

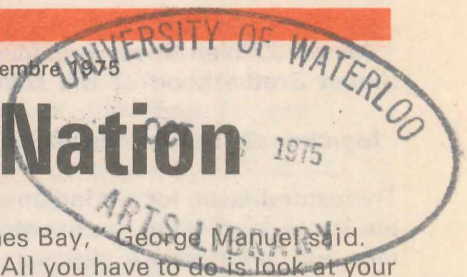
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INDIAN NEWS

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NWT Natives Call for Recognition as a Nation

FORT SIMPSON, NWT (CP) — Indian and Metis leaders in the Northwest Territories have approved a statement of rights which demands that native people in the territory be recognized as a nation.

"We, the Indian nation of the NWT, insist of the right to be regarded by ourselves and the world as a nation," says the statement, passed at the second general assembly of the Indian Brotherhood of the Northwest Territories and the Metis Association of the Northwest Territories.

"Our struggle is for recognition of the Dene nation by the Government and the people of Canada and the people and governments of the world." Dene nation means "the people" in the language of the four major tribes in the Mackenzie River district in the NWT.

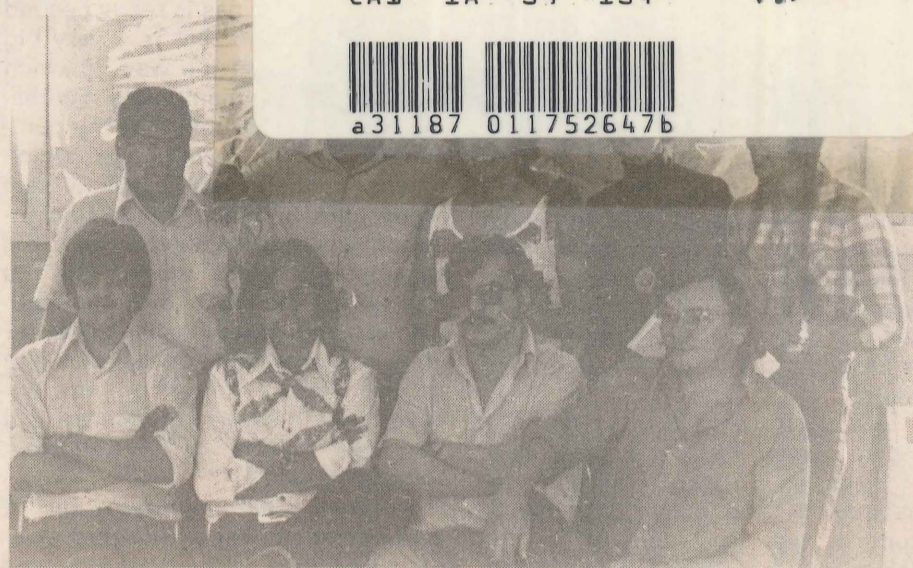
The statement says that with recognition of native claims to northern land by the federal Government, natives should be allowed to establish their own Government by virtue of their majority in the north. Natives outnumber whites 30,000 to 12,000 in the NWT and have a majority on territorial council.

"We are like many other countries in the world that have taken back control of their own lives," Wally Firth, a native and member of Parliament for the Northwest Territories, told the 300 delegates.

"You have to realize that your leaders (of the brotherhood and association) are more representative of the majority of the people in this territory than any elected politician.

"The point today is not how we are going to set up the structures of Government. The point is that we are ready and able to do so and you must support our leaders in trying to do this."

Mr. Firth said the claim that na-



Left to right (rear): Wally Firth, M.P.; George Manuel, President, National Indian Brotherhood; Gloria George, President, Native Council of Canada; Diane MacKay, Canadian Association in Support of the Native Peoples, and Marilyn John representing Labrador Métis and Non-Status Indians. (front): Richard Nerysoo and James Wah-Shee of the Indian Brotherhood of the N.W.T., and Rick Hardy and Charles Overvold of the Métis Association of the N.W.T.

tives now have on 450,000 square miles of the Western Arctic is "perhaps too small". He suggested that Indian and Metis people claim all the land from the northern borders of the provinces north to the treeline.

"White people always want to know where we'll get the money to run this nation of ours," said Mr. Firth. "Well, we have the gold and the natural gas and the oil and the tungsten and many other resources, renewable and non renewable.

"How much would it cost to run such a Government — \$150-million or \$200 million? Well, we have the resources and the ability and if there's some place where we lack

certain expertise, then we can hire it."

The statement of rights will be sent to all the villages in the Mackenzie Valley to be explained in detail and be revised, if necessary, by local natives.

The conference earlier was told by the president of the National Indian Brotherhood that it is important to present a united front in land claim negotiations with the federal Government.

Ottawa is "totally committed to extinguishing your claim on the land in return for a little land — one square mile per family of five — and some money, exactly as they did in

Tension Mounts in B.C.

by Theresa Nahanee

OTTAWA — After a warm spring and hot summer of Indian protests and demonstrations, the Indians of British Columbia find themselves in the centre of a holocaust as a result of the decision of the Union of B.C. Indian Chiefs to reject up to \$50 million in federal funds. These Indian politicians justify their action on the basis that it will strengthen their position in land claims. They are tired of hand-outs which they claim are designed to keep them in a state of poverty.

The plight of the province's Indian people has been further compounded by the federal fisheries department which has cracked down on Indians by stopping them from fishing in their ancestral fishing grounds without a permit. A request by that department to arm special units to investigate Indians catching fish for their own use was refused in July by B.C. Attorney-General Alex MacDonald.

Left without federal funds and the freedom to hunt and fish for food in the traditional manner, many Indian people are suffering. And the province claims it can't assist them "because they are a federal respon-

sibility".

Indians, it is said, are entitled to all the benefits of Canadian citizenship including social assistance but this is now being put to the test. This summer, families who have depended for their livelihood on social assistance, have simply gone without any financial assistance at all, except in those few cases where

James Bay, George Manuel said. "All you have to do is look at your brothers in the south on the reserves to see how poor and powerless they are. That's why the Government wants to extinguish your claim to the land here, because they're afraid that if they give you anything more than extinguishments, then all the other natives will want more."

Ojibways Study Mercury Poisoning in Japan

Eight Ojibways spent the last half of July getting a first hand look at the effects of mercury poisoning in Minimata, Japan. At least 107 people have died and hundreds of others have been permanently crippled from eating contaminated fish from Minimata Bay since the early 1950's.

Similar contamination has been found in the English-Wabigoon river systems on which the White Dog and Grassy Narrows Reserves border. Although there have been no deaths among the Indians, tests have revealed that some have mercury levels higher than found among those who died in Japan, and 40 to 150 times higher than the average Canadian.

In describing the purpose of the trip, Andy Keewatin, Chief of Grassy Narrows, said they were trying to "gather information on what will happen to us in the next 10 to 15 years. We know there is no treatment for it, we know that once you get it, you are done for and we don't want that to happen".

Representatives of the National Indian Brotherhood and Grand Council, Treaty No. 3, in Kenora accompanied the Ojibways on the trip which was funded by Indians Affairs.

band councils have passed a resolution to reject the Union stand and accept funds. Living at the bottom of the social ladder as they do, Indians of the province have little if anything to share with their brothers and sisters. The promise of Union (see: Tension Mounts, page 11)



Rose Charlie, President of the B.C. Homemaker's Association, opposed the Union's decision to reject federal funds.

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Two Norths

by

James J. Wah-Shee, President
Indian Brotherhood of the N.W.T.
and
Member of the Council, N.W.T.

The central issue for we Indian people is our land claim, and I want to take this opportunity to discuss with you some aspects of it which we think are novel and exciting. We are saying that we have occupied and used from time immemorial some 450,000 square miles of land, and that therefore we own this land and are entitled to decide, as owners, what use should be made of that land. We are saying that when developments do take place, and many already have, we are entitled as owners of the land to receive revenues, or royalties. These royalties could then be used to fund community enterprises and thereby create a viable and long-term economic base under Indian control.

This view of our claim is certainly valid, but it creates certain ambiguities and is, in fact, too narrow a view. Words like "land" and "ownership" have different meanings to different people, and I have in mind in particular the different meanings they have to native people and non-native people. Within European society, land means property, or real estate. It is a commodity with a price that can be bought and sold. But to Indian people, land is the essence of our way of life, of our very being and existence. It is not something alien to ourselves but something we must live in harmony with.

These different conceptions of land matter greatly, because they lead to very different actions. When Indian people say they own the land, the response of the government, representing the powerful developers is to say: even if you do, that simply means we will pay you money to buy away your aboriginal title and that is, in fact, what happened in both Alaska and James Bay. They find it difficult to understand us when we say: to sell our land would be like selling your soul, and if you force us to do that, you are engaged in an act of cultural genocide.

The problem that we Indian people have is that these two different conceptions meet, and clash, in a highly unequal way, for one is the language of the dominant society and the other the language of a small and beleaguered minority. Because we are the weaker party, we have been forced to attempt to deal with that dilemma by translating our demands into your way of thinking. So we say: recognize our aboriginal title, and give us title to the land within your European system of property. But that does not really resolve the dilemma, for the price we have paid to think in the white man's terms and use his language is that we risk giving up our own way of thinking and doing.

And let there be no mistake about it: European people, their institutions, and their system are radically different from Indian people and their institutions and system. The differences are such that just as an Indian is confused and mystified by the European system, so few Europeans have any real understanding

Excerpts From an Address to the General Synod of the Anglican Church of Canada in Quebec City, June 16, 1975

of the Indian system. European people talk of private property and competition. Indian people talk of community and sharing. European people talk of investments which will pay off in five or 10 years and have little regard for long-run consequences. Indian people think of their children and their grandchildren. These examples only scratch the surface of differences that run deeply.

I do not mean, of course, that all white people think that way, but there is little doubt that the most powerful do. Nor do all Indian people still relate fully to our traditional way of thought, but that is only to say that our values are already being eroded by those of the dominant society.

But what is striking is that the Indian system has survived in spite of decades of blatant attempts to destroy it. And something that is coming out very clearly in the community hearings before Justice Berger is that Indian people, both young and old, are not just saying "stop development" in a negative way. They are calling in a very positive way for the restoration of any cultural values and traditions which they have already lost.

Our land claim grows out of an evolving and dynamic situation, and it is clear to me, as a leader of my people, that I do not fully express their needs and aspirations by presenting their claim as if it is only a property right. For when the Dene say "we own the land" they are making a fundamental statement about their identity as a people and about their rights as a people.

For me to be compatible with what my people are saying, I must go beyond property rights and talk of human rights. I must go beyond talking of our rights as owners of the land and talk of our rights as a people to self-determination. I must go beyond talking of Indian people as a minority within a European system and talk frankly of colonialism.

Now we are all aware of colonialism when we see it outside of Canada. We know that in the last three decades there has been an awakening of colonized people around the world and that today there is a Third World that is struggling for self-determination and throwing off the yoke of colonialism.

But just as there is a Third World of poor and oppressed people, so there are within many countries, including Canada, native minorities that are oppressed and colonized. They constitute what George Manuel of the National Indian Brotherhood calls the Fourth World, the world of internal colonialism. We too want, and are prepared to struggle for, self-determination and recognition as a distinct people.

I know it may be difficult for some Canadians to admit of this internal colonialism, so let me take a moment to spell out some of the ways in which it manifests itself.

It consists, in the first place, of years of effort by the dominant society to destroy our language, our culture and our institutions. Other men's truths are taught to our children. Our way of life is said to be irrelevant to the modern world. The wisdom of our old people is ignored.

In short, our essence as Indian people is degraded and we are made to feel the inferiority of the colonized.

Or consider the mundane matter of oil and gas, and the proposed pipeline. When we Indian people try to protect our rights we are told by the companies and government that we must not stand in the way of projects that will benefit all Canadians. Well, let us assume for the moment that the gas is really needed in the south, and that is a very big assumption given the way in which the companies manipulate figures. Let us further assume that the companies, and a government which listens to them very carefully, are really able to define the public interest, and that is another very big assumption. What would still be true is that the rights of Indian people would be being pushed aside for what is at best the convenience and minor comforts of an affluent society. That is surely colonialism of a very real nature no matter what rhetoric is used.

Another clear manifestation of colonialism is when a distinct people have alien institutions imposed upon them. Yet that is exactly what has happened to the native people of the North as Canada has unilaterally extended her sovereignty over us. A clear example is the present Territorial Council with its sergeant-at-arms and points-of-order and first, second, and third readings and so on. Indian and Inuit councillors from the settlements may be initially confused, but they soon become frustrated and angry. For what does it mean to have a native majority on the Council — a matter of which the Government of Canada now boasts — when the institution itself is utterly foreign to the native mode of thought and action?

But this colonialism in the political institutions of the North is even more obvious. For the Territorial Council really, doesn't have any power anyway. The government probably figures it's not much of a risk to let natives run a puppet government. What the North is about to the developers, and the Canadian Government, is its non-renewable resources, and control over these remains securely vested in Ottawa.

Even that is not the end of the story about the nature of colonialism. When we look at the Third World, we quickly see that real power still often lies with big companies, and they often engage in very exploitative practices toward people who are poor and oppressed. It is therefore of some interest to discover that the very companies who sometimes engage in very reprehensible practices abroad are also operating in the Canadian North. And that the Government of Canada which helps these companies in their foreign operations also helps them in their operations in the Canadian North, notwithstanding objections from concerned citizens, such as the churches.

I think that I have demonstrated pretty clearly that colonialism is alive and well in the North. There are, in fact, two Norths. On the one hand, there is the North as the last frontier of the big developers for whom the name of the game is resource exploitation, and to whom we Indian people are a nuisance and a relic from the past. On the other hand, there is the North that is the *homeland of the original people*, now struggling to assert our right to self-determination and resolved to build a world in which we can flourish indefinitely. Are we not entitled to ask: which side are you on?

Shopping Centre in Sept-Iles Receives Federal Aid

SEPT-ILES, QUE. — The Honourable Judd Buchanan, Minister of Indian and Northern Affairs, announced on June 18 in Sept-Iles, Quebec, that the Department has guaranteed interim financing for the construction of Les Galeries montagnaises, one of the most important shopping centres on the North Shore. Construction costs are estimated at approximately \$9 million.

Les Galeries montagnaises owned and operated by the Montagnais Indians from the Sept-Iles and Malio-tenam reserves, are slated to open for business in the summer of 1976. The centre will cover 280,000 square feet and will include 50 boutiques and a large department store.

Prior to a visit to the site, Mr. Buchanan said that during the peak construction period as many as 300 jobs will be created in the Sept-Iles area. "The opening of the shopping centre will add up to 400 permanent jobs, mostly at the retail level, and bring a significant contribution to the local economy," he said.

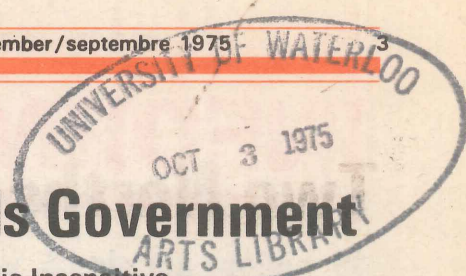
"The response to our development loans fund over the years has been encouraging. Indian people score high in the area of debt repayment," he added. "Over the past four years since the development fund started, it has incurred 3.5 per cent net losses — a relatively small figure for new businesses. This figure was checked out by an Ottawa bank head office and we were told that it was amazingly



Aurelien Gill, Walter Jourdain, the Honourable Judd Buchanan and Chief Fontaine turn the sod.

small and compared very favorably with similar statistics for the nation as a whole."

During his visit to Sept-Iles, the Minister met with officials of L'Immobilier montagnaise, a holding company set up by the local Indian band to operate the shopping centre. At the conclusion of his visit, he met with the Indian Chiefs of the North Shore of Quebec.



"Only Ones Who Have the Answers", Chief Ahenakew Tells Government

OTTAWA — "This is a last ditch effort to convince Canadians, the government, the Department and the press that we are the only ones who have the answers to our problems," Federation of Saskatchewan Indians President, Chief Ahenakew told an Ottawa press conference after meeting with the Minister of Indian Affairs. Sixty-nine chiefs from the province were in Ottawa to protest implementation of the new local government guidelines and to demand the removal of Jim Wright as acting regional director of Indian Affairs in their province. The chiefs came by chartered flight in mid-June.

"Tell the Canadian public," Ahenakew said, "that we are concerned, that we are united and that we are determined to right the wrongs. We don't want hand-outs. We have met with many Members of Parliament, Senators, Ministers, the Conservative Party caucus, the NDP caucus and Department officials to educate them. We are tired of distortions. People always look at the handful of Indians who have alcohol problems. We will base everything on our treaties. People don't know what the treaties are all about. The 1969 Policy calls for equality. This is no just society. We have only our treaties to fight with. The treaties are the foundation of our government. Racial strife in Canada is not out of the question. If the government had fulfilled treaties, we would be up there looking down and I don't think that's good, but that may be why they won't honour our treaties. The Indian people of Canada will not be crushed because they are strong of will and spirit."

"We have a 65-80 per cent unemployment rate. Fifty-five percent of our people are under 16. It is obvious that the government does not have the answers. Neither does the Department. We are not misunderstanding the guidelines. We already have better guidelines."

In a special meeting at the University of Ottawa campus, the chiefs were given one hour to present their grievances to the Minister. They were supported by delegations from the Union of Ontario Indians, the Manitoba Indian Brotherhood, the National Indian Brotherhood and the Union of New Brunswick Indians. The Minister was allowed to give the opening address to the assembled 100 delegates at his request.

Minister Optimistic

"You are too concerned with the past," the Minister told them, "with not enough emphasis on the future... I, as a non-Indian, am more optimistic," he said. Speaking of economic development projects across the country such as the Sept Iles shopping center and the Abenaki Motor Hotel in Truro, N.S., the Minister stated that these developments would create jobs for "hundreds of Indians" and they were "positive achievements".

"I'm more optimistic and have more hope than you have." In the field of post-secondary education, he said, "the Department expects there will be 4,000 Indians enrolled in post secondary institutions by 1976. By 1980, there should be

15,000 Indian students at that level."

Pressed by the chiefs to speak on the implementation of the local government guidelines, the Minister assured them they were meant as "guidelines" only. They were issued to "point direction, to show the way," and were not written on tablets of stone. "They can be changed," he said. "We are prepared to change them, to alter



The Honourable Judd Buchanan makes a point to the 69 Saskatchewan Chiefs.

them." In Alberta, the Indian Association of Alberta has held discussions with the regional director and together they have altered guidelines to suit their needs. Discussions were also held with Alex Dedam, who on behalf of the Union was working out details with the regional director. The same applies in Quebec province.

"Saskatchewan won't speak to the acting regional director," the Minister said, and you "can't make changes if you won't talk to him." The Saskatchewan chiefs have been very unhappy with the selection by headquarters of Jim Wright as acting regional director and have in effect boycotted his position within the province. The Minister assured the chiefs that when a full-time regional director is appointed, "you will be on the selection board". He said many Indian chiefs throughout the country were unhappy with the local government guidelines, "but they're sitting down with their regional director" to work out a successful implementation.

"The farthest thing from my mind is the implementation of the White Paper Policy," he replied to their accusation that the guidelines were set out to destroy the powers of band councils as they exist under the Indian Act. Changes could not come if they did not talk to the regional director, however. British Columbia, he said, has not responded to the guidelines either for or against because of turmoil in that province over land claims and government funding.

Changes Possible

On the mention of "district councils," he said this is to be left purely to the discretion of the band councils. It is not to be forced on Indian people. "The district councils are

nothing without band council resolutions. They cannot exist without these resolutions and bands are free to create them or disband them by passing a band council resolution to that effect."

The Minister said he was bewildered by accusations made about the guidelines and told the chiefs that as Minister he is responsible for funds to Parliament. The guidelines existed strictly as a measure

for financial accountability, he claimed.

He said he could not suspend the guidelines, but "I will be happy to hear of changes and alterations". On the issue of Mr. Wright, he said, "what is one man against 40,000?"

Chief Ahenakew spoke after the chiefs unanimously requested the Minister to listen to their point of view. They had only one hour to give their grievances and the Minister had taken up fully 20 minutes of their time.

On Jim Wright, the Chief said, "I am not going to be forced to talk to Jim Wright. He doesn't understand the situation of Indian people in the province. You can't force him down our throat. That man has created a crisis situation in your Department as well as among Indian bands. He has created problems that have set us back years. We ask you to listen to us because we have the answers."

On guidelines, the Chief drove home the point that the Federation and some bands had financial accounting systems that were even better than those used by the Department of Indian Affairs. The Department's Saskatchewan regional office, last year alone, for example, suffered a \$16 million deficit. Ahenakew told the Minister, "we are not trying to put you on the defensive. We are trying to resolve our differences. We are prepared to work with the Department on establishing a guidelines system acceptable to both the Department and the Indian bands. Last year's guidelines have been working for us and we don't see the need for immediate changes."

Ahenakew assured the Minister, "no matter how many PR types you get, you can't improve the image of the Department of Indian Affairs. Only Indian people can do this."

Media Insensitive

The Chief attacked the news media of Ottawa, claiming they were "insensitive to the needs of Indian people. Indians are always at the bottom," he said.

"It is within your power to do something about the guidelines and Jim Wright," he told the Minister. "Your bureaucrats don't have the answer. We do."

"Only four people in your Department should be let go, but they hold key and powerful positions."

The Chief then introduced the Liberal party leader of Saskatchewan, Mr. Dave Stewart, who came with them to lend support to their arguments. "I have read the guidelines and I am convinced that some parts threaten band council authority," he said. "These people are honestly making an effort to help their own people," he stated, further pointing out that he had just recently completed a tour of Indian reserves in the province. "We need to give them more authority. They know they need accountability. They are concerned whether or not the federal government is prepared to continue giving Indians more responsibility. They want to be masters of their own destiny," he said.

"I've come to say, you should give them a commitment to sit down and revamp the guidelines. Don't use money as a lever to get them to accept these guidelines," Stewart warned.

The attitude of civil servants, he said, is "we will put up with the Minister because politicians are a necessary evil". The civil servants are there to stay and the Indians sympathize with the Minister. "These people are prepared to work with you."

Few Bad Apples

On the charges that a few bands in the province have misspent government funds and court cases were pending, Mr. Stewart said, "There are a few bad apples amongst all people... except the Irish," which drew laughs from Indians and the Ministerial party alike.

"I've been around and the chiefs here today have the support of people back home," Stewart concluded.

The chiefs cited examples of coercive tactics which have been used by the regional office in Saskatchewan to force local government guidelines upon them. Cables and letters were sent to all bands with their welfare cheques. "We're told if we don't accept the guidelines, all funds will be cut off. We are told that our capital funds can also be taken." One chief said, "What am I going to be a chief for? All my programs are taken away. I can't work with this man... he looks down on us like a dog."

The elderly chief said he was surprised on a trip to the St. Regis reserve to see the St. Lawrence river was still flowing. "The river is still flowing, but what has happened to my promises," he said in obvious reference to his treaty rights that state "as long as the rivers shall flow, etc."

(see: Chief Ahenakew, page 13)

INFORMATIONS FRANÇAISES

\$9 millions pour les Galeries montagnaises

Sept-Iles, Qué. — M. Judd Buchanan, ministre des Affaires indiennes et du Nord, a annoncé que son ministère accordait une garantie intérimaire de l'ordre de \$9 millions pour le financement de la construction des Galeries montagnaises, l'un des plus importants centres commerciaux présentement en voie de réalisation sur la Côte Nord et qui est la propriété des Montagnais des réserves de Sept-Iles et de Malio-tenam.

Avant de visiter le chantier de construction des Galeries montagnaises, le Ministre Buchanan a souligné qu'au cours de la construction quelque 300 emplois seront créés dans la région de Sept-Iles. «Cela représente environ 300,000 heures homme, de préciser le Ministre, et lorsque les Galeries montagnaises seront inaugurées, soit à l'été de 1976, plus de 400 personnes y seront employées à plein temps.» «Ce projet, initié par la Bande indienne de Sept-Iles et de Malio-tenam, ainsi que plusieurs autres en voie de réalisation au pays, constituent une preuve tangible que les Indiens du Canada peuvent bénéficier avantageusement de l'aide financière du Ministère,» a-t-il ajouté.

«Au cours des années, le fonds de prêts pour la promotion économique des Indiens a toujours donné de bons résultats. Les Indiens font honneur de façon remarquable à leurs obligations financières. Depuis son instauration, il y a 40 ans, le fonds n'a accusé que 3.5 p. 100 de pertes, un pourcentage relativement faible dans le cas de nouvelles entreprises, a dit le Ministre. La direction d'une banque d'Ottawa, qui a étudié ces données, m'a répondu dernièrement que ce pourcentage était des plus bas et se comparait favorablement à la statistique nationale dans ce domaine.»

M. Buchanan a profité de sa visite à Sept-Iles pour rencontrer les membres du conseil d'administration de l'Immobilier montagnaise, société de gestion des Galeries montagnaises et appartenant à la bande locale, ainsi que plusieurs membres du conseil de bande de Sept-Iles. Par la suite, le Ministre s'est entretenu avec les chefs des bandes de la Côte-Nord.

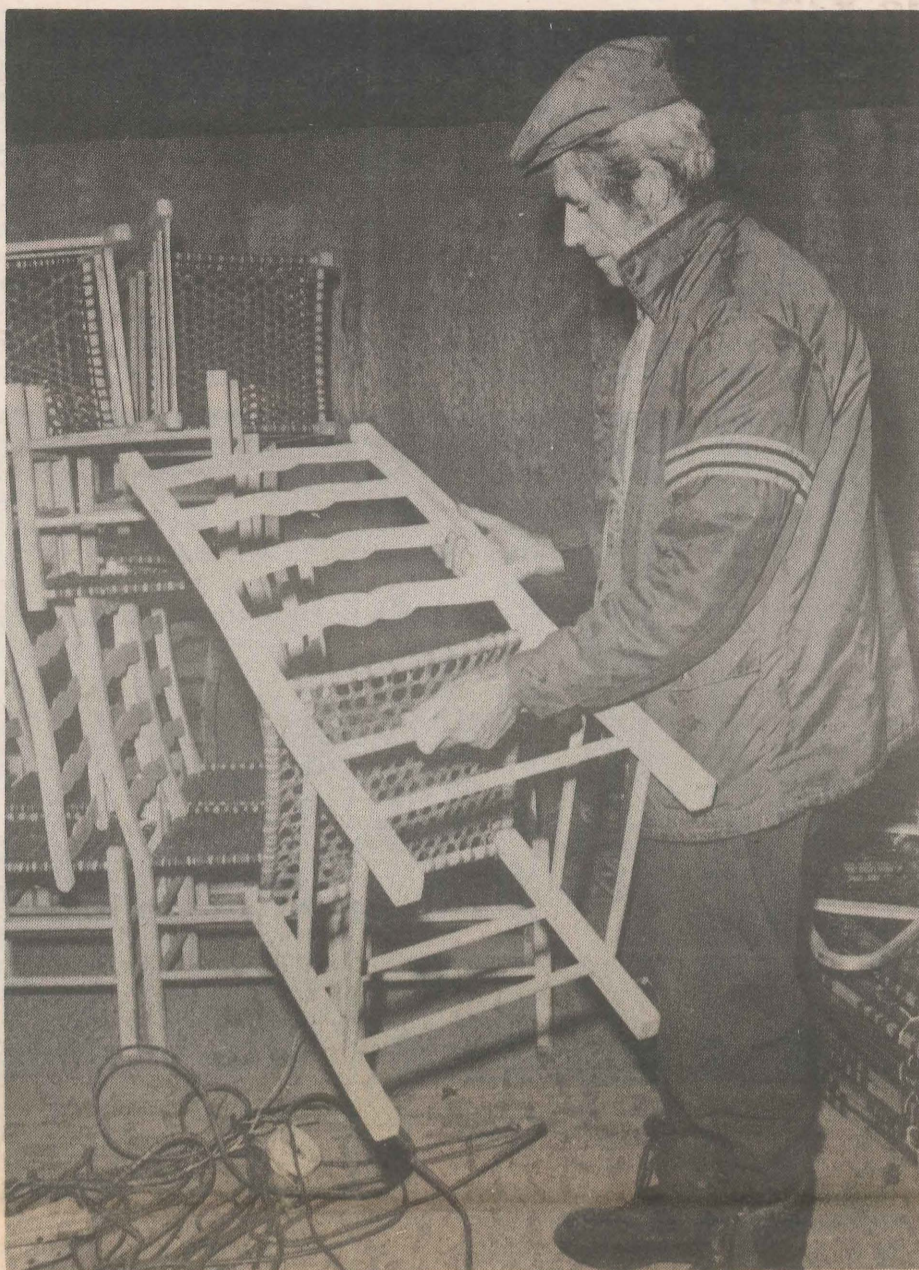
Avis à nos lecteurs

Indian News procède actuellement à une révision de sa liste d'expédition par la poste.

Afin de vous assurer de recevoir régulièrement votre copie du journal nous avons besoin de votre collaboration.

Vous recevrez prochainement une carte réponse qu'il vous suffira de remplir et de nous retourner en indiquant votre adresse exacte, si vous désirez continuer à recevoir le journal **Indian News**. Il est très important que vous consacriez quelques minutes à cet effet puis que notre nouvelle liste d'expédition du **Indian News** par la poste sera confectionnée à partir des réponses qui seront reçues.

Nous vous remercions à l'avance de votre collaboration.



L'artisan examine son oeuvre: M. Eugène Paul, en plus de fabriquer des raquettes, occupe ses loisirs à faire des meubles; ici — une copie de chaise Capucine.

Une idée qui a fait son chemin

Une paire, dix paires, cent paires de raquettes: de quoi faire rêver les amateurs de grande nature et d'espace blanc.

C'est le spectacle qui s'offre à la vue de ceux qui pénètrent dans l'atelier de M. Eugène Paul, artisan-raquetier de Pointe-Bleue.

Des raquettes, longues ou courtes, oblongues ou presque circulaires, toutes fabriquées en bois de frêne, lacées de cuir. Il y a sept ans environ que l'atelier de M. Paul produit de 200 à 400 paires de raquettes par semaine. Si la mode du ski nordique commence à bien s'implanter chez nous, celle de la raquette ne semble pas mordre... la neige elle non plus. Après avoir travaillé dans différentes localités de la région, notamment à Roberval et Arvida — à titre de menuisier, M. Paul décidait de toucher au domaine de la récréation et de la restauration; en effet, il a été propriétaire, pendant 4 ou 5 ans environ, d'une salle de billard à laquelle se greffaient un casse-croûte et un petit magasin général. Puis l'idée lui est venue de se lancer dans la fabrication artisanale de la raquette, un sport qui avait connu au début du siècle ses heures de gloire, et qui a repris ces dernières années, du poil de la bête.

M. Paul a donc soumis son projet aux responsables du ministère des Affaires indiennes, et ces derniers, après avoir étudié le contexte du marché, décidaient de lui venir en

aide afin qu'il puisse mettre en place sa propre petite industrie.

Le ministère lui a donc octroyé \$5,000 pour la construction et l'aménagement de son atelier; de plus, le Centre de main-d'œuvre du Canada a organisé un cours à l'intention de tous les Indiens de Pointe-Bleue, intéressés à apprendre les rudiments de l'art de fabriquer des raquettes; ce cours s'inscrivait dans le cadre des programmes usuels de formation industrielle mis sur pied par le Centre.

Une fois la session terminée, M. Paul, secondé par cinq employés, se lança dans la production des raquettes. Au cours des années, la demande s'accroissant, il a dû songer à agrandir son échoppe et à augmenter son personnel. Tous les frais d'investissement pour cette expansion ont été assumés en totalité par M. Paul. A l'heure présente, l'aide du Ministère, à l'endroit de l'artisan, se traduit par l'assurance d'un fond de roulement de \$10,000, en plus d'une assistance au niveau technique et administratif.

L'an dernier, plus de 18 Indiens de Pointe-Bleue participaient à la fabrication des raquettes.

Tout le procédé de fabrication se fait sur place; les billes de frêne, venues de Ste-Edwidge — ou encore du Maine quand l'approvisionnement local ne suffit pas à la demande — sont débitées en deux puis passées au rabot pour ensuite être sciées selon les dimensions requi-

ses. On fait ensuite «mijoter» les longues tiges dans un bac d'eau pour les amollir et ensuite, l'artisan les moule sur les différentes formes. Le cadre de la raquette est ensuite suspendu dans le séchoir avant de passer à la section du laçage. Une fois la raquette complétée, elle est plongée dans un bain de vernis, puis remise à sécher.

Les raquettes ne sont pas la seule corde à l'arc de M. Paul; en effet, il fabrique également des traîneaux pour les motoneiges, munis — il va de soi — d'une solide paire de raquettes, en cas de panne, et il fabrique également, sur demande, des traîneaux à chien spécialement conçus pour les courses.

Il y a quelques années, M. Paul pratiquait comme violon d'Ingres la chasse et la pêche; mais depuis quelque temps il a abandonné la pratique de ces sports à ses deux fils, qui semblent très doués pour prendre la relève. Lui, pour sa part, a décidé d'opter pour... la fabrication de meubles d'inspiration canadienne; en effet, lorsque son travail lui laisse quelques moments de loisir, il fabrique des tables et des chaises, ces dernières étant de style «capucine». Les meubles, tout comme les raquettes, sont faits en frêne, et comme passe-temps, il y réussit très bien. Un de ses mobiliers a d'ailleurs été exposé au Salon des métiers d'art du Québec qui se tenait à la Place Bonaventure de Montréal au cours du mois de décembre.

M. Paul est donc un homme fort occupé à bien faire marcher son entreprise en plus de participer au mouvement de développement industriel de sa communauté.



Une grande dextérité et beaucoup de patience: voilà les deux qualités requises pour exécuter le laçage des raquettes.

INFORMATIONS FRANÇAISES

Le village indien de Kipawa, un modèle d'urbanisme

Québec — Bientôt un nouveau nom géographique apparaîtra sur la carte du Québec: Kipawa, village indien construit de toutes pièces sur les bords du lac du même nom, à quelque 140 milles au sud de Rouyn et à une quarantaine de milles à l'est de North Bay (Ontario).

Il s'agit en fait d'une réserve indienne qui groupera les Algonquins de la région, et c'est la première fois au Québec que l'on aménage une réserve sur un terrain vierge à partir d'un plan d'urbanisme entièrement conçu pour la population à laquelle il est destiné.

Le projet a commencé à prendre forme lorsque les Indiens se sont portés acquéreurs d'un territoire appartenant jusque-là à une compagnie forestière qui est la principale source d'emploi de la région. On a ensuite fait appel à un urbaniste-conseil, Gaston Saint-Pierre, de Québec, qui avait déjà réalisé les projets d'aménagement de différentes réserves, comme celles de Pointe-Bleue, Restigouche et Poste-à-la-Baleine. M. Saint-Pierre a d'abord procédé à une enquête détaillée sur la nature du sol, ce qui est routinier, mais en outre il a effectué une consultation socio-économique au sein de la population qui désire se regrouper à Kipawa. Il a interviewé une quarantaine de familles de façon à connaître leurs besoins, leurs revenus et le type d'habitation qu'elles désiraient et qu'elles pouvaient se permettre.

Cette étape préliminaire franchie, les Indiens, conseillés par leur chef, Mike MacKenzie, se sont adressés à la Société Centrale d'Hypothèque et de Logement pour obtenir le prêt qui leur permettrait de construire

leurs maisons. La moitié du village est déjà construite et l'on vient tout juste de terminer l'installation d'un aqueduc et d'un système d'égouts qui ferait l'envie de plus d'un village québécois moins récent que celui de Kipawa. L'urbaniste a, bien sûr, respecté le caractère accidenté du terrain et toutes les maisons sont orientées de façon idéale par rapport au lac.

Lorsque l'aménagement sera complètement terminé, l'an prochain, la population sera d'une quarantaine de familles et une quarantaine d'autres pourront s'y ajouter par la suite, ainsi que le prévoit le plan du village.

Le projet d'aménagement de réserves indiennes comme Kipawa est réalisé avec la collaboration du ministère des Affaires indiennes et du Nord qui s'est fixé comme objectif de fournir à la population indienne du pays la possibilité de s'intégrer dans le tissu socio-économique environnant tout en sauvegardant son patrimoine culturel.

Bientôt à Fort Rupert, sur la Baie James, commenceront les travaux d'aménagement du nouveau quartier d'une réserve de Cris. Il s'agit d'un projet considérable, la population des Indiens de cette région étant déjà d'un millier de personnes. Les travaux s'échelonnent sur une période de huit à dix ans. Le projet, qui a été conçu selon les plus récents principes d'urbanisme, tout comme à Kipawa, devrait se réaliser grâce à la coopération de la Société Centrale d'Hypothèque et de Logement avec qui le chef Cri, Billy Diamond, négociera prochainement une entente.

Une visite sur le terrain

Récemment, le comité permanent des Affaires indiennes et du développement du Nord canadien, a effectué une visite au Village Huron, situé dans la banlieue de la ville de Québec.

Ce comité, composé de dix membres de l'opposition et de dix membres du gouvernement, a pour tâche d'étudier les crédits affectés au développement économique des réserves indiennes du pays et d'analyser le contenu des différents programmes mis de l'avant par le Ministère pour réaliser ce développement.

Afin d'avoir un meilleur éclairage de la situation qui prévaut à l'intérieur des réserves, au niveau du développement économique, les membres du comité effectuent, selon un calendrier précis, des visites sur le terrain, et cela à l'échelle du pays. Ainsi ils sont en mesure d'évaluer, sur place, les problèmes de développement et de procéder à des études comparatives des résultats obtenus sur l'ensemble du territoire.

En établissant un contact direct avec les Indiens, soit par l'intermédiaire du conseil de bande ou en

rencontrant personnellement les artisans du développement à l'intérieur de la réserve, les membres du comité peuvent ainsi recueillir les commentaires et les suggestions de la population et faire les recommandations pertinentes au Ministère afin que les programmes qui sont mis sur pied soient véritablement rentables pour les communautés indiennes.

C'est M. Alexandre Cyr, député fédéral de Gaspé (Québec) qui agit à titre de président de ce comité; il est secondé dans sa tâche par M. Maurice-A. Dionne, député de Northumberland-Miramichi (Nouveau-Brunswick), vice-président.

Lors de la visite du Village Huron, le groupe a été accueilli par le Chef Max Gros-Louis qui s'est fait guide pour la circonstance. Ainsi les membres du comité ont pu rencontrer les principaux chefs d'entreprise du village, discuter avec les employés des usines et faire une tournée des installations récréatives et communautaires du village. Une période de discussion avec le conseil de bande de la réserve a clôturé la journée.



Le chef Max Gros-Louis remet à Mme Vincent un cadeau souvenir.

25 années de service

Le conseil du Village Huron, en organisant une réception à la salle communautaire, a voulu souligner les 25 années de service de leur infirmière, Mme Marie-Paule Vincent.

Née au Village Huron, Marie-Paule fréquenta l'école indienne puis poursuivit ses études secondaires dans les différentes écoles de Loretteville. Ayant terminé son cours d'infirmière à l'Hôpital de l'Enfant Jésus de Québec, elle a fait la navette entre les Etats-Unis et le Québec pendant quelques années pour enfin décider de s'établir définitivement parmi les siens à la réserve. Depuis lors, elle occupe le poste d'infirmière en charge au Village des Hurons.

En plus de cumuler les fonctions de sa charge auprès de la population huronne, Mme Vincent consacre également son temps à sa famille et à son époux; le couple Vincent a trois enfants, soit Lina, Roger et Julie.

A l'occasion de cette fête, tous les anciens... ou futurs patients de garde Vincent — qui sont aussi ses amis, ont profité de la circonstance afin de lui témoigner leur reconnaissance pour le merveilleux travail accompli.

Le chef Max Gros-Louis a remis à Mme Vincent un cadeau souvenir — une peau de phoque — sur laquelle on a gravé l'hommage suivant:

«Garde Vincent,

Au nom de la bande indienne des Hurons de Lorette, veuillez accepter hommages et félicitations, pour ces 25 années de service à titre d'infirmière en charge au Village des Hurons.

Nous ne pouvions passer sous silence le travail admirable que vous avez accompli au cours de ces années. Nous désirons vous témoigner, aujourd'hui plus spécialement et de façon particulière, notre gratitude pour votre constant dévouement auprès de nous tous.

Votre habileté à si gentiment arracher les larmes de nos tout petits, par des piqûres adroitement injectées, n'est pas sans nous laisser indifférents.

De plus, nous n'ignorons pas l'importance du travail accompli auprès des jeunes de l'école indienne; ces derniers vous sont d'ailleurs très attachés et toujours heureux de recevoir vos précieux conseils.

Puisque nous parlons enfants, il ne faudrait pas oublier ceux du troisième âge; eux aussi apprécient votre façon de leur rendre plus agréables les jours souvent pénibles. Bien que vous preniez grand soin du physique, c'est d'abord le moral qui s'en trouve amélioré. Nous savons jusqu'à quel point leur bien-être vous tient à cœur.

Pour ce grand attachement que vous avez toujours eu envers les vôtres, veuillez accepter, chère garde Vincent nos remerciements les plus sincères.»



Florian Côté (MP Richelieu); Louis Duclos (Montmorency); Gérard Duquet (Québec-Est); C. A. Gauthier (Roberval); Alexandre Cyr (Gaspé), président du comité; Pierre Bussièrès (Portneuf); Peter Masmiuk (Portage); Iona Campagnolo, secrétaire parlementaire du Ministère des affaires indiennes; Chef Max Gros-Louis; Mary MacDougall, commis du comité; Dr. Robert Holmes (Lambton-Kent) Hugh Anderson (Comox-Alberni); et Pierre Robillard, leader intérimaire aux relations parlementaires.

Dear Editor



Connie Egner
22 Elmbank Cr.
Ottawa, Ont.
(age 10)

Kathleen Jane Hawthorn
17 Upland Road
Remuera
Auckland
North Island
New Zealand
(interested in country living, ballet, music, swimming, would like man or woman age 20 to 30)

Mrs. K. P. Johnstone
21 c Devon St.
Stoke
Nelson
New Zealand
(interested in sewing, reading, driving, cooking, knitting, popular music, age 28, part Indian, would like male Cherokee age 29 to 32)

NOTICE TO READERS

We are in the process of revising our mailing list for **Indian News**. We need your cooperation to ensure that you will receive future issues of the paper. You will soon receive a card which you must fill out with your exact address and return to us if you wish to continue receiving **Indian News**. Thank you in advance for your cooperation.

Millbrook Micmac Artist Receives Government Award

TRURO, N.S. — A promising artist, Alan Syliboy, 22, son of Theresa Francis of the Millbrook Indian Reserve, was the recent recipient of a scholarship from the Department of Indian and Northern Affairs. In recognition of praiseworthy scholastic achievement and other self-improvement, Alan was among nine students from various Indian Bands in Nova Scotia who each received \$75 cheques and certificates signed by the Minister, the Honourable Judd Buchanan.

Mr. Syliboy is in his second year of a four-year course at the Nova Scotia College of Art and Design in Halifax. His year of expected 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. His long-term goal is simply to be able to express himself artistically and by so doing to be a self-sustaining artist.



Millbrook Band Chief Stephen Gloade, Band social counsellor Marion Burke and Alan Syliboy display one of Alan's works of art.

Religious Calendar Available

Dear Editor:
This letter is to ask your assistance in informing the public that we, PTE-SKA O-YA-TE (White Buffalo People), a non-profit American Indian awareness group, have compiled an 18 month pictorial calendar of early Native American religious scenes as a prelude to our Bicentennial non-celebration.

The calendar is composed of 20 photographs, each suitable for framing, from the works of Edward S. Curtis, pioneer photographer and humanitarian.

We are asking no set price for these calendars; any amount, no matter how modest, will be gratefully accepted and acknowledged, as will all correspondence.

All proceeds will go toward erecting a suitable memorial monument to all Native Americans. That is our goal. We feel this project is important and pray that others will too.

Gratefully yours,
Richard Colbenson
411 Stanford Road
Grand Forks, North Dakota
58201, U.S.A.

Send Them In

Hi,
I would like to know how can I get my poems in the newspaper page of the "Poetry Corner", because I love making poems?
And tell me, can you put "Art Page" in the Indian News again?

Thanks,
Jackie Rodgers
Winneway, Quebec
JOZ 2JO

Editor's Note: Send your poems and art to Indian News, 400 Laurier Ave. West, Room 351, Ottawa K1A 0H4.

Native Pen Pals Wanted

Matthew Egner
22 Elmbank Cr.
Ottawa, Ont.
(age 13, would like Ojibway from Northern Ontario, about same age)

Indian Publications

KEY

- A — Free of charge to Indian people through the Department of Indian and Northern Affairs.
- B — Free of charge to teachers through the Education Branch of the Department of Indian and Northern Affairs.
- C — Available from Information Canada or Canadian Government bookshops: hard cover \$6.00; soft cover \$3.50.

Mahjétawin — The Beginning: This 35 page booklet is intended as a classroom guide on native studies for teachers in integrated schools. While not a complete curriculum, it contains a collection of suggested activities and resources to aid in presenting a factual, non-stereotyped image of Indians. B.

Language Experience Charts: Set of eight charts for classroom use, depicting the fishing activities of the west coast Indians. These charts are designed to stimulate the children's imagination and assist them in developing their language skills. B.

Stones, Bones and Skin: Ritual and Shamanic Art: This special double issue (Dec. 1973/Jan. 1974) of the magazine "Arts Canada" features black and white and colour reproductions of examples of this distinctive art form as well as a series of essays explaining the history of the shamanic tradition in Indian culture. A.

Administration of a Social Assistance Program: This handbook is intended to help chiefs and councillors administer the welfare programs they have undertaken under the Contributions to Bands Program. It covers such specific topics as hiring procedures, records, confidentiality and appeals as well as providing a general explanation of welfare regulations. Available in English or French. A.

Housing Maintenance: A handbook prepared as an aid to householders. This is a do-it-yourself type of manual providing step-by-step instructions for many of the most common household chores: repairing cracked plaster; installing weatherstripping; replacing broken window panes; fixing sticking doors, windows or drawers; repairing broken furniture; exterior and interior painting; cleaning sink traps and drains or fixing leaking plumbing; repairing electrical appliances and so on. Available in English or French. A.

Northern Cookbook: This 358 page book records facts about some of the wild game, fish, fruits and vegetables available in Canada's north and suggests methods for preparing these foods. C.

Films Available for Use by Bands

KEY

- A — Available from Information Services, Department of Indian and Northern Affairs.
- B — Available from the National Film Board.

Sawridge Motor Hotel: A seven minute film showing the Indian owned and operated motor hotel in Sawridge, Alberta. A.

It's Our Move: A 28 minute film describing Indian economic development in Ontario. B.

Kanaï: A 45 minute film showing the Indian owned and operated pre-fab housing industry in Standoff, Alberta. B.

Options: A 20 minute film reviewing the Indian and Eskimo Affairs Program. A.

Colours of Pride: A 27 minute film looking into the work of four Indian artists:

1. Norval Morrisseau, an Ojibway from Kenora, Ontario who depicts the Ojibway religion in his work.
2. Daphne Odjig, an Ojibway from Manitoba who creates Coulaze and Ojibway painting.
3. Allen Sapp, a Cree from North Battleford who paints pictures of his early years on the reserve and the area around the Red Pheasant Reserve.
4. Alex Janvier, a Chipewyan from Manitoba, who is regarded as a modern painter of of the native people. B.

REMEMBER FIRE PREVENTION WEEK

October 5-11, 1975

INDIAN NEWS

The Indian News is published with the assistance of 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. Opinions contained in these pages are not necessarily those of the Department. Free expression of viewpoint is invited.

400 Laurier Ave. West
Room 351
Ottawa, K1A 0H4, 995-6386

Funds Available for Alcohol Abuse Projects

Applications for funds for preventive and rehabilitative projects under the new National Native Alcohol Abuse Program are now being considered by regional advisory boards in each province and territory.

Up to \$13 million over a three year trial period is available to native groups through the program which was officially launched on April 1 of this year.

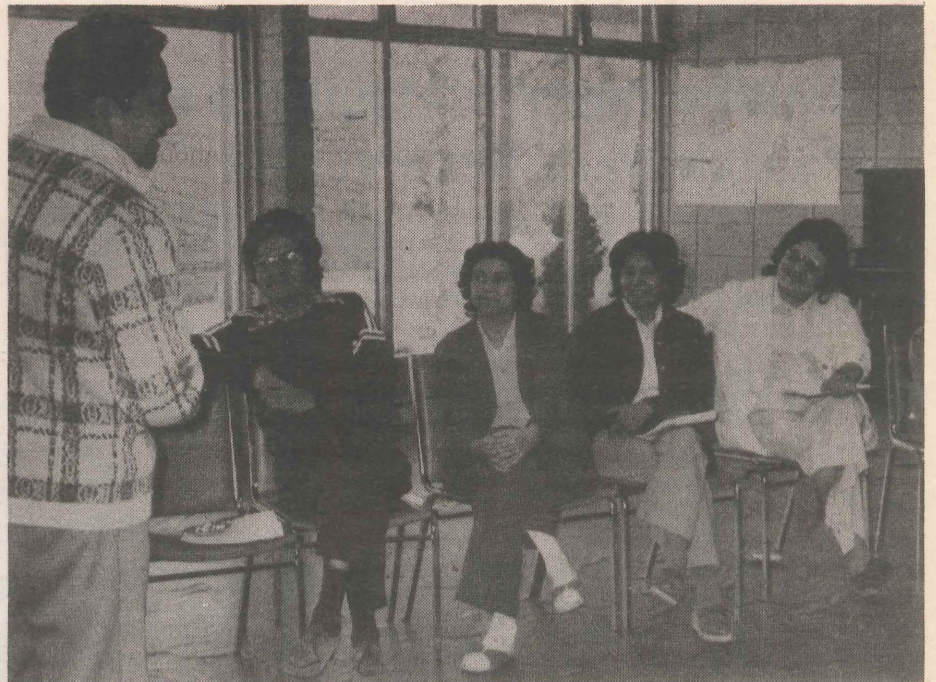
For several years, native groups in a number of provinces have received financial support for alcohol abuse projects from various federal and provincial government departments and agencies. Groups already sponsoring such projects may also apply for new funding under this program.

Funds are available to sponsoring groups for hiring and training of

staff, for travel costs and for the maintenance of facilities including rent, insurance, telephone, utilities and office supplies. Capital expenditures will not be covered by federal funds because of the trial nature of the program.

Groups wishing to develop project proposals can obtain further information and assistance by contacting the regional director of either Indian and Northern Affairs or Health and Welfare Canada in their province or territory.

Since funds for next year's program depend on both the quality and quantity of projects approved this year, groups interested in taking advantage of the program are being encouraged to proceed as soon as possible with their proposals.



Alwin Jeffrey, Indian facilitator from Edmonton, addresses the group of field testers at Sorrento, British Columbia, during the spring testing of the training course. Seated from left are Joe and Ann Michel from Adam's Lake, Mary Archachan from Upper Nicola, and Ruby Dunstan from Lytton.

New Eel River Micmac Council Takes Office

DALHOUSIE, N.B. — The Eel River Band Office was the recent scene of handing over responsibilities for administration from the Council headed by Mrs. Margaret Labillois to the newly elected one headed by Alfred Narvie who will now act as Chief of the some 231-member Indian Band.

The out-going Chief, Mrs. Labillois, completed her second two-year term on June 24. She enjoyed the distinction of being the only female Chief among the 14 Indian

Labillois has been elected for the first time.

Alfred Narvie and his Council indicate that they intend to give economic development on their Reserve every encouragement. Having seen the exciting, new Abenaki Motor Inn developed by the Millbrook Indian Band at Truro, Nova Scotia, Mr. Narvie is convinced that potential for a similar development exists at Eel River. Additionally, their plans for a rustic furniture factory are moving forward and

Leadership Training Program Being Launched this Fall

by Gretchen Bozak

A new training program, produced under the banner "Band Development Training Program," could make a major contribution to the life of Indian people this fall.

The course, developed over the last two years, deals with life skills, community involvement techniques and areas of economic development such as resource identification. It was arranged initially through an approach by the Economic Development and Education Branches of Indian Affairs to Canada Manpower's Training Research and Development Station at Prince Albert, Saskatchewan. Needs identification and curriculum development were carried out by a joint effort of the two departments.

Author of the course Joe Jeanneau, with the Station in Prince Albert, explains that the program was originally directed to members of Band Economic Development Committees, but much of it is expected to be helpful to Indian people in a variety of leadership roles.

Through its self-help, teach-yourself approach, the course attempts to define reserve problems and foster conditions for successful economic development by developing in participants the skills and capabilities they need to help themselves.

The course is conducted as a group experience — with no teachers or lectures — by facilitators, most of whom are native Indians, who guide lessons and encourage discussion and exchange of ideas. Soundslide presentations, audiotapes, video-tapes, overhead transparencies and games make the experience appetizing.

Course developers visited and studied 23 reserves to establish what was needed. They were told by Indian people, Mr. Jeanneau says, that many basic skills and information areas needed to be covered before training in economic development itself could be successful.

What resulted is a 12-week, 73 lesson training program which is only partly concerned with economic development. Divided into four volumes, it contains an Introduction to the Training Program for facilitators' use; 26 lessons on Problem Solving and Communication; 17 lessons on Understanding Government; and 30 lessons on the Economic Development Process.

A further breakdown into lessons shows areas covered such as: effective decision making; writing a report; the business letter; examining community roles; mediating a conflict; running an effective meeting; understanding federal, provincial, municipal and band governments; understanding bureaucracy; federal government budgeting; federal and provincial departments and their services; a tour of the Indian Act; understanding, drafting, enacting, enforcing, amending and repealing by-laws; an overview of the economy; assessing community resources; the need for expertise; preparing projects; locating development funds; project management; project contracting and supervision; forms of business organization and ownership. Each lesson builds another level of development.

Structured in modules, the course and lessons can be expanded, contracted and rearranged to fit individual reserve needs. Local examples and photographs can be easily incorporated. Because the course is based upon reserve examples, experiences and needs, field testers have described it as the first training program for Indians which is truly representative and relevant.

The course has been field-tested by about 50 Indian adults at Rivers, Manitoba, and Coqualeetza and Sorrento in B.C. Reaction of the Indian people involved has been overwhelmingly good and requests have already been made to have the course given on individual reserves. Following minor revisions based on the field testing, the course will be implemented by Indian Affairs in the fall.



Out-going Eel River Chief Margaret Labillois hands office keys over to new Chief Alfred Narvie while looking on were new Councillor Hubert Labillois, out-going Councillor Alex Miller and Everett Martin who was elected to his second term as Band Councillor.

Bands in New Brunswick. The only other female Chief in the Maritimes now is Mrs. Margaret Bernard who heads up the Abegweit Band Council at Scotchfort, Prince Edward Island.

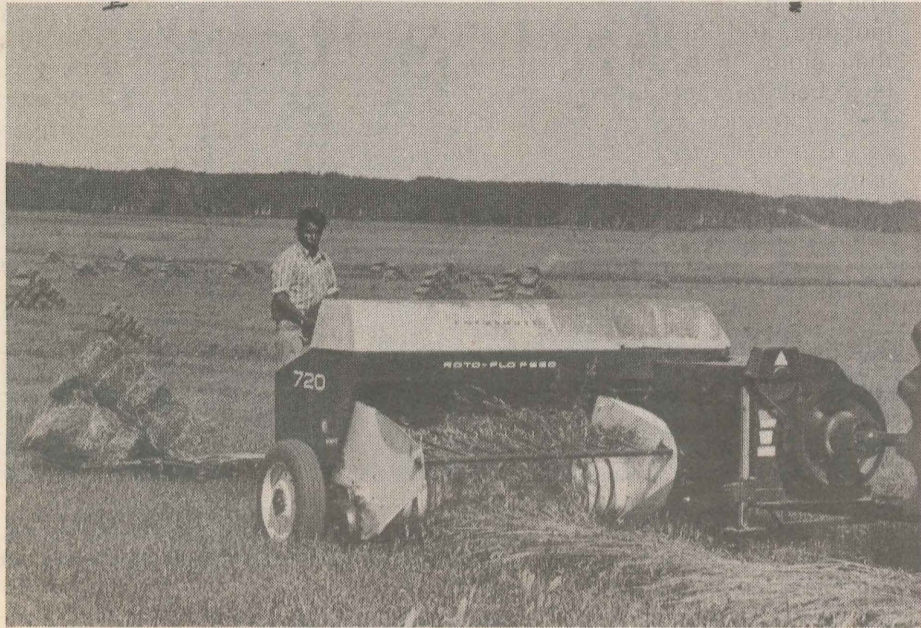
Alfred Narvie, 39, is an old hand at the business having been elected as Eel River Band Chief for six consecutive two-year terms, the last ending in 1971. Working with Mr. Narvie will be Councillors Hubert Labillois, 33, and Everett Martin, 27. Mr. Martin is entering his second term as Councillor and Mr.

ground is to be broken for the new building within a few weeks. When the installation is in production in November or December of this year, it is expected eight full-time production workers plus managerial staff will be employed.

Already well-experienced in business development, Mr. Narvie worked for the Union of New Brunswick Indians for a year or two as economic development adviser and he is also owner-operator of a thriving pulpwood hauling business.

ECONOMIC DEVELOPMENT

Indian Farmers in Manitoba and Saskatchewan Receive Aid



In July, the Hon. Judd Buchanan, Minister of Indian Affairs announced ambitious new five-year agriculture programs for Manitoba and Saskatchewan Indians.

The \$13.9 million Manitoba program is especially significant since it is being entirely managed by the newly incorporated Manitoba Indian Agriculture Committee, rather than by the Department of Indian Affairs. The Minister said it is hoped that under the program, 180 farm units will be developed, with subsequent expansion to about 300. Another goal is to raise average Indian farm incomes to more than \$12,000 a year from their present \$3,000 level.

Saskatchewan, with its much larger agricultural base, hopes to establish 350 farm units and raise the average Indian farmer's income to \$13,400 with its \$29 million budget. The Saskatchewan program is being managed by a seven member board appointed by and responsible to the Minister, made up of representatives

of Indian farmers, one from each district of Melville, Prince Albert and North Battleford; the provincial agriculture department; the Department of Indian and Northern Affairs; the Federation of Saskatchewan Indians; and the agriculture industry at large.

Programs in both provinces will be plugged into the extension services of the provincial agriculture branch, with five employees assigned to work exclusively with Indian farmers. Funds will be used for on-the-job training and counselling and for loans and grants for equipment and livestock. Emphasis will also be given to developing a 4-H program for Indian youth.

Mr. Buchanan described the programs as attempts to take advantage of the two most unused resources of the Indian people, "the people themselves and their land base". A similar program for Alberta Indian farmers is being developed at present.

Parliamentary Committee on the Road

Members of the permanent parliamentary committee on Indian Affairs recently paid fact-finding visits to Huron Village, just outside Quebec City and to the Sarnia Chippewa Reserve and Walpole Island Reserve near Wallaceburg.

The committee, composed of 10 opposition members and 10 from the government benches pays regular visits to reserves across the country to discuss economic development problems directly with the people concerned. The comments and suggestions received on these visits are useful to committee members in analyzing the success of existing programs and in making recommendations to the Department for future programs.

Committee members were welcomed to Huron Village in June by Chief Max Gros-Louis who guided them on a tour of major businesses, recreational and community centres. Following these conversations with business leaders and shop employees, a discussion period with the band council was held.

When the committee visited the two London area reserves in early July, Chairman Alexandre Cyr cited

the example of Huron Village where the chief has a "no welfare" policy. Huron Village with a population of 1,200 is largely supported through a shoe factory. Only two young people on that reserve are unemployed compared to the 60 per cent unemployment rate on London district reserves. Mr. Cyr suggested that the Chippewa and Walpole Island Reserves could be self-supporting if they went into small industry in a similar fashion.

While Mr. Cyr was critical of the leadership on the reserves, Indian leaders blamed generally bad economic conditions and delays and inefficiency involved in getting an economic development loan from Indian Affairs, for the high unemployment.

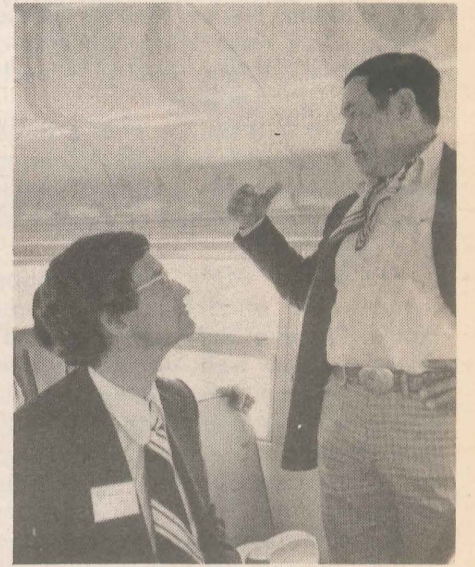
Chief Gerald Maness of Chippewa Reserve also blamed union procedures, pointing out that many Indians cannot afford dues often in excess of \$200 and in turn cannot get jobs because they are not union members.

The parliamentary committee continues its study of economic development on reserves with further visits to Quebec and the Maritimes from August to October.

Housing Development for Non-Indians on Sarcee Reserve Land

More than 1,000 acres of the best reserve land of the Sarcee Indian Band of Alberta is going to be developed into a residential community for non-Indians.

On July 2, Indian Affairs Minister Judd Buchanan and band members, headed by Chief Gordon Crowchild, signed a 75 year lease in connection with the land, 17 miles west of Calgary.



Chief Crowchild with the Minister.



Lieutenant-Governor Ralph Steinhauer looks on while Indian Affairs Minister Judd Buchanan signs the 75 year lease.

The Sarcee had to surrender the land to the Crown, then lease it back to develop the project, since the Indian Act doesn't allow the band itself to lease land out.

"It is a hard thing to surrender — that's what the Germans and Japanese had to do after the Second World War, remember, and that's what was thrown at me at first by our people," Chief Crowchild remarked. "We didn't want to jump into anything. We had to be cautious, very careful," he added, commenting on the political implications of surrendering reserve land.

However, 85 per cent of the reserve population voted in favour of the project in a band referendum and the Sarcee Development Company Limited was formed.

Over the next 10 years, 1300 units (12 lots per acre) will be

available for permanent homes in one of the largest single economic development projects of any band in Canada. The Redwood Meadows Development Project will be a village complex surrounding an 18 hole golf course. The village will include public parks, churches, libraries, fire and police detachments and dental and health offices. The community is intended to have a low population density, large natural areas and will include both single-family and multiple family dwellings, but no low-income housing.

The \$5 million project is being financed through a loan from Indian Affairs' economic development fund and loans from trust companies and banks. The company expects to be able to pay off all loans in two to three years with revenue from lot leases.

The band has staged meetings, tours and outings, and published a brochure to keep band members informed of the activities and plans of their development company. The company plans to proceed slowly and carefully, insuring that band members can be adequately trained in various aspects of the developing project.

The band hopes to gain considerable economic benefits from the project, both through the lease revenue and jobs for Sarcee Indians in construction of the project and some permanent jobs after.



Chief Gordon Crowchild and his brother Harold join Mr. Buchanan in announcing plans for the housing development.

ECONOMIC DEVELOPMENT

Indian-Owned Motel Opens at Truro

The first Indian-owned and operated motor hotel in eastern Canada was officially opened in Truro, Nova Scotia, on June 21.

The Abenaki Motor Inn, conceived by four enterprising members of the Millbrook Indian Reserve and financed jointly by the federal departments of Indian and Northern Affairs and Regional Economic Expansion, will employ an estimated 45 persons at peak periods.

The two departments provided loans and grants exceeding \$1 million for construction of the facility, which ranks among the most interesting and luxurious motor hotels in the area.

The inn's main building houses 48 bedrooms, a dining room seating 100 persons, a lounge for 86 patrons, three conference rooms with capacities of from 40 to 225 people, four sample rooms, a games room and a children's nursery. There is also a 20-foot by 40-foot swimming pool with patio.

Most of the staff are Indians from Millbrook and other reserves who have received training through the Nova Scotia Department of Education and Canada Manpower. These include cooks, front office staff, waitresses, lounge waiters and chambermaids.

A Beacon for Others

"Abenaki", variously translated as "People of the Dawn" or "People of the East", is the name given the confederacy which included the Micmac, Malecite, Penobscot and Passamaquoddy Indian tribes.

At the opening ceremonies, Mr. Buchanan said he hoped the Abenaki Motor Inn would serve as a "beacon in the new dawn for other Indian communities who may wish to imitate your success story".

Representing the province, Minister of Social Services Harold Huskisson emphasized that the new inn would be a real asset to the tourist industry in Nova Scotia. Also present for the opening, were Hector Hortie, Director General of Regional

Economic Expansion for the Atlantic region and Victor Oland, former lieutenant governor, who laid the cornerstone.

Stan Johnson, president of the company, paid tribute to the cooperation received from all government departments and to his own people for standing behind the project. He also noted that the inn was opening for business on the 100th anniversary of the town of Truro.

Opening festivities included the reading of a history of the Millbrook Reserve by Barry Martin; a profile of the late Millbrook chief Joseph Julien by his daughter, Rachel Marshall; singing of Indian chants by Charles Marshall and traditional dancing by the children of the reserve, and the cutting of the ribbon by Louise Julien, widow of the late chief.

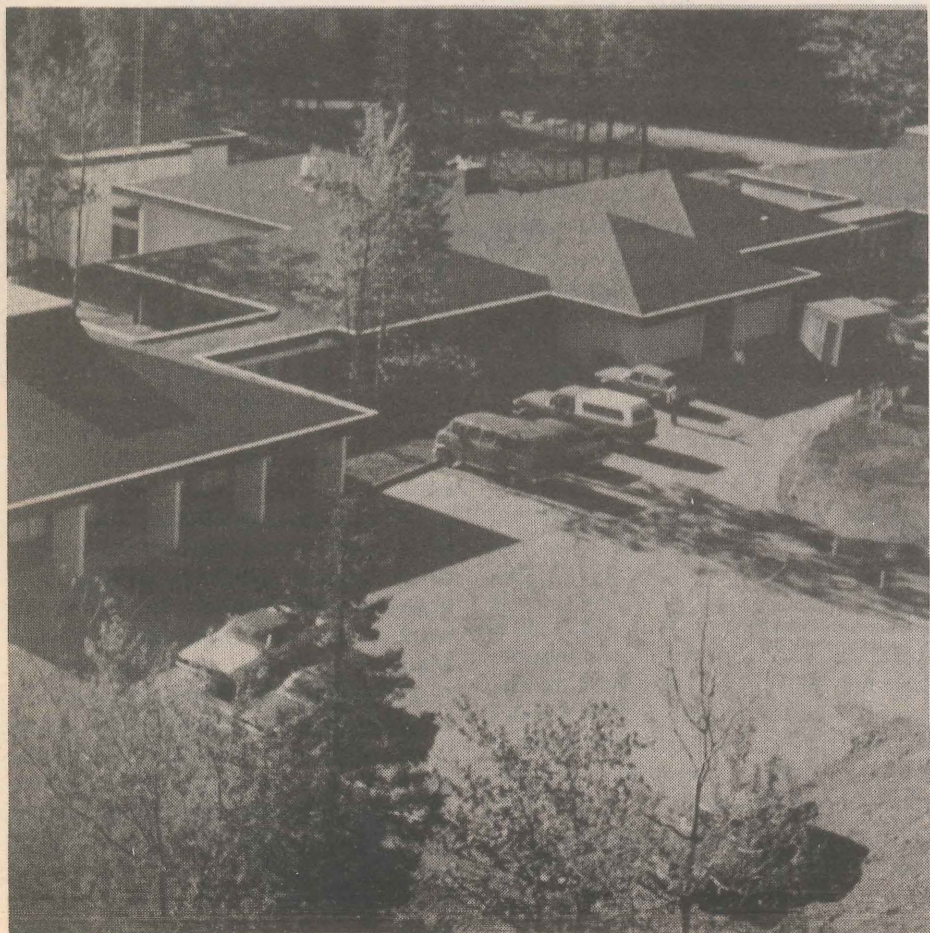
Reading of the benediction was by Grand Chief Donald Marshall, Sydney, which was followed by the smoking of the peace pipe.

Realization of Their Dream

Prime instigators of the project two years ago, and now principal officers of Abenaki Motor Inn, are Stanley Johnson, Ben Martin, Robert Johnson, and John Kenneth Martin, all of Millbrook reserve.

Stanley Johnson, president of the company, holds an accounting degree from Saint Mary's University in Halifax and recently held the post of first vice president of the Union of Nova Scotia Indians.

Ben Martin is vice president. A successful contractor in New England for a number of years, Ben provided much of the know-how associated with construction of the project. Robert Johnson is secretary. He is president of J & M Drywall Ltd. and the other partner in J & M Hardware. A 20 per cent interest in the inn is held by Band members through the Millbrook Development Corporation, whose principal members are Band Chief Stephen Gloade, president; Band Councillors Sandy Julien, vice president; Roger Cope, secretary; Levi Gloade, treasurer.



Tourist business proves — Gasoline and food DO mix!

by D. Edwards

The stories about combination restaurants and filling stations with their signs "Eat here and get gas" have been around since the 1930's. The implication and general feeling is that the two businesses are not compatible.

That myth has been shot down by Alvin Dewasha of Bala, Ontario.

Alvin, a member of the Gibson Band, has turned a broken-down service station into a goldmine with the help of the Department of Indian and Northern Affairs.

660 in the heart of Bala on an arm of tranquil Lake Muskoka.

"First I had to rip out all the garage equipment to get clear space. Then I lowered the ceiling and poured a new concrete floor as the old one was cracked and broken. I re-wired the entire building, put up new wall facing and plastered the dining room throughout," he recalls.

Alvin also installed the plumbing, air conditioning and heating systems as well, having had experience in these areas.

Installation of the propane gas system may seem a bit touchy but



Since Christmas of 1973, Alvin had made it known around Bala that he was interested in going into business. With cooking experience one of his many strengths, he decided that a combination restaurant and filling station in town would be the ideal business, both to serve the people in Bala and the thousands of tourists who flock to the town during summer months.

"Instead of starting from square one to find out how to get a loan from the Department to start the business, I was fortunate that my friend, Ron Law, a mortgage broker, knew all the procedures. He made the initial contact with Merv Loucks, an economic advisor with the Department, based at Orillia".

"He told me what I should do to meet the requirements of the Department. Ron also prepared the projected profit and loss statements for me. He did all the paperwork needed to properly apply for assistance from the Department and to show them that I had enough experience in various fields to run the operation."

All paperwork was handled through the Orillia office of the Department, says Alvin, eliminating the need for him to go to Toronto to present his case.

Green Light in February

Approval for his loan came through in February. Shortly after, \$24,000 of the loan purchased a run-down three bay Sunoco service station at the junction of Highways 69 and

Alvin had no problems. He worked for the gas company a while back and is familiar with the installation of such systems.

By May 24, 1974, he was ready for the long weekend crowd, even though the structure was not completed on the inside.

On opening day, visitors to Alvin's Restaurant and Snack Bar were offered a choice of dining in an English-rural Canadian atmosphere, complete with massive wooden beams framing white walls, or a rural Canadian theme with vertical wood siding in the Snack Bar. The Dining Room, says Alvin, can seat 100 and the Snack Bar 20.

"I have a small menu in the Dining Room consisting of about six main plates. We offer steaks, roast beef, shrimps, ham steaks and a few other favourites. This year, I hope to offer a gamefish plate as well," smiles Alvin.

He does not have massive amounts of food locked away in some hidden freezer, but instead buys two weeks ahead from about 20 food suppliers. "I buy only paper goods far ahead," says Alvin. "During July and August, the ice cream supplier has come about twice a week because we sell about 1,000 hand dipped cones a week. But normally, a regular food supplier comes every one or two weeks."

Seasonal Hazards

Because more than 90 per cent of his customers are tourists, the summer months are painfully busy. Peak (see: *Tourist Business*, page 15)

NO TAX — NO REMITTANCE

by Paul Dioguardi

Under the provisions of the *Indian Act*, the personal property of an Indian or band situated on a reserve is not subject to tax. Although this statement of the law seems quite clear and straightforward, there have been a number of situations where the question of taxability of Indians has arisen — the latest of which is the case of the National Indian Brotherhood versus Minister of National Revenue.

The National Indian Brotherhood, a non-commercial corporation which is financed by the federal government, has its offices in Ottawa. Some of the corporation's employees are Indians within the meaning of that term as used in the *Indian Act* and it was with respect to these persons that the dispute with National Revenue arose.

The Income Tax Act states that anyone paying a salary is required to deduct, as an agent of the Minister of National Revenue, such amount as may be prescribed on account of the payees' taxes. While the corporation duly made the required deductions from the salaries of its Indian employees, they never remitted the amounts so deducted to the Department of National Revenue because, in their view, the Indian employees were not liable to taxation.

When the National Indian Brotherhood refused to remit the monies, assessments were issued and the matter eventually ended up before the Tax Review Board.

There the National Indian Brotherhood took the position that any obligation to withhold and remit the taxes in question was conditional upon the tax being payable by Indian employees in the first place.

Since Indians were not liable to tax on their personal property situated on a reserve, there should be no liability for failure to remit the taxes withheld.

Revenue argued that this wasn't a case where the taxability or non-taxability of Indians under the *Indian Act* was involved. The sole matter at issue, in their view, was whether or not the monies deducted by the National Indian Brotherhood must be remitted since, at a later date, the Indian employees involved could dispute if tax was properly payable by them.

The Hearing Member Mr. A. J. Frost, F.C.A. did not agree with the taxing authorities. His view was that the Minister of National Revenue could not expect the National Indian Brotherhood to assist him in collecting taxes to which the Revenue Department was not legally entitled. In his judgment the *Indian Act* was clear in its exemption from taxation of the personal property of an Indian situated on a reserve.

Despite the fact that the Indians in question were employed in Ottawa, they still retained their domicile on the reserve since they were employed as members of their band on a purely non-commercial basis. It was not the same situation as if they had left the reserve to enter the business community in order to earn a living.

If the National Indian Brotherhood had been physically located on the reserve, then the Department of Na-

tional Revenue would obviously not have been able to even attempt to tax its Indian employees and should not be able to do so simply because the corporation was operating out of an office in Ottawa.

On this basis, Mr. Frost allowed the appeal except in so far as the assessments concerned amounts withheld in respect to the Canada Pension Plan and the Unemployment Insurance Act since these matters were outside the jurisdiction of the Tax Review Board.

(Mr. Dioguardi is an Ottawa lawyer.)

Editor's Note: Revenue Canada is now appealing to the Federal Court and the NIB is holding the money in trust until the case is resolved. Also expected to go before the Federal Court next winter is the case of Russell Snow, a Caughnawaga Indian who commutes between his home on the reserve and high-steel construction projects in Boston. Lawyers anticipate that both cases will eventually end up in the Supreme Court.

MANITOBA COURT RULES AGAINST APPEAL ON ALL-WHITE JURY

The Manitoba Court of Appeal has rejected a claim that Indians must be included on jury panels when an Indian is on trial. The court dismissed an appeal by Wilfred David Laforte of Traverse Bay who was convicted by an all-white jury in Winnipeg last October on a perjury charge.

In dismissing the appeal, Mr. Justice R. D. Guy wrote that "the argument that the Canadian Bill of Rights was passed to prevent discrimination is completely inconsistent with the argument that Indians cannot be tried by non-Indians". Responding to Mr. Laforte's lawyer's argument that everyone is entitled to trial by his peers, Mr. Justice Guy continued: "The very definition of the word 'peer' is: 'An equal in standing or rank; one's equal before the law.' That is exactly what the Bill of Rights was designed to accomplish to make everyone equal before the law. Counsel for the appellant is equating the word 'peers' with the word 'Indians'. That is not the purpose of the Bill of Rights."

In a separate but concurring judgment, Mr. Justice R. J. Matas said, "In my view, appellant has confused eligibility of band Indians to sit on juries with a requirement that a jury panel must have band Indians represented on it.

"There is nothing in the Jury Act requiring any proportionate or minimum representation of band Indians on any jury whatever the racial origin of an accused may be."

Annual Meeting

The Canadian Association in Support of the Native Peoples will hold its 16th annual meeting Saturday, September 13 in the Public Archives Auditorium, 395 Wellington Street, Ottawa. The meeting will feature a presentation by the Allied Indian Métis Society, "Natives in the Prison System".

B.C. Native Legal Phonenumber

The Native Courtworkers and Counselling Association of British Columbia, working in conjunction with the Native Legal Task Force, has established a "Native Legal Phonenumber" to provide free legal advice and related services to native people throughout B.C.

The phonenumber, a first in Canada, will cost nothing for any native person calling collect from anywhere in British Columbia. It is scheduled to be in operation by the beginning of September. Hours of operation will be 9:00 a.m. to 12:00 midnight Monday through Friday, with other times covered by an answering service.

The phonenumber will be staffed initially by four legal service counsellors working under the direct supervision of a staff lawyer. Before the phonenumber opens, these counsellors will take a six-week training program in areas of the law and in legal methods that will make them thoroughly familiar with native peoples' rights under the law. With this training, the counsellors will be able to answer simple legal questions and will refer more difficult problems to the staff lawyer. When information on specialized areas of native law is required, access to practising lawyers who have volunteered their expertise is available, all with the object of providing access to legal advice and assistance.

The phonenumber offers these services:

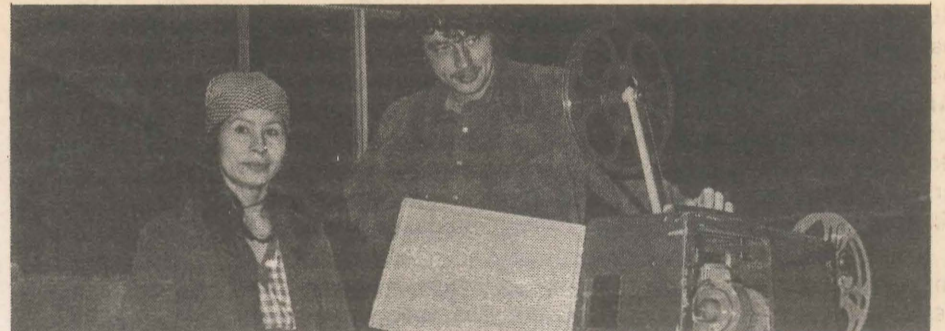
- (1) Advice on basic legal rights and on fairly simple matters by the

- legal service counsellors.
- (2) Call-back advice: on more difficult legal matters, the counsellors will consult the staff lawyer and/or other volunteer lawyers and phone back with the needed information.
- (3) Arrange contact between the caller and a lawyer if necessary.
- (4) Referral to Legal Aid if needed.
- (5) Referral to other service organizations and resource people when the problem is not entirely legal in nature.
- (6) Mailing of pamphlets and other information on the law, and/or application forms for various social services (Legal Aid, Social Assistance, etc.) as requested.
- (7) Follow-up phone calls by the counsellors after several days to see whether the problem has been solved and whether further help is needed.

It is hoped that the existence of the phonenumber as a resource will:

- help to familiarize callers with their rights under the law, and with the legal process and procedures,
- encourage full use of the legal system in the protection and enforcement of individual rights,
- provide an alternative means of access to legal services for those who live in remote or rural areas, and
- ultimately help to reduce the number of native people appearing in court without a lawyer, pleading guilty, or ending up in a prison.

Micmac Cini-Club Example of Cooperation



Mrs. Perrault and Don Duchene show off the Cini-Club's new projector.

SCOTCHFORD, P.E.I. — The popular motion picture club organized last November for the some 120 residents of the Abegweit Band's Scotchtown Indian Reserve near Charlottetown is an excellent example of inter-personal and inter-governmental cooperation.

The club was organized by Matilda Knockwood Perrault with the support of the Abegweit women's group. Motion pictures mainly about Indian history and progress are shown in the Reserve's new community hall.

Largely instrumental in providing organizational assistance was Don Duchene, National Film Board representative, Charlottetown. The Band's community hall was quite new last fall and without adequate seating for motion picture viewing; so Mr. Duchene got right to work in arranging for a donation of stacking chairs from the P.E.I. Department of Education.

Next Mr. Duchene arranged to lend the group a NFB motion picture projector on a temporary basis until another machine could be pro-

vided, and this came about in due course when an older but serviceable projector was found in the Fredericton district office of the Indian Affairs Department. The Scotchtown Cini-Club now has the use of this machine until there is need for it elsewhere.

Mrs. Perrault says that her regular viewers are usually the children and youthful members of the Reserve and that they prefer films which feature the Indian people themselves in up-to-date realistic settings. For example, they were very much impressed with the exciting new film on Indian economic development in the Maritimes entitled *Beyond Glooscap* which highlights the Eskasoni Indian Reserve's oyster farm in Cape Breton, Jim Maloney's karate club in Halifax, Alfred Narvie's pulpwood hauling business and the Thunderbird Indian Cooperative on the Eel River Reserve at Dalhousie, New Brunswick.

Beyond Glooscap is available for borrowing by schools, service clubs, churches and other organized groups from regional offices of Indian and Northern Affairs.

Tension Mounts *(continued from page 1)*

leaders that the brotherhood of Indian people would prevail has been little consolation to mothers with children to feed.

Rose Charlie, President of the B.C. Homemaker's Association, has made desperate pleas to the Department of Indian Affairs asking that they not be as irresponsible as the Indian leadership. Despite the rejection of funds by the Union, she feels as do many other Indian women, that the Department has a responsibility to keep women and children from starving during the present turmoil.

In a heated meeting attended by Indian homemakers, the women rejected the Union's stand over funds while supporting the over-all land claim. The women feel that land claims and federal funding should not be tied together.

Indian people may in fact be "cutting their own throats" because their stand to reject funds may have opened the door for the government to move towards implementation of the White Paper policy in B.C. Sources in Ottawa have revealed that the Department is currently negotiating with British Columbia to have the province take over education and social assistance programs for Indians. In 1969, the Union of B.C. Chiefs was formed on the basis that they did not want the province to handle their programs, but in fact wanted to see more responsibility and autonomy in the hands of band councils.

The Union has tied the rejection of funds to land claims and is using the cut-off lands issue as a focal point. The cut-off land question dates back to 1915, when the McKinnon-McBride commission cut 36,000 acres from lands of 23 bands. Since last April Indians have been protesting by occupying Indian Affairs offices, blockading B.C. Railway lines, barricading roads, closing down Indian Affairs district offices and picketing at the Victoria Parliament buildings.

Although the provincial government has backed away from any responsibility to Indian people in the province, the Indians did win a major victory this past June when the province agreed to review the cut-off lands issue. As a measure of their good faith and to stop further protests, the province agreed to return a token 100 acres of the 36,000 acres cut off by the McKinnon-Mc-

Bride Commission.

But the cut-off lands issue concerns only 23 of the 230 bands in the province. What happens to the other 107 bands who backed the cut-off lands issue on the understanding that no settlement would be made without considering the Indians over-all claim to the entire province and its resources?

The Indians of B.C. claim aboriginal entitlement to the whole province and all its resources but refuse to bring this issue to court, preferring instead to negotiate a political settlement. They have stated emphatically that they will not accept a settlement like the recent James Bay one which they claim was "insignificant... just peanuts". In April, they informed the provincial government that their claim would be "about \$10 billion, with substantial land settlements and royalties on B.C.'s natural resources".

New developments came in July when the first arrests of Indians involved in protests over land claims were made at Mount Currie and Gold River. They resulted from road blocks, one near the Mount Currie reserve 80 miles north of Vancouver where 70 Indians were arrested by the R.C.M.P. for "obstructing a highway". Of these, 56 were released on condition that they appear in court to face charges and that they agree not to put up another road blockade. The issue has yet to be resolved. Other arrests occurred at Gold River where 20 R.C.M.P. officers arrested 20 Indians. Men, women and children were involved in both blockades. Only men were arrested, although the women had volunteered to go to jail in support of Indian land claims. Reports coming out after the arrests state that the B.C. Attorney-General issued the orders after discovering a 1938 document which allows the province to expropriate 20 per cent of B.C. Indian reserves for roads, sewers and other services. On this basis, it was decided that although the land and roads where Indians were protesting were on Indian reserves, technically they could be called "crown land".

The plight of B.C. Indians continues. What will happen on the land claims issue and the rejection of funds, and to welfare recipients caught in the cross-fire and to education in September is anyone's guess.



WINNING MOHAWK

All of his many relatives among the Jacobs and Horn families of Caughnawaga Reserve are proud of the swimming successes of their 12 year old aquatic star, Calvin "Cal" Jacobs.

Son of Jay Jacobs, an ironworker and Belva Horn Jacobs, a noted photographer, Cal started going after Quebec and Canadian swimming records three years ago. Since then he has won events in Quebec, Ontario, Ohio, Connecticut, Massachusetts, Pennsylvania and Florida. His collection of trophies, medals and plaques numbers over a hundred.

He has set Quebec swim records, age groups 7 & 8; 9 & 10; and 11 & 12 years. In addition, he has set Canadian records and aims to set a number more during 1975. Many of his times are better than the famous world Olympic champion Mark Spitz recorded at the same age.

"I will be 13 during the coming Olympics in 1976 and 17 at the time of the 1980 Olympics. That is when I hope to represent Canada," says Cal Jacobs. "I am sure that many other Indians could become swimming champions too. But they must be trained by great coaches like mine, Gary Kinkhead."

In addition to being a good athlete, playing football, hockey, soccer, and other sports, Cal is an excellent student and goes into Grade 7 at St. Georges School in Montreal this fall.

GORDON CADET CORPS TOPS IN SASKATCHEWAN

The 2871 Gordon Cadet Corps of Punnichy, Saskatchewan, has been awarded the General Proficiency Challenge Cup for 1974 over 26 other cadet corps in the province. This was the first time an all-Indian corps won the highest honour.

At ceremonies held on May 29 at the Gordon Student Residence, presentations of special awards to individual cadets were made, followed by demonstrations of activities taken part in during the year. A special attraction was the band and colour party of the 10th Field Regiment from Regina. The demonstrations included: first aid; physical training; Indian dancing; safe driving; watermanship. Another feature was a display of various types of military weapons and hand guns.

The 2871 Gordon Cadet Corps was formed in December 1970 and now includes 80 boys and girls. The Corps has progressed from an efficiency rating of tenth in the province in 1971 to winning top honours this year. Other awards have included the Strathcona Trust Gymnastic championship in 1971 and the "B" Trophy in 1974.

Various training programs are gradually being made available to the cadets. Safe driving and watermanship programs were first introduced in 1973 and proved so successful that the cadets now have the use of a total of three cars and 12 canoes. During 1974 the Star Training Program which is prescribed for all cadets in Canada was added. It includes training in drill, leadership, citizenship, first aid, hunter safety and map usage.

Through the year the cadets participate in local celebrations but in the summers they head off to camps in British Columbia and Alberta for further training.

GRANT TO ASSESS HYDRO CONSEQUENCES

The Hon. Judd Buchanan, Minister of Indian and Northern Affairs, has given the Federation of Saskatchewan Indians \$50,000 to assess the anticipated consequences of possible hydro development of the Saskatchewan portion of the Churchill River.

This accountable contribution to assist the Northern Saskatchewan Indian communities, was made on the recommendation of Jim Wright, the Department's acting regional director in Saskatchewan.

The Minister received the recommendation from Mr. Wright following a meeting between Indian Affairs officials and the provincial Departments of Environment and Northern Saskatchewan, and representatives of the Churchill Study Board.

Mr. Wright said the Northern Chiefs needed assistance in some tangible manner to enable them to prepare presentations for public meetings expected to be held by the province on the study board reports, and to enable persons to visit communities in the North to answer questions relevant to the study board reports.

The grant which was announced on July 2 is for an initial six month period and will be reviewed in about five months, depending on the province's action and the results of the study board reports which have a direct bearing on Saskatchewan's Northern Indian communities.

WANTED: BOARDING HOMES IN OTTAWA September 1975 to June 1976

Each year the Department of Indian and Northern Affairs requires several boarding homes for high school students who arrive from the Northern parts of Ontario and Quebec.

For further information regarding payment and the schools the students will be attending, please contact the Ottawa Counselling Unit at 613-995-6284 between 8:30 a.m. and 4:30 p.m.

Morrisseau Show in Toronto

Norval Morrisseau, whose Ojibway name means Copper Thunderbird, is now recognized as a major modern Canadian painter, rather than being known as an Indian artist.

His month-long (Aug. 16-Sept. 16) show at the Pollock Gallery in Toronto consisted of 24 new works in oil acrylic on paper, canvas and board. His work now sells for between \$500 and \$6,000, according to the gallery, his exclusive representative. The gallery also deals with other well-known artists such as Alex Janvier, Jackson Beardy and Daphne Odjig, all from western bands.

Morrisseau, from Northern Ontario, estimates he is about one quarter French by ancestry but considers

himself 100 per cent Ojibway by choice, tradition and training.

Since he began showing his work in 1961, and 1962 at the Pollock Gallery, a school of Indian artists, all accomplished and recognized, has formed around him. He himself has begun to rely increasingly on his visionary experiences as source material.

His visions, which tell him he has lived seven previous lives, are not artificially induced since he does not use stimulants or depressants. But he says they are so real, he sometimes has to hold on to a handful of coins, or human hair, when returning from a visionary experience to a normal state.

ART

NATIVE ARTS FESTIVAL AT NIAGARA-ON-THE LAKE

The park was alive with bright colours, traditional singing and dancing, while the old Courthouse Theatre came to life with contemporary music and dancing. It was Ontario's first Native Arts Festival and the old town of Niagara-on-the-Lake was an ideal setting.

The festival was a success through the kind cooperation of the Association for Native Development in the Performing and Visual Arts, the Indian Community Secretariat of the Ministry of Culture and Recreation, the Department of Indian and Northern Affairs, the Lord-Mayor and town of Niagara-on-the-Lake, and the Shaw Festival.

This was an opportunity to experience some of the fine talent of Canada's native people, from traditional to contemporary, including singing, dancing, drama, writing, painting, and other forms of art.

All artists have a distinct style and sensitivity toward their work and this was also an opportunity for them to share these with both native and non-native people. Communication through the arts is an important step towards understanding different cultures within Canada.

The traditional dancers and singers included the Lyons Dance Team from Thunder Bay, the Jim Skye Dancers from Six Nations near Brantford and the Peter Seymour Dance Group from Kenora.

Despite unpredictable weather conditions, the groups attracted large crowds during their performances in Simcoe Park. The audience was able to take part in some of the dancing and many young people were thrilled to see "real Indians".

In the Courthouse Theatre there was more talent, but of a contemporary nature. Performers included David Campbell, singer/composer/poet from Toronto; Bernard Assiniwi an actor/writer/singer from Maniwaki, Quebec; Dennis Highway, a modern dancer with the Toronto Dance Theatre; Mary Lou Sloss, a singer from Toronto; Colleen Loucks, an actress/singer from Ryerson Institute in Toronto; Sandra Moses, classical ballet dancer/teacher from Ottawa; Paul Ritchie, a singer/musician from Ottawa and



Shingoose, singer/actor from Toronto posed in front of the Courthouse Theatre between performances.

Shingoose a singer/composer/actor from Toronto.

An unfortunate accident prevented classical pianist Tom Highway from taking part, although he gave a short performance opening night.

All of the performers in the Courthouse Theatre were very grateful to Al Anderson and his stage crew for their devoted work and patience on stage and off. They were responsible for staging, lighting and sound and also provided ushers.

In addition to the performing arts, there were a number of visual arts displays throughout the town. In the Courthouse Hall the display "Link to a Tradition" included work by Jackson Beardy, Joe Jacobs, Clifford Maracle, Gary Miller, Alex Janvier, Norval Morrisseau, Daphne Odjig, Wilma Simon, Sarrain Stump, Leo Yerxa and Tom Hill. Tom Hill was also the co-ordinator for this exhibit.



The Peter Seymour Dancers from Kenora performed in Simcoe Park.

Acknowledgements go also to the Canadian Guild of Crafts; Cobblestone Gallery; Niagara Historical Society Museum, Indian and Eskimo Branch; Ontario Association of Art Galleries; Pillar and Post Inn; Royal Ontario Museum; Theatre Ontario; Thistle Theatre, Brock University; Visual Arts Ontario; Woodland Indian Cultural/Educational Centre; and Peter Franks, Harold Patton, Jim Salisbury, Phil Viera.

THE ATHAPASKANS: Strangers of the North

A display which provides a revealing look at the unique life style of the Indians of Alaska and Northwestern Canada was on view at the National Museum of Man in Ottawa until September 1.

The display, "The Athapaskans: Strangers of the North", combines collections of the Royal Scottish Museum and the National Museum of Man. The Honourable Hugh Faulkner officially opened the exhibit with the comment that, "The Athapaskan exhibition speaks for itself and with an eloquence that will do much to make Canadians more aware of the proud traditions of the native peoples of Canada".

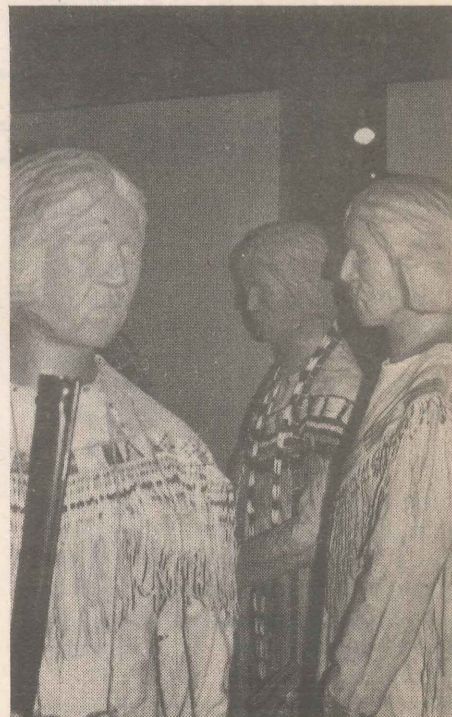
Ingenious Craftsmanship

The exhibit includes more than 300 items from prehistoric to contemporary times, revealing the way of life of a group of people so often overlooked.

Items of their physical culture, such as weapons, tools, utensils, houses and clothing are displayed along with brief descriptions of their usage and the materials used in construction. Here is shown the ingenious craftsmanship of the Athapaskans.

Like so many other Indian groups, the Athapaskans experienced many changes as a result of increased contact with white men, and the contemporary part of the exhibit shows how ideas of the white men

(see: *The Athapaskans*, page 13)



Summer costumes worn by Indian men and women in Alaska and Northwestern Canada.

"Indian Art '75" held in the Niagara Historical Society Museum and Courthouse Hall included work by Lloyd Caibaiossi, Eddy Cobiness, Bill Powless and Carl Ray. The Woodland Indian Cultural/Educational Centre with Director Glenn A. Crain was responsible for this display of fine artistry.

Also in the Niagara Historical Society Museum was a Native Film Festival which included fine films such as: The Shadow Catcher, Paradox of Norval Morrisseau, Charlie Squash Goes to Town, The Colours of Pride, The Ballad of Crowfoot and Paul Kane Goes West. The National Film Board assisted with the film festival.

Outside, a number of craftspeople displayed and sold their works. Participants were Phyllis Bomberly, leatherworker; Lorraine Big Canoe, beadworker; Fred Greene, painter; Audrey Pawis, quillworker and Wilmer Nadjiwon, sculptor and carver.

The Department of Ethnology at the Royal Ontario Museum co-ordinated a display of cultural material including several musical instruments used in Ontario prior to 1900.

Finally, displayed throughout the town was the "Triple 'K' Exhibition" paintings by Goyce Kakegamic and Joshim Kakegamic.

It was through all these artists working together and sharing and exchanging interests that the first Native Arts Festival was a happy and memorable experience and it is hoped that it will become an annual event.

The Native Arts Festival staff include Ed Buller, Festival Company Co-ordinator; Alayne Bigwin, Performing Arts Administrator; Elizabeth McLuhan, Visual Arts Administrator; Bunny Sicard-Gordon, Publicity Administrator and Remelt C. Hummelen, V.T.R. Administrator.

Nova Scotia Micmac Group Revive Pottery Art

BAYFIELD, N.S. — Under the auspices of Canada Manpower training funding, an enterprising group of 14 members of the Afton Indian Band near Antigonish, Nova Scotia, has been busy since February reviving the almost lost art of making sisco-way-woh (clay pottery).

Of course, in this day and age, they have not reverted to the ancient method of pit-firing their pottery, but have been learning how to use an electrically driven potter's wheel to shape their individually distinct creations and an electric kiln in which to bake or 'fire' them.

Assisting the group in acquiring the skills of using this modern equipment as well as learning how to use specialized glazing techniques is Don Davenport, an independent self-

taught teacher of pottery making, from the nearby community of College Grant.

Also instrumental in arranging funding and other starting-up assistance for the pottery group were Bob Sonier of Mulgrave's Canada Manpower Office and Indian Affairs Regional Arts and Crafts Officer, John McCarthy of Amherst.

The Afton Micmac pottery group has already filled a sizeable order of attractive custom-designed ash trays for the new all-Indian owned and operated Abenaki Motor Inn at Truro. As a matter of fact, the ash trays have proved to be so pleasing to the eye that the Abenaki management is having trouble keeping them out of the hands of souvenir hunters!



Members of the Afton Micmac pottery group display their creations: front row seated — Theresa Julian and Jessie Paulette; back row — James Julian, Mary Lafford and Don Davenport; and between the rows is Jimmie Sylliboy, 8 years old.

Alberta Handicraft Company Open for Business

Kehewin Cree-ations Ltd., a recently incorporated weaving business on the Kehewin Indian Reserve in north-eastern Alberta, has opened a store for visiting buyers.

The store, opened on June 21, is adjacent to the Cree-ations' workshop, where a wide variety of hand-crafted products are woven by women of the Kehewin Band. On display is Cree-ations' diverse inventory of unique weavings, including household, decorator and clothing items, such as rugs, placemats, tablecloths, blankets, cushions, wall hangings, yard goods, upholstery and drapery material, shawls, ponchos, vests, scarves and belts. These products have also been sold in various retail outlets in major cities across Canada, as well as in Western Canadian tourist centres and national parks.

The company was officially formed in February of this year, when it was found that markets existed throughout the country for the weavings produced. The native women have been weaving commercially for the past three years, on the recommendation of a federal government task force. The task force was sent out by the Department of Indian and Northern Affairs at the request

of Band leaders in their search for a viable solution to the problems of poverty and unemployment plaguing the reserve.

Source of Pride

Since that time, the operation has become a source of pride for the Band as a whole. Harvey Young, chief, President of the Kehewin Cree-ations' Board of Directors, states that, "It is quite a change from the old ways — the women are more independent, and the men appreciate and respect the women's work". Mr. Charles Moore, Department of Indian and Northern Affairs Supervisor of Industry and Business Development for the region, sees Cree-ations as "not too far from a flourishing business, with continued effort and funding support".

25th ANNUAL BANQUET

The North American Indian Club of Toronto will present its 25th Annual Banquet on September 20, 1975. The banquet will be held in the Dominion Ballroom of the Four Seasons Sheraton, 123 Queen Street, Toronto, Ontario.

HOME TO STAY

An extensive collection of Northwest Coast Indian artifacts has finally been given a permanent home in Vancouver. The impressive new Museum of Anthropology on the campus of the University of British Columbia houses 10,000 such artifacts including an important collection from the Kwakiutl group.

The museum got its start in 1947 when anthropology professor Dr. Harry Hawthorn and his wife arrived at UBC and began to amass a collection. In 1950, Kwakiutl Chief Mungo Martin came to the university to restore existing pieces and carve new ones.

A major gift from Czechoslovakian-born industrialist Dr. Walter Koerner spurred the decision to create a new museum. His collection consisted of Indian works brought back from the U.S., England, Germany and other European countries.

A small Eskimo collection and 10,000 anthropological artifacts from Asia, Africa, Central and South America round out the display which is open to both scholars and the general public.

Trudeau Visits James Bay Area Crees

Prime Minister Trudeau paid a surprise visit to the Cree Indian village of Fort George, Quebec on July 15. He walked through the James Bay community where 1,700 Crees and 50 Eskimo live, then flew over the area where construction of the largest hydroelectric project in North America is underway.

Not Ready for Changes

As work goes on, a deal that would give the Indians \$150 million for 2,000 square miles, plus fishing, hunting and trapping rights over another 2,000 square miles to be selected, is being negotiated.

Although Deputy Chief Sam Atkinson stated he believed the agreement would be signed, Sam Tapiatic, a member of the Great Cree Council, said the Indians were worried they didn't have enough information.

"The people aren't ready for these changes," Mr. Tapiatic said. "It seems the government is pushing, pushing all the time."

Chief Ahenakew (continued from page 3)

Clive Linklater representing the National Indian Brotherhood, attacked people who claim that the money spent on Indian Affairs is "taxpayers' money". "It is our money," he said, "People are getting rich from our land. The white people are here by rights we have given them."

"The Prime Minister said he would not force anything on Indian people. You've been given evidence of coercion here today, where they are forcing bands to pass resolutions or have their funds cut off."

"It is true that the National Indian Brotherhood did meet with you on the guidelines. But in the letter from the Minister, what was said about the NIB was not true. It is our money and our land," he concluded to the chiefs.

Alec Kennedy, a chief, spoke to the delegates and the Minister. "The power lies within band councils. They're trying to dissect leadership in Saskatchewan into little pieces. We want a commitment. We want a suspension of guidelines and a forum for discussion set up. We want to set up guidelines acceptable to Indian people and the government."

Restoration of Lands

The Saskatchewan Indian delegation feared that if the guidelines were implemented against their wishes, a future amendment to the Indian Act would legislate the guidelines making "district councils" a legal entity. This would undermine the present status of band councils as the legally recognized governing body on reserves.

Kennedy called for a complete restoration of Indian lands. "We need land in order to be people," he said. "We are part of the land and don't want to destroy it." He called for a pilot project to be implemented in Saskatchewan. "We will lead the way," he said.

Mr. Sterling of the delegation called for "more community development in Saskatchewan".

Members of the delegation, who had flown in at their own expense, were successful in obtaining the following two commitments from the Minister at the end of the meeting: (1) "We are prepared to discuss changes in personnel in Saskatchewan", and (2) "We are prepared to sit down and discuss re-writing of the guidelines."

Ahenakew told the delegates the Minister had agreed to sit down and discuss these two issues before the July 1 deadline. Ahenakew agreed that the guidelines themselves were not necessarily the focus of their attention... they objected to the manner in which they were implemented; the people who implemented them; and the lack of consultation prior to their implementation.

After another meeting with Mr. Buchanan the following week, the Minister appointed a three-man delegation to go to Saskatchewan from headquarters to discuss changes with individual bands. Some bands boycotted the three-man team in July in protest over the continuing presence of Jim Wright in the province.

The Athapaskans

(continued from page 12)

have been integrated into their traditional culture. Nevertheless, the Athapaskans have retained a distinct culture and can be justly proud of this collection of artifacts depicting their fascinating heritage.

From Ottawa, the exhibit will travel to the Provincial Museum of Alberta, the British Columbia Provincial Museum, the Anchorage Historical and Fine Arts Museum, the Glenbow-Alberta Institute and the Manitoba Museum of Man and Nature.

EDUCATION

Dryden Tackles Problems of Indian Students

by Jack White

Indian students in the Dryden Board of Education area in northwestern Ontario are staying in high school longer. The dropout rate — once three to four times greater than that of other students — is dropping.

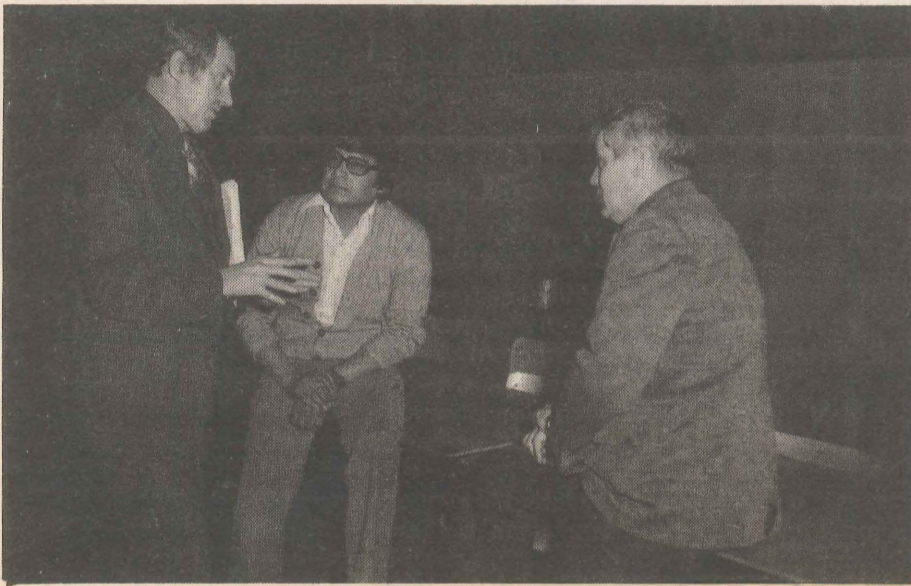
Superintendent of education Wilfred Pogue attributes the change to growing awareness by provincial teachers of Indian problems, backed by steps by the board to ease the integration of native people into high school life.

He credits closer ties with Indian leaders and cooperation from the

mainly up to grade 8 level for native students living in remote reserves in the far north. Through an arrangement with the northern bands and the federal government, the Dryden board accepts high school students from these communities and also some elementary students whose parents live on traplines or camps where no educational facilities are available.

Sioux Lookout Orientation Class Successful

To ease the transition from one society to another, a special orientation class was started at Queen



From left to right: Wilfred Pogue, Dryden superintendent of education, John Kelly, executive director Ojibway Tribal Education Inc., and Larry Guenther, Dryden High School teacher.

Department of Indian and Northern Affairs with helping to bridge the cultural gap between Indian and non-Indian students.

"Schools cannot be content to repeat what has failed in the past. The alternative, however, must be acceptable to the local Indian community and at the same time be educationally attainable," he says.

Through meetings with band leaders and workshops conducted by experts in cross-cultural education in which non-educators as well as teachers have participated, the superintendent is trying to develop a co-ordinated community approach to curriculum development which stresses native values.

Since many students come from isolated Indian communities and board in private or group homes while attending high schools of the Dryden board, separation from their own people at an impressionable age is a contributing cause of early dropout.

"They suffer cultural shock. It's just like throwing a person into a bath of cold water. Indian students need a period of preparation to become adjusted to their new surroundings. This requires understanding by white teachers who themselves are often quite unprepared when they encounter students who do not react the way they expect them to," Mr. Pogue says.

About 10 per cent of the 5,300 pupils enrolled in Dryden and district schools are status or non-status Indians. In some elementary schools in Canada, however, the concentration of Indian students ranges from 20 to 70 per cent of total enrolment. Indian Affairs provides education

Elizabeth High School in Sioux Lookout last September. Here 25 Indian students in grade 9 — the worst year for dropouts — are being gradually introduced into normal high school life.

Vice-principal Norman Snyder feels the program is already showing results. The dropout rate is now at a record low. Almost all the students returned to school after the Christmas break and newcomers have been admitted to the program to replace those who have joined regular classes.

The vice-principal ascribes much of the success of the project to Jim Bible who has had first-hand experience of Indian community living, having taught for two years on the Sandy Lake reserve. According to Mr. Snyder, he has a natural empathy with Indian students which enables him to communicate effectively with them and to act as a bridge between the two cultures.

Goal Integration not Assimilation

In Mr. Pogue's view, integration and not assimilation should be the goal of the school system. Teachers must show genuine respect for the Indian students they are working with and accept Indian values as valid and meaningful.

"In the final analysis, it is the teacher not the program which counts."

Now in his third year with the Dryden board, he was formerly principal at Manitoulin Secondary School, Manitoulin Island, where Indian enrolment increased from 10 per cent to more than one-quarter of the total student body in four years.

During this period, he says, dropouts among Indian students were almost the same as among other students, academic performances improved immensely and the integration of Indian and non-Indian students was "more natural and normal".

The decrease in the Dryden dropout rate is confirmed by Indian Affairs assistant superintendent of education John Connor of the Sioux Lookout district which transfers students into the Dryden system from 18 remote communities situated in a 150,000-square mile area, stretching north to Hudson Bay and west to the Manitoba border.

Native Involvement Crucial

He believes greater involvement by native people in education is encouraging students to stay longer at school. Of the district's total education personnel almost half are native people and almost half of these are directly employed by their local bands.

Included are eight native teachers, 20 teacher aides, three social counsellors, one education counsellor and three secretaries. Among them are 11 who last summer completed the first part of a two-year course at Hamilton Teachers' College, leading eventually to basic teacher certification for native people.

The result has been a greater emphasis on cultural and linguistic programs and more Indian content in the curriculum taught in reserve school. One of the teacher aides is Raymond Ningewance, Chief of the Lac Seul band and a former Dryden school trustee. He feels the Dryden board is moving in the right direction.

Both Mr. Connor and Mr. Pogue place great importance on instruction in the student's native language, either Ojibway or Cree in that area. Mr. Pogue sees it as a necessary first step towards acquiring facility in English. Many students have an imperfect and a few no knowledge of English when they enter the Dryden system and are at a handicap from the beginning.

By contrast, the Dryden board has only five native teacher aides who are employed in schools where there is the highest concentration of Indian students. The board is also reimbursed for their salaries by Indian Affairs. Lacking are full-time education counsellors to advise

parents and work with Indian bands.

The board has now accepted a proposal to introduce a head-start program for four-year-old children from the Eagle Lake reserve and surrounding area.

Liaison with Remote Communities Needed

Another factor in retaining students in school has been the development by Indian Affairs of continuation education in remote Indian communities in the Sioux Lookout district. Three of these now offer post-elementary education to grade 10, while two affiliated private schools, under Mennonite auspices, have classes beyond grade 8.

Growing administrative involvement by Indian school committees in these 18 federal reserves has led the district school committee representing all eight bands to explore alternatives for northern high schooling.

At a recent seminar in Hudson teachers from the isolated areas joined Sioux Lookout colleagues in a free-wheeling discussion on how to smooth the path for Indian students entering integrated schools.

Likely to develop from the meeting is a closer liaison between the feeder schools in remote areas and the Dryden system, designed to cushion the cultural shock Indian students experience on entering high school.

Greater co-operation in preparing and receiving students is the objective of both groups. Mr. Connor and Mr. Pogue view working together as a major step towards normalizing the dropout rate of Indian students.

Among the techniques that Mr. Pogue found worked successfully on Manitoulin Island in integrating Indian students was the involvement of the community in education and the bringing of parents into the classroom wherever feasible.

This practice is proving particularly successful in schools where there is a concentration of Indian pupils. Wilmer Errington, principal of Eagle River school, notes a drop in absenteeism and attributes it to parental co-operation. His school holds special Indian days and open house programs and stresses Indian content in the curriculum.

Indian Input to Enrich Curriculum

Also encouraging are the good relations between the Dryden board and (see: Dryden, page 15)



Professor Sealey of the University of Manitoba with Chief Phillip Gardner of the Eagle Lake Band.



Poetry
Corner

The Indian

The Indian once lived in a peaceful world,
Where animals roamed and birds once did sing,
Now they live in a white man's world,
Where cars roam, and machines sing.

They wore animals' fur, and animals' skins,
They ate on rocks even old stumps,
Now they wear cloth and silk made from caterpillars,
And eat in fancy restaurants.

But soon the white man's world will be lost,
Some, but not many may survive,
Then they will begin to live just like before,
Till another species of life comes and changes them.

Bobby Patles
Big Cove Reserve
New Brunswick

Please Do Not Hurt Me

Did you know
The trees sing to you?
Can you understand
They can even talk to you?
When a gentle breeze
Blows their pretty leaves
They sing — they talk to you.
They understand your loneliness,
Your grief.

It is a fact my friend
The trees talk to you.
If you sit silently
Listen to their song.
It is more beautiful
Than a song anyone has ever sung.
They will comfort you,
Will even call your name.
If you will only listen — listen
To the songs they have sung
To you and me.
Touch a leaf, feel it is alive,
Kiss it gently it will speak to you.
No one wants to be alone

Trees will always comfort you.
LISTEN . . . my darlings
They CAN sing to you.
In the gentle breeze — (your calm),
In an angry storm — (your emotions),
They will comfort and sing
Of love for you.

Beryl Noël
29 Falcon Street
Toronto, Ontario

PHYSICIAN'S BURSARY FOR INTEGRATED SCHOOL STUDENT

St. Regis Reserve Indians had the benefit of the medical services of Dr. John A. Tallon for almost 25 years until he had to relinquish his appointment in 1964 due to the pressure of his Cornwall practice. Now, each year, the most promising Indian student at an integrated school in Cornwall receives a \$50 bursary as a token of his continuing interest in the people he served for so many years. This year's recipient, Sandra Lazore, spoke to the convocation of her experiences at an integrated school: "The integrated school takes both races gently by the shoulders and faces them toward one another, from then on, they must face the consequences of their present life and hopefully their harmonious future ahead. One thing I did learn at this school was not to judge a person by his colour but as he is himself individually from everyone else, and hope that he will do the same for you".

DRYDEN (continued from page 14)

Ojibway Tribal Education Inc., a native group which is trying to improve the social and economic conditions of four area Ojibway bands, two of which are in the Dryden district.

Among the resource persons present at a workshop sponsored by the Dryden board recently were John Kelly, executive director of the Ojibway organization, and Phillip Gardner, chief of the Eagle Lake band and currently a member of the Dryden Board of Education.

"We are not pressing for a separate program for Indian students but we do want to play a part in enriching the present curriculum so that they can benefit from it," Mr. Kelly told the seminar.

Mr. Pogue accepts the necessity for change and regards Indian input in curriculum development as essential. One of the superintendent's main problems is to acquire adequate resource material of native origin for his teachers.

Just this year the Ontario Ministry of Education released a resource guide for primary and junior divisions entitled "People of Native Ancestry." Production costs were shared with Indian Affairs. The new booklet, which will be used in federal and provincial schools, has been warmly received by teachers.

As a result of the Dryden meeting steps are being taken to enlist the support of Ojibway Tribal Education Inc. in making curriculum changes that will provide a more enriched Indian content. Mr. Pogue feels that work can begin right away in drawing up a social studies syllabus, starting at grade 1.

For the past three years the Dryden board has set aside part of its library budget for books on Indian culture, has held a display of these and also staged an exhibit of paintings by Winnipeg Indian artist Daphne Odjig.

Conducting the workshops at Dryden and Hudson was Prof. Bruce Sealey of the Faculty of Education, University of Manitoba. A Metis himself and an authority on cross-cultural education, Prof. Sealey explained to teachers how to introduce Indian values into social studies in a natural way. He warned them

not to treat Indians as stereotypes but to pursue multi-cultural objectives.

A Different Tradition

One of the factors in absenteeism and the relatively high dropout rate is the tradition of native people of not interfering in the lives of their children who are under less parental pressure than white children to attend school.

"Indian children are not time or production-oriented. At the same time, they have no right to say education has failed them if they don't go to school. Indian parents need to be reminded that they have the responsibility to see that their children are regular attenders."

The Dryden board employs the equivalent of 15 special education teachers on its staff in an attempt to deal with all learning disabilities, except those of the blind and the deaf. In Mr. Pogue's view, upgrading Indian education is a particular challenge because of the numbers of native students attending Dryden board schools.

While encouraged by the progress made to date, he is quick to point out that the problems of native people are basically the problems of poverty and bad social and economic conditions. In this respect, he says they are no different from other poor people, except that they are more readily identifiable. He is also concerned at the dropout rate of non-Indian students in certain areas and is conducting follow-up surveys of those who leave school before completing their courses.

"There is a tendency to blame the school system for all society's ills. We obviously have a great deal of remedial work to do in areas other than education before both cultures are on a par."

He is convinced, however, that equal educational opportunity in the Dryden system is an attainable goal for Indians as well as other students.

"If we wait until things are perfect, we'll never get the job done," he contends.

(Mr. White is with the Bureau on Indian Education in the Dryden area.)

KENORA SITE OF SIXTH EDUCATIONAL TASK FORCE MEETING

The nine member Task Force on the Educational Needs of Native Peoples recently held its sixth meeting at the Holiday Inn, Kenora. This meeting marked the last of four hearings scheduled for northwest Ontario.

John Kelly, Grand Council Treaty #3 delegate, acting as Regional Chairman, received nine submissions from various bands, Métis locals, and native organizations in the Kenora area.

Other members of the Task Force are representatives of the Union of Ontario Indians; Grand Council Treaty #9; Ontario Métis and Non-Status Indian Association; Association of Iroquois and Allied Indians; Department of Indian Affairs; Ministry of Culture and Recreation; Ministry of Colleges and Universities; Ministry of Education.

Of immediate concern to the participants at the meeting was the development of workshops on cross-cultural awareness and understanding; the need for teachers and parents to work together towards an improvement of the educational ex-

perience for all children; a residence, resource, and athletic centre for native high school students in Kenora; and increased native teaching and counselling staff in all schools.

Previous meetings have been held in Sault-Ste. Marie, Dryden, Brantford, Fort Frances, and Thunder Bay. The Task Force met again in Peterborough, July 21 to 23. All meetings are open to the public.

TOURIST BUSINESS

(continued from page 9)

months are July and August when the Bala winter population of 300 swells to 12,000 and more.

"During the peak months, I have about 13 people working part time. This year I will probably need more. But most of the year, it is strictly a one man operation. Last year, I put in 20 hour days, seven days a week, grabbing sleep whenever I could," he recalls, "If I am lucky, I am out of the place by 3:00 or 4:00 in the morning."

In direct contrast is the fall and winter, when almost all business is in the Snack Bar, with a hundred or less customers each day.

"This winter, the Bala Lion's Club used the Dining Room regularly. Their business helped smooth out what could have been a rough winter, even though at the worst I would have made enough to cover maintenance costs."

Expansion Soon

Alvin reports that he has more tables on order to bring the Dining Room up to full seating capacity. But surprisingly enough, the Snack Bar does as much business as the Dining Room throughout the summer and offers more profit to boot.

"I am planning to double the size of the Snack Bar by moving the rear wall back 25 feet. Then I hope to change from a cafeteria style of seating to booths."

Alvin keeps a day to day record of the progress of the business, but once a year he takes the books to a chartered accountant. "As well, Merv Loucks of the Department drops in from time to time to check the progress of the business. So far, it has been doing quite well. In August of '74, I did more than double the business of the previous month. Right now I would put the value of the business at around \$100,000."

As word of his restaurant spread through the Muskoka area, sales of gasoline shot up.

"Although the previous owner reported maximum sales of 26,000 to 28,000 gallons per year, I am already up to 70,000 gallons a year. It looks as if we may top 80,000 gallons this year," he smiles.

New Lifestyle

When he is not at his business, Alvin wears the hat of Chief of the Bala Volunteer Fire Department. When there are no real emergencies, he drills his men a few hours each month. Lately, there has been talk of extending the service to the Gibson Reserve, although plans have not been finalized.

Before he went into business, Alvin had plenty of time to fish and hunt. But now, he has time only to chat with local and summer anglers about those parts of Lake Muskoka where the big ones are waiting.

Success, as Alvin Dewasha has discovered, is not without sacrifice.

What do Land Claims (Non-Treaty Areas) Mean to Indian People?

by Theresa Nahanee

OTTAWA — Land claims by Canada's Indian people are based on concepts well-accepted under international law; concepts which have allowed developing Third World nations to gain their independence from colonial powers, for example, India, Mozambique, and West Indian, African and Asian nations. All territories in Canada not ceded by treaty i.e. the Yukon, the Northwest Territories, British Columbia and Quebec are being claimed (or reclaimed) by Indian people resident therein on the basis of "aboriginal entitlement". International law ascribes certain specific norms for the acquisition of territory: conquest and occupation, accretion, prescription, annexation and cession. On close examination, it is obvious that Indian nations in these territories have never been a party to any one of the above conditions in their relations with France, Great Britain or the Dominion of Canada.

The Indian people align themselves with the indigenous peoples of the Third World (whom George Manuel refers to as the Fourth World) and their view of their relation to the land differs very little from that of any developing nation struggling for independence and autonomy. There are two major differences, though, between the claims of Canada's native people to independence and the right of self-government and those of the Third World. Canada's native people are (1) not asking anyone to leave the country or give up their land holdings; but (2) they are a minority of one million (counting Métis and non-status Indians) in 19 million and therefore do not speak with the strength of numbers — yet!

Negotiations Underway

Ten years ago Indian claims of aboriginal entitlement to vast tracts of land were scoffed at, but after the near-success of the Nishga judgement in 1973, the Government of Canada is now beginning to take Indian land claims seriously. Negotiations on land claims are at present underway in Quebec province where the ancestral fishing and hunting grounds of 2,000 Cree and Inuit people will be destroyed by the massive James Bay Hydro Project. A land claims settlement is also being considered in the Yukon, but the proposed terms of settlement of these two claims would be unacceptable to the Indians of British Columbia who claim their losses over a century are equivalent to \$10 billion plus royalties on natural resources and a land settlement.

In the Northwest Territories, the Dene nation has been declared by the native peoples therein and they foresee themselves as a "nation within a nation". They want all the same rights of self-determination which have been granted to Third World countries; they want to define citizenship as it will apply to their nation; and they want a settlement on the 450,000 square miles in the Mackenzie corridor.

Land claims by Indian people have been mounting since 1971, and promise to continue through the next decade or even longer depending on the success or failure of Indians in their battle with the politicians. No longer trusting the courts to deal with the issue, Indian people are seeking settlements in the political arena.

The importance of land claims, often affecting entire provinces which were not covered or ceded by treaties, is self-evident. But the reaction of white society has been basically one of indifference. Protest by Indians who feel they have been unjustly dealt with on this issue usually evokes such comments as: "Now what are they protesting" or, "Now what do they want"; and lately in B.C. during one peaceful demonstration, "They should all be shot!"

Aboriginal Entitlement

In 1971 the National Indian Brotherhood met in Quebec City with a group of lawyers to define exactly what they meant by "aboriginal entitlement". Although the president of the Brotherhood felt that Indian people should never have been put in the position where they had to prove their entitlement to the land, the group did come up with a statement showing clearly how Indians view themselves in relation to the land called Canada. Mr. Sampat-Mehta, an international jurist who attended the meeting writes in his book *International Barriers*: "The North American Indians were the original inhabitants of this country. They occupied the whole country, and they formed themselves into groups or tribes and each claimed a portion of the country for its people particularly for hunting purposes. Before the advent of European discovery and subsequent settlement of North America, the native people had uncontested dominion over their tribal territories and all the people therein. They could govern, make laws, wage war, and had their own political, social, cultural, education, economic and property systems. Each tribe had absolute control over the resources and products of its own land. In other words, the tribes had political sovereignty. To native people, their title to tribal lands was explicit in this political sovereignty. The actions of the colonial powers in entering into treaties with native peoples were an acknowledgement of sovereignty and a recognition of native rights to the land."

Treaties Set Precedents

Although the treaties were never ratified by Parliament, they set legal precedents as to how Indian nations would be dealt with by the colonial government seeking to bring in settlers. However, as the Northwest Territory Brotherhood has pointed out, the treaties did not have the significance for the Indians that they did for the colonial government. The government felt the natives were ceding their title to the land, when in fact the Indians agreed only to

allow settlers to come into their territory peacefully in return for certain promises. Many of these promises, they, say, have never been fulfilled. It is also interesting to note that the Morrow decision in the NWT and the Malouf decision in Quebec added further legal weight to the Indian arguments.

How the colonial government dealt with Indians and their claim to the land is further described by Mr. Sampat-Mehta. "With the arrival of the European, the colonial powers gradually assumed political control over the land and the native people with whom they came into contact. The colonial legal system accepted the territorial boundaries established by the tribe, but imposed their own concept of native rights. In their pursuit of lands for settlement they imposed significant limitations centering around a government monopoly on land acquisition (by the Royal Proclamation of 1763) and the description of the native title to the land as a 'usufructuary right'" (see *St. Catherine Milling Co. 1889*).

Question of Nationhood

It is no longer self-evident nor even acceptable that Indian peoples at the time of European settlement of this country were disorganized "savages" roaming the country. In fact, the Charter of the United Nations and even the concept of democracy itself were based on the Confederacy of the Mohawk Nation. Political systems and the idea of well defined tribal territories did exist, but these were gradually extinguished and replaced.

The strongest legal arguments in favour of the recognition of aboriginal rights came from the 1973 Supreme Court of Canada judgement on the Nishga case. The judges went so far as to recognize the Nishga's of British Columbia as a *nation* and split their decision on aboriginal entitlement 3-3 with one judge deciding against them on a technicality.

The term *nation* in international law is interchangeable with the term *state* which is defined in More's *Digest of International Law* as: "For all purposes of international law, a state may be defined to be a people permanently occupying a fixed territory, bound together by common law, habits, customs, into the one body politic, exercising, through the medium of an organized government, independent sovereignty and control over all persons, and things within its boundaries, capable of making war and peace, and of entering into all international relations with the other communities of the globe."

The Nishga's as well as other independent Indian nations in the province of British Columbia, for example, fulfilled this criteria prior to white settlement and "indeed up to the signing of the Treaty of Oregon of 1846. They and other British Columbia Indian nations share the common conviction that they have never relinquished their aboriginal

sovereignty over the territory, nor had they ever submitted themselves voluntarily to any other system of government or administration." (*Indian News, Vol. 15, No. 7*)

Sovereignty Ignored

The basis of claims in the courts has generally been the Royal Proclamation of 1763, but when the B.C. Indians tried to use this document to back their claims they were told it didn't apply because in 1763 no one knew they existed. (see *Nishga case*) In straight point of fact, then, perhaps the claim of the B.C. Indians should be directed to the United States government which ceded the B.C. territory to England or the Dominion of Canada under terms of the Treaty of Oregon in 1846. Without extinguishing Indian title, the U.S. government gave the territory to the British, who in turn did not extinguish title to the province except for a few minor treaties on Vancouver Island. As Sampat-Mehta argued in his evaluation of the Nishga case after the judgement was handed down in 1973: "It cannot, however, be argued that because two bigger nations neglected to recognize the sovereignty of a smaller nation that the sovereignty did not exist, and consequently becomes extinguished. This would seem to do violence to the acknowledged norms of the sacredness of a state's sovereignty." (*Indian News, Vol. 15, No. 7*)

This argument applies also in the Jay Treaty where an agreement was signed between Britain and the U.S.A. defining state boundaries between Canada and the U.S.A. without consideration of the Indian nations. The Indian nations had fought on the side of Britain as equal allies against the U.S.A. and they had also been allies during the struggles between the French and the English with some fighting on either side. In war they were equal and in peace they were ignored.

An Uphill Struggle

To Indian people land claims are serious and have a basis in common law and international law. What has fired them in their struggle is the fact that they live at the bottom of the social ladder in this country. They have a 65-80 per cent unemployment rate; their mortality rate is the highest in the country; their education dropout rate is the highest among ethnic groups; their suicide rate, especially among young people is out of proportion with the rest of society; 50 per cent of the men and 90 per cent of the women in Canadian jails are Indians (Schmeiser Report with the Law Reform Commission); and their housing by western standards is appalling, with many houses having no indoor plumbing and some with no electricity.

Studies on any of these subjects can be obtained through the National Indian Brotherhood, Suite 1610, 130 Slater Street, Ottawa, Ontario.