, Walter Schoenthal, Walter Stonechild, Mme Isabel Dufour et Chris Lafontaine.

Le travail accompli par le Conseil d'alcool me semble avoir une valeur immense. L'aide nécessaire doit être leur accordée par les gouvernements fédéral et provincial. Il serait sage si la Fraternité nationale des Indiens établissait un tel conseil d'alcool au niveau national.

—Michèle Têtu

THE Indian news

Editor — DAVID MONTURE

Editorial Assistant — MICHÈLE TÊTU

The Indian News is a publication devoted to news about Indians and Indian communities in Canada and is a vehicle for the free expression of viewpoints and opinions held by Indian people. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Any article may be reproduced provided credit is given the author or this paper.

400 Laurier Ave. W., Room 360, Ottawa 4, 995-6386

Letters to the Editor

Re: Interview with Leo Yerxa.

I would like to commend Leo on some of his answers to questions asked during his interview with Mr. Monture. His answers have the continuous, almost fluid quality of an orderly mind. I comment on this as this quality is one which I greatly admire as most people do things they wish they possessed.

Leo and I grew up much in the same situation and in most cases, attended the same schools. How well I remember the school's large buildings smelling of disinfectant. On street corners, 60 scared girls in identical rose colored coats coming well below the knee. How we flocked close together to retain our anonymity.

When I see articles of this sort I am always a bit confused by the people chosen. Most of these people are the "token" Indians, those handsome, intelligent, gregarious minority who have been taken into the bosom of the white society and have accepted their values and standards of life. Why not choose one of our majority, an Indian who has been rejected by the white society, defeated by the system, bitter, non-educated, etc. as are most Indians.

I often puzzle over this, you see, I am a "token" Indian too, and as such I feel unqualified to speak for my Indian brothers. It is not that I am set apart from them, but, again, maybe I am. On the other hand, maybe most newspapers, radio, etc. like to interview people who are not too involved, people who can't see the forest for the trees.

As to his answer to H. Cardinal's *The Unjust Society*, why didn't I think of that?

Audrey

Norway House, Manitoba

* * *

I have just read your November issue of Indian News and I am very disturbed with Leo Yerxa's comments on Harold Cardinal's book "The Unjust Society." The Indian Affairs Branch must treat him pretty good for him to be so nonchalant to his people's problems. I

thought the book diagnosed the present situation very well.

Your sincerely

Valerie Blight

* * *

Dear Sir,

The INDIAN LEGAL DEFENSE COMMITTEE wishes to protest at once the imposition of a sentence of 32 years upon Albert Sinobert, Spanish Indian Reserve. We are shocked that such a sentence runs consecutively when it should run concurrently. We have been engaged during the past several months investigating the severity of punishment imposed on Indians and we find that the situation is very harsh against Indians, but this is without question the worst on record.

We have in our hands records of up to 18 convictions of the same type of crimes for white men and sentences varying from six months to three years.

We would appreciate the name of the judge who imposed this sentence and some information as to why it would be possible for a judge to impose a total of 32 years for any crimes of this nature.

We would point out that recently a white woman in Caughnawaga threatened to kill an Indian man; then she obtained a gun, threatened him again, killed him and served seven months in prison for this crime of killing an Indian.

We would therefore respectfully ask for an explanation. If funds are required to launch an immediate appeal against sentence, and perhaps against conviction, we will endeavour to arrange for them.

Kahn-Tineta Horn

Executive Director

Indian Legal Defence Committee

Caughnawaga, Quebec

* * *

Dear Sir,

I do hope you print these pages in your Indian News.

Look, we can't let the world pass us by. We've got to stand up and face it. And remember, it's up to you to decide for yourself what way you want to go — up or down.

Historical Notes

REPORT FROM THE INDIAN SUPERINTENDENT,
VICTORIA, B.C., NOVEMBER 1880

In the neighbourhood of Metlahkahtla, the Indians have tried their hand in salting and exporting fish on their own account, and are ambitious to establish a cannery on the co-operative principle. With a little wise direction, there cannot be a doubt that their efforts would be immensely successful, as they have proved themselves superior to either Chinese or Whites where employed in this business.

I indulge in the earnest hope that some scheme may be proposed for your concurrence which may extend to these Indians the same benefits that are secured to natives in older localities of the Dominion by the establishment of industrial farms. The profits in the former case would greatly exceed those accruing in the latter, and would soon afford uncontestable proof of the value of the Indians to the country as inhabitants.

Reserve Surveys: Indians who have reserves surveyed are very anxious to have them marked off, and divided into individual allotments. I think it is very desirable that this should be done, and it will constitute one of the first and most important duties of local agents to be appointed in the Province. A great stimulus will be given to the industrious Indian by giving him a tract of land, and defining boundaries within which he may recognize his own status.

I know of no plan more calculated to discourage barbarous customs which tend to destroy individuality, or to induce the improvement and general cultivation of their reserves.

The first and distinguishing principles of civilization, no doubt, consist in the recognition and protection of individual property rights; and nothing would, I consider, be more effectual in putting a stop to the pernicious custom, incident to most of our tribes, of living in large and filthy rancheries.

Presents and Supplies

In some portions of the interior I find the presents of implements, etc. have been actually sent to some of the tribes which they did not desire, and even refused to accept, stating that while in health they only required lands to be set aside for them and local agents to teach and protect them; that they could earn their own living, and purchase their own tools, if the Government would only allot reserves, and show them how to develop and foster their own resources.

It is a mistaken policy to endeavor to force presents upon an Indian who does not even ask for them, and nothing so tends to diminish and destroy his self-reliance. In the instances I have referred to, the land difficulties not having been settled, the Indians could not understand the object the Government had in view, and hence both suspected and "feared the gifts."

Illicit Liquor Traffic

Notwithstanding the stringent provisions of the Indian liquor law considerable drunkenness prevails among Indians convenient to white settlements.

Many contend that the traffic might be more effectually checked by doing away with the Act altogether; that the low class of whites, called bottle-sellers, would not then have any occupation; that Indians would not have the natural and human longing to obtain that which is forbidden, and the poisonous liquid now manufactured and sold to them clandestinely would not be required or sought for.

There's no one to fight your battles for you. What are you — a man or a mouse. So be a man and quit hiding behind a bottle. Prove to yourself that you can face your problems sober. Do something for yourself, and people will respect you for it.

Prove you're not weak and show them what you can do for yourself. Don't get left behind in everything. Think how much time you've already lost. Drinking will never solve your problems. Or are you going to stay in the horse and buggy days? This is the jet age. It's entirely up to you to make something of yourself. We don't want to be called weak in the mind; can't face our problems alone; got to hide behind a bottle. So quit hiding and come out and face the world.

Don't waste your life away. Kids need schooling and men need job training. And remember — a drunk-

en man is no help to anybody. Not even to himself. We call ourselves braves. Well, why don't we prove it and make something good of ourselves. Or have we all gone soft. Give it a thought. Some of you may be wanting my hide for speaking like this. But I'm only trying to make you realize how much time we lost already. The longer you wait the further behind you get.

Remember, it's your life not mine. So make something good of it. If you drink you're only hurting yourself. And it makes it harder on you. A good man has a lot of friends. Be clean and understanding. You might have more friends than you know. I have a lot of Indian and white friends. So why can't you do the same. Prove you can do it. And prove you're smart. Don't get left behind.

Ben Abel

Westbank Indian Band, B.C.

AN INTERVIEW WITH—

Fred Favel

Fred Favel, 30, a non-status Cree from Manitoba, is the editor and publisher of the First Citizen, a one-man publishing venture he describes as Canada's only truly independent Indian newspaper.

The articulate, and always controversial Fred Favel has been known to frequent Ottawa's National Press Club on occasion, and as most observers would note, is confidently aware of the powers of the press. He remains a thorn in the side of the Department of Indian Affairs and it would seem at times, existing Indian organizations. Mr. Favel, has now set up shop in a downtown Vancouver office and plans shortly to publish on a weekly basis.

The First Citizen was launched in Vancouver over a year ago and has since been published in Toronto, Fredericton, and Ottawa, and as Fred would note, the struggle has not always been easy. The paper presently has a run of some 3,000



with approximately 1/3 of the subscribers being in B.C. We wait attentively to see issues 12 and 13 — because they said it wouldn't get past issue number three and because we have to admit, Mr. Favel has guts.

Fred Favel is married and has one daughter.

—David Monture

Q. Could you give me a brief history of the First Citizen?

A. The First Citizen started a little over a year ago in Vancouver. We started off with \$150 which was due on our next month's rent three days later. With this we paid for our first 1000 printing. We stayed in Vancouver for six months, just sort of making it from issue to issue. Then we decided, since we couldn't pay stringers or reporters, to travel ourselves. We were telling people we were a national newspaper but certainly we were not getting national in B.C. Even in Indian politics you'll find there's that barrier called the mountains. It's a different ball game completely there. You have many Indian organizations. We decided that to be truly national we had to get out and see a lot of people on the reserves across the country and let people know what the First Citizen was. We'd have to print wherever we travelled. We left Vancouver with 15 cartons of paper and a couple of suitcases. We leave Ottawa now after having visited Toronto and Fredericton, New Brunswick. The reason for our return to Vancouver — we had never meant to stay in any one particular place for more than six months. We found that Ottawa has a funny effect on people. It's a political town, it's a civil service town, at least to the people who visit it. In our capacity there if we're not talking to some Indian Affairs official, we're talking to a Member of Parliament or some committee member or someone tied in with the political scene

and it's very difficult to just sit down and relax — you're always wound up.

Q. Why do you consider the First Citizen to be the only truly independent Indian publication in the country?

A. Mainly because it is. I'm not talking about the small mimeographed reserve newsletters. These are fine, they're being done mostly by young people using band council facilities to keep up community interest within the reserve itself. To these people — all the more power to them. When I talk about an independent newspaper I mean just that. To my knowledge it's (The First Citizen) the first Indian newspaper that has ever gone as long as it has without one cent of any government subsidy.

We do not plan at any time in the future to accept money from the government in the form of grants or handouts so to speak. I think that in order to publish a newspaper the basic ingredient is called *freedom of the press*. And I really don't see how you can have freedom of the press when somebody else is paying your way. You have to play their ball game — to a point. I'm not willing to go along with it to that point.

Q. Likewise with existing Indian organizations, do you consider yourself independent of the Indian political structure at the national and the provincial levels?

A. Quite frankly, we do not get along with the Indian organizations any better than we do with

the Indian Affairs Department. There are several reasons for this. You see, if the Department hasn't had control of the papers than it was the organizations and vice versa. As a result all papers to date have had affiliations or have been controlled indirectly. We are not being controlled by anyone other than, you might say, our conscience and the feedback we get from people on the reserve. I would suppose that we pose a threat to some people. Some of the leaders have said "what's his angle", or "what is he out for?" To explain this kind of suspicion: when you can't hold something in your hand and look at it and know that you can control it, you're more apt to be suspicious of it, I suppose, if you have something to lose. To date we have tried to complement the organizations rather than compete with them. But if it's competition people want, that's fine, that's no problem.

Q. *How A People Die*, written by an Indian agent, is a bit of a confrontation. What are your comments on this recent book?

A. My first reaction, I suppose, was like many Indian people who have read it — one of outrage. Nobody likes to have the general public come in, no matter how poor they are — and see what is happening when a community is on a complete one-way path to deterioration, to destruction of itself. Although Mr. Fry in his book explains all the symptoms, the one thing he neglects and it's a loud neglect, are the causes. Although Mr. Fry says his book is fiction, it touches too true in too many pages of that book — it has to be a biography. Mr. Fry, I'm sure, has done his utmost to treat symptoms but I can't recall through that book once where he has tried to get to the cause. He gives lip service to the cause but he has never tried to work at the cause.

Q. What are your comments on that glaring line of frustration that the agent permits himself in describing us as "the hardest goddamned people on earth to help."

A. Well that's just it, the Indian has been helped to death. And again, I say he is treating symptoms — he's trying to help and help and help. Finally I'm so helpless with you helping me that I'm incapable of making a decision of my own. And if I want to do something I can't do it without, again, your help. So why even bother? You get me a house, you get me this. I'll just sit here. You go ahead and help me. I'll just drink myself to death because you've left me with nothing. You've taken away my pride, you've taken away my initiative, you've taken away my manhood. You have helped me to death!

That one line which you mentioned is probably a damn good commentary on the entire book. There's a lot of harm done to Indian people by white people who think they are doing wonderful things.

Q. Fred, looking back on a 100 years of history, could you describe for me your idea of a typical or a stereotype Indian agent?

A. The typical Indian agent. I got into one of my rare moods last night and I started writing things that meant a lot to me. I wrote a poem. There were lines in that poem that said "Our people weep while our younger children play in the sun and dance in the mouth of the monster that they will one day know very well. The Indian Affairs cars that drive on the reserve are like tiny darts of stone that pierce the heart of the one that feeds them." And I think that applies to the Indian Agent. The Indian agent travelling on the reserve was a constant reminder to the people that he was the Almighty. The Indian agent had in some cases almost power of life and death, in that he could control welfare, he could see that you had instant medical care or no medical care at all. He could, whenever in trouble, bury himself in red tape. He was what you might call the conqueror's agent, coming on the reserve to constantly remind the Indian that the Indian Affairs Department was there and that they were king. This to me is the stereotype Indian agent.

Of course the majority of them had never really associated with Indians before. They were often ex-military types or ex-policeman or something along that line. It's beyond me how the average Indian agent would know how to deal with a people who not only had a different set of values but who are on the wrong side of the fence, because he is the oppressor, so to speak, and the Indian people, the oppressed.

Now they say that's changing. They say they're getting qualified people in. I don't see much of a change. I think the only improvement is they're taking these characters off the reserve and putting them a little farther from the situation — like in regional offices. There have been the odd exceptions I've met in the Department of Indian Affairs, but not one of them is an Indian agent. They seem to find themselves being transferred to other branches or promoted along the Peter Principle — beyond the point of their capacity and unable to do anything. There are several people in this building for example, who are sitting in little offices behind desks and they're powerless. They've been sort of promoted out of existence.

(Continued on Page Seven)

Saskatchewan Natives Hold Seminar on Alcohol and Drugs

On January 7 and 8 the Native Alcohol Council held a seminar on alcohol and drugs in Regina's Saskatchewan Hotel. Delegates came from all parts of the province and they were well acquainted with the problems of excessive drinking.

Faced with serious economic and social problems since the white man came to North America over four centuries ago, a large percentage of the Indian people have sought relief in the bottle. Without the white man's social and psychological controls, Indians quickly fell victim to the evils of "firewater". The common belief that Indians were, for some biological reason, incapable of drinking in a "normal" manner soon spread until even the natives thought it must be true and felt obliged to live up to this self-image. Alcoholism reached enormous proportions and is still one of the major problems of the Indian people.

Liquor provides not only an escape from other problems, but also an excuse to release pent-up hostility in acts of destruction and violence. Almost all crimes committed by native people are liquor offenses or are committed while under the influence of alcohol.

Saskatchewan's Native Alcohol Council seems to be the first native organization formed to come to grips with this most pressing problem of alcoholism.

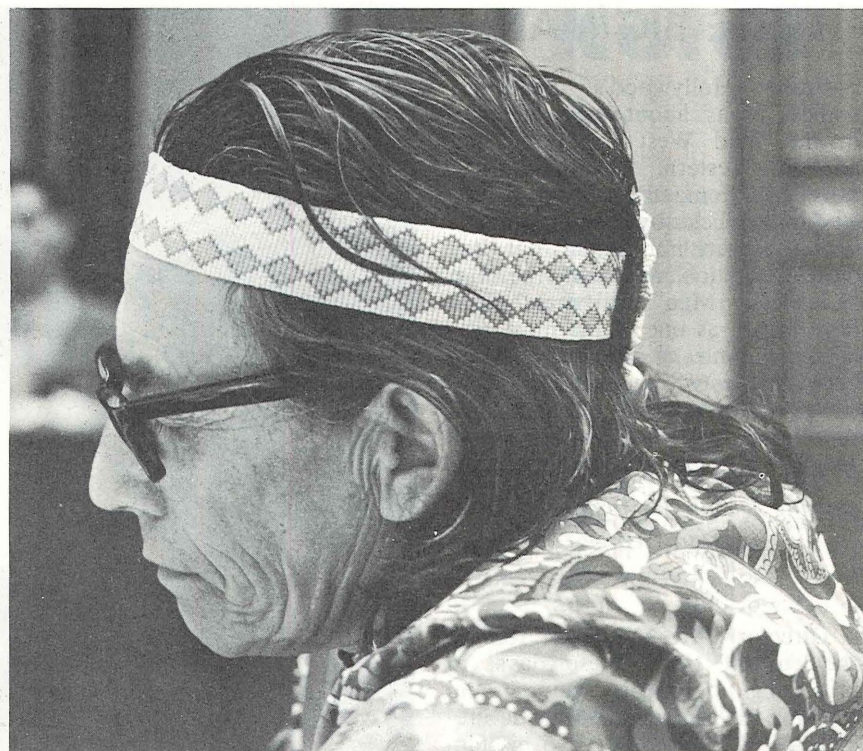
N.A.C. is only a little over a year old, but it has already brought help and courage to many native individuals and communities in the province.

The Council invited three resource people to speak.

Jim Sinclair from the Saskatchewan Indian and Métis Department spent a great deal of time explaining the excellent work his department was doing in the education, job placement and economical development fields.

Mr. Totten from the Alcoholic Commission of Saskatchewan deplored the lack of funds and resources available to combat alcoholism — "it's like the task facing a mosquito at a nudist party" — but felt that the Commission's work was being made much easier thanks to N.A.C.'s efforts.

The Commission, said Mr. Totten, is trying to establish more counselling centres and half-way houses, and at the same time is stepping up its research and education programs. The basic group therapy philosophy of Alcoholics Anonymous is applied, along with the concepts of alcohol as a drug and alcoholism as an illness. An attempt is made to involve the whole family in the therapy, for if they understand the alcoholic they are better able to help him deal with his problems. Rehabilitation also includes



Ernest Tootoosis listens to conference proceedings.

upgrading the education and job skills of the alcoholic.

Also from the Alcoholic Commission was Dr. Cohen, who spoke of the different types of alcoholism. Most people, he pointed out, think an alcoholic is one who has lost everything — his job, family, friends, health — but this is only the skid row alcoholic, who makes up only 5% of those involved in alcoholism. A person can be an alcoholic long before he reaches this extreme stage. In fact, he doesn't even have to be a drunk. The thing which makes him an alcoholic is his dependence on alcohol.

The day-to-day sipper, the alcoholic who has a glass or two with every meal is common in middle and upper class society and in countries such as France. But the most common type of alcoholism among Indians is the "explosive" variety. This concerns the man who works hard and steady while on the job, but blows his whole pay cheque, gulping down a tremendous amount of liquor within a few hours of getting paid.

Dr. Cohen mentioned the research being done on other drugs, on the very toxic amphetamines and solvents (such as airplane glue), the addictive drugs including narcotics, alcohol and sleeping pills, the mind-expanders such as LSD and finally marijuana (cannabis), a soft drug.

Ernest Tootoosis, a medicine man from the Poundmaker reserve, was also asked to speak to the delegates. He had some acid and thought-provoking comments. Not only the Indians' language and way of education but also their ancestral pride and even their religion were being destroyed, he said. Indians have been in North America for more than 4,000 years and now the white man must turn to them for survival. Indians had lived like animals, day to day, always thanking the Great Spirit. "We do not fear death. If you live right death is an honour. White society is afraid

of death. He developed deadly drugs by meddling around in the medicine field, whereas Indians left it to the Great Spirit to produce these herbs naturally every year.

"Indian youth today has been brainwashed by the whites to be ashamed that they are Indians. We must Indianize our churches again. We must brainwash them for our own survival. We have disregarded the Indian way of education. We sit here today crying on each others shoulders. Our way of lecturing our children and our way of worshipping the Great Spirit made us great people.

"We must start at the root to solve alcoholism. Just like cancer it has roots running all through our lives. Everything we do is involved, and we must kill the root that feeds the alcohol to us. And it is up to all of us to take the information to the people. It is up to each of us to save at least one soul, to put one good word in the heart of our brother. That's the only way we will survive. It's nice to be here, but if we don't fight and get it back we'll not have long to enjoy it.

The delegates formed small discussion groups and brought forward several suggestions for N.A.C.

More field workers, and more representatives on reserves to work with band councils were recommended. The establishment of more half-way houses for drunks, courtworkers, recreation programs and economical developments on reserves were also suggested.

Delegates felt that additional help should be extended to Métis communities and to northern and isolated regions.

The ladies auxiliary of N.A.C. stressed the need to establish foster homes on reserves so that children of alcoholics would not have to be farmed out to white homes. Brothers and sisters should be kept together if possible.

(Continued on Page Seven)

Hello! My name is Mary. I am an alcoholic.

The glass is cool in my hand
cool as the snowflakes I caught with my tongue when I was a kid
when my cheeks were red and my hair black as burnt wood

the beer is as deep and cold
as the old lake at the edge of the reserve where we swam all day
swinging' from a rope tied in a tree

woman at the piano singing' really awful
like after my Dad froze huntin' for a wolf and we sung hymns in church
'stead of goin' to school

the first gulp made me feel all warm
but that was hours ago and I'm not thirsty any more
my head's spinnin'
eyes burnin'
stomach feels like it's goin' to be all over that fake marble table
in about one minute

guy on the guitar don't sound so good any more
too loud
like all those people yellin' and touchin'
and makin' me sick

I'm gonna cry or somethin'

there goes Jake gettin' mad again
runnin' after the ugly white guy with the green tie
he always does that
even when a glass broke and made him bleed all over

got to leave
even the cold sidewalk feels better than the noise and the lights
don't want to go back — ever!

but I been sayin' that ever since I left home.

Michèle Têtu

LITTLE BIG MAN:

From Hollywood's seemingly endless sagas about the escapades in the Wild West has come yet another Western. Taken from a novel by Thomas Berger and scripted for the flicks by Calder Willingham (both are non-Indians but they did a fair job anyway) the film "Little Big Man" will march into film history as one of the most realistic accounts of the wars waged between the two societies.

*a film directed by Arthur Penn,
starring Dustin Hoffman and Chief
Dan George*

Director Arthur Penn follows the current trend these days, in criticizing bourgeois values and praising the human, naturalistic lifestyle of native peoples. So his film will be popular. However, his satire of the capitalistic attitudes brought to America by early settlers is not unique to this film. It is a satire born in an earlier film "Alice's Restaurant."

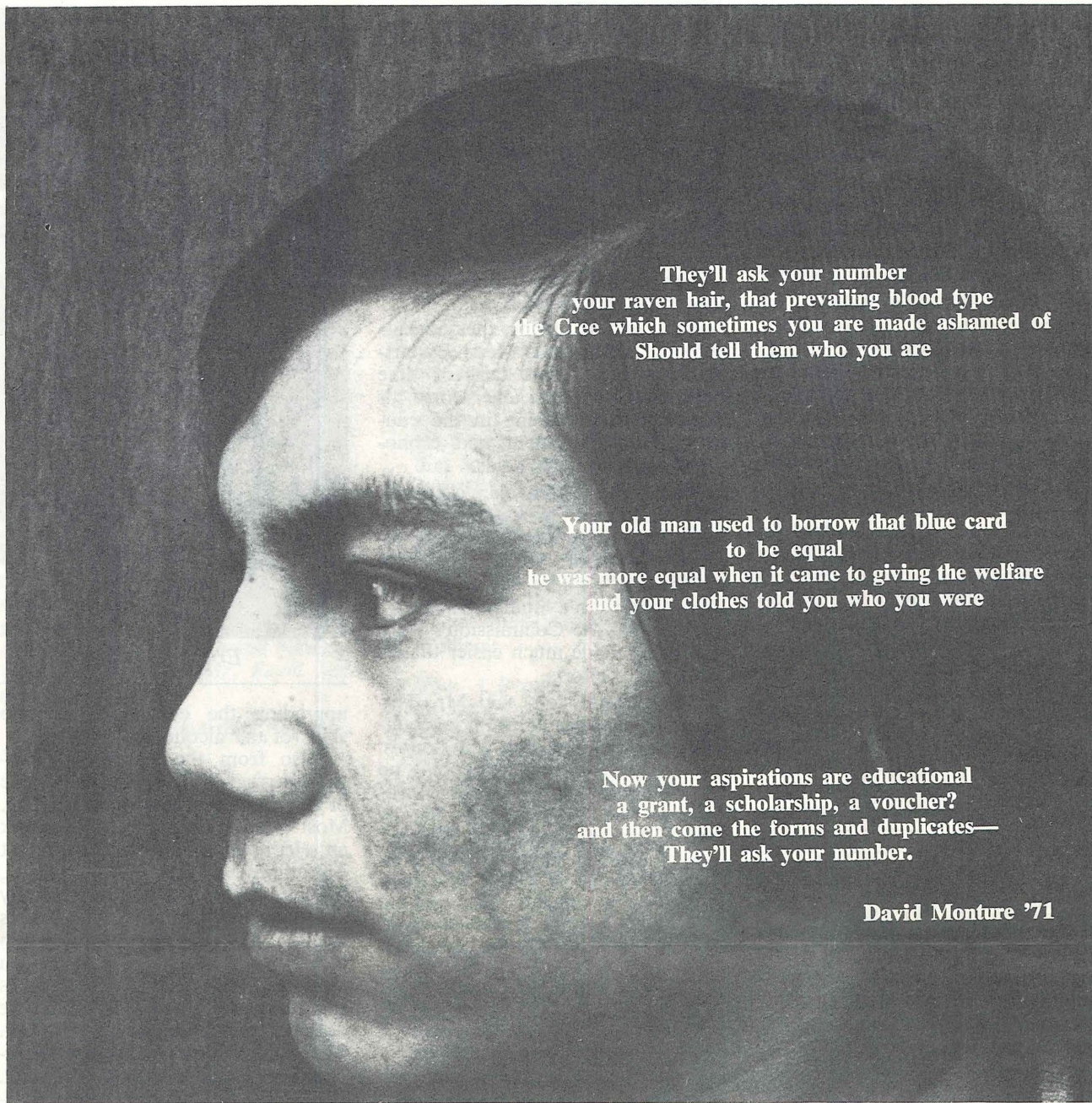
Dustin Hoffman does a marvelous job in the role of Jack Crabb, sole survivor of Custer's Battle of Little Big Horn. He tells his life story to a naive and inexperienced young interviewer.

The one hundred and twenty-one year old Crabb explains how he was captured by the Cheyennes, and raised by an adopted grandfather, Old Lodge Skins, played by the Salishan Chief Dan George from British Columbia. A shy and honest fellow, Crabb gets caught in a battle between the two societies, is forced back into the white man's world where his human sense of right and wrong is questioned, threatened, and mocked by the people he meets.

In a chaotic world full of beautiful sounding words and corrupt people, Crabb becomes confused and muddled. Unwittingly, he joins the U.S. cavalry, goes on one of their frequent Indian raids and discovers himself amid old friends — "the human beings" as they called themselves. Confused, he runs from battle, struggles with a former Indian comrade who in the heat of battle attempts to kill him, is saved by the now hated cavalry gunmen, and asks himself in amazement: "I'm bein' attacked by my best friend, bein' saved by my enemy, — killin' my best friend who was trying to kill me?" His world seems to be spinning round and round with his words.

Penn has created through the brilliant acting of Dustin Hoffman, a modern Everyman.

The acting of Chief Dan George won for him a New York Film Critics' Award for his supporting role as Old Lodge Skins. It was justly deserved, even though the frequency of his one line "My heart soars like a hawk" sometimes appeared repetitive, and almost melodramatic.



They'll ask your number
your raven hair, that prevailing blood type
the Cree which sometimes you are made ashamed of
Should tell them who you are

Your old man used to borrow that blue card
to be equal
he was more equal when it came to giving the welfare
and your clothes told you who you were

Now your aspirations are educational
a grant, a scholarship, a voucher?
and then come the forms and duplicates—
They'll ask your number.

David Monture '71

In one of the closing scenes Old Lodge Skins enacts the Cheyenne death rites for his warrior, Little Big Man. Together they climb a high prairie hill. Old Lodge Skins lifts a war spear, chants an Indian burial song, then lies down to let Death take his soul. The scene is very dramatic, a little syrupy even because it seems just too pat. Rain begins to fall, symbolic of mother nature aligning herself with the fluctuations of the hero's state of mind. Do you remember how it rained and rained through the whole film "Far from the Madding Crowd"? Well that's the kind of rain it was. Anyway, Old Lodge Skins closes his eyes for the last time, like the drowning man going under for the third time and the rain starts to bounce off his eye-lids. A few tense minutes pass as we silently weep for the dying chieftain. Just at that point, when the hankies have been pulled out, Old Lodge Skins opens his eyes and says nonchalantly "Sometimes the magic just doesn't work". He gets up and walks down the hill with his grandson. Great acting and brilliant directing save the scene from falling into sheer melodrama.

Penn has not made the mistake of creating a red and white world

with the Indians now being the "good guys". In the tribal life he lets us see both a homosexual, (one wonders if this were not solely a Penn invention) and a hateful, revenge-seeking warrior.

The film is a long one, three hours, and sometimes drags a little, but on the whole it is worth seeing and quite enjoyable. If you're an In-

dian it's quite a good feeling to finally be on the winning side, but no matter whose side you belong to, it is reassuring to know some good can evolve from both worlds, that goodness being the love between Little Big Man and his grandfather, Old Lodge Skins.

—Connie Wright

O.N.L.Y. LETTERHEAD CONTEST

The ONTARIO NATIVE LEAGUE for YOUTH wishes to announce a competition for the design of an appropriate letterhead symbol. The competition is open to all native youth in Ontario. An award, to be announced, will be given for the winning design.

This newly formed youth organization, drawing strength from both status and non-status Indians, will assist and support organization and involvement in native communities.

Address entries and enquiries to:

Miss W. Simon,
Ontario Native League for Youth,
613 Wellington Street,
London, Ontario.

N.A.C. Seminar . . .

(Continued from Page Five)

The delegates agreed that education and the spread of information were vital in controlling alcoholism. Films, videotapes and pamphlets could be shown on reserves and even in integrated schools to help educate white children about natives' problems. Newspaper, radio and television could be similarly utilized.

Quite a few young people attended the seminar and expressed a deep concern about the drug problem. Most older people don't realize the seriousness of the situation, they said. Very often a youth will totally reject the alcohol he sees destroying people his parents' age and when they need to escape they turn to other drugs, drugs which have replaced alcohol in social gatherings of the young. They suggested incorporating the word "drug" in the name Native Alcohol Council and broadening research on the subject. Showing films and holding dances would be a good way to bring young native people together so they could be informed about drugs and alcohol.

Walter Deiter pointed out the need for additional funds to finance their education program, to buy audio-visual equipment, and to increase field staff.

The delegates debated whether they should ask the Federation of Saskatchewan Indians to donate to N.A.C. The ladies auxiliary expressed their adamant disagreement with any formal request to the F.S.I., on the basis that the Council should not be involved with Indian political organizations. The F.S.I. was welcome to donate, they said, but without any strings attached.

Wilfrid Deiter told delegates he wondered whether N.A.C., which claims to offer equal help to Indians and Métis, should ask the all-Indian F.S.I. for contributions.

Several delegates felt that the most important thing was that they obtain the funds to work with, not who they got them from. The money would have to be accounted for no matter where it came from.

No specific mention was made of



Eugenie Lavallee, women's auxiliary member: "N.A.C. has a good program and extends help to many native communities".

the recently-formed Saskatchewan Native Alliance.

Finally all the delegates agreed that they should remain as non-political as possible but that the motion to ask for money from the F.S.I. should be tabled for further consideration.

A new board of directors for N.A.C. was elected. The treaty Indians chosen were Fred Starr (Chairman), Leo Cameron, George E. Keewatin, Walter Deiter, Mrs. Inez Deiter and Phyllis Bellegarde. Equal representation was given to the Métis, whose members are Arnold Dufour, Bob Parenteau, Walter Schoenthal, Walter Stonechild, Mrs. Isabel Dufour, and Chris Lafontaine.

Judging from the enthusiastic reports of reserves where N.A.C. has organized workshops and reports of serious alcoholism problems from other reserves, the Native Alcohol Council is desperately needed and quite able, if it can secure adequate funds, to provide Métis and Indian people of Saskatchewan with hope for the future.

The establishment of similar organizations in the other provinces and in the territories is equally necessary. It would be well worth the while of the National Indian Brotherhood to lend support and encouragement to N.A.C. and to spread the word so that effective rehabilitation and prevention of alcoholism will become a reality for native people across Canada.

—Michèle Tête

Iroquoian Group . . .

(Continued from Page One)

of the two organizations' voting base before the N.I.B. is likely to come up and perhaps Ontario will see a federation of Indian groups.

The last day of the meeting was reserved for the interim reports of the Association's eight research committees which have begun the groundwork on a position paper. It is expected that a draft of the Iroquoian position paper will be ready for discussion at the next general meeting of the Association which will be held in April.

Fred Favel . . .

(Continued from Page Four)

Q. Did anything positive come out of the government's white paper proposal?

A. To give a brief history — in my opinion the Department fell across something new in their strategy back when Mr. Laing was appointed as Minister. Mr. Laing in some ways became the Indians' George Wallace because he got Indian people so completely infuriated. I have copies of letters for instance, that he sent Harold Cardinal when Harold Cardinal was the young student president of the Canadian Indian Youth Council. It was a direct talking down to a little boy who, four or five years later, is president of one of the most powerful Indian organizations in the country. The statements he made like "Indians couldn't fight their way out of a wet paper bag" and things like this, enraged so many Indian people that possibly in a negative way it had its effect. The Indian people came back at him with their heads down and their fists up. So the Department began this talk about revising the Indian Act and through a farce of consultation across the country, came out with something completely different from what the original intent was — they called it the white paper. I think what their strategy there was: "Look at what Laing did by being so obstinate. He got a reaction. So let's do the same as Laing and

let's throw out a white paper. Of course the Indian people are going to tear the thing to shreds. But maybe that's the only way we're going to get the kind of reaction we want."

This is the way some people think, it's not right but this is what they're doing. I would predict that a revised white paper will come out before June — and that's going to be the paper that's going to stick.

Q. Can you describe for me your early background and schooling? Do you feel that you have a right to feel bitter possibly?

A. My background is not unlike any Indian who went through the residential school routine. I went through the institutionalization and got bumped around to the tune of 12 foster homes, an orphanage, a boys school, a reform school and saw the inside of a jail at 15. But like I say, that's not unlike a lot of other Indian people. I used to think that I was an exception and that probably I had one of the roughest backgrounds of anyone I knew. The more Indian people I talk to the more I find that this is more the norm than the abnorm. Bitter — no, wiser maybe, yes. I was institutionalized for quite a few years. I got a good knowledge of what institutions are and what bureaucracies within these institutions are and how you dodge them and manipulate them.

The Status of Women

(Continued from Page One)

A lot of native women are wary of this type of education for their daughters. In the past they had been totally responsible not only for their education, but also for their marriage arrangements. Now many Eskimo girls are rejecting this traditional pattern and choosing their own husbands, sometimes of a different race and culture.

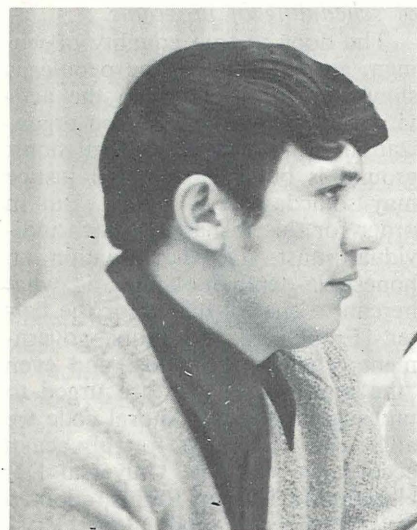
The native women, particularly those in the north, must become more involved in their children's schooling, and this involvement must be made along with adult education. Courses for women in home-making, handicrafts, reading and English would be of value, as would training which would enable Indian and Eskimo women to work as teachers' aides.

Education must also accompany the recent housing programs started by the government in isolated areas. Programs started by Central Mortgage and Housing Corporation included an explanation of the rental plan, the operation and care of household fixtures, information about general housekeeping, cook-

ing, child care, purchasing of goods and clothing, and budgeting. The Commission stressed their recommendation that the federal government make sure that education programs in relation to housing are continued. Also suggested was election of woman to the housing councils to give them experience in political action and community participation.

The report also recommends the training of Eskimo and Indian women in adult education so they can teach their own people. Meanwhile, of course, more effective orientation courses are needed for white people who work with native people. They, along with their spouses, should be acquainted with the cultures and traditions and languages of the native people. It is also important that teachers know how to teach English (or French in northern Quebec) as a second language. The Commission feels that both teachers colleges and universities should establish or expand courses in Indian and Eskimo cultures.

(Continued on Page Eight)



Bob Parenteau: "You don't have to have an education to help an alcoholic; you just have to have gone through it yourself."

Do You Know Poundmaker?

by Robert Whelan

(CONCLUSION)

Poundmaker had not been impressed with the Metis leader or his plans and had avoided committing himself to a cause which seemed such a dangerous mixture of religious fanaticism and personal aggrandizement. (It should be remembered that Riel not only wanted to move the Holy See to Canada but had made it known that if the Government paid him an indemnity of \$5000 he would leave the country and cause no further trouble.) But now that he was caught up in violence, Poundmaker, the man who had brought peace to the Cree and the Blackfoot, found himself forced to agree with other chiefs that he should join Riel. He reluctantly placed his mark on a letter to Riel asking for his assistance at Battleford, a move which weighed heavily against him when he was tried for treason after the rebellion.

The Indians camped outside Battleford for almost a month while Colonel D. W. Otter and 300 troops prepared to travel from Swift Current, some 180 miles south. The besieged town was relieved on April 24. It was not until Friday, May 1, at three in the afternoon that 350 infantry, artillery and mounted police marched out of Battleford to do battle with Poundmaker and his 200 warriors (and a corresponding number of women and children) who had made camp some 35 miles west at Cut Knife Hill. Colonel Otter attacked at daybreak the next day and at noon retreated with eight dead and 13 wounded. Poundmaker prevented his men from killing more troops while they retreated. Otter was so highly regarded as a soldier that he later became Chief of the General Staff but at Cut Knife Hill he learned that the military tactics of his culture were not always better than those of what appeared to be an inferior culture. Poundmaker, who understood his environment, allowed his men to accept the shelter of the forest while they picked off the troops as they came into view while carrying out their tradition-bound tactics.

Poundmaker's part in the rebellion was almost over now. He moved towards Batoche, overtaking and capturing a government wagon train on the way to Battleford. He took 22 prisoners and treated them well. The rebellion ended May 15 at Batoche before Poundmaker could get there.

General Frederick Middleton, the Irish Commander of the North-West Field Force, refused Poundmaker's offer to sign terms of peace and insisted on unconditional surrender. He proceeded to carry it out at North Battleford on May 23 with all the ceremony of the Victorian era. Resplendent in uniform and decorations, the General was seated on a chair in front of his officers. He faced some 70 Indians who

squatted on the ground, Poundmaker among them. Several Indians came forward and asked to shake hands with the General who told them he never shook hands with bad Indians. An Indian woman came forward to speak to him. "I never listen to women," he said.

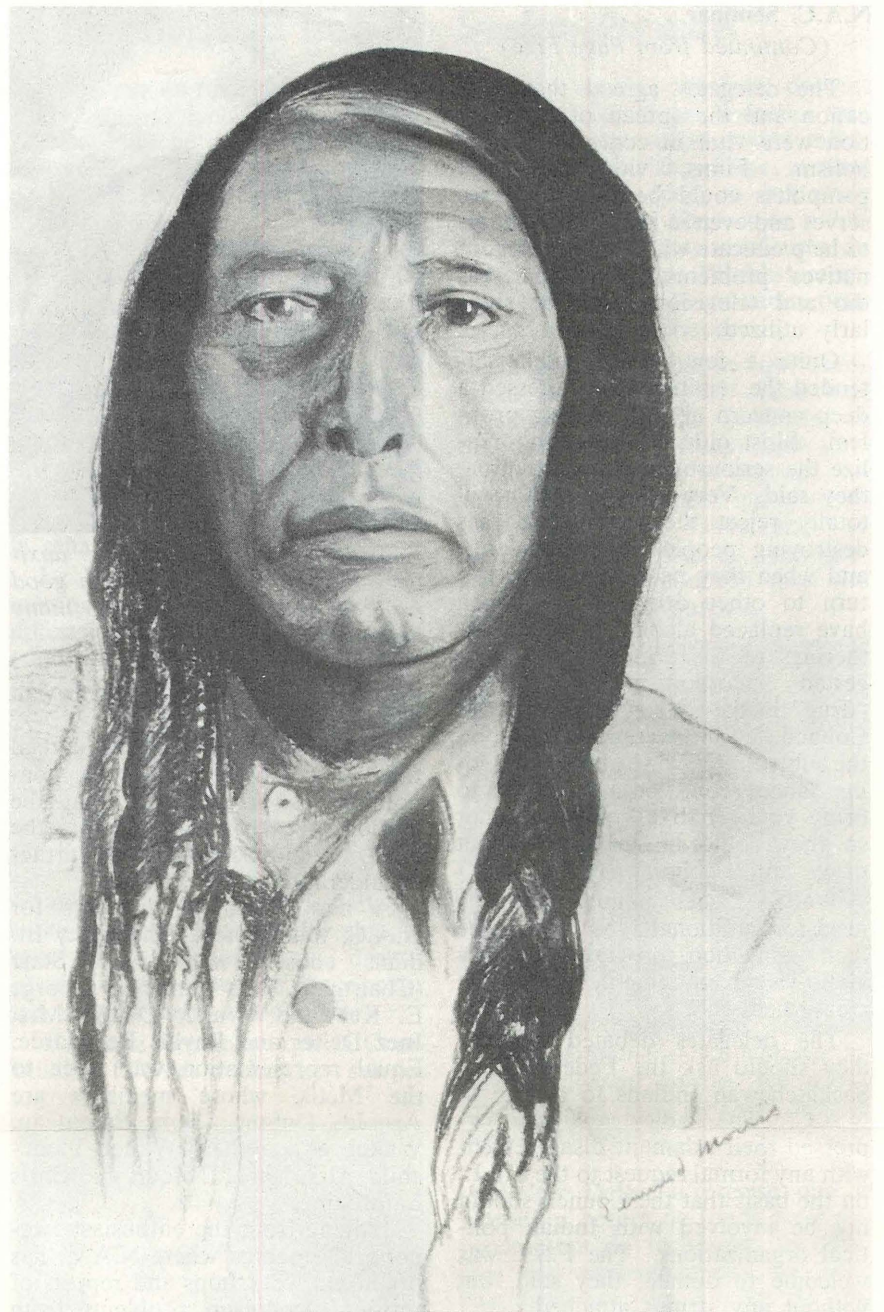
After these Victorian pleasantries the General turned his attention to Poundmaker. "The Indians all around here, like Poundmaker's band, rose, thinking the white man would be beaten . . . Instead of saying 'now is the time to show how we value the kindness of the white man to us,' you turned on us . . . Now we have shown you there is no use lying in bluffs and pits, that we can drive you out and kill you." (Here Poundmaker interjected one word: "True.") "We want to live in peace with the red man, but we can't allow you to go on this way, and the sooner you understand that the better . . . I know you will be helped to live in the future by cultivation of land as you have in the past. I have received orders to detain as prisoners Poundmaker, Lean-Man, Mud-Blanket, Breking-Through-The-Ice, and White Bear. The rest of you and your people had better return quietly to your reserves, giving up the men who did the murders. No agent at present will live among you after the way you have behaved, so that you will have to come and get your rations here, once a week."

Poundmaker's only words in reply to the General's lecture were: "I am sorry. I feel in my heart I am such a person as I am." He had done what he had to do.

At Poundmaker's trial for treason his counsel made a strong plea for his defence: "There was no way Poundmaker could have stopped the rebels from holding council in his camp or from sending the letter of encouragement to Riel. You must remember, a chief's influence is just what his personal character and a knack for speaking may give him. He has no court of justice or means of punishment, only his own persuasive powers." The Crown Prosecutor concentrated on Poundmaker's part in the looting of Battleford, the defeat of Colonel Otter, the letter to Riel and the capturing of the men and the Government supply train.

Poundmaker was convicted of treason, sentenced to three years in Stony Mountain Penitentiary in Manitoba. He was terribly concerned that his long hair would be shorn when he became a prisoner. Friends interceded to prevent this indignity. He languished in prison and was released after seven months so he would not die there.

He went home to Cut Knife Hill and died on July 4, 1886 while visiting Crowfoot at Gleichen in what is now Alberta and was buried there. In June of 1967 the Indian people moved the body to Cut Knife Reserve.



National Museum of Canada

STATUS OF WOMEN

(Continued from Page Seven)

The report suggests that private industries provide training courses for employees in the north, that natives are brought south on learning trips, and that native women be given economic and management training to enable them to participate in the administration of their communities. Native women, points out the Commission, have already shown their ability in co-operative administration. For example, the Aklavik Fur Garment Co-operative in the western district of the Northwest Territories is made up exclusively of women!

Much of the adult education in more isolated regions could be easily accomplished through television. But it is essential to telecast at the hours when housewives and working women are able to take advantage of them. Credit and non-credit courses could thus be given, and women could have home lessons corrected by correspondence.

The women of each community must be consulted to determine their particular needs. Suggestions by women at public hearings by the Commission showed the need for

basic educational broadcasts on food, hygiene, housing and child care.

The Commission feels it is essential that from the very beginning women share equally with men in the policy decisions on distributing centres and facilities and the type of scheduling of programs.

The door to true equality of women, as well as of native people, is slowly opening. Through the activities of Women's Liberation organizations and Royal Commissions, ground is being gained and justice may someday be a reality. But in order for this to happen, each individual must give the situation an honest, in-depth look and do what he can to change things for the better. Employers, educators, government officials, husbands, and even "the man next door" are urged to put into practice the moral code we all profess to live by, to truly act in accordance with the Universal Declaration of Human Rights, adopted by the United Nations General Assembly in 1948, which reads: "All human beings are born free and equal in dignity and rights."

—Michèle Tête