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Department of Indian Affairs and Northern Development
Ministère des Affaires Indiennes et du Nord canadien

IROQUOIAN INSTITUTE HOLDS 10TH ANNUAL SEMINAR

"Once you recognize your identity, you have no bitterness towards yourself or non-Indian people". This was Buckley Petawabano's message to the 200-250 people attending the 10th annual Iroquoian Seminar held October 23 in Waterloo, Ontario. He was among several speakers who dealt with some of the contemporary issues facing Indian people today. The delegates were presented with views on the Indian Youth movement, Education, Law, Languages, Media, and the current Albertan crisis.

Petawabano, since completing work on the TV series "Rainbow Country", has been involved in film-making. Through his films he would

like to relate to the world that this culture is very valuable, not only to Indians, but also to non-Indians.

Edith Whetung, an Ojibway from Curve Lake and head of the Indian and Eskimo Recruitment Program, said, "The Indian youth of today are creating a new image of Indian people. Many of them have formed organizations in the various provinces and are concerned with helping their people." As an example she mentioned the Native Alliance for Red Power in B.C. which had six programs going this summer to help people on Skid Row as well as those on reserves. She advocated "using the media for educational purposes".

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THE NISHGA CASE

The Nishga case is to be heard by the Supreme Court of Canada in November. It is one of many Indian disputes that have simmered for generations, without any clear or final resolution by government. The Nishga tribe is asking the court to declare that they have never lost the aboriginal title to their traditional tribal territories. Their home, the Nass River valley of the north west coast of British Columbia, has never been the subject of a treaty. No legislation states that the tribes rights were to be taken away. No price has ever been agreed to by the tribe and the government as compensation for taking the land. Some land titles have been issued and certain timber licences granted to non-Indians in the area. But these are the exceptions. The dominant social reality is that the valley is still Indian land.

Permanent settlement began in British Columbia shortly before the settlement of the colony of Vancouver Island in 1849. There was recognition of the need to enter into treaties with the Indian

bands to legitimize non-Indian settlement. Between 1850 and 1854 James Douglas, initially as Chief Factor of the Hudson's Bay Company (itself an arm of English colonial policy) and later as Governor of the Colony of Vancouver's Island, entered into 14 treaties with Indian bands, relating to about one-fortieth of the land area of the island. Other dealings apparently occurred. G. M. Sproat, a man later appointed as a commissioner to respond to certain Indian land disputes, settled an area at Alberni. He recounted conversations among the settlers:

"We often talked about our right as strangers to take possession of the district. The right of bona fide purchase we had, for I had bought the land from the Government, and had purchased it a second time from the natives. Nevertheless, as the Indians disclaimed all knowledge of the colonial authorities at Victoria, and had sold the country to us, perhaps under the fear of loaded cannon pointed towards the village, it was evident that we had taken

forcible possession of the district."

The records show that the Colony ceased to make treaties not because it believed they were unnecessary, but because they felt pressed for funds and chose to defer any further settlement with the bands. Governor Douglas wrote to the Imperial Secretary of State for the Colonies in 1861:

"As the native population of Vancouver Island has distinct ideas of property and land, and mutually recognize their several exclusive possessory rights in certain districts, they would not fail to regard the occupation of such portions of the colony by white settlers, unless with the full consent of the proprietary tribes, as national wrongs, and the sense of injury might produce a feeling of irritation against the settlers, and perhaps disaffection to the government, that would endanger the peace of the country.

Knowing their feeling on that subject I made it a practice, up to the year 1859, to purchase the native rights in the land, in every case, prior to the settlement of the District; but since that time in consequence of the termination of the Hudson's Bay Company Charter,

and the want of funds, it has not been in my power to continue it."

In 1858 the Colony of British Columbia was established on the mainland. In 1866 the Island and Mainland colonies were united. In 1871 British Columbia entered Confederation. In the period from 1859 to 1871 no further treaties were entered into on the west coast. The colonial government had started to assert that the native people had no aboriginal rights. They now said that treaties were unnecessary. When British Columbia entered Confederation Indian policy was in a state of confusion and controversy. Yet the terms of union sweetly ignored the problems and declared:

"... the charge of the Indians and the trusteeship and management of the land reserved for their use and benefit shall be assumed by the Dominion Government, and a policy as liberal as that hitherto pursued by the British Columbia Government shall be continued by the Dominion Government after Union. To carry out such a policy, tracts of land of such extent as it has hitherto been the practice of the British Columbia Government to appropriate for that purpose, shall from time to time be

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The outspoken Miss Kahn-Tineta Horn very emphatically expresses her views on the Lavall case.

PHOTO CREDIT: W. SIMON

FOR CIRCULATION



LES INDIENS FORMENT UN COMITÉ NATIONAL DE L'ÉDUCATION

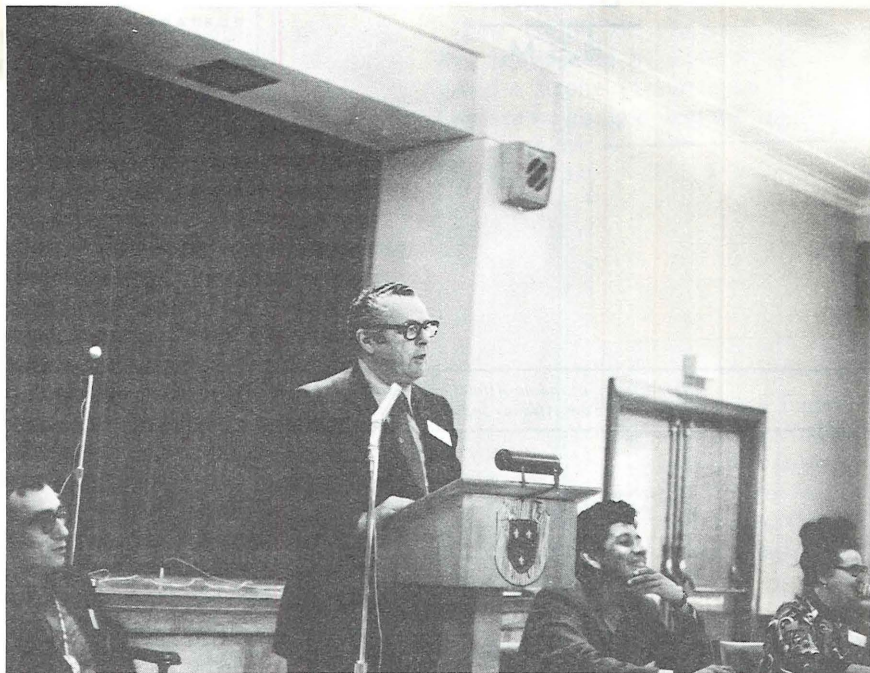
Un nouveau comité de l'éducation nationale est issu des trois jours de discussions animées portant sur les qualités et défauts de l'intégration scolaire, au cours de la huitième conférence annuelle des comités scolaires indiennes du Canada. Ce qui inquiète le plus les délégués, c'est le manque de participation des Indiens à l'élaboration des politiques qui les concernent, en matière d'éducation. Le nouveau comité cherche à obtenir que les décisions à l'égard de ces politiques soient désormais la responsabilité des Indiens, plutôt que celle du gouvernement.

Les délégués, réunis à Sydney (Nouvelle-Écosse) du 3 au 5 novembre dernier, ont mis le comité sur pied parce qu'ils étaient d'avis que les résolutions adoptées lors des sept conférences annuelles antérieures n'avaient pas eu de suite. Le nouvel organisme fera pression auprès du gouvernement afin de communiquer les résolutions adoptées aux fonctionnaires compétents et de s'assurer qu'on y donne suite.

C'était la première fois qu'une telle conférence avait lieu dans les Maritimes. M. Noël Doucette, président de l'Association des Indiens

de la Nouvelle-Écosse, sous les auspices de laquelle la conférence avait été convoquée, déclara, au cours d'une interview télévisée, que les éducateurs constatent déjà un changement de climat dans le domaine de l'éducation au Canada: «Les Indiens», remarqua-t-il, «savent que le moment est venu où ils doivent s'occuper de l'éducation. Jadis, nous ne savions que nous plaindre; maintenant, nous comptons dans nos rangs des Indiens qui ont suffisamment de compétence en la matière pour changer quelque chose à la situation.»

Les délégués ont aussi exprimé le désir de sensibiliser la population non-indienne et les instituteurs des écoles publiques aux difficultés qui se posent pour les jeunes Indiens entrant à l'école publique. M. Harold Mason, sous-ministre de l'Éducation de la Nouvelle-Écosse, a affirmé que la province serait heureuse d'être renseignée à ce sujet. Il déclara: «Sur le plan national, il existe un comité spécial chargé d'étudier la question de l'éducation des Indiens. Nous avons communiqué avec toutes les provinces au sujet des droits des Indiens et nous appuyons les Indiens qui cherchent



De gauche à droite: Gordon Macdonald qui était le président; Harold Mason, sous-ministre de l'Éducation; Noël Doucette, président de l'Association des Indiens de la Nouvelle-Écosse; Mme Sangster, présidente de l'Association Parents et Maîtres de la Nouvelle-Écosse.

à siéger aux conseils scolaires. Nous avons aussi communiqué avec plusieurs provinces afin d'apprendre ce qui se produit, dans tout le pays, dans le domaine de l'éducation des Indiens.»

M. Boyd Barreau, président de l'Association des instituteurs de la Nouvelle-Écosse, indiqua, à titre de suggestion, les questions qu'il juge prioritaires dans l'éducation des Indiens. Selon lui, il faut d'abord former les instituteurs à l'enseignement des enfants d'âge préscolaire, puis sensibiliser les instituteurs en place aux antécédents de leurs élèves. «Il y a quarante ans que je m'occupe d'enseignement, et je ne comprends toujours pas les problèmes des jeunes

Indiens», avoua-t-il. Il recommanda qu'on modifie les structures administratives afin d'amener les parents à prendre une part active à l'éducation de leurs enfants. «Vous êtes les seuls qui puissiez nous indiquer ce que nous devons faire pour être efficaces», observa-t-il, «nous avons besoin d'Indiens compétents dans le domaine de l'éducation.»

Les délégués ont fait savoir qu'ils voulaient plus qu'une participation sur le plan local. C'est une des raisons qui les ont poussés à former le comité de l'éducation nationale. Ils sont décidés à participer à l'élaboration des politiques touchant l'éducation de leurs enfants.»

L'équipe de Caughnawaga Doit Se Trouver une Nouvelle Patinoire

Après 17 ans de participation, les cinq équipes de hockey de Caughnawaga ont été expulsées de la Ligue Inter-Church de Lachine. La ligue prétend qu'il y a pénurie de patinoires et qu'elle doit d'abord subvenir aux besoins des jeunes de la ville.

Le chef Ronald Kirby, selon lequel s'agit là d'un «cas de discrimination flagrante», a déclaré: «Je croyais que nous en étions venus au point où Indiens et Blancs se considéraient comme des personnes; il semble plutôt que les Blancs aimeraient nous confiner dans nos réserves.»

Le chef a aussi laissé entendre qu'il pouvait y avoir de la jalousie dans cette affaire, puisque «notre équipe a remporté le championnat pendant cinq années consécutives, enlevant tous les trophées.»

Il était vexé de n'avoir reçu que deux semaines de préavis. «Ils auraient pu, tout au moins, nous donner un an de préavis, de faire remarquer le chef Kirby, étant donné surtout que cela faisait 17 ans que nous jouions à Lachine.» A cause

de leur qualité et de leur talent, les équipes de Caughnawaga ont représenté la ville de Lachine dans les tournois interprovinciaux. Puisqu'elles ne font plus partie de la ligue, elles représenteront désormais la réserve de Caughnawaga. «Dans le fond, c'est la ville que en souffrira, de souligner M. Kirby, puisqu'elle a perdu plusieurs bons joueurs.» Le chef Indien a précisé que la nouvelle ligue serait plus exigeante, mais que cela constituerait une bonne expérience pour les Indiens.

M. Kirby dit que l'expulsion de la ligue de Lachine occasionnerait un surcroît de dépenses pour la bande. Alors que les équipes payaient jadis \$10 l'heure pour une patinoire, elles en paient maintenant \$35, soit une dépense totale de \$3,000.

Le chef Kirby a été, pendant deux ans, vice-président de la zone 7 de la ligue. La seule consolation qu'il puisse retirer de cette affaire, a-t-il déclaré, réside dans le fait «que le président de la ligue de hockey de Lachine veut absolument garder l'équipe indienne.»



THE Indian news

Editor — THERESA NAHANEE

Editorial Assistant — DAVID MARACLE

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

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

Letters to the Editor

I recently read the Akwesasne Notes about the damage anticipated to our people in the event that the construction of the James Bay is carried through.

I would like to see a feature in THE INDIAN NEWS about this project telling our people across Canada the great magnitude of damage we stand to suffer if the project goes through.

At the present time, the Minister of Environmental Affairs, Victor Goldbloom has a task force of twenty people looking into the possible effects. In his news release he asserts that no Indian would be chosen to the task force, because of their lack of knowledge in science. I think this is crap — we should have someone on that task force.

So Dave give this a thought and I hope to see something in your paper about it.

Pat Paul,
St. Thomas University,
Fredericton, N.B.
October 21, 1971

EDITOR'S NOTE: *We have been seriously considering doing such a story but will only proceed once we have collected all the facts and know the real implications of the project and how they relate to Indian people.*

* * *

Your recent copy THE INDIAN NEWS carries an article by Richard LaCourse. We are shocked and dismayed that an article of this kind would appear in The Indian News subsidized by the Canadian Government. The article is unhistorical, unwarranted, emotional trash that can be neither documented nor defended in court. It is a sad reflection on the News that more responsible reporting cannot be taken for granted. The News has

lost prestige and so, alas! has the mature Indian.

Sincerely,
Wilfred P. Schoenberg
Pacific Northwest Indian Center,
Inc.
Spokane, Washington 99202

* * *

Would you please place our school on your mailing list to receive THE INDIAN NEWS.

In our school library we are attempting to build up our Canadian sources. We also feel that every child should have the right to learn about today's Canadian Indian population, and to take a real interest in their future.

We presently subscribe to the "Kainai News" published by the Blood Indians at Cardston, Alberta.

We feel that "The Indian News" too, will be a welcome addition to our shelves.

If any issues of "The Indian News" have been published during this past summer, would it be in order for you to mail us any back issues?

Would you like us to confirm our need for "The Indian News" next June — or will renewal be automatic? Please advise.

Yours truly,
C. W. Evans
Vista Heights Elementary School,
2411 - Vermillion Street, N.E.,
Calgary 65, Alberta.



Historical Notes

THE INDIAN ACT, 1876.

During the last session of Parliament an Act, with the above short title, was passed, amending and consolidating the laws respecting Indians.

The bill, I am informed, was very carefully prepared by the then Superintendent General, the Hon. Mr. Laird, who was at pains to obtain the views of many of the most intelligent Indian Chiefs in Ontario respecting its provisions, and the bill was, in some particulars, modified to meet their wishes.

Referring, in his report last year, to this measure, Mr. Laird observes:

"Our Indian Legislation generally rests on the principle that the aboriginals are to be kept in a condition of tutelage and treated as wards or children of the State. The soundness of the principle I cannot admit. On the contrary, I am firmly persuaded that true interests of the aboriginals and of the State alike require that every effort should be made to aid the Red man in lifting himself out of his condition of tutelage and dependence, and that is clearly our wisdom and our duty, through education and every other means, to prepare him for a higher civilization by encouraging him to assume the privileges and responsibilities of full citizenship."

"In this spirit and with this object the enfranchisement clauses in the proposed Indian Bill have been framed."

It is satisfactory to be able to report that the Act as passed has met with very general acceptance among the Indians of Ontario. At a general Indian Council, held in Saugeen in the month of July last, an almost unanimous vote was passed approving of its provisions.

REPORT OF INDIAN AFFAIRS
By DEPUTY SUPERINTENDENT GENERAL, 1876



Who has the right to determine this child's future?

PHOTO CREDIT: W. SIMON

NISHGA CASE . . .

(continued from page 1)

conveyed by the Local Government to the Dominion Government: and in the case of disagreement between the two governments respecting the quantity of such tracts of land to be so granted, the matter shall be referred to the decision of the Secretary of State for the Colonies."

Although the Federal Government was anxious to complete treaty making to the west coast, British Columbia was adamant in its refusal to permit such an idea even to be discussed between the Governments. Treaty 8, negotiated entirely by the Federal Government, covers the North East corner of British Columbia. No cooperation by the province was sought by the Federal Government (a pattern wholly different than the arrangements with Quebec and Ontario under the boundaries extension legislation of 1912).

Two appeals to the Colonial Secretary, as provided by the terms of Union, proved to be fruitless. Prime Minister Laurier's promise of a hearing before the Privy Council, the highest court for the Empire, proved a hollow political promise. The federal government vetoed the British Columbia Crown Lands Act in 1874 because there had been no cession of the Indian title. But having once taken that strong stand, they later backed down and allowed an amended version of the Crown Lands Act to go into operation. On September 20th, 1876, the Governor General, the Earl of Dufferin, intervened with a strongly worded speech delivered in Victoria:

" . . . There has been an initial error ever since Sir James Douglas quitted office in the Government of British Columbia neglecting to recognize what is known as the Indian title. In Canada this has always been done; no Government, whether provincial or central, has failed to acknowledge that the original title to the land existed in the Indian tribes and communities that hunted or wandered over them. Before we touch an acre we make a treaty with the chiefs representing the bands we are dealing with, and having agreed upon and paid the stipulated price, oftentimes arrived at after a great deal of haggling and difficulty, we enter into possession, but not until then do we consider that we are entitled to deal with an acre."

A number of observers feared an Indian war would result from the refusal of the Province to enter into treaties. A federal Minister of the Interior, Mills, wrote to the then Indian superintendent of British

Columbia in 1877 declaring that in the event of an Indian war the land question would be taken entirely out of the hands of the Province until the Indian title had been extinguished by proper compensation. But there was no Indian war to settle the issue. A special committee of the House of Commons was appointed in 1927 to look into the British Columbia land issue. In its report it implied that British Columbia had been acquired by conquest, a totally incorrect view of west coast history. They went on to say that the Indian claims were not proven (placing the burden of proof on the Indians and never explaining what 'proof' was necessary). Though they rejected the Indian claims, they still recommended unilateral compensation of \$100,000 per year from the federal government (which has since been paid).

This was a totally unsatisfactory response, but with the coming of the depression and then the Second World War, Indian issues were shunted off to the side.

In 1959 the Special Joint Committee of the Senate and House of Commons on Indian affairs heard testimony from the great west coast Indian leader, Reverend Peter Kelly:

"But, gentlemen, so long as that title question is not dealt with, every Indian in British Columbia feels that he has been tricked, and he never will be satisfied. I want to say to this committee, in all seriousness, that you will do a good service to the country if you, in some way see to it that this is dealt with."

The Committee reported in 1961:

"The long standing controversy concerning the Indian land question in British Columbia was the major subject in a number of briefs submitted by organizations from that Province. The present annual Federal grants to British Columbia Indians of \$100,000 is considered by them to be an unsatisfactory interim settlement of their claims.

Your Committee was informed that a similar dispute was settled in the United States by an Indian Claims Commission. Your Committee recommends that the British Columbia Indian land question, the Oka Land Dispute and such other matters as the government deems it advisable, be referred to a Claims Commission."

The idea of a Canadian Indian claims commission (similar to the

CAUGHNAWAGA MUST FIND NEW ICE

After 17 years in the loop, Caughnawaga's five hockey teams were thrown out of the Lachine Inter-Church League. The league claims there is a shortage of ice time and their kids' needs come first.

Chief Ronald Kirby claims it is "a clear case of discrimination" and adds "I thought we had reached a point where Indians and whites could look upon each other as 'people'. But I think the white people would like to see us stay on reserves."

The Chief also hinted that there may be some jealousy involved because "our team won the championship five years in a row. Every year we walk off with all the trophies."

He was upset that they were only given two weeks' notice to find new ice. "The least they could have done was give us a year's notice especially since we have played in Lachine for 17 years." Because of the quality and ability of the teams from Caughnawaga, they have represented the city of Lachine in Inter-provincial tournaments. Since they are no longer in the league, they will now be representing Caughnawaga reserve. "In effect, the city is hurting itself because they have lost many valuable players."

He claimed that the new league

one established in the United States) had its origins in the Joint Committee of the Senate and House of Commons on the Indian Act which reported in 1948. In the 1960's a claims commission was clearly on the way. Claims commission legislation became an official policy of both the Progressive Conservative and Liberal parties. With such agreement an appropriate response to the British Columbia land issue seemed finally on its way. On September 23rd, 1968, The Honourable Mr. Chretien, Minister of Indian Affairs and Northern Development, stated in the House of Commons that a claims commission bill would be introduced "in the weeks to come." The long struggle would soon be over, providing the commission established was adequate. But in June, 1969, the Government stated for the first time that it had changed its mind:

"The government had intended to introduce legislation to establish an Indian Claims Commission to hear and determine Indian claims. Consideration of the questions raised at the consultations and the



Chief Ron Kirby heatedly claims discrimination.

will be very tough, but it will be good experience for the Indian teams.

Ron said being kicked out of the Lachine league means added expense for the band. Whereas the teams paid \$10 an hour for ice time in Lachine, they will now have to pay \$35 an hour. This will incur an expense of \$3000.

The Chief is a former Vice-President for Zone 7 in the League having served in that position for two years. He stated that their only consolation in this matter is "that the President of the Lachine Hockey League was all for keeping the Indian team."

review of Indian policy raised serious doubts as to whether a Claims Commission as proposed to Parliament in 1965 is the right way to deal with the grievances of Indians put forward as claims."

In August, 1969, Prime Minister Trudeau ventured to British Columbia to publicly oppose aboriginal claims: on aboriginal claims, he said, our answer is no.

The Nishga tribe had been patient. In 1909 they had raised \$500 to get a legal opinion on their case. In 1913 they petitioned the Privy Council. Appeals to the Imperial Government failed. Repeated appeals to the Canadian Government failed. The long promised claims commission turned out to be just another white man's promise. In 1969 the Nishga went to court. All the Chiefs from the Nass River agency testified. Frank Calder, the only Indian member of a provincial legislative assembly and head of the Nishga Tribal Council, also testified. Anthropologist Wilson Duff and Provincial Archivist Willard Ireland testified

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AN INTERVIEW WITH

LEN MARACLE . . .

Len Maracle is a non-status Indian from the Six Nations reserve in southern Ontario who has been extensively involved in the betterment of Indian people for many years. On May 1st, 1971, he assumed the position of Executive Director for the B.C. Association of Non-Status Indians.

In this interview he gives an account of one of the fastest growing grass roots Indian organizations in the province. He attributes its success to the fact that it is a "people's organization", where direction, priorities and needs are decided at the grass roots level and acted upon jointly at the local and provincial level.



Q. I understand that you have a summer student program. How many students are involved and what have they been studying?

A. We have a maximum of about 37. We had hoped for 43, but 37 is the maximum that we have at the present time. The project they are doing is a survey of metis and non-status Indians in British Columbia. We have a demographic survey, but we had to limit it to three main subjects: the job opportunities, education, and housing. We had hoped to get more money to go into social welfare or child care and problems of this nature.

Q. This was financed through the Secretary of State "Opportunities for Youth" program?

A. Yes, we eventually received a grant of \$45,000. pared down from the \$145,000. we had hoped to receive.

Q. Do you think they accomplished their objectives?

A. We certainly expect to get a lot of benefit from the survey; we will complete it by the end of September, and so far it's been right on schedule. The compiling will be done in the latter part of September. At a brief glance, the survey sheets have shown that a lot of things we thought existed are not quite as we had suspected. Generally, the conditions were worse than we had thought before.

Q. The students went to different parts of the province, is that right?

A. Yes, the mechanics started from Vancouver to set up a camping situation to cut down as much as possible on the expenses. Cars were leased

and a camping trailer, and the group lived together and travelled together and set up camp in different areas. An advance group was sent to collect names and addresses and the main group would follow a couple of days later and have interviews.

Q. Would they work in connection with various locals of B.C.A.N.S.I.?

A. Yes, generally the locals would be very helpful in supplying names and addresses for this type of thing. Also they helped in establishing a better relationship with the people. In the few instances where we didn't have locals, the group found they had a fair amount of opposition in the beginning. They had to take time then to establish a feeling of confidence.

Q. How many locals do you have established in the province now?

A. We have 48 locals, most of which have only been established since January of this year. Actually before January we had practically no money to work with. As much as it is desirable to have volunteer help, you can't really do very much with it. You don't expect somebody to spend too much time when he doesn't know if he's going to receive money to live on.

Q. Do you find that you have any opposition from registered Indians? Do they feel anything for or against the non-status Indians in B.C.?

A. No. But generally on a local level we will find cases where the relationship is very good. There is no feeling of conflict between the two groups on a personal basis or social level or anything like that. There is a slight bit on the political part of it

where the reserve band, registered Indians or councils sometimes have an unfounded fear of accepting non-registered Indians.

Q. How many metis and non-status Indians are there in B.C.?

A. We have always used the figure 60,000. There have never been any real statistics done, but I would say the figure was quite accurate. This is our main reason for doing the survey this summer. It was also the reason why the Department of the Secretary of State is planning a national survey of non-status Indians. They have accepted the concept that the non-status Indians need help just as much as the registered Indians do. The Federal government is making money available to us for organization purposes. As soon as they do that they are faced with the realization that they really know very little about them.

Q. I understand that you have a housing project being carried out in Chetwynd, B.C. which is very important to non-status Indians in this province. Would you like to say a few things about it?

A. I think that, for me, that's been the most exciting thing we are doing here in B.C. It's a project that the Federal government is watching very closely. They have bent as many of their rules as possible and have retained the concept of home ownership with the idea that the individual will pay back his loan. What they have done is make it possible for an individual to acquire a loan in the first place by lowering the interest rate and extending the time of the payments.

Q. And is this done through the Central Mortgage and Housing program?

A. Yes, this is a C.M.H.C. project. Of course, it involves all three levels of government. The provincial government owned the land — in a sense, the crown land of B.C. belongs to the province. They also made it possible for everyone there to be eligible for the \$1,000. home ownership grant. And this along with the lot itself made up a down payment. The town of Chetwynd was very co-operative. The mayor and the Council co-operated all the way in setting up the organization and supplying whatever help they could. So all in all, it's been a matter of everybody co-operating to see what could be done to supply housing for non-status Indians living in Chetwynd. If this project is successful, it will set an example which can be followed in other parts of the Province.

Q. Will these be individual homes,

or will it be a condominium type of housing?

A. These are all individual houses, individual lots. The ownership will be individual.

Q. How many homes are being built and when will they be ready?

A. 35 houses are under construction. At the present time, as of two weeks ago when I was there, there were 6 homes completely framed. I expect that they will be completed in about two months.

Q. Could you comment on the Human Rights Conference in Quesnel, B.C.?

A. The Human Rights conference came about, at least the location especially, came about because of the problems the East Indians were having in Quesnel a few months ago in regards to employment. We are using this incident to show that the same discrimination being shown towards East Indians has been experienced by non-status Indians for over 200 years. It's nothing new. Too often, we see the newspapers and news media publicizing the problems of a new group of people in relation to discrimination and they completely ignore the fact that status and non-status Indians have been putting up with the same thing for a long period of time.

Q. You will be having your Annual Conference in Victoria in November?

A. Plans are being made to have a joint conference with the Union of B.C. Indian Chiefs, or at least the conferences will be held at the same time and in the same place. But since we have different things to discuss, they will be in different rooms.

Q. Will you get together some time during the Conference?

A. All of the social events are planned jointly so that, if nothing else it should get across the point that in physical appearance there are no antagonistic feelings between the two Associations. It will show people that the two associations are not competing with each other. We have been having informal talks with the Union of B.C. Indian Chiefs, trying to find ways that we might work together in areas that concern both of us. So far, there's been nothing but good feelings between the two organizations.

Q. What are the main objectives of the B.C. Association of Non-Status Indians?

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IROQUOIAN SEMINAR...

(continued from page 1)

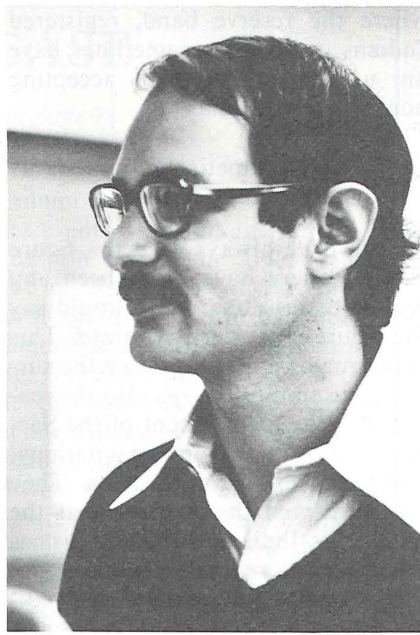
On the question of teaching Indian culture, she stated, "You can't turn Indian culture off and on like a tap — it is a continuing, living thing. You can't teach culture — it is your feelings, your way of life and living".

"It's time in this country for experimentation in education because right now we are living in the land of Dick and Jane", stated David Monture, a Mohawk from Six Nations and Literature Consultant for the Department. He said the education system must realize that "people have to be proud of who they are" and Indian children should be taken out of the position where they become "a constant yoyo between two cultures". In reference to the Joint School agreements between the Federal government and the Provincial school system, he questioned whether or not they were in fact "a new round of treaty signing". He advocated that "we as Indian people develop our own primary texts" as one way of helping our children in the school system".

"What is happening in North-eastern Alberta is a struggle between the Dept. of Indian Affairs and the Indian People. It is a struggle for a just society; it is a struggle for all Canadian people". These are the words of Tantoo Martin, a Cree from Alberta who is the President of the United Native Youth of Alberta. She said there were 1,083 Indian children boycotting in North-eastern Alberta. The Indian parents are "asking for schools on reserves so as to have a say in the education of their children".

"Being an Indian is an important thing — it should be covered in the Bill of Rights" stated Clay Ruby, the young lawyer who handled the Jeanette Lavall case. On the significance of the case, he said, "It establishes the need for the Dept. of Indian Affairs to re-write the Indian Act. Hopefully, Indians will have enough power to have a say. The victory of the case also establishes sexual equality." Asked about the powers of the Canadian Bill of Rights in reference to the Indian Act, he affirmed that there is "no hint that it can be used to add something — it can be used to strike things as in-operative".

In the eyes of Kahn-Tineta Horn, "Clay Ruby's success means death to Indians. It will do serious damage to Indians because now they are caught in a legal trap". She claimed "it's a government plot which can only mean disaster and murder for



Clay Ruby, young lawyer who won the Lavall case.

Indians. On one reserve in the U.S., Indian women were granted the right to remain on reserves and retain their status. They got what little they could from the reserves and live off the reserve with their white husbands. In Canada the Indians only possession is their land and we must join today in a fight against this death sentence. The Indians are segregated (by our choice) and this has preserved us from destruction. Now we are being attached by whiteman's legislation. I realize that the Indian Act isn't perfect, but it is the only safeguard we have against land-greedy non-Indians".

"If the Indian Act is in conflict with other laws, the Indian Act must prevail". Clay Ruby won his case by using the Canadian Bill of Rights, and Miss Horn claims that this Bill does not include the native population and it should not supercede the Indian Act. "Was the Appeal Court sufficiently made aware of the fact that Indians are not Canadian citizens — never have been and never will be. It is the most cunning manipulation I have ever seen. There isn't one paragraph in the Indian Act which cannot be challenged by the Canadian Bill of Rights". It is on these grounds, she claimed that the "Association of Iroquois and Allied Indians are asking for an appeal to the Supreme Court. The Canadian Bill of Rights is going to turn the Indian Act to trash".

"With all due respect to our brothers who live on the fringes of our communities, it is most important to preserve our Indian culture and identity. This is the most important issue to Indian women — the preservation of culture".

Jean Goodwill, former editor of cultural magazine, *Tawow*, now coordinator for Saskatchewan Native Women, is involved with organizing a National Native Women's associa-

NISHGA CASE . . .

(continued from page 4)

for the tribe. The Nishga lost the case. Mr. Justice Gould of the British Columbia Supreme Court said that whatever rights the tribe might have originally had, they lost them when the colonial government enacted general laws permitting the issuance of land titles to non-Indians.

The tribe appealed to the British Columbia Court of Appeal. They lost again. The Court of Appeal stated that a tribe had legal rights to its traditional lands only in a situation where the Government had, by some act, recognized their title. They invented this doctrine by seriously misinterpreting a decision of the United States Supreme Court. To indicate the general attitudes of contemporary courts to Indian aboriginal claims, a court in Australia has already used the B.C. Court of Appeal decision in the Nishga case to deny the land claims of a group of Aborigines.

The Nishga have appealed to the Supreme Court of Canada. Perhaps the Supreme Court of Canada will vindicate the integrity of the English colonial legal system by remembering that the Federal Government consistently recognized the legal nature of Indian aboriginal land rights in the areas of Canada where it had control over the land. If they uphold the Nishga claim, they will be upholding Indian rights — but only in the context of a colonial legal system. They would not return to the Indians the use of land which is now in white occupancy. The lawyers acting for the tribe have made it clear that they are not asking the courts to return lands to the Indian people. The exact consequences of a victory are not clear (something that has bothered the Courts). Presumably a victory lays some groundwork for a negotiated

tion which will include both status and non-status Indian women.

"Indian women deserve some kind of recognition of their identity. There are a lot of outspoken Indian women across Canada who are well organized and can do things for Indian people".

Willy Dunn, singer, poet, and social activist, gave his views on Indian organizations. "We must watch the Indian organizations and see that their cars aren't too big and their shirts too white and stiff. The salaries they make are incredible. We should be dedicated to our people

settlement involving a package of hunting and fishing rights, compensation, services and allocation of lands.

If the Supreme Court rejects the Nishga claim the consequences are also unclear. Win or lose, the court cannot be a wholly legitimate institution in the eyes of native people. The courts are historically the courts of the colonial system and therefore cannot be neutral arbiters in a case such as the Nishga case. The pressure on the Government for a settlement of Indian claims is political, legal and moral. A loss in the courts is likely to increase not diminish the political pressure.

The basic reality of the Nishga case for whites is a coming to terms with history. The Indian view has consistently been a more historical view than that of the Europeans who came to live here. The overwhelming success of the colonization (to the point that it was long expected that the Indians would completely die out) has obscured the issues for non-Indians. How could anyone argue with such success? The Nishga are arguing and history, if not law, is on their side.

Doug Sanders



PHOTO CREDIT: DOUGLAS WHITTINGHAM
Mrs. Bertha Cook was presented with a 25-year pin for faithful service at the Fisher River Indian Hospital, Pequis Indian Reserve, Hodgson, Manitoba.

and put aside all this wealth willingly. You don't need money to help your people — all you need is time. You can't get liberation by working through the government or through government money."

"What we need is a social revolution and all you need for this is people. The government can't take ideas from people's minds, but they can take their money back if you attempt a political revolution. The Associations are a passing phase in our movement. The day will come when the government will say, "No more money". So let's start a social revolution.

LEN MARACLE . . .

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A. I suppose basically it would be the social up-grading or the social upper mobilization of the non-status Indians in this Province. Any programs that we might undertake are programs that we feel must come from the local community. For too long now the Indian has had programs imposed on him, rather than being given a chance to initiate them himself.

Q. What kind of programs are you involved in right now?

A. At the present time, as far as the programming is concerned, we are involved in the housing. We have a big housing project going on in Chetwynd and there are two or three more that we are looking into. These have all been in areas where the local community has come up with the ground work. After they have gone as far as they could, they asked for help.

We are very involved and concerned with housing because I feel, myself, that without proper housing any other kind of help is useless, or not as meaningful as it could be. Proper housing is the basis for all other programs. Community programs are meaningless and certainly educational programs are if you have no place to study, or no home conducive to study. This is really basic as far as I'm concerned and it seems to be the opinion of B.C.A.-N.S.I. members.

Q. Do you have an educational program, or do you plan on getting involved in this field?

A. We have a small scholarship fund, much too small, and we have also been fairly successful in persuading the First Citizen's Fund to provide some money for applicants needing educational assistance. We do have plans in the future for expanding on this program.

This is our first year of operation and we have mainly been concerned with organisation. We have tried not to become too involved in the many things that crop up along with trying to get organized.

Q. How have you gone about getting organized in B.C.?

A. We have divided the province into four areas or regions with a field worker in each region responsible for setting up various locals in a given area. Our four field workers presently are: Bob Stevenson, Fred Gladue, Fred House and Anne House.

Q. Are the locals responsible for obtaining their own money, or do you help them financially?

A. Up until now each local has been responsible for their own programs and fund-raising projects. These take various forms: coffee houses, bingos, dances, social events, etc. For the future we have asked that they spend some time in planning other programs and that they bring proposals to our annual conference so that we could possibly offer some help on a provincial level. Possibly economic projects, small businesses, this type of thing.

Q. You have a National organisation for non-status and Metis people. Have you had meetings with them at all?

A. No we haven't. It was organized just this year. Our first annual conference is coming up some time next spring. There was an organisation in existence before that but it didn't seem to fit the bill as far as the present set up is concerned. So it was reorganized to what it is now, where each Province is entitled to two delegates on the National Board. They then put a National President and Executive Director combined in one person; he has his office in Ottawa. And he is just in the process of building up a small staff there. He will be involved in setting up or helping organize the other Provinces of Quebec, New Brunswick and Nova Scotia.

Q. Is your organisation in B.C. being funded by the Secretary of State?

A. Yes. It's rather limited; I believe they have given us a total of about \$60,000.00 during the past year and \$45,000.00 went to the Arts and Crafts Center in Dawson Creek. They have been showing signs of being quite willing to expand the educational program. Generally the Province has, as a whole, been rather slow in helping developing programs for non-status people. This is in comparison with the Prairie Provinces or even Ontario where the governments have offered financial assistance.

Q. Will you be getting an increase in funds this year from Secretary of State?

A. Yes, they have accepted the funding formula that was set up. And they have divided the money equally to the non-status groups and the registered groups so that in those provinces where we have non-status organizations, namely Ontario and the three Prairie provinces, the N.W.T. and B.C., the funding formula allows the same amount to our organizations as to the registered groups.

BOOK REVIEW:

By Kaki-nonis-kwet

THERE IS MY PEOPLE
SLEEPINGThe Ethnic Poem-Drawings of Sarain Stump.
Gray's Publishing Ltd.

"Like little hands
The flowers
Break from the Ground
To steal
Little drops of sun"

Sarain Stump an American Indian, born in Fremont, Wyoming 1945, has begun his ethnic poem drawings with an appropriately tender and precious statement. The great subtlety and the ethereal delicacy of "the little hands", "the flowers," "the little drops" are embellished and reinforced by the sketches. Two figures moving and rising together personify the flowers break from the ground. They speak of man's beginnings in the beautiful natural world.

"There Is My People Sleeping", a neatly bound, hard-covered volume, undeniably represents the feelings of Indian people. However, Sarain Stump as a man and visionary, shares in the universal longings, hopes and desires of mankind. His poetry speaks for us all.

Few images are repeated in these ten fragmented poems, suggesting that their total perspective has been shattered, and that each poem forms part of a mind in distress. Natural phantasies give birth to bright flowers, warm sunshine and green leaves. As quickly as they are born, these images are corroded by the modern world to become "old cars without

engine parking in front of the house."

Occasionally the destruction of his people's dreams plunges the poet into the depths of despair. Questioningly, he asks:

"But aren't just dreams
. . . Angry words ordering peace
of mind.
Or who steals from you for your
good?"

Let the thoughts of a gentle Indian maiden revive him and provide new hopes in the future:

"I heard them talking about her
With love in their minds."

As well, Sarain's etchings are well designed to modulate and harmonize with his poems. For example, one series gives a realistic picture about how the protestant ethic has "hung" Indian people. Another is more abstract, and leaves us with the ultimate question: Has the Indian personality become only a phantasy? Stump says:

"Little traces in my mind
Brought me back where I was
born
And there wasn't any explanation
Just my back shook
At the cry of my dying mother."

Q. What is that formula based on, or how does it work?

A. It was based on many things. There was a formula that had been developed by the Inter-departmental committee, and it was presented to the native organizations, both status and non-status, and they accepted it, so that in the future or by at least 1975 they provide some continuity to the operations of the native organizations.

Q. How much will you be receiving in B.C. for the non-status people?

A. In B.C. we will be receiving \$448,000.00 for our non-status association, which is the same amount the Union of B.C. Indian Chiefs will be getting. This is strictly for what they call the core administrative costs. Programming of any kind will be extra.

Q. Will you be going into commu-

nity work?

A. We are expanding our communications work and we have plans for developing a community program as a beginning.

Q. What kind of communications will you be setting up?

A. Very similar to what we have now but expanding on the field work. We've accepted the fact that communication is an extension of the administration.

We have felt the need quite a few times for some sort of newsletter, or something like this that dealt with the problems of non-status people. This is something we are thinking of quite seriously.

Q. I think every group faces that problem — the lack of communication, and it is something that is

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INDIAN LEADERS MEET IN ST. PAUL OVER ALBERTA BOYCOTTS

On October 12/13, Indian leaders from across Canada met in St. Paul, Alberta to discuss Indian Education Policies and Integration. The meeting came about as a result of boycotts carried out against schools in North eastern Alberta by the Cold Lake and Kehewin Reserves. The meeting resulted in eleven resolutions passed by the 250-300 Indian people in attendance, most of whom were from Kehewin, Cold Lake, Saddle Lake and other nearby reserves.

1) The School Strikes in Cold Lake and Kehewin shall continue, and on Oct. 14th the Saddle Lake Reserve shall take supportive action by joining the boycott.

2) The Sit-in at the St. Paul District office shall continue.

3) The Sit-in at the Regional office in Edmonton be commenced as soon as possible.

4) That the National Indian Brotherhood be asked to seek supportive action of Indian Associations across

Canada.

5) That an invitation be sent to the Standing Committee on Indian Affairs and Northern Development to come and meet people here (in Saddle Lake, Kehewin, and Cold Lake Indian reserves).

6) That the National Indian Brotherhood accelerate a cross-Canada movement to form an educational policy opposing the integration policy.

7) That the Chief's and action committee be empowered to seek non-Indian support.

8) That the Chief's and action committee be given the power to raise necessary funds.

9) That the Chief's and action committee be empowered to make a public statement of all things brought out of this meeting.

10) That all materials from this meeting (all presentations) be forwarded to: Federal Cabinet, Provincial Cabinet, Standing Com-

mittee on Indian Affairs and Northern Development, the National Indian Brotherhood and others.

11) That the Chief's and action committee be empowered to explore other actions that may be necessary.

The main concern of the leaders at the meeting was Indian education and Indian participation in educational policies affecting their children. As James Washie, President of the Northwest Territories Indian Brotherhood said, "We must get more involved in the education of our children. Are we to become brown little white men? Must we change and give up our culture? We want and must have a say in policies affecting us i.e. curriculum, hiring of teachers, building of schools (location & size)."

Delbert Guerin, representing the Union of B.C. Indian Chiefs, told the delegates that "Many of our Indian leaders fought in a war for a land in which we have no say." He said, "Indians have abilities to be leaders, to confront problems and offer solutions," and claimed that "the public school system was forced on the Indian people. Integration should be a two-way street. We must be allowed to make our own decisions — not have them made by the Department or consultants. An education policy must be and will be made at a national level acceptable to all Indians."

The Union of Ontario Indians was represented by Fred Plain who made a strong presentation. "How long are we going to beg for equality? How long are we going to take this? We must cast off this pacify. Our needs have been neglected. What happens to our briefs and reports? We have never seen any results. We must unite! We are not using our children to make unreasonable demands. The time to act is now!"

Cy Daniel representing the Federation of Saskatchewan Indians backed the former speakers by saying, "Chretien agreed that the provincial educational system did not serve the needs of the Indian people, but what is being done about it."

Speaking for Indian youth, Art Manuel summarized the conference by stating, "The Indian leaders did not have to come 1000 miles to see that the problem exists; they need only look on their reserves. We must unite. The people of Cold Lake and Kehewin reserves have taken the first step by boycotting. This must spread because this is how we feel about integration. The people must fight together."

In the closing remarks made by Eugene Steinhauer, Co-Chairman and Central Vice-President of the Indian Association of Alberta, he stated that "We (the Indian leaders) are tired of listening to ourselves — we want action NOW!!"



Photo credit: W. Simon

LEN MARACLE

(continued from page 7)

mandatory for organizations representing large groups of people. They need to get across their ideas — or just plainly, to communicate. The people at the grass-roots level must know what their executive is doing, because I think the problem in organizations today is that the people don't know what their own organizations are doing for them.

A. Unfortunately, that's the case because we have a tremendous amount of paper going out of this office and memorandums and these types of things that we're trying to do to keep everyone informed but we run into the problem again of somewhere along the line — a breakdown of communications develops — sometimes in the office or on a more local level.

Q. Your organization is set up a lot differently than most in that the locals are doing their own thing and reporting to you instead of you doing things and reporting to them.

A. We are trying to get across the idea that it is their organization. But we recognize that as a beginning

we have to supply some of the spark and some of the push. We realize the fact that it just won't work if we have to babysit any organization or local in its maturing stages.

Q. I think that's a good way to work it though — working from the local level onward.

A. It's really the only way to work on a continuing basis. We have had to start it just the opposite way around because of the problems that people face. If we found that it was very difficult for a local community to initiate a local, we found that once the beginning was made, they could pick it up from there. That is really our objective — they will be the ones that supply the drive and the reason for being.

Q. I think that is probably one thing that will add to the strength and purpose of this organization.

A. Yes, I'm a firm believer in having a people's organization rather than someone from the top supplying the direction.