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MAY
PUBLICATIONS

Summary of Local Government Guidelines for Band Councils and Inuit Settlements

by Yvonne McWilliam

OTTAWA — The Department has drawn up and issued five guidelines for local government structure and funding for band and settlement councils.

Reaction from provincial and national Indian leaders has been outspoken. Fears have been expressed that, through these guidelines, the Department has devised a way to enable it to tax Indians; amend the Indian Act without consultation; undermine the authority of chiefs and councillors; resurrect the 1969 White Paper; or all four.

The Department points out that the five guidelines are limited to the structure and funding of local government. They provide for minimal but essential accounting and auditing requirements, delineate responsibilities and, generally speaking, describe the parameters of departmental funding for the many programs involved. Each contains a clause soliciting suggestions for amendments from Indian bands and Inuit settlements and staff alike.

The Minister, the Honourable Judd Buchanan, repeated these assurances in the House of Commons on May 6, 1975. "We are prepared to regard these guidelines as being of an interim nature. If they create difficulties and problems, we are prepared to change them", he said.

Everyone is aware that Indian people want freedom to find their own cultural, economic and social fulfillment in Canadian society. That is why the Department places so much emphasis on developing band and settlement administration. That is why the local government program came into existence and why it is growing at a rapid pace.

Currently, more than 500 of the 567 Indian bands across Canada are administering various programs and over \$100 million will go directly to band councils this year to administer programs on behalf of their members — programs such as housing, education, social services, etc.

In 1965 the Department introduced the Contributions to Bands program which enabled councils to operate specific local programs. The move represented the first step towards local government. Because of the positive response of bands and the expanding nature of the program, a departmental task force was

formed in late 1972 to chart a course for the future. Councils, associations, conferences and individuals submitted briefs and position papers. All of the recommendations of the Indian people were accepted. Two recommendations in particular, the transfer of capital and operations-maintenance funds, and the setting up of band core funding, were indispensable first steps towards local government.

The task force report made the objective clear: all programs that could be managed at the community level should be. The Department's obligations, on the other hand, re-

quired its involvement to ensure adequate levels of service and to guarantee appropriate use of public funds. The task force recommendations also made clear that "there must be general guidelines or regulations for Band operations".

The Department's push for local government is not a cop-out of its responsibilities. The former Minister, the Honourable Jean Chrétien, in a letter to the Quebec regional chiefs said: "Local government... will in no way jeopardize the Reserve system, nor the status of Indians, nor the funds, services and (see: Summary, page 4)

New corporate body to study Indian rights for Indian women

by Theresa Nahanee

OTTAWA — Delegates to a national conference on Indian rights for Indian women have voted to incorporate their organization under federal law and carry on their fight for Indian rights.

They called for a freeze on the "enfranchisement" sections of the *Indian Act*, and unanimously voted to request the Minister of Indian and Northern Affairs not to dislocate the non-status women of Caughnawaga. They received support in this motion

the British North America Act which is quite explicit in defining who is an Indian. Mr. Sanders acted on behalf of the National Indian Brotherhood in the Supreme Court of Canada case against Jeanette Corbière-Sybil who claimed Section 12b contravened the *Canadian Bill of Rights*. She lost her case in 1972.

Delegates to the conference felt "it is time that we be consulted" because the *Indian Act* is in the process of being revised. In 1974, the National Indian Brotherhood was



"Even dogs have a place in the reserve cemetery," laments Mary Two Axe Early of Caughnawaga, Quebec who was elected 1st Vice-President of the National Committee.



The conference elected Doris Senger of B.C. (left) as President. Above she enjoys words with President of the Native Council of Canada, Gloria George.

from a long list of women's organizations in Montreal.

The 80 delegates to the two-day meeting voted to ask the federal government to waive Section 12b of the *Indian Act* which deprives Indian women of their status upon marriage to a non-Indian. Indian men upon marriage to a non-Indian do not lose their status; moreover, the non-Indian women they marry gain Indian status.

According to Indian law expert, Doug Sanders, this is contrary to

asked to prepare a revision of the *Act* and this is being done through Harold Cardinal, President of the Indian Association of Alberta.

"He has not consulted with us," stated Jenny Margetts, newly-elected Vice-President of the National Committee on Indian Rights for Indian Women. The women passed a motion to reject his revision until he has requested, received and incorporated their views.

"This committee has been formed to allow us to solicit funds to con-

duct our own research into the rights of Indian women," says Doris Senger, President of the group. The women feel compelled to organize in order to have a voice in the *Indian Act* revisions. The group has defined "Indian women" to include "all women of North America Indian ancestry, including Inuit."

Loss of status means that these women can no longer live on the reserves, their rights inherent in Indian status are negated and they can never legally return to the place of their birth. Outwardly the male Indian population refuses to understand their predicament, but the women point out that Indian men will never forcibly or legally be required to leave the reserve to live in a society where historically Indian people have been accepted as somewhat less than equal.

Loss of status also means loss of tribal rights. In Saskatchewan and Alberta this includes loss of oil rights which, depending on the band, can be quite substantial. Band revenues accrued from land leases are also lost, as well as land rights.

Indian women who have lost their status through marriage cannot keep land left to them in a will but must sell their interest in the land to another band member, usually at a price dictated by the Band Council.

Other women, like Mrs. Mary Two Axe Early of Caughnawaga, 1st Vice-President of the new group, are con- (see: *New Corporate Body*, page 9)

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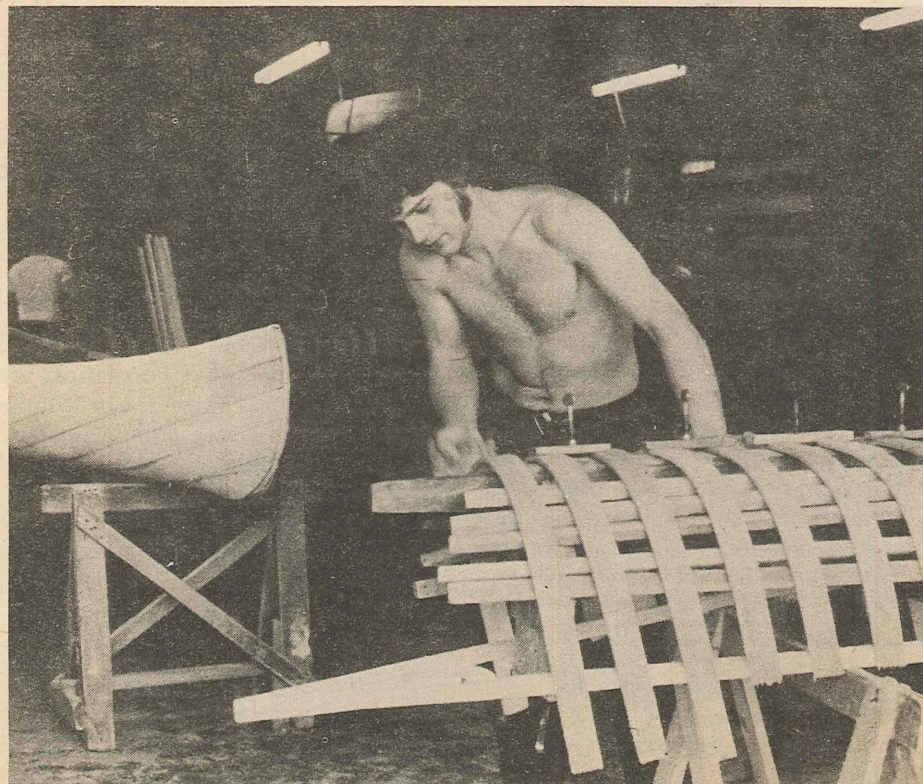
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INFORMATIONS FRANÇAISES

UNE VISITE AU PAYS DES HURONS

Le «Huron vagabond» guide les touristes sur les sentiers de son village. Le village Huron — la jeune Lorette — situé à quelque dix milles au nord de la ville de Québec, fait maintenant partie du circuit touristique de la province.



L'un des artisans de l'usine de M. Picard, en train d'assembler la charpente d'un canot; l'usine emploie environ une dizaine de personnes.

En effet, François Vincent, chansonnier et folkloriste huron, dont les ancêtres ont écrit plusieurs pages de l'histoire de la huronie, a mis sur pied, en collaboration avec le bureau touristique de la capitale provinciale, un service de visites guidées du village Huron.

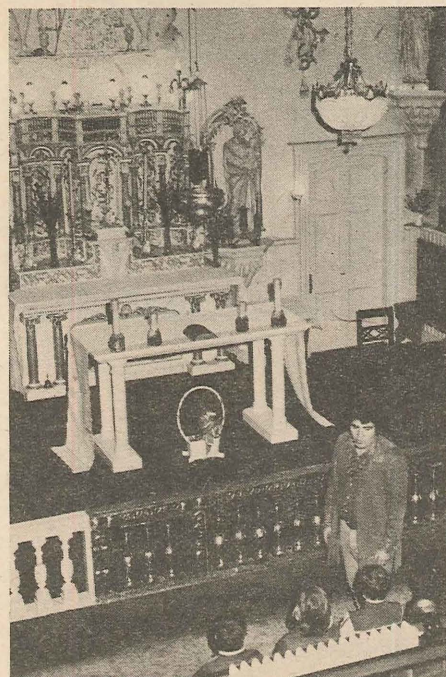
François, «KioWarini» pour les intimes, s'intéresse à l'histoire des siens depuis près de 15 ans; boursier du ministère des Affaires indiennes, il a préparé un dictionnaire français-huron qui est prêt à aller sous presse. Au cours de ses recherches, François a amassé des documents d'une valeur inestimable qui nous font découvrir le vécu des siens, leur culture et leurs traditions. De plus, François a fondé une troupe folklorique indienne dont les 15 membres participent à de nombreuses tournées dans la province, en plus de donner des spectacles au village même.

Pour ce qui est de la visite guidée, les intéressés n'ont qu'à communiquer avec M. Vincent à sa boutique d'art indien Kio Warini, au village Huron. C'est là d'ailleurs la première étape de cette tournée où les visiteurs peuvent établir un premier contact avec la vie, l'art et les coutumes du village. Le «Huron vagabond» fait découvrir ensuite la chapelle qui a été érigée par les pères Jésuites en 1731; monument historique en soi, cette chapelle recèle des œuvres du peintre et sculpteur Zacharie Vincent, ancêtre de François, en plus des nombreux autres petits trésors du patrimoine huron; au cours de la visite de la chapelle, le visiteur a droit à un exposé remémorant les débuts du village et décrivant les us et coutumes des ancêtres hurons. Le guide interprète, puisqu'il est d'abord et avant tout chansonnier, quelques-unes des pièces de son répertoire qui sont fort appréciées par l'auditoire; sou-

lignons que François Vincent a déjà gravé un microsillon sur lequel on retrouve ses propres compositions en plus des pièces du folklore huron. La visite se poursuit aux ruines du moulin à farine également construit par les Jésuites en 1731; puis

c'est la visite de l'usine de canots de Maurice Picard et de la fabrique de raquettes de Marcel Siou, où les propriétaires se font un plaisir d'expliquer les différentes phases de fabrication. Le guide peut également organiser des balades en canot sur les eaux de la rivière Kabir Kouba (St-Charles) pour ceux que cela intéresse. Sont également prévues au cours de la saison touristique des journées en plein air où les participants ont tout le loisir d'entrer en communion directe avec la nature et prendre part le soir à une joyeuse sagamité, rehaussée par la présence de la troupe folklorique du village.

Il y aurait beaucoup à écrire sur ce coin de terre et sur le peuple qui l'habite, mais mieux vaut laisser aux visiteurs le plaisir d'y découvrir eux-mêmes les charmes du village Huron.



François Vincent, l'initiateur et le guide de la visite du village Huron, explique à de jeunes étudiants les traditions de son peuple; à l'arrière plan, on voit le détail de l'autel et la balustrade en cuivre datant de 1880.

L'avenir des Affaires indiennes en Colombie-Britannique

OTTAWA — Le ministre des Affaires indiennes et du Nord, l'honorable Judd Buchanan, a déclaré qu'il accueillerait favorablement toute discussion avec les Indiens de la Colombie-Britannique à la suite de leur demande voulant que leur soient confiées des responsabilités accrues dans l'administration de leurs propres affaires.

Voici le texte de la déclaration faite, par le Ministre, à Ottawa:

Déclaration de l'honorable Judd Buchanan, ministre des Affaires indiennes et du Nord

Au cours des dernières semaines, les représentants des Indiens de la Colombie-Britannique ont fait d'importantes déclarations au sujet de l'avenir des Affaires indiennes dans cette province. Je voudrais exposer clairement ma position sur cette question primordiale.

Le 24 avril, l'Union des chefs indiens de la Colombie-Britannique a adopté une résolution dans laquelle elle demandait à tous les Indiens de la province de refuser, à partir du 1er mai, les fonds offerts par tout ministère ou organisme fédéral, y compris, bien entendu, le ministère des Affaires indiennes et du Nord. Par la suite, des représentants des Indiens ont demandé que le Ministère leur confie la responsabilité de l'administration de tous ses fonds en Colombie-Britannique.

Ces déclarations se sont accompagnées de mesures, prises au cours du mois de mai, pour empêcher certains bureaux de district de fonctionner normalement.

Récemment, les Indiens des districts de Vernon, Kamloops et Bella Coola m'ont contacté pour me faire connaître leurs idées en ce qui a trait au transfert des responsabilités dans le domaine de l'administration des bandes indiennes en Colombie-Britannique. J'ai accueilli ces propositions d'une manière positive. Le désir exprimé par les Indiens de la Colombie-Britannique d'acquiescer à une certaine autonomie vis-à-vis du gouvernement, d'accentuer leur autosuffisance et d'assumer des responsabilités accrues dans la gestion de leurs propres affaires, se rapproche beaucoup des objectifs que je poursuis, non seulement pour les Indiens de la Colombie-Britannique, mais pour tous les Indiens du Canada.

En vertu des dispositions actuelles de la Loi sur les Indiens, je ne suis pas encore habilité à transférer certaines attributions, en ce qui a trait, notamment, aux terres indiennes. En outre, il me faut tenir compte des exigences d'ordre législatif et autres au sujet de la gestion des deniers publics. J'ai cependant la ferme conviction qu'il existe suffisamment la latitude, dans le domaine du transfert de responsabilités additionnelles, pour intéresser les bandes indiennes de la Colombie-Britannique.

Le budget des Affaires indiennes en Colombie-Britannique est de l'ordre de 61 millions de dollars. De ce montant, les salaires ne représentent qu'une somme de \$10 millions, dont la moitié est affectée aux traitements des instituteurs et autres personnes qui œuvrent dans le domaine de l'éducation.

Certaines bandes indiennes ont réalisé d'énormes progrès dans la

prise en charge de la gestion de leurs propres affaires, au cours des dernières années. En 1974, les bandes indiennes de la Colombie-Britannique ont administré des programmes pour plus de \$17 millions et nous prévoyons, en nous fondant sur les dispositions déjà prises, que ce montant dépassera \$20 millions cette année. Comme résultat de ces transferts, le nombre des bureaux des Affaires indiennes dans cette province est passé de 20 à 12 au cours des cinq dernières années. Si l'on tient compte des autres délégations de responsabilités aux bandes, je crois qu'une réduction appréciable de nos bureaux et de notre personnel en Colombie-Britannique serait à la fois possible et souhaitable.

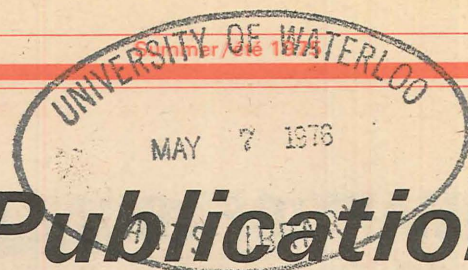
Les représentants des Indiens de la Colombie-Britannique ont, avec raison, exprimé une inquiétude particulière au sujet des longs retards survenus dans les négociations relatives à leurs réclamations territoriales. Je partage pleinement leur inquiétude à ce sujet. Le gouvernement fédéral a exprimé maintes fois son désir d'entamer le plus rapidement possible des discussions. Cependant, jusqu'à ce jour, la province n'a fait aucune déclaration en ce sens.

Puisque l'intérêt des Indiens est axé sur les terres et les ressources provinciales, il va de soi que la province doit participer à toute entente négociée. La question des responsabilités en ce qui touche les compensations doit être débattue entre les paliers de gouvernements en tenant compte du fait que le fédéral est responsable de l'extinction des droits des Indiens, et que cette mesure profitera principalement à la province.

Le 2 mai, j'ai rencontré les ministres de la Colombie-Britannique afin de poursuivre les échanges que le gouvernement fédéral a eus avec eux, à ce propos, au cours de la dernière année. A la fin de cette rencontre, les ministres de la Colombie-Britannique se sont engagés à consulter leurs collègues du Cabinet quant aux conditions que le gouvernement de la Colombie-Britannique pourrait exiger pour participer aux négociations portant sur les revendications des Indiens. De mon côté, je confirme le désir que nourrit le gouvernement fédéral de partager les frais de tout règlement. Depuis, j'ai écrit à l'honorable Norman Levi à ce sujet et j'attends sa réponse pour bientôt. Par ailleurs, je sais que les ministres de la Colombie-Britannique viennent d'accepter de rencontrer dans un avenir prochain les représentants des Indiens, pour discuter de la question. Je suis heureux de cet aboutissement et j'ai bon espoir qu'avant très longtemps, les relations entre les Indiens de la Colombie-Britannique et les deux gouvernements s'amélioreront sensiblement.

NOMINATION D'UNE CONSEILLÈRE AUPRÈS DES FEMMES INDIENNES

OTTAWA — Claudine Van Every-Albert, une Indienne cayuga de la réserve des Six Nations, près de Brantford, Ontario, vient d'être nommée conseillère en matière d'activités exercées par les femmes indiennes (voir: Nomination, page 9)



Indian Publications

IN MEMORY OF RON SHACKLETON

OTTAWA — On Friday, June 20 Ron Shackleton attended the annual conference of the National Association of Friendship Centers in Toronto. On Saturday he travelled with his wife Christine and daughter Alexis to La Macaza, Quebec for the annual assembly of the Laurentien Alliance of Métis and Non-Status Indians. On Sunday he met in Ottawa with members of the Native Law Student's Association of which he was the founding president. On Monday he was to have been a recorder for the first meeting of the Canadian Advisory Council on Natives and the Criminal Justice System. But time had run out on 25-year-old Ronald Shackleton, a Mohawk Indian from the Tyendinaga reserve in Ontario who had been adopted by the Shackleton family of Ottawa. A shock to all who knew him, and a definite loss to the native people of Canada, Ron died early Monday morning.

Ron had just completed his third year of law studies at Queen's University in Kingston, Ontario and this fall was to article with the National Indian Brotherhood through the Ottawa law firm of Wyatt and Rock. At the time of his death he was conducting research for the Rankin Inlet Band in Sault Ste. Marie, Ontario.

"Although Ron was away at university for three years, he never really left the National Indian Brotherhood," according to George Manuel, president. "Ron made up his mind to return to university when we were on an African tour and rubbing shoulders with statesmen from around the world. He decided then that more Indian people had to be educated and involved in pushing for changes which would benefit their people." At that time Ron was the Special Assistant to George Manuel, but as George says, "he worked with me, not for me."

"Last year, I asked Ron to represent the Indian people of Canada at the World Population Conference in Bucharest, Hungary. Although a quiet person, Ron had a deep understanding of the Indian situation in Canada and a strong drive to attain justice for their grievances."

"When he decided to return to university to study law, I was elated by his foresight. He wanted to serve his people as a lawyer, and someday I have no doubt that he would have been one of our more outspoken leaders if not president of the National Indian Brotherhood. I can only say that when I heard of his sudden death, I thought why him? Why not me? He had his whole life in front of him and I have my life behind me."

"Ron and I came from the same type of background. A very poor background. He understood my commitment to the Indian people of Canada because his commitment was just as strong. He saw the need for changes, the need for justice and equality in terms of economic and social development and education. He appreciated all these things. No words can express the shock felt by all Indian leaders right across the country when they learned of this tragedy."

"His sudden death at such a young age is a loss to the Indian people of Canada, especially those who hope the National Indian Brother-



hood can change the conditions under which Indian people live today."

"There is now a great vacancy in Indian leadership because of this loss. As President of the NIB, I depended a great deal, not only on his legal wisdom, but on his human understanding of the problems of Indian people. I believed with my whole heart and soul that one day Ron would take over the responsibility of giving leadership to Indian people as a legal advisor."

"When I became President of the NIB, Ron came to me and asked why I did not involve Indian youth in our struggle. He opened my eyes to this fact and made me question why the youth were not more involved. I invited him to come to work for the NIB, but cautioned him that we could not pay the salary he was then receiving from the Department of Indian and Northern Affairs. But Ron was more interested in the struggles of Indian people than in monetary gains and he became my special assistant."

"Ron Shackleton was a man of the people, proud to be a Mohawk Indian, and determined to seek changes which would result in justice to his people right across the country."

The Shackleton family will be setting up a scholarship fund in his memory to encourage other young Indian people to serve their people through the professions. It will be managed by the National Indian Brotherhood in Ottawa.

MANITOU COMMUNITY COLLEGE ADMISSIONS FOR 1975-1976

Manitou College is an educational centre operated by native people to offer more meaningful education. All courses have native content and are accredited under an agreement with two CEGEP colleges. The College is located near La Macaza, P.Q., 110 miles north-west of Montreal.

Courses are offered in the following areas:

Core Courses

English
Humanities
Physical Education

Social Sciences

Administration
Anthropology/Sociology
Economics/Political Science
French
History
Mathematics

Indian High School Student Employment Program: This booklet gives a brief report of the fourth summer of the employment program which provided 1,176 Indian high school students with jobs. It describes the types of projects and a project statistical summary. A, D.

The Indian Graduate Register: This gives a listing of Indian graduates in regions who have completed universities, nursing schools, and teacher's colleges as of July 1974. A, D.

Linguistics and Cultural Affiliations of Canadian Indian Bands: This book provides factual information on the different linguistic groups of Indians across Canada, showing the areas and bands, and indicating their linguistic groups, populations, principal cultural characteristics and languages or dialects for each province. A, E.

The Canadian Indian: Statistics: This book provides statistics concerning the Indian Eskimo program expenditures, community affairs and band management, community involvement, social services, economic development, lands, and education of the Canadian Indian population. A, B.

Days of the Treaties: This is an issue in Concepts/Series in Canadian Studies and provides a brief history of the Indians from their arrival in Canada to the 1800's with an accent on social and cultural changes upon the arrival of the white man. A, B.

KEY

- A — Distributed free of charge to Indian people through the Department of Indian Affairs.
- B — Available for a price of \$1.50 from Information Canada of Canadian Government bookshops.
- C — Free of charge from Information Canada.
- D — Available free of charge from the Department of Indian Affairs.
- E — For a price of \$0.50 from Information Canada.

Films available for use by Bands

The Race of the Snow Snakes: This film takes place on the Six Nations Reserve, near Brantford, Ontario and is an eight minute, colour film of the yearly competition between the various bands. The competition is known as snow snake. The film describes the careful work involved in making the snow snake, along with the rules and regulations of the game.

Train Without Tracks: This film shows the use of the long trader trains which bring supplies to the people of the James Bay area during the winter months.

The six minute film follows the train from the time of loading until it reaches its destination.

Oysters on a String: This five minute film shows the operation of oyster farming on the Eskasoni Reserve in Nova Scotia.

By using long strings of scallop shells, treated with oyster spata, and put into water, the oysters are cultured to maturity.

Think Mink: A film on the 'Shong Way Shi Corporation' at Whitefish Bay, Ontario. This company is owned and operated by Indian people, and manufactures mink coats from remnants obtained from various furriers.

The Business Age: This 25 minute film takes a look at three Indian owned and operated businesses; The Mount McKay Ski Area in Thunder Bay, The Canoe, Snow Shoe and Moccasin factory at Village Huron, Quebec, and the Lacrosse stick factory on St. Regis Island, Cornwall.

An explanation of the formation and progression of each operation is discussed.

Farming: A Hazardous Occupation

Farming today is a complex and highly skilled business. Mechanization has put a lot of powerful and sophisticated equipment on farms. The resulting increase in productivity has been remarkable. Less than seven per cent of the population produces an abundance of food for domestic consumption and export.

Unfortunately, farming remains one of the most hazardous industries in terms of fatal and disabling accidents. It is a sobering fact that some 1,400 rural residents are killed accidentally each year, another 24,000 are injured and 1,500 are permanently disabled. More than a quarter of them are children and teenagers.

Farm Safety Week, sponsored by the Canada Safety Council, was observed across Canada from July 25 to 31. I heartily congratulate the Council on its efforts and fully endorse this program to alert farmers to the dangers they face.

Eugene Whelan,
Minister of Agriculture.

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SUMMARY OF LOCAL GOVERNMENT GUIDELINES (continued from page 1)

programs available from the Government of Canada. On the contrary, I firmly believe that local government . . . is a prerequisite for maintaining your way of life, your identity, your pride, and your opportunity for meaningful participation in Canadian society." That statement is still departmental policy.

Against this background the five guidelines, dealing with the following subjects, were drawn up: D-1, General Terms and Conditions of Local Government; D-2, Policy Guidelines for District Councils; D-3, Core Funding Guidelines; D-4, Program Funding Guidelines; and D-5, Guidelines for Band-managed Program Administration Costs.

Since it appears that the first two of these — D-1 and D-2 — are, perhaps, being misunderstood, a detailed description of each follows.

Local Government Guidelines (D-1)

The general terms and conditions of local government guidelines contain 14 general headings, most of which are financial in nature. For example, such headings as accounting, receipt of funds, purchasing, payment approval, disbursements, contracts and tenders, travel expenses, inventories, budgets and audit all deal with the mechanics of sound business practice. Guideline D-1 also suggests procedures be set up by band councils to ensure that band members approve the assumption by councils of major community programs. It is

made very clear that "the Chief and Council are responsible for (a) planning, estimating, and negotiating for the total needs of the community, including proper budgeting processes; (b) ensuring sound financial management including accountability to the band members and the funding agency (e.g. the Department)."

The policy guidelines contained in D-1 merely reiterate the Contributions to Bands Task Force recommendations, copies of which were sent to all band councils in 1973. These guidelines are "new" only in the sense that they represent a condensed and codified version of good management principles and procedures to be found in various circulars sent over the last few years to all bands administering departmental programs. They simply represent practices which have already been in use by many bands for several years. The Department feels they will make a distinct contribution to the success of local government because they provide some standards or benchmarks of responsibility and accountability for band councils and for the Department as well. If councils comply with these they cannot be faulted at a later date for failing to administer programs efficiently. It was this reasoning that prompted many band councils to request the development of such guidelines. By comparison with municipal Acts and regulations, they are brief, concise and flexible.

District Council Guidelines (D-2)

District councils are an outgrowth of local bands' initiative. The Department neither encourages nor discourages bands from forming district councils. It's up to them. But, because the Department assumes a financing role for district councils, its general obligation to ensure appropriate spending requires that there be some guidelines. These apply to new and existing district councils. Some existing district councils are the Dakota-Ojibway in Manitoba and the West Coast and Kwawkwalth in B.C.

District councils are formed as the result of bands agreeing to combine their efforts and resources to lighten the administrative load and to improve the delivery of local programs and services to their members. The authority of a district council is limited to that given or delegated to it by member bands through band council resolutions. These powers, in turn, are reflected in the district council's articles of incorporation.

A district council is simply an extension of the bands which constitute it. The guidelines make it clear that a band or a band council can't delegate to the district council any powers or authorities they have under the Indian Act.

District councils themselves do not come under the Indian Act. In order to clarify their legal status, and in order to obtain the benefit of limited liability, the guidelines re-

quire that they incorporate. The legal difficulties inherent in unincorporated associations, particularly issues of members' liabilities and ability to contract, can be overcome by the incorporation of an association without share capital and for a non-profit purpose. There is no liability for income tax in connection with such a corporation.

The guidelines outline a procedure for bands joining or withdrawing from a district council. Either step can be taken after a band meeting, preceded by formal notice and followed by a band council resolution.

Departmental program funding for those programs which district councils administer on behalf of the bands shall be negotiated annually, and the funds shall come from regional budgets. The district councils are subject to the local government guidelines in the same way individual bands are.

In summary, then, the several allegations made that the guidelines undermine or supersede the Indian Act, that they represent an attempt to revise the 1969 White Paper, are totally erroneous. Band council authority, autonomy and integrity are held to be inviolate by the Department. At the same time, however, the Department must be satisfied that local government is carried out on the basis of generally acceptable business management principles. The guidelines are intended to help bands achieve that; nothing more, nothing less.

Celebration at Central Marketing Service

A year of good fortune allowed sales at Central Marketing Service to take a leap forward and set a new record of one million dollars. A well-deserving staff had just reason to celebrate for this good fortune was only possible through hard and dedicated work, not only on their part, but also by Indian artists and craftsmen across Canada.

After a period of adjustment and reorganization, the staff feels that the increase in sales is due to general improvements in the service of the organization and an energetic management strongly supported by the National Indian Arts and Crafts Corporation and their member organizations in nine provinces and the Yukon Territory. Market emphasis has been placed on fine art — hand-made silver and gold jewelry, unique traditional design carvings from 'Ksan, new fine crafts from all parts of Canada, and an increase in limited edition prints.

Indian artists and craftsmen are becoming recognized both nationally and internationally, and the pride with which they work has resulted in many improvements in quality.

There is a new awareness among all Canadians that the unique cultural heritage of the Indian people is actually a heritage in which we can all share.

Central Marketing Service has been in existence for approximately 25 years as a Departmental Service operation but it has been only within

the past few years that it has reached a high level of activity and function as a business type wholesale agency. In the 1974/75 fiscal year, C.M.S.'s total sales amounted to \$600,000 and provided a year-round market to approximately 2,500 customers including art galleries, museums, specialty gift shops and art boutiques.

Since more and more artists and craftsmen are now producing, there has been a tremendous increase in the number of customers. Through a continuous expansion to the American market, export sales have increased, not only to the U.S. but to Europe.

Artists are encouraged to display their work here and abroad and sell it themselves when possible. But certain problems such as isolation, uncertain demand and other factors make it very difficult for the artist and because of this, C.M.S. has become an important outlet for many.

C.M.S. faces a major problem with imitations of Indian art and combats this through the use of a stretched beaver pelt tag which guarantees authenticity. This has assisted not only Indian producers, but also the buyers who can be assured they are purchasing authentic Indian arts and crafts.

J. P. Michell, Acting Chief, Arts and Crafts Division, is proud of the fact that there are many capable Indian people involved in the administrative operation. One of the major goals — moving C.M.S. out of



Iona Campagnola and Joe Michell celebrate record sales at C.M.S.

the federal government structure so that it can operate more freely as a private business — has recently been realized. On June 3, 1975, the Minister of Indian Affairs and Northern Development, the Honourable Judd Buchanan, in co-operation with Mr. Noll C. Derriksan, President of the National Indian Arts and Crafts Corporation, took the first major step

towards this goal. A contract was signed with a management company for the purpose of administering and managing Central Marketing Service, which is well on the way to being owned by Indians. One of the changes contemplated is a name change from Central Marketing Service to Canadian Indian Marketing Services.

Supreme Court of Canada rules against Flora Canard in estate case

by Theresa Nahanee

(Note: Facts of the case and judgement made available from Legal Services, Department of Indian and Northern Affairs, Ottawa).

OTTAWA — Five Supreme Court of Canada judges held that Sections 42 and 43 of the *Indian Act* were not rendered inoperative by the *Bill of Rights* as contested by Flora Canard of the Fort Alexander Band in Manitoba. She lost her case in the Supreme Court when the seven judges handed down their decision on January 28, 1975.

The facts of the case are basically that the late Alexander Canard of the Fort Alexander Band in Manitoba died July 6, 1969 as a result of a motor vehicle accident. Under provincial legislation legal action may be taken, in the name of the administrator of the estate, against the party responsible for the accident to claim damages on behalf of the dependents. At the request of the solicitors acting for the widow and family, the District Supervisor, Mr. Rees, was appointed administrator of the estate. Accordingly the legal action was commenced in the name of Mr. Rees as administrator claiming damages on behalf of the widow and dependents. The appointment of Mr. Rees as administrator was made under Section 43(a) of the *Indian Act*.

Subsequently, through another lawyer, the widow Flora Canard was appointed administratrix of the estate by the provincial court, and in that capacity she commenced a legal action which was, in effect, a duplication of that previously started.

Mrs. Canard then brought action against the Attorney General of Canada saying that Sections 42 and 43 of the *Indian Act* were ultra vires so that the appointment of administrator made thereunder was null and void. She claimed that Section 43 was inoperative by virtue of the *Canadian Bill of Rights* as she was denied equality before the law because of race in that under provincial law a widow has a right to administer the estate of her husband.

The Manitoba Court of Appeal agreed with Mrs. Canard's argument based on the *Bill of Rights*. The Court held that Section 43 of the *Indian Act*, insofar as it precluded the widow from administering the estate of her husband, was inoperative.

The case was appealed to the Supreme Court of Canada whose judgement was pronounced on January 28, 1975. The Court reversed the Manitoba Court of Appeal. By a majority of five judges to two the Court held that Sections 42 and 43 of the *Indian Act* were not rendered inoperative by the *Bill of Rights*, and the Court declared that, these sections being valid, the appointment by the provincial court of Mrs. Flora Canard as administratrix, was null and void.

Mr. Justice Ritchie said that a comparison of the *Indian Act* with provincial law could not be made in order to find the inequality to invoke the *Bill of Rights*. He said that if the provisions of the *Indian Act* were to be declared inoperative under the *Bill of Rights* whenever they had the effect of treating Indians differently from others then eventually all such

provisions would be inoperative and the special Indian status recognized in the British North America Act would be whittled away.

Mr. Justice Beetz held that he found nothing in Sections 42 and 43 of the *Indian Act* which prevents the Minister, on account of Mrs. Canard's race, from appointing her to administer her husband's estate. He said that, in fact, the *Act* empowers the Minister to appoint anyone, including the widow and he suggested that, as a matter of practise, such appointments could be made using provincial laws and standards as guidelines.

Chief Justice Laskin gave a dissenting judgement in which he agreed with the Manitoba Court of Appeal. Moreover, he countered the argument that the widow could have been appointed by pointing to the practise of the Department and the Estates Regulations concerning the appointment of an officer of the Department as Administrator.

Although it has not been a common practise, Indian women according to this judgement can be appointed as administrator of their husband's estate.

In a report to the National Indian Brotherhood, lawyer Doug Sanders states, "Mr. Justice Laskin and Mr. Justice Spence dissented. They ruled that the *Indian Act* sections on estates and regulations were, in part, inoperative because they offended the *Bill of Rights*. These two judges still think that the *Lavell* case was wrongly decided by the Supreme Court of Canada".

He concludes, "In trying to predict what the Supreme Court of Canada will do in the future with cases involving the *Indian Act* and the *Bill of Rights*, it is important to remember that only seven of the nine judges sat on the Canard case".

1975 NATIVE SUMMER GAMES

The 1975 Native Summer Games site has been selected by the Inspol Sports Association Board of Directors at a recent meeting in Edmonton. From bids received, the Blood Indian Reserve near Cardston will be this year's host.

This is the third Native Summer Games, the previous games of 1972 and 1974 each attracted 500 Indian athletes from various areas in the province. Competitions are held over three days in the following events:

Archery
Cross Country (5 miles)
Fastball (Men's, Ladies' and Juniors)
Indian Handgames
Minor Baseball
Tennis
Track and Field
Gymkhana
Golf (Men's, Ladies')

The dates for the Summer Games are August 15, 16 and 17th. For further information, please contact:

Mr. Willie Littlechild
Sports Consultant
433-1745 or 433-1764

Send all entries to the Inspol Sports Association office at:
8631 - 109 Street
Rm. #207
Edmonton, Alberta

FUTURE OF INDIAN AFFAIRS IN BRITISH COLUMBIA

OTTAWA — Indian Affairs Minister, Judd Buchanan, stated that he would welcome discussions with British Columbia Indians in response to their call for the transfer to them of more responsibility for the running of their own affairs.

The following is the statement issued by the Minister in Ottawa:

Statement by the Honourable Judd Buchanan, Minister of Indian Affairs and Northern Development

In recent weeks some important statements have been made by Indian representatives in British Columbia concerning the future conduct of Indian affairs in that province. I would like to make my position clear in this very important matter.

On April 24th, the Union of B.C. Indian Chiefs passed a resolution calling upon all Indians in the province to reject as of May 1st funds from all Federal Departments and agencies, including, of course, the Department of Indian and Northern Affairs. Subsequently, a number of Indian representatives have called upon the Department to transfer to them the management of its funds in British Columbia.

These statements have been accompanied by action during the month of May to prevent some of our district offices in B.C. from functioning.

Recently, Indian people in the districts of Vernon, Kamloops and Bella Coola have contacted me outlining their ideas concerning the transfer of responsibilities to the management of Indian bands in British Columbia. I have responded positively to these proposals. The expressed wish of Indians in B.C. to reduce their dependence on government, to stress self-reliance, and to assume substantially greater responsibility for the management of their own affairs, corresponds very closely to my own objectives, not merely in respect of Indians in British Columbia, but in all parts of Canada.

Under the present Indian Act, there are certain responsibilities — notably with respect to Indian lands — which I am not empowered to transfer. In addition, I must take into account legislative and other requirements concerning the management of public funds. I am nevertheless confident that substantial scope exists for further transfers of responsibility to interested bands in British Columbia.

The Indian Affairs budget in British Columbia for the current year is about \$61 million. Salaries account for only \$10 million of which over half is for the salaries of teachers and other education staff.

Excellent progress has been made by many Indian bands in taking over the management of their own affairs in recent years. Last year, bands in B.C. managed over \$17 million in departmental funds and our estimate, based on arrangements concluded to date, is that this would rise to over \$20 million this year. As a result of these transfers, the number of Indian Affairs offices in the province has been reduced from 20 to 12 in the past five years. Taking into account the potential for addi-

tional transfers of responsibility to bands, I believe that a substantial further reduction in our offices and staff in British Columbia would be both possible and desirable.

Indian representatives in British Columbia have justly expressed particular concern about the prolonged delays in the negotiation of their land claims. I fully share their concern in this regard. The Federal Government has repeatedly expressed its willingness to enter promptly into negotiations. It is a matter of regret to me that to date there has been no comparable statement on the part of the province.

Since the Indian interest involves provincial land and resources, the province must be a party to any settlement. The question of responsibility for compensation is for negotiation between the two governments recognizing that it is the Federal Government which has responsibility for extinguishing Indian interests and that the benefits of such extinguishment will mainly accrue to the province.

On May 2, I met with B.C. Ministers to continue the exchanges the Federal Government has had with them over the past year or so on this subject. At the conclusion of that meeting, B.C. Ministers undertook to consult their Cabinet about the terms on which the B.C. Government might be prepared to participate in the negotiation of Indian claims. For my part, I confirmed the willingness of the Federal Government to share the costs of any settlement. I have since written to the Honourable Norman Levi on the subject and am looking forward to receiving his response at an early date.

I also understand that B.C. Ministers have recently agreed to meet with Indian representatives on this subject in the near future. I warmly welcome this development, and am confident that a major improvement in relations between Indian people in British Columbia and the two governments is attainable in the reasonably near future.

MANAGEMENT AGREEMENT SIGNED FOR DEPARTMENT OF INDIAN AFFAIRS CENTRAL MARKETING SERVICE

OTTAWA — The Honourable Judd Buchanan, Minister of Indian and Northern Affairs, and Mr. Noll Derriksan, President of the National Indian Arts and Crafts Corporation, announced jointly that the first step towards the eventual transfer of the Department's Central Marketing Service for Indian arts and crafts to Indian ownership and management has been taken.

This step was the signing of a contract with the Imanco Marketing Limited of Ottawa to administer and manage the Marketing Service.

Mr. Buchanan also announced the formation of an Advisory Board on policies and guidelines to be followed by the management company. The three man Executive Committee of the National Indian Arts and Crafts Corporation as well as two Indian Affairs senior officials will be the members of the Advisory Board.

EDUCATION

Student Residences try to be all-embracing

Last year, Dale Hibbard, an information officer attached to the Education Branch of the Department of Indian and Northern Affairs, visited several Indian student residences located in various parts of Canada. This is the second of three articles dealing with his observations.

Located in Alberta, British Columbia, Manitoba, Ontario, Quebec, Saskatchewan, and the Yukon Territory, the 32 student residences that are funded and administered by the Department of Indian and Northern Affairs provide Indian boys and girls with access to educational services that on the reserve are either too limited or simply not available.

Whether a youngster becomes a student resident is a matter for the parents to determine, an important decision that takes into account not only academic and vocational considerations but also the social and recreational needs of the child.

A "Stepping Stone"

Conveniently situated in or near communities where provincial and parochial schools are established, the residences are a "stepping stone" to attaining higher levels of formal learning, and also to adapting to the conventional society in which an Indian student may eventually choose to live and work.

Of the high school graduates who return to their respective reserves, most of them are eager and well-equipped to contribute the quality of

leadership necessary to significantly advance the interests and aspirations of their fellow Indian band members.

Although the popular tendency is to think of student residences only in terms of board and lodging, their function is, in fact, much more all-embracing. Apart from broadening the horizon of educational opportunity for Indian children, the residences play a key role in helping to bridge the cultural gulf that lies between the reserve and the city.

Few Indians with a university education have not lived, at one time or other during their elementary and secondary school years, in an Indian student residence.

Helping the boys and girls to adjust to their new and strange surroundings is certainly the most challenging of the many responsibilities borne by the staff of an Indian student residence. Obligated to simultaneously cope with the ways of an unfamiliar people, a competitive school system, and a substitute "home" without parents, the students are especially vulnerable to the despair that results from frustration, anxiety, and bewilderment.

Insights Shared

To dispel these feelings completely is seldom possible but every attempt is made to at least allay them. Noteworthy, in this respect, is the success of residence administrators in fostering a close and active relationship between the residence and the schools which the students attend. By meeting regularly with school principals and teachers, residence administrators and child care workers are able to share insights which, when grasped and acted on, invariably make the classroom experience of an Indian student much more pleasant and worthwhile. The meetings, which are always mutually rewarding, also pave the way to a better understanding of integration, a term which is too often used to describe a cul-de-sac rather than a two-way street.

For Indian students to function freely and comfortably in an educational milieu that is virtually foreign to them, their identity must be vigilantly protected and assiduously exercised. In order to do this, the involvement of parents in the affairs of a student residence is absolutely essential. In many student residences, the expression of this involvement takes the form of an advisory committee which meets periodically with the administrator to discuss the nature and quality of programs and policies. Made up of Indian parents, the committees exert a vital influence in keeping the spirit

of tradition and custom "alive and well" in the residences.

Identity Reinforced

Indian identity in the residences is also reinforced by encouraging the students to speak their own language, making available to them reading material which is relevant to their background and experience, taking them on weekend camping trips, spurring interest and activity in Indian arts and crafts, hosting Indians prominent in various fields of endeavour, and welcoming parents who come to the residence to see their children.

Many residence administrators, child care workers and other staff members are Indians who, because of their background which often includes several years as a student resident, are to the Indian boys and girls a gratifying source of comfort, self-confidence and, in many instances, inspiration.

Although all the residences are organized much along the same lines, each of them has its own distinct character, a unique flavour that reflects the collective personality of a particular staff and student body.

Regimentation Avoided

All programs conducted at a residence are evolved rather than decreed and regimentation for purposes other than "peace, order and good government" is zealously avoided.

The importance of recreational activities at a student residence cannot be exaggerated. Broad in scope and adventurous in content, they provide students with the opportunity to healthfully enjoy themselves and, at the same time, to develop interests and skills which ultimately lead to the self-esteem that comes from perseverance and accomplishment.

Team sports are extremely popular and many residences produce teams that compete successfully in provincial, national, and international tournaments.

While the overall daily operation of a student residence is the responsibility of the administrator, attending to the day-to-day needs of the students is the constant task of the child care workers.

The student population of a residence is made up of six groups — junior, intermediate and senior boys and girls. Assigned to each group are child care workers who perform a host of duties which include counselling, supervising, organizing, instructing and, most importantly, cultivating — between themselves and the students — respect, trust and, indeed, friendship.

When Indian boys and girls arrive at a student residence for the first time, they are usually surprised that their new physical environment is so free of the clutter that normally protrudes from the town and city scene. Set in sprawling grounds and, in many cases, surrounded by natural beauty, the residences seem to mark the spot where urban flurry unites with rural calm.

Maybe that's what Indian student residences are all about.



Sitting on the steps of the Cecilia Jeffrey Indian student residence at Kenora, Ont., a solitary figure contemplates the sweetness of Spring sunshine.

Residence at Mission, B.C. boasts many activities

Bustling is the word that best describes the St. Mary's Indian student residence at Mission, B.C.

Because of the residence's numerous facilities, which include recreation rooms, an arts and crafts room, a gymnasium, a library, a home economics room, and three playing fields, the plaint of "What is there to do?" is seldom heard at St. Mary's.

are obliged to attend study periods five nights a week and they are also responsible for the daily upkeep of their colorful dormitories.

Although the students receive a weekly allowance, extra money may be earned on weekends by manning the office 'phone or by working in the library or kitchen.

Apart from visiting their parents on the reserve about once a month,



Four youngsters at the Indian student residence in Cardston, Alta. pose with "boys' best friend."

But recreational activity is not confined to the residence and its 10-acre site. Many of the students take part in team sports played at the schools they attend.

The most popular sport at the residence is soccer, a game that is played as enthusiastically by the girls as it is by the boys.

Dances, with music provided by a live orchestra, are held monthly at the residence.

However, life at St. Mary's is not all fun and games.

Senior and intermediate students

the students are frequently taken on outings in the residence's 65-passenger bus.

St. Mary's has a tumbling team and also a drum and bugle band that has become the residence's pride and joy. The 50-member band, consisting mostly of girls, has won many musical competitions and has performed at several famous events, such as the World's Fair in Spokane, Washington, the World Soccer opening in Vancouver, the Calgary Stampede, and the Klondike Days celebration in Edmonton.

ALCOHOLISM MENACE

by Patrick Paul

"Alcohol is the 'number one killer' of the Indian people" says Robert L. Moore, Director of the American Indian Commission on Drugs & Alcohol Abuse (Arvada), Colorado. This statement is a well-founded, statistically-based assessment of the plight of Indians, both in the United States and Canada.

Recent studies on our situation here in Canada have more than emphasized this dismal fact. One of the more prominent studies in this field was done in Kenora, Ontario, area in 1972 and 1973 by the Violent Death Committee, Kenora Social Planning Council. The findings of this committee were startling to say the least. One of the glaring facts out of this study was that our people have tended to destroy themselves in large numbers by heavy indulgence in alcohol and drugs at a very young age. Among Indians, most deaths by violent means occur between the ages of 10-30.

This fact is a tremendous shocker when one realizes that the natural life expectancy of the average Canadian is above 60.

This harsh reality is not common only to the Kenora area, but is quite evident in any Indian community, including any of our 14 reserves in New Brunswick.

For instance, a recent study done on one of the reserves indicates a very unnerving reality. It said that 75 per cent of deaths are by violent means. Eighty per cent are somehow related to alcoholism and 45 per cent are directly caused by heavy intake of alcohol.

Including all causes, the average age of death on that reserve is around 32 years of age, but with ex-

cessive alcohol usage, the average age is definitely in the twenties. Statistics for 1972 indicate that people died at an average age of 15. This was an exceptional year when only young people died and all but one were because of alcohol excess.

Alcoholism among Indians is staggering in proportions, but as we can see, we tend to accept this fact without acting or concerning ourselves too greatly. In the meantime, it is mushrooming into epidemic stages while we tackle less significant problems.

It was disappointing indeed to read the text of the papers delivered at Big Cove in November, 1974, at the annual meeting of the Union of New Brunswick Indians. In their entire delivery, they failed to mention at any length the 'creeping destroyer' that underlies our social, educational, economic, and political problems — alcoholism. Another recent meeting at St. Mary's Reserve in March, 1975, sponsored by CD personnel ended the same way. Not a word on alcoholism, although it was put on the agenda. One has to question what the reasoning is, that when major conferences take place among our leaders to discuss our ever growing problems, alcoholism is avoided. Can it be that the problem is too hot to handle, too close to home, too confronting? It seems that the problem can only multiply if the roots are not even brought out for discussion, let alone checked.

If our leaders always 'shelve' the problem of alcoholism for the moment to discuss it at a later time, we may very well end up seeing our communities succumb to even greater disparities than have existed before, making them even more vulnerable to exploiting elements.



Booked for a local performance, members of the St. Mary's drum and bugle band are seen boarding the residence's bus.



Mark McComber is presented with the Jack W. Wysote Memorial Scholarship.

First Graduation at Manitou College

It was a festive occasion for the staff, students, guests and especially for the first graduates of Manitou Community College at La Macaza, Quebec. As guest speaker Senator Guy Williams stated, "This is an historic day . . . a first major step to regaining the education our forefathers have lost."

Mrs. Velma Bourque, academic director, presented diplomas to Kathleen Dearhouse, Laurie Delaronde, Lucie Gaspé, Roderick Goo-goo, Gerard Johnson, Bernie Knockwood, Jeannie Knockwood, Mark McComber, Robert Morris, Eldon Paul, Gabriel Paul, John Paul and Linda Robichaud.

The Jack W. Wysote Memorial Scholarship was awarded to Mark McComber. Jeannie Knockwood accepted the Manitou Community Award for highest academic achievement. These were presented by Mr. Andrew Delisle and Mrs. Velma Bourque.

On presentation of the diplomas and awards, Mrs. Bourque commented, "I sincerely hope that this marks for all of you the beginning of a life of service to your people."

Guests included Chief Billy Diamond, grand chief, Cree Council; Mr. Aurélien Gill, vice-president, Indians of Quebec Association; Mr. Andrew Delisle, president, Indians of Quebec Association and Mr. Kent Gooderham, director, education branch of the Department of Indian Affairs. Each offered special congratulations and wise words to the graduates.

Senator Guy Williams was awarded the Manitou Community College Award for distinguished services rendered to Native people. Mr. George Miller, general director of the college made the presentation.

"You must struggle for a position in this land," said Senator Williams. He went on to say, "You must retrieve, piece by piece legislation, customs, and songs of our people." Senator Williams is the only Indian member of the Senate.

It was apparent that the days spent at Manitou College had been both memorable and fulfilling. Student Bernard Knockwood spoke for his fellow graduates when he said, "It is with heavy hearts that we begin our long journey into tomorrow."

The festivities included a cocktail hour, an outdoor native feast and a dance.

INDIAN ART EXHIBITION

Wallack Galleries on Bank Street in Ottawa presented an exhibition of Indian Art by the seven members of the Professional Native Indian Artists Incorporated from June 4-21.

The exhibition was officially opened by the Minister of Indian Affairs and Northern Development, the Hon. Judd Buchanan. Also in attendance were the artists themselves, Jackson Beardy, Alex Janvier, Eddy Cobiness, Carl Ray and Joseph Sanchez. There were about 100 guests. The two other members of the Professional Native Indian Artists Inc., Daphne Odjig and Norval Morrisseau were not in attendance. Nevertheless, the evening proved to be most enjoyable.

On display were nearly 50 paintings, and these were all for sale with prices ranging between \$300. and \$1,800.

Indian art is uniquely different from that of any other school of art. We are very fortunate to be able to see this art being painted in our own country. Already the demand for this art has greatly increased in North America and the rest of the world. As a matter of fact, the style of Indian art is not taught in leading art schools and colleges. For example, the very bright colours in the paintings should be, according to established schools of art, clashing with one another, but with these paintings, the colours are beautiful. Most of the artists prefer to work with solid colours, outlined in black with white backgrounds.

The paintings by Eddy Cobiness and Joseph Sanchez are different from those of the other artists on display for they have no white backgrounds. Eddy Cobiness prefers to use a light blue background while in Joseph Sanchez's "The Madonna of the Last Moon of Summer", he uses white on the Madonna, this being the central theme.

Daphne Odjig's paintings are very colourful, and full of life. She describes the subjects of her art work in such a way: "The images expressed tend more toward rein-

stating my Indian cultural experiences of the supernatural than to strictly describing, interpreting or recording particular events of traditional mythology.

Norval Morrisseau prefers to paint Ojibway legends and mythologies in stylized semi-abstractions using brightly coloured figures on pure white backgrounds. In some paintings, Morrisseau has used almost every other colour but white. The paintings by Jackson Beardy and Carl Ray are similar for they both use the same style of having a dominant white background. For the central figures, Carl Ray's favourite colours seem to be brown and black, while those of Jackson Beardy's are brown and yellow.

Alex Janvier's art is very different from all the others on display. He uses black lines with mostly yellow and orange colours connected to it on a white background. His paintings have a somewhat "lightening" effect.

These paintings and paintings similar to these are not being painted in Europe or by students of fine art schools around the world. When we look back on history, we see that the most famous artists were those who created their own styles or whose styles were different from those all around him. After viewing Indian art, we might ask ourselves, what does it matter that students have to go to art college? It doesn't matter if one is naturally gifted and art stems from experience. Joseph Sanchez couldn't be more correct when he describes his art as stemming from experience . . . "its teachers are my materials, the days its classrooms, and my visions the models that never tire."

The members of the Professional Native Indian Artists Inc. are already established artists and someday they will be even greater.

It is a privilege to meet these artists in person and to study their paintings at such an exhibition as the one at Wallack Galleries in Ottawa.



Guest speaker, Senator Guy Williams.

PICTOU LANDING MICMAC RECEIVES GOVERNMENT AWARD

PICTOU LANDING — For the second consecutive year, Shirley Sapier, 21, daughter of Mr. and Mrs. Martin Sapier of the Pictou Landing Reserve, has distinguished herself by earning an award for scholastic achievement from the Department of Indian Affairs and Northern Development.

She joined seven other Indian students from various other Reserves in Nova Scotia who were also presented with cheques in the amount of \$75. and certificates signed by the Honourable Judd Buchanan, Minister of Indian Affairs and Northern Development.

Shirley is graduating in June this year from a two-year commercial course at the Pictou Regional Vocational School, Stellarton, and plans to work in the Pictou Landing Indian Band office following her graduation.

STUDENTS RECEIVE AWARDS

Two Indian students in British Columbia were awarded \$300 each by the Board of Directors of the Mungo Martin Memorial Award Fund. Mrs. Harriett Esselmont, Chairman, presented the awards to Carl Beam and Simon Muldoe to continue their studies at the University of Victoria.

Carl Beam, an Ojibway from West Bay, Ontario attended the Kootenay School of Art in Nelson, B.C. and is now in his last year in fine arts at the University of Victoria. He hopes to continue in the field of art upon completion of his degree.

Simon Muldoe, of the Hazelton Band studied arts at Malaspina College in Nanaimo, B.C. and is presently working to obtain his Bachelor of Arts at the University of Victoria. He was employed by the Department of Indian Affairs for 12 years before deciding to further his educational studies.

Both were awarded on the basis of academic achievement.

The Mungo Martin Memorial Awards are made annually under the sponsorship of the B.C. Indian Arts and Welfare Society of Victoria, and commemorate Mungo Martin, the late Kwakiutl chief who dedicated much of his time to a revival of traditional Indian art and culture.

The purpose of the awards is to assist native people to further their education, vocational training, skills and competence in arts, handicrafts and other worthy endeavors.



INDIAN NEWS

The Indian News is published by the Department of Indian and Northern Affairs for free distribution to Indians and others interested in Indian activities. This monthly publication, edited by Indians, is devoted to news of, for and about Indians and Indian communities. Articles may be reproduced but credit would be appreciated. Free expression of opinions is invited.

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Ottawa, K1A 0H4, 995-6386

New Corporate Body (continued from page 1)

cerned that they will not be able to be buried on their reserve. "Even reserve dogs have their place in the reserve cemetery," she laments. The women passed a motion that Indian women who have lost their status through marriage should be allowed to return if they are divorced, widowed or separated because they have nowhere else to go.

The Saskatchewan women under Isabel McNab walked out of the meeting during the talks on the Constitution to incorporate. They felt it premature (ill-prepared) to nationalize an organization without first going to the "grass-roots" people on the reserves and contended that consultations should have been carried out prior to the meeting and for these reasons, they abstained from voting for the Board of Directors. They did not, however, preclude joining the organization at a future date. They chose to take this stand after repeated attempts by Saskatchewan delegate Maryanne Lavalle to change parts of the Constitution. On several motions, the Saskatchewan group was defeated unanimously.



President of the Saskatchewan Indian Women's Association, Isabel McNab led her delegation from the May meeting after failing to change what she considered important parts of the proposed Constitution.

In terms of funding, the conference was labelled a breakthrough by Doris Senger. She noted that this is the first conference to receive funds from the Department of Indian and Northern Affairs to stage a "mixed meeting" of status and non-status Indians. The Department financed two registered Indian delegates per province.

Another breakthrough came in the form of allowing Indian youth to participate in the discussions and vote for the Board of Directors. Two youths per province attended.

Financial support for the conference came from the Department of Indian and Northern Affairs; Department of Justice; Department of Secretary of State and Marc Lalonde, Minister responsible for the Status of Women.

Through the Committee the Indian women of Canada are in for a strong fight which includes not only changing legislation in their favour, but gaining the support of the male Indian population whose attitude in regard to Section 12b is basically, "they knew what they were doing and must accept the consequence." This is a 100 year-old attitude that won't be easy to change. The Indian

women are looking for support both on and off the reserves, from the non-Indian and as well as the Indian population. They have been fighting a losing battle for three years, "but we will continue to fight," says Doris Senger, President of the new organization, whose headquarters will be in Edmonton, Alberta.

Gloria George, Vice-President of the Native Council of Canada (recently elected President), called on the women to unite with all Indian people of Canada in their struggle for recognition of aboriginal rights. "From Nova Scotia to Vancouver Island," she said, "Indian people are united because aboriginal rights are common to all native people regardless of legal definitions. It is the key to our future, and our only hope." The Native Council represents 750,00 non-status Indian and Métis people across the country.

The Indian Rights for Indian Women group started in 1971 as an off-shoot of the National Native Women's Organization to enable Indian women on a national basis to have an input into the Lavell case. It started with a committee of 13 women.

Kitty Maracle, Vice-President of the National Native Women's Organization, attended the meeting as an observer and informed the delegates that her national organization under the presidency of Bertha Clarke was formalized in Thunder Bay last year. Their annual meeting will be held in Ottawa in August, 1975.

TRENT GRADUATE APPOINTED ADVISER ON INDIAN WOMEN'S ACTIVITIES

OTTAWA — Claudine Van Every-Albert, a Cayuga Indian from the Six Nations Reserve near Brantford, Ontario, has been appointed Adviser on Indian Women's Activities, it was announced by the Honourable Judd Buchanan, Minister of Indian Affairs and Northern Development.

In this newly-created position within the Community Affairs Branch of the department, Mrs. Van Every-Albert will work closely with the nearly 200 Band-level Indian women's organizations across Canada. She will help to acquaint them with



Mrs. Van Every-Albert

Entente de gestion conclue au nom du service central de commercialisation

OTTAWA — L'honorable Judd Buchanan, ministre des Affaires indiennes et du Nord ainsi que M. Noll Derriksan, président de la Corporation nationale d'art et d'artisanat indiens ont annoncé conjointement, qu'un premier pas vient d'être franchi en vue de confier aux Indiens les titres de propriété et l'administration du Service central de commercialisation des objets d'art et d'artisanat indiens.

Ce premier pas consiste en la signature d'une entente en vertu de laquelle l'administration du Service central de commercialisation sera confiée à la firme Imanco Marketing Limited.

Le Service central de commercialisation agit en tant qu'acheteur et distributeur en gros des objets d'art et d'artisanat produits au Canada. Grâce à cette entente de gestion, le Service bénéficiera d'une plus grande liberté d'action à titre d'entreprise privée et sera en mesure de répondre plus adéquatement aux besoins des artistes et artisans indiens.

Parmi les changements qui découleront de cette entente, il faut signaler une nouvelle raison sociale qui fait que le Service central de commercialisation sera connu désormais sous le nom de Service indien de commercialisation, appellation qui devrait être un reflet plus fidèle de l'orientation de cette compagnie et des buts qu'elle poursuit.

M. Buchanan a également annoncé la création d'un comité consultatif qui sera chargé de conseiller le Ministère sur les politiques et les directives à suivre relativement à l'administration de la compagnie. Ce comité sera composé des trois membres du bureau de direction de la Corporation nationale d'art et d'artisanat indiens ainsi que de deux représentants de la Direction du ministère des Affaires indiennes.

En confiant l'administration du Service central de commercialisation à la firme Imanco Marketing Ltd., M. Buchanan a déclaré que ce geste était «en accord avec la politique générale du Ministère d'en-

courager la participation et le contrôle des Indiens, non seulement dans le domaine de la promotion économique, mais également dans toutes les facettes de leur vie."

Nomination

(suite de la page 2)

diennes. Cette nomination a été rendue publique par l'honorable Judd Buchanan, ministre des Affaires indiennes et du Nord.

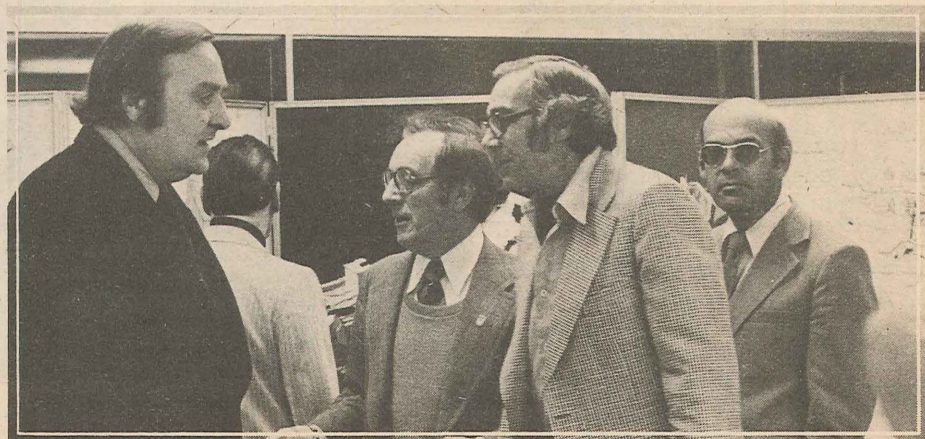
Les fonctions qui se rattachent à ce poste nouvellement créé au sein de la Direction des affaires communautaires du Ministère amèneront Mme Van Every-Albert à travailler en étroite collaboration avec les quelque 200 organisations de femmes indiennes qui œuvrent au niveau des bandes indiennes à travers le Canada. Elle aidera à familiariser les membres de ces organisations avec les nombreux programmes et services mis à leur disposition. Elle devra également les aider à établir et à maintenir des contacts entre les diverses organisations et se chargera de faire connaître leurs activités et leurs réalisations.

Mme Van Every-Albert a obtenu un baccalauréat ès arts de l'Université Trent, à Peterborough, Ontario, en mai 1974. Alors qu'elle était encore étudiante, elle a aidé à l'organisation de l'Association des femmes indiennes de l'Université Trent et fut membre du bureau de direction de cette Association. Cette Indienne éminente a participé activement à l'organisation et à la direction de la Ligue des jeunes autochtones de l'Ontario. Elle a de plus travaillé bénévolement à la prison des femmes, à Kingston, Ontario, pour le compte de la Fraternité autochtone, et fut professeur à la session d'études autochtones offerte à London, à l'intention des aides-enseignants. Son expérience s'étend également à des domaines tels que l'enseignement, la direction de camps, l'animation, le travail auprès des instituts féminins et de la section d'art ménager des clubs 4-H.

programs and resources which are available to them and as well, will assist them in establishing and maintaining contact with each other and in publicizing their activities and accomplishments.

Mrs. Van Every-Albert graduated from Trent University, Peterborough, Ontario, in May, 1974 with a B.A. in Native Studies. While a student she helped organize the Trent University Native Association and served as one of its executive board mem-

bers. She has been an active organizer and executive member of the Ontario Native League for Youth, has provided volunteer services for the Native Sisterhood in the Prison for Women at Kingston, Ontario, and taught the native studies session in a Course for Classroom Assistants at London, Ontario. Her experience also includes teaching, camp supervision, leadership training, and involvement with Women's Institutes and 4-H Homemaker's Clubs.



(left to right) Hugh Anderson, M.P. and Alexander Cyr, M.P. of the permanent parliamentary committee on Indian Affairs confer with Jacques Séguin, regional director of Parks Canada Quebec and Pierre Robillard of Indian Affairs headquarters on a visit to Huron Village, just outside Quebec City.

SCHOLARSHIPS PRESENTED IN NOVA SCOTIA

AMHERST, N.S. — As has been the practice for a number of years, scholarships were again recently presented by the Department of Indian Affairs and Northern Development to a number of Indian students in Nova Scotia in recognition of their praiseworthy achievements.

Participating with departmental staff in a committee to review the records of students recommended for awards were Joan Glode and Wayne Abrams, both of Halifax and Dartmouth. Joan Glode who is now the Director of the Micmac Native Friendship Centre in Halifax was serving as Nova Scotia Human Rights Officer when the applications for the scholarships were reviewed. At that time, Wayne Abrams was serving as the Director of the Friendship Centre. He has since given up the position to prepare to return to university.

The Committee reported that there were so many students deserving of recognition that it was decided to recommend awards for more students at lesser individual amounts. Indian students as follows accordingly were presented with certificates and cheques in the amount of \$75. each:

Elizabeth Gloade, 18, daughter of Dennis and Mary Gloade of the Millbrook Reserve at Truro, is completing the first of a three-year general arts course at Saint Mary's University, Halifax, and plans to major in sociology;

Joanna Marie Moore, 19, daughter of David and Theresa Moore of the Membertou Indian Reserve, Sydney, is completing the second year of a two-year course at the Victoria General Hospital in Halifax for qualification as a Registered Nurse; she is to graduate in August, 1975 and plans to remain with the Victoria General Hospital for a year or two afterward;

Mary Freda Paul, 21, daughter of Mr. and Mrs. Ben Paul of the Afton Reserve, Bayfield, is completing a one-year course as Nursing Assistant at the Dartmouth Regional Vocational School; she expects to graduate in November, 1975 and has not yet made plans as to where she may work after graduation;

Anne Pictou, 18, daughter of Mr. and Mrs. Leonard Pictou of Shubenacadie, is completing her first year in a general arts course at Dalhousie University, Halifax; Anne is considering the possibilities of changing her course to commerce next year to specialize in accounting;

Lynda Carole Bernard, 25, of the Whycocomagh Band, is graduating in June, 1975 from a two-year course in beauty culture she has been taking at the Canso Regional Vocational School; as she plans to specialize in men's hair styling, a further two-and-a-half months course will be necessary at Point Edward; Lynda hopes to open her own shop in due course; her present course includes accounting, Canadian law and personal typing;

Karen Francis, 18, daughter of Joseph and Geraldine Francis, Acadia Band, is completing the first of a three-year course toward a bachelor of secretarial administration degree at Acadia University, Wolfville; she may take some studies in computer science later on; Karen and

her parents make their home at Milton, Nova Scotia;

Shirley Sapier, 21, daughter of Martin and Irene Sapier of the Pictou Landing Band near Trenton, is graduating in June this year from a two-year commercial course at the Pictou Regional Vocational School, Stellarton; Shirley distinguished herself last year by being a recipient of a departmental scholarship; she plans to work in the Pictou Landing Band office after graduation;

A promising artist, Alan Syliboy, 22, son of Theresa Francis of the Millbrook Reserve at Truro, is in his second year of a four-year course at the Nova Scotia College of Art and Design in Halifax. His long-term goal is simply to be able to express himself artistically and by so doing to be a self-sustaining artist. His year of graduation is not known at the present time as the manner in which his studies are scheduled permits him to take time off from school to practise and develop his various artistic skills.

A brand-new graduate, Sandra Ginnish, 21, daughter of John and Cecilia Ginnish of the Membertou Reserve, has received a degree in Honours Psychology from Dalhousie University, Halifax. Sandra's father is Chief of the Sydney Band.

CA-BAM-BEE-ITCH (The Travellers)

What did you do last summer? Among other things, 13 Cree students from Pelican Narrows, Saskatchewan, will be telling their friends about their trip. From Pelican Narrows, 270 miles north of Prince Albert, they flew over 2,900 air miles to Bonavista, Newfoundland, and had a stopover visit in Ottawa.

Last winter the students worked singly and as a group and raised \$5,097 for their two-week holiday. They showed movies twice weekly, organized rummage sales, bake sales, bingoes, collected beer bottles, and went carolling. With the help of their federal school principal they applied and received a further \$5,956 in a Secretary of State grant.

In two and a half days, they covered Ottawa from all angles. They met two Cabinet ministers, Judd Buchanan, Minister of Indian and

COMMUNITY PLANNING IN MICMAC SHUBENACADIE INDIAN RESERVE

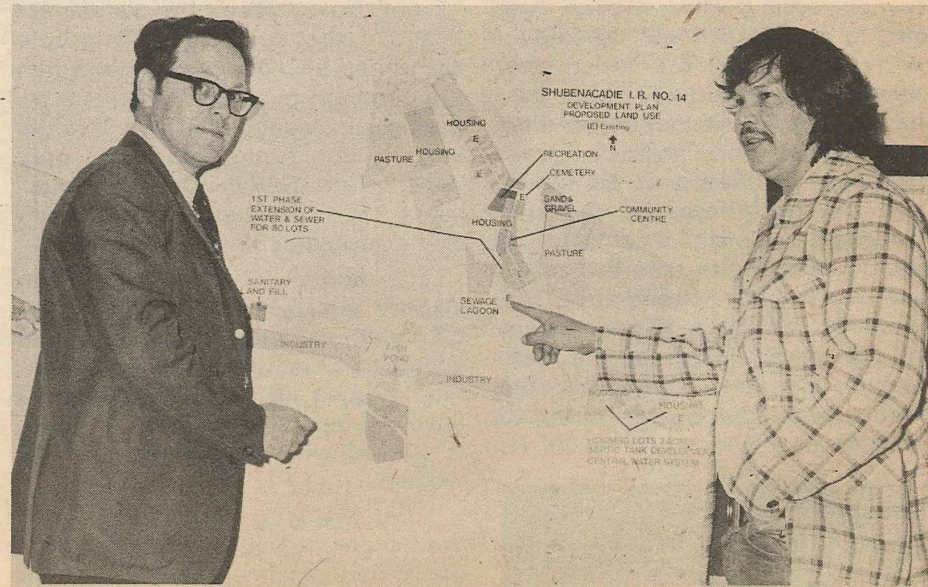
MICMAC, NOVA SCOTIA — A development plan, worked out by the Chief and Council of the Shubenacadie Indian Band, with the assistance of Erik Hulsman, regional planner from the Department of Indian Affairs and Northern Development, Amherst, was recently presented during a general meeting of the members of the Band.

Covering the next 10 years, the plan foresees a rapid population

growth caused by the large number of young people and other Band members who are returning to live on the Reserve. It is expected that by 1985 the Reserve's population will be approximately 870, an increase of 300 persons.

New Homes

The population increase plus the replacement of obsolete housing units is expected to necessitate the



From left to right, Erik Hulsman, Regional Planner for Indian Affairs, examines Reserve plan with Shubenacadie Band Chief Reginald Maloney.

construction of 130 new homes, requiring 45 acres to be set aside for residential land use.

Two housing areas have been selected, one at the entrance to the Reserve, which can be developed with septic tanks, and the other area west of the church, to be serviced with a central water and sewer system. Two housing lot layouts of differing design have been prepared and the Band members have the option of deciding which plan they prefer.

Other areas have been selected for industrial development along the Sandy Desert Road, where the new sawmill is located, and for pasture and trout-farming projects. The plan also provides proposals for recreation areas and an improved community centre with more facilities, such as fire station, kindergarten, senior citizens' home, laundromat, etc.

Slide Show

The development plan was presented in the form of a slide show with synchronized text spoken by Band Chief Reg Maloney and Councillor Richard Sack. In pictorial form featuring local residents, houses, etc., it dealt with the problems the Band faces with a fast-growing population and limited areas suitable for development. The major message behind the whole presentation portrayed the need for long range planning.

Planning Committee

In order to involve the community at large in making the best possible use of the plan, the Band Council appointed a planning committee consisting of Chief Reginald Maloney, Councillor Richard Sack, Councillor Peter Julian, Everett Paul, Earl Sack, John Bernard, Mrs. Karen Julian and Councillor Leonard Pictou.



That summer in '75 when Pelican Narrows students visited Ottawa and Newfoundland: two boys in front, left, Melvin Jobb, right Marcel Merasty; second row, Donna Merasty, Flora Custer, Rose Merasty, Linda Ballantyne, Loretta Custer, Yvonne Highway; third row, Joyce Highway, Frances McCallum, Rebecca Ballantyne, Melville Linklater, Margaret Merasty; back row, Sister Bibiane Rioux, Harry Waterman, Pelican Narrows teachers and Minister of Indian Affairs, Judd Buchanan.



Poetry Corner

She Stops Pain

We were travelling one day
on a very sad journey;
Heartaches and pain,
many things on our minds;
When we met a pretty girl
by the name of Jenny.
She brightened our hearts
for the rest of our journey.
You see, we were on our way
to the penitentiary.
How long we'd be there
we really couldn't say;
But her beautiful smile,
her kindness and love,
Gave us all hope
that people still cared.
She promised to write
to one of the guys;
I can still remember
the look in her eyes.
She appeared to be the type
who could realize
That anyone may be tempted
into crime.
We got off the train;
She followed not far behind,
When a beautiful smile
came over her face.
A young man stood there
who would take our place;
It made us feel so good
to see her eyes come to light.
They were like beautiful diamonds
far off in the sky.
This princess of love
was gone from our sight,
but not from our minds;
For she left with us
a beautiful picture
of kindness in life.
Then we entered the building
of heartache and shame,
For now we knew
we were a number —
no more a name.
I wondered if she thought
of us in that way,
And if she would write
as she promised that day.
Then a guy came and told me,
Jenny did write.
Joy filled my heart, and
will for the rest of my life;
For I doubted your word,
didn't believe your smile.
I will think of this, Jenny,
'til the day that I die.
For it seems I lost faith
in people somewhere,
But you gave me something
to think about
for the next two years;
I hope I can drill it
deep down in my mind,
That love for people
is what makes people smile.

Tom MacDonald
Joyceville, Ont.

Proud Indians

We are friends, Indians
Silently listening to one another
Like true Brother and Sister
We are talking of being proud
Indians
Only, how proud can we be?
As Indians living so long
From the past, what is left
Is what to be proud of.
As we stand on this land
That is left, we stand high
And we know that we are proud
Proud, we have some land
We are living our life on.
Watching our children grow
And, we are proud to have
More Indian children on our land
We want these children to keep up
What is left and we are proud
They can speak our language,
proud to
Keep our colour, on our land.

Myrtle Johnson
Alkuli Lake, British Columbia

Greed

Though we live on a reservation,
We are still high in honour,
The whiteman has tried to degrade
us,
But never shall they succeed.
One day we roamed free,
Free to work our land as we pleased,
But now because of whiteman,
We live in shacks and teepees.
The day will come,
When we the Indian people,
Shall again roam free,
To conquer the whiteman's tyrants.
One thing has caused these things
to happen,
A thing which has conquered every
man,
A thing which will completely
destroy
A thing well known as "GREED."

Barry Given
Age 14
Hammond, Ontario.

Where the Legends Lay

Proud and statue-still
He sat a warpainted mustang.
High upon a hill
His death chant he softly sang
On the plains below
His warriors fought the pale ones;
With feathered lance and bow
They forced the deadly guns.
Sorrow and hate
Raged in his heart.
No more could they wait
As their lives were torn apart.
Bit by coveted bit
They gave ground.
Hit after hit
Losing round after bitter round.
Called a red savage race
A price was set on each head.
Fair game to every hard case
Man, woman and child, alive or
dead.
Money, gold, the posters cried
For any redskin
There's no where they can hide
Nor can they win.
For each one slain
A hundred more came.
Each tribe's defeat their gain
Their every atrocity won them fame.
In turn each tribe was reviled
For defending what was theirs.

Upon them scorn was piled
With little concern and less cares.
Gone were the buffalo herds
Gone was the freedom too.
Talk of peace were only empty
words
Till at last the warriors were but
a few
Magas Colorado, Sitting Bull and
Roman Nose
Are names to recall with pride
today;
Upon their unknown graves place a
single rose
For here's where the legends lay.

Robin F. Toms
Sekani-Cree, Ingenika, B.C.

Beautiful Falling Snow

Awake at the break of the day
Looking out the window
Watching the slowly falling snow
It falls slowly to and fro
To and Fro in a happy tempo
Beautiful soft white snow
What infinite splendour
Everything is alive and aglow
With soft beautiful snow.
It's too beautiful to watch
From inside my house.
Out my narrow door I go
To join the splendour of the snow
Its cook beauty inflames
My raging passions
Stretching out my hands
Each snowflake melts as I capture it
The earth quakes with
The fall of each snowflake.
The meadow is a lake of snow
Barren trees are on the shore
On one limb a crow and a sparrow
Huddle together singing
Each others song
In the falling snow
I walk on and on
Before tomorrow beyond sorrow
All my tracks will be covered
As tho' no one walked thro'
The beautiful falling snow.

P. J. Sayers
Box 190
Mingston Ont.

Bring Them Back

The song we once knew,
The drum we once heard,
Have pretty well vanished,
Like the buffalo herd.
The language we knew,
The words we once wrote,
Have now floated away,
Like a lost lonely boat.
The culture we knew,
The things we would make,
Are now going away,
Like a sneaky long snake.
The things we once knew,
The things we once had,
Seem gone forever,
Like a lost little lad.
Maybe once to return,
To us as before,
And not rot away,
Like an old apple core.

"L. Cloud"
Kettle Point Reserve
Ont.

The Voice Of Canada

Once this land was wildwood
birches,
Fir trees tall against the sky,
Lapping waters flowing freely,
Singing reeds where young winds
sigh;

Once my people claimed her forests,
Lived wherever suns would rise, —
Now we're bounded, bordered,
branded,
And the spirit in us dies,

Then we see the land about us,
Land we love and hold so dear,
Precious soil we ourselves founded,
Changing . . . growing . . . pushing
near —

So we take our squaws, papooses,
Leaving homes for high hills,
But the iron horse keeps coming,
Factories expand and mills.

Everywhere the pale face stalking,
Killing game we need to live,
And we cannot stop their coming,
And we have not much to give.

Missionaries preachers tell us
Of a faith . . . too strange, too new,
Of a country rich with promise
Where a white man's dreams come
true.

So we learn their ways and customs,
Live on reservation land,
Take on work in bright big cities,
but . . . they do not understand . . .

We are lost in these surroundings,
See the flag that proudly flies
And we ask ourselves the
question . . .

Is this where our future lies?

We full-blooded and the half-breed,
Must determine where we stand,
By what code our lives are governed,
By what laws we claim our land.

If there is a time for action,
And a time to find our place
It is now while men of thunder
Still are counted in our race.

If there is a time for grouping,
And a time to find our worth,
It is now while men of spirit
Still stand tall upon the earth.

We are strangers on our own land,
But this need not always be . . .
If we stand up strong TOGETHER
We may alter history!

by Mary Ann Lipscombe

PEN PALS

José Antonio Souza De Deus
Avenida Brasilia, 182 — Canaan
35700 Sete Lagoas — MG — Brazil

Miss Beverley Prellan
266 Wilsons Road
Opawa,
Christchurch 2
South Island, New Zealand

Mandy de Vries
27 Murray Street
Mosgiel
Otago
New Zealand

Sechelt children have 'positive self image'

Judd Buchanan, Department of Indian Affairs Minister, expressing concern last fall for what he called 'the great unhappiness Indians possess,' said the answer to Indian problems lies in education and economic development.

Buchanan should have extended his tour of the three prairie provinces to include B.C. and a visit to Sechelt, where Indians have tackled 'the great unhappiness' precisely through education and economic development.

"You only have to talk into the large open area portion of Sechelt Elementary School," says local teachers' president, Frank Fuller, "to see the immense changes that have taken place." There's an obvious sense of well-being among the Indian children.

One of the teachers, Jim Gray, puts it this way. "Schools have to bend a little and go to the native people."

He has some interesting insights into differences within the two cultures, for example, the different approach to pocket knives on the part of Indian parents. All children go through a stage of wanting pocket knives, but where a white parent might forbid it, the Indian parent will permit it on the assumption that if the child cuts himself, he learns some respect for the knife.

Jim Gray plays goal for the Chiefs, the only white on the local soccer team, and he enjoys, accordingly, considerable status in the eyes of young people in the school.

Another reason for the successful change in the school is Barbara Joe,

The Sechelts in November became the first band in Canada with the authority to manage their own land. Over the two years the Indians spent negotiating the land management scheme, they dealt with 47 of the estimated 10,000 civil servants in Judd Buchanan's Department of Indian Affairs, most of whom could be dispensed with if other Indian bands were given similar control of their own affairs.

Premier Barrett commented recently that the band had another first to its credit, a meeting with the provincial Cabinet in Victoria, which is something of a tribute to the band's political skills.

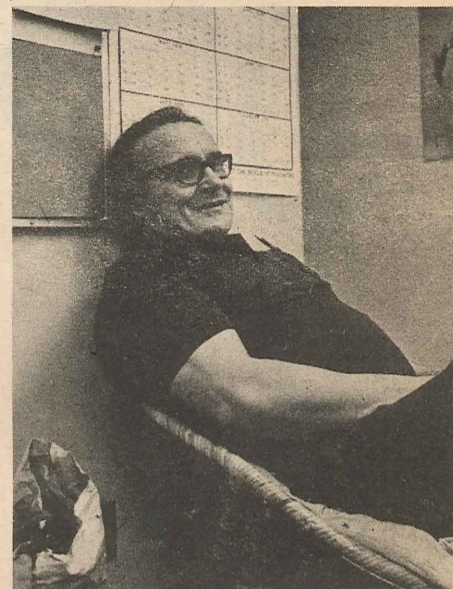
When the Tsawcome development began, the band was leasing heavy construction equipment for as much as \$1,000 a week. They made a decision to buy their own equipment. The band also hires its own people for the construction work rather than hire outside people and give the work away.

Ted Dixon, education officer for the band, says the social implications of the housing development for the Sechelts have been tremendous. In addition to the changes in Sechelt Elementary, Ted notes the dropout rate in secondary is lower, and there were seven graduates last June. More Indian children are realizing post-secondary education is important. More are taking post-secondary education. "There are no more breaking and entering charges against our young people; the crime rate went down to zero," he says.

He says tests given to Sechelt kindergarten children, which formerly indicated low achievement, now indicate this year's youngsters scored 50 per cent more than the overall average, white or Indian, of the students who did not take pre-school.

Ted has three children in Sechelt Elementary, each recognized as a leader by teachers in the school. His eldest boy, Darren, for instance, captains the soccer team and was chosen athlete of the year. Darren has, in contrast to earlier generations of

Indian children, a sure sense of his own worth — something that should sustain him through secondary school and beyond.



Sam Reid, principal of Sechelt Elementary School. February 1975.



Student at Sechelt Elementary School. February 1975.

Principal Sam Reid agrees. "Look around you. The Indian children are always well dressed now, but it wasn't always so. That's one change. Another is what I call the 'Sechelt time syndrome' — these kids always used to be late for school — now they come on time and there's very little truancy.

"But the big change," he says, "is in style. They know they're Indians and they're darn well proud of it."

In the past, it was common for an Indian child to say, 'I'm not going there; the room is full of white kids.' Now the same child will say: 'This is my school and I'm going to get things out of it.'

Over the last five years, teachers in the school agree, the well-being of the entire community has improved. Credit, they say, goes to Indian parents, who have taken real interest in their children's progress in school, and also to a housing development undertaken by the band, which has changed the social environment for the Indian people.

Teachers have met Indian parents on the reserve twice, explaining their programs and expectations.

one of a number of Indian teacher aides now working in district schools. "I pretty well know where everything is," she comments, and it's clear that the teachers rely on her.

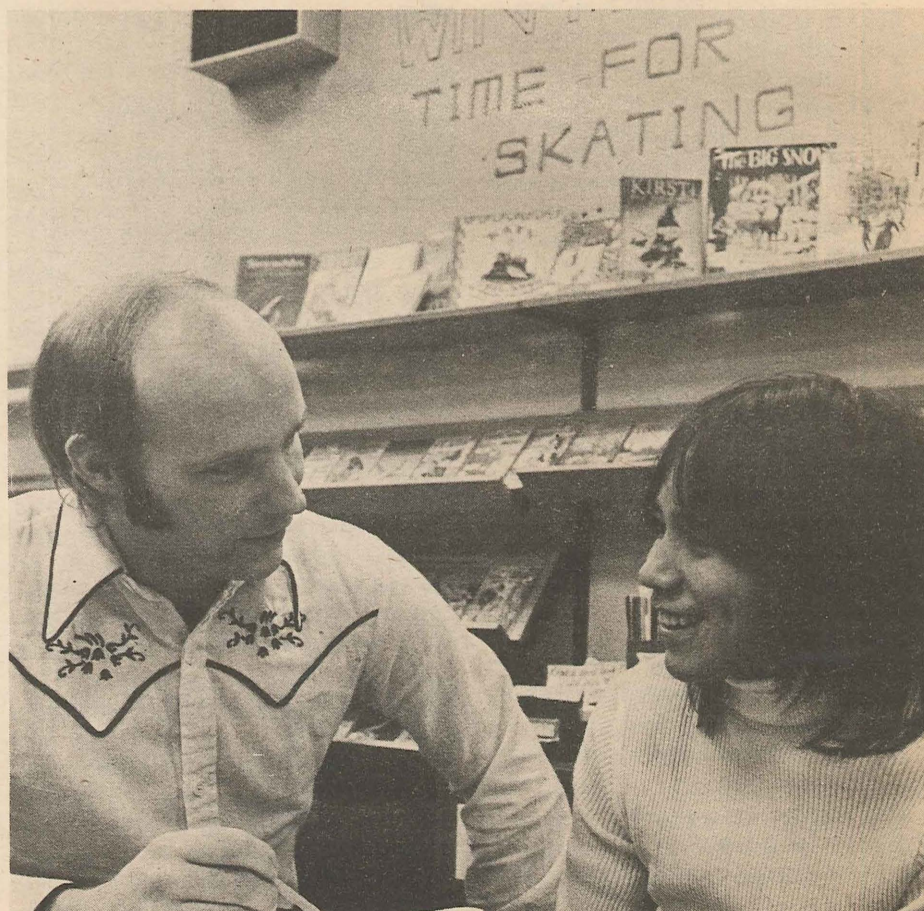
She works mainly with teacher Pat Craig in the school's learning assistance center. Pat Craig sees Barbara as a facilitator, communicating with parents on the reserve, helping with introductions, ensuring that homework is done and that the child goes to bed at a reasonable hour rather than watching the late show.

The economic aspect of the band's improvement began under the leadership of Sechelt band chief Henry Paul and Clarence Joe, Band Manager, when houses were moved from a former army installation at Ladner to Sechelt. The Indians built new foundations, put in telephone, hydro and cablevision as well as the septic tanks — the latter approved three times 'to prove to everyone we're doing it right.' From that initial start, the band, with a newly acquired skill and sense of confidence, started their own housing development at Tsawcome properties on Indian land three miles south of Sechelt.

"You can do great wonders when you have financial means," is how the housing authority manager Gilbert Joe sums up a lot of the changes. He can speak quietly but firmly, sometimes with an elegance of language that belies his Grade 7 education. Gilbert is representative of a group of people who had to make quick social and political adjustments as they took a leap forward. "We are not looking for favours," he stresses. "We want to join the free enterprise system."

Schools, Gilbert Joe says, are too stringent. "They're set up for people already too contented with the structures. Schools lack flexibility. We integrated into the public school system only a few years ago. We are involved now, but we want to get even more involved where it is equitable. Then our image won't seem all that bad with the general public."

Photos and text by John Hardy of the B.C. Teachers' Federation.



Jim Gray, teacher, with Darren Dixon, student, at Sechelt Elementary School. February 1975.