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[NFB photo]

Nechi Training Proves Successful

Recently, I had the opportunity to share with 34 other people in a most unique experience dealing with honesty.

I was invited to sit in and participate in an exersize called " what I like best about you " by the director of St. Paul's alcohol treatment centre. It was on the nineth day of a 10 day Nechi training set which I took part in and in all honesty I must say that that excersize, thus far has helped alter my whole outlook on life and people.

I'm sure all the participants of the group who worked together and played together during that 10-day extensive program from Sept. 25 - October 4 have become changed people like Ifeel I have because of the direct influence by the Nechi trainers who conducted the sessions.

It would be presumptuous to say that each of us have changed drastically, but what I'm trying to point out is that through some of the small simple excersizes particularily this one, where each of the 34 people wrote down what they liked about each other, it opened a whole new avenue for self - awareness and an awareness toward others feelings and actions.

I had always heard from other people who had gone through Nechi training sets that they were the most worthwhile sessions they have ever attended, but until you experience it for yourself it is hard to grasp what they are really trying to relate to you by verbal message.

From these sessions you can gain the most of what you want to get out of them, but I'm sure for all the participants, past and present, who have experienced this new technique in learning, it can be used as a tool to really develop yourself and others around you.

You learn that there is no shame in crying, there is no shame in getting your feelings out, and there is no shame in being an honest person.

Another interesting thing about Nechi training is how they teach you to understand and really get to know fellow group members. As one of the participants said, "I thought I really knew the people I worked with but I really didn't know them at all until now."

"The important feature about a training set like this is the fact that not only are we learning about proper counselling techniques but through the basics we find that all of us have frustrations which we feel are unique. They aren't unique at all - most all of us experience the same fears," was another opinion expressed.

NECHI PROGRAM

During the 10 - day training period Nechi staff comprised of Pat Bernard, Rena Halfe, Francis (Butch) Wolf Leg and free - lance trainer Steve Bekofsky were in charge of the sessions. Throughout the training set the following areas were explained and explored: First phase: Introduction - Nechi pitch, training guidelines, needs assessment, learning contact and trust building. Second phase: - Cultural aspects of alcoholism, personal growth and communication, feedback and teamwork. Third phase: - Resource information, counselling, transitional analysis, shield (knowing yourself), and fantasy and realization. Fourth Phase: - Medical and Nutritional aspects of alcholism, one and two way communication and pitching. Fifth Phase: - resource and information, STP (situation, target, planning) and response sheet. Sixth phase: - counselling (using role playing methods, discussion, instruction and excersizes) and on the final phase includes a pipe ceremony, wrap-up and review.

PROGRAM SUCCESS

What makes Nechi Training so successful? This question was asked to both trainers and trainees involved in this particular set on the Blood Reserve.

Trainee: "I believe its success is based on the presentation of each of the training sets or sessions. It is presented in a non - threatening manner so that it brings the most out of a person or persons and in such a manner which is simple and very easy to understand."

Trainer: "The whole Nechi training program evolves around traditional ways of Indian people. For example an elder is present at every one of the sets and the pipe ceremony is of major significance. Also, through this program it is based more on an experience shared by the group rather than using only theory methods. We believe that through this concept the group come up with their own answers as to how they will deal with clients in a real situation, by using role - playing techniques and demonstrations. Feedback is always given by the group in a role - playing situation."

Trainer: "At every one of these training sets, we as trainers are learning just as much as the group because they are also offering the answers to real life situations. By keeping everyone together in a setting for 10 days it gives you the opportunity to work closely with the individuals and allows more time to spend with the group in a leisure situation rather than just a classroom setting."

Trainee: "I have learned more in this 10 days than I probably would have in 10 years! There is no question - Nechi's program is a success."

Trainee: "I came here with some very bitter feelings about my family, my life and how everything was going wrong. Through the help of the program and the people who attended this set I have learned to face up to alot of things and have a different attitude about my surroundings."

Trainee: "A lot of people have said they don't think Nechi is really the answer in helping alcoholics but lets face it - if a person has made up his mind he is not going to try and help himself no one can help him."

Trainee: "Nechi program is so different. It is so basic in its learning methods you wonder how come you couldn't have seen yourself before. For me, it has made me so much more aware of my surroundings and people and I have learned to be more of a sensitive person."

Trainee: "I did a lot of crying - but I also had real people who helped me to see that I also had alot of strengths as well as weaknesses."

SUMMARY

Nechi Institute on Alcoholism and Drug Abuse is based on the Enoch reserve near Edmonton. Its program started in 1975 by Eric Shirt, its director and since that time has established itself as a recognized body. Its courses are accredited through Grant McEwan College in Edmonton. Over 500 people have graduated from its courses including groups from Saskatchewan, Manitoba, B.C. and Alberta.

By Caen Bly — KAINAI NEWS

Dene will continue struggle

By ANNETTE WESTLEY, Toronto

Now that the historic James Bay treaty is proclaimed into statute and the controversial agreement becomes law, will the Dene people in the N.W.T. continue to fight for a Dene Nation or will they follow suit?

FATHER RENE Fumoleau who has lived with the Dene in the Mackenzie District for 25 years believes they will continue to fight, to affirm themselves as being a nation.

"It's a fight that is going to continue," he says, "because the Dene existed as a nation long before Canada came into being 110 years ago."

Author of the history of Indian Treaties No. 8 and 11, As Long as This Land Shall Last, it was his testimony before Justice William Morrow which helped to recognize the aboriginal rights of native people in their claim to ownership of 400,000 square miles of land in 1973.

BUT THE Oblate is not concerned whether the treaties were just or not just; the problem he says is the people are unjustly treated today.

Following what Pope Paul VI has underlined, "nothing that contributes to human development is alien to evangelization," the missionary says, "This is a matter of coming to the defence of those who are struggling against injustices."

Here are some examples: fishing is the Dene's main livelihood and yet some stores in the North sell fish imported from Japan; also imported, from the South, are 1,000 pre-fab houses each year and yet there is enough timber in the North to supply the need; cement blocks are brought in from Edmonton which means trucking sand and stones over 1,000 miles; the one million dollars' worth of furs shipped to the South would bring $25 million to the North if they were first processed into garments.

WITH UNEMPLOYMENT at 85 percent in some areas, Father Fumoleau asks why not establish small-scale industries in the N.W.T. "I'll take the challenge to go up and down Mackenzie River to any village and find no meaningful employment for anybody here."

On the other side of the coin, he says, lies the problem of exploitation of only the non-renewable resources like oil and gas of which profits enrich the "southern shareholders".

These are but a few examples, he points out, why the Dene are asking the federal government to negotiate with them on their declaration to become an independent nation.

"THEY MADE it clear in their declaration that they want to remain within the Confederation but to be independent in setting up their own institution, administration, public services and education system so they could really be themselves on their own land."

This provincial-type government, he says, would be based on the native structure, their tradition, their values and their own way of life: "an equal partnership with the rest of Canada rather than a relationship of master to slaves."

To start with, negotiations with the federal government had been "honestly" begun by Warren Allmand, then minister of Indian affairs and northern development. This was before he was "shafted" to the consumer and corporate affairs portfolio.

Rene Fumoleau, OMI, talks with a Dene couple in Yellowknife, N.W.T.

"I THINK I was shafted," he told the CBC, "because I decided to fight on the Indians' side, and this made some developers unhappy." But he added the present minister of IAND, Hugh Faulkner, "holds the same ideas as I."

Could the Dene manage their own affairs?

"When you see the progress they have made in the past 10 years," says Father Fumoleau, "it's fantastic. In 1970, they established the Indian Brotherhood; in 1973, their aboriginal rights were recognized by the Supreme Court of the N.W.T.; in 1975, the Dene declaration was issued by the people of all villages to reaffirm themselves as one nation.

"AND THIS," he adds, "was accomplished by working within the oppressive structure made up by the white people from the South who come to the North for one or two years as transients to rule and make decisions which will affect the Dene for generations to come. This is imposing, rather than sharing their knowledge."

The missionary at Dettah Village near Yellowknife says the advantage to the rest of Canada to have native people govern themselves could mean a saving of millions of dollars in welfare which is distributed today to the 85 percent unemployed, plus the cost of exorbitant salaries paid to white people from the South

Another saving and "a desperate need", he says, would be the saving of white humanity by learning from native people how to live in harmony with nature and consequently with families.

"THEY COULD help us forget our competitive system — to be the biggest, the greatest, the fastest and the richest," he says. "Because to go ahead of somebody means crushing people behind. The Dene goal in life is to have friends and not money. There is no price tag we could put on their values of sharing, understanding and accepting people."

As one woman said, after listening to an Indian man speak in Edmonton, "We shouldn't go North for natural gas, but for wisdom."

Father Fumoleau is confident there are enough people in Canada with a sense of justice who can help by writing to Prime Minister Pierre Trudeau, asking him to begin the negotiations in good faith.

THE LOSS with the Dene nation, he says, would be the same as if Quebec separated from Canada or all the Italians in Toronto would disappear.

"We like to preserve so many things in our museums to learn things from paper and old articles. Why not allow the native culture to live, why not learn from people who are alive?"

NATIVE LEADERSHIP. Father Rene Fumoleau, OMI, visits with some of the future leaders of the Dene people.

Art Tetrault 19-year Ermineskin school veteran

By MACK OMEOSOO THE BEAR HILLS NATIVE VOICE

PRINCIPAL WRITES — Principal Art Tetrault of Ermineskin School is a busy man communicating with many parents and school officials. Here he is seen writing a letter.

Art Tetrault has seen many wonderful years of school teaching at the Ermineskin Indian School after transferring from the North Battleford School system some 19 years ago.

Mr. Tetrault is acting as the temporary principal of the school while the school board takes time to choose the successor to Edgar Wolf who has been transferred to the Morley Reserve at the start of the new school term. Mr. Tetrault was the vice-principal at the Primary school block before he took the post as temporary principal.

Nineteen years was the length of time Mr. Tetrault had spent at the Ermineskin School but he had been teaching a total of 24 years in Saskatchewan and Alberta. Of those 24 years he and his wife taught together for seven years at Ermineskin before she decided to end her teaching here.

Mr. Tetrault has a main interest in the primary school area and plans to return to that block when the replacement principal is chosen.

"I'm particularly interested in the primary area," he said. "This is where children need to be helped in development. I'd like to help them while they are in their formative years."

The school program is currently on the rise for Mr. Tetrault.

"Currently we are trying to implement a program to incorporate the native culture into the curriculum," Mr. Tetrault said. "Without sacrificing the other regular school program, we want to involve a program which is more meaningful for the children."

But adding the new program is not all that is needed to bring the school to better standards. "What we are trying to do is get more parental involement." He added, "this has been our main thrust.

"I'm encouraged by the native involvement in the school too, teachers, counsellors and teacher aides," said Mr. Tetrault. "These people helped in closing the gap between the school and the reserve. I'm optimistic. I can see more and more people becoming involved in the education of their children.

"I can see this as a positive thing which will continue as an increase in the next few years," he added. "I can see a greater understanding between the school and the rest of the community. It is this co-operation that will improve education."

The children have had a good increase in recreation.

"I'm also encouraged by the recreation people for their involvement with the children, as well as other agencies in the community," said Mr. Tetrault. "When I first got here, we did not have any of this."

Mr. Tetrault's working relationship has been quite good with the staff.

"My working policy is to work with the staff together," he said. "I'm a teacher first, I've just got the extra responsibility with administrative work, the word to use would be co-operation with the staff. You have to have all three to be successful."

The children at the school have seen quite a few teachers come and go over the years and the one that probably stands out as being one of a kind would be Mr. Tetrault.

"I think because I've been here this long, so many years, that it has been an advantage in my relationship with the children."

There has been a lot of changes in our community and a good witness to that would be Mr. Tetrault. When he first got here Hobbema was just a reserve with a small population and a small area where consumer goods were sold and small reserve management.

Littlechild admitted to Alberta Bar

THE BEAR HILLS NATIVE VOICE

Willie Littlechild, 33, of Hobbema Reserves was admitted to the Bar of Alberta which means he is fully qualified to practice as a lawyer.

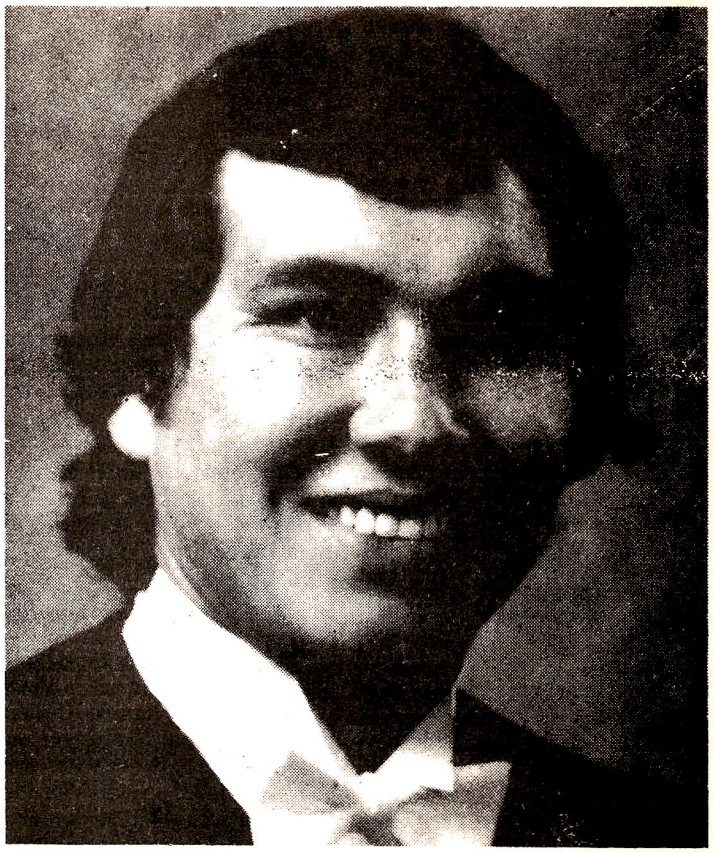
Mr. Littlechild is the first Indian in Alberta to be admitted as a lawyer. He is the husband of Helen Littlechild; the father of Teddi, five, and Neil, three months; and the son of Smith and Justin Littlechild. All are of Hobbema.

A brother, Danny Littlechild, is the administrator of the Four-Bands administration on the reserve.

Willie Littlechild graduated in law from the University of Alberta in April, 1976. He previously earned a bachelor's degree in physical education from the University of Alberta. He later earned a master's degree.

A well-known Hobbema athlete, Mr. Littlechild in his younger years twice won the Tom Longboat Trophy for the most outstanding Indian athlete in Canada.

After graduating as a lawyer, Mr. Littlechild articled or worked with the law firm of Lefsrud and Cunningham of Edmonton. This work was required to give him the supervised experience to become a full-time lawyer on his own.



GRADUATE IN LAW — Willie Littlechild of Hobbema is the first Indian graduate in law in Alberta.

"Over the years I've seen a lot of changes," he said, "a lot of improvements on the reserve, these improvements were and are still encouraging."

One of the changes he witnessed was the unfortunte shut down of the residential block which is now the Ermineskin and Louis Bull Band administration offices. He feels that the shut down was quite unfortunate for those families that have problems like lack of money for clothes and lunches which the children are to take to school. When the residence was open, many of these unfortunate children could stay here and get to school regularly.

While speaking to him on changes in the Ermineskin School, Mr. Tetrault reflected back to having been under four principals before he too was put into that position on a temporary basis.

Of the other four, Father Regnier stood out in his mind as being the one that really put himself to the people.

"Father Regnier was a truly concerned principal," he said, "whose life was for the betterment of his people."

He mentioned that Father Regnier has been chosen by the Alberta School Board to work with the school system at the provincial level and is working out of Edmonton.

With the installation of a native cultural program in the school, there are two other programs which were introduced to the children. They were the Language Arts program and the Special Education.

"These programs," he said, "were to give more meaning of the school to the children. We added them to the school so there would be lasting interest in school."

The school system has gone through The Bear Hills Native Voice paper for better communication recently and it has shown good results, what with the children wanting to see their work and their names in the paper. The general public can see what and how their children are doing in school.

Cree graduate as teachers

THE BEAR HILLS NATIVE VOICE

Fifteen Cree-speaking Indians from the Hobbema Reserve will graduate as teachers from the University of Calgary, it has been learned.

All 15 — most of whom are women — took the first three years of their four-year university degree course at Maskwachees Cultural College. Six will graduate in August, 1978, and nine will graduate later that year.

The six August graduates will be: Mrs. Ida Bull, Ms. Mary Bull, Ms. Winnifred Bull, Ms. Sylvia Oldpan, Ms. Ceclia Saddleback and Ms. Josephine Rain.

The nine late-1978 graduates will be, Yvonne Buffalo, Dola Buffalo, Helen Bull, Walter Lightning, Sheila Potts, Jerry Saddleback, Margaret Saddleback, Doris Saskatchewan and Mrs. Louise Wildcat Willier.

All 15 were born, raised and educated on the Hobbema Reserve.

Indian culture values freedom, community

By BERNADETTE WILD, OSU.
PRAIRIE MESSENGER

REGINA — Indians have a different approach to life and religion than white people, the clergy of the archdiocese of Regina were told here Nov. 21 at their annual dinner given by the Knights of Columbus.

FATHER G. LeBleu of Fort Qu'Appelle spoke to the clergy on Indian culture. He has worked with the Indian people in Saskatchewan, Manitoba and Ontario for over 25 years. His work with the Indians in education and on the reservations has helped him understand the difficulties of developing peoples, he said.

He noted that there are almost 35,000 Indians living in Regina. Unless you can understand their culture, he told the priests, all you can say to them when they come for help is, "I don't know what I can do for you."

He illustrated the differences between the two cultures:

"IF I could draw a mental picture of the white man's culture, I would trace a square diagram with many partitions and many superimposed floors. Each compartment would have multiple systems of communications, many doors and stairs and corridors to complicate our way of life.

"If I could draw a mental picture of the red race culture, I would make only one large circle. In the middle of that circle I would place a long pole that I would call 'totem'. I would attach a large canvass at the top of the totem pole and secure it round the circle just like the Indian teepee. This is what I call 'totem culture'. The totem becomes a symbol, an ensign that relates to a tribe and a way of life. It is simple. One room. The communication is vocal and visual. The responsibility is centered around one leader and each person living inside that circle identifies himself with one group.

"The American Indians lived in small scattered groups for centuries. Within the group they had a free life under one leader, who, as a rule, was an old man, a grandfather whose large family had established their homes in a circle around the leader. They were all related either by blood or by marriage. They had a group responsibility of their own and identified themselves not by family name or totem but by their first name. They lived as a large family. Their possessions, like houses and horses, belonged to the group.

"THEREFORE THEIR sense of responsibility is quite different from ours. They have no sense of personal possessions. If one killed a moose, everybody would share the food. The door of their home was always open to members of this large family.

"The parents did not discipline their young children because they were afraid to lose their affection. It fell to the lot of an appointed disciplinarian, and each group had a grandfather, an old uncle, or a grandmother who exercised influence over the children with stories and threats. The result was that children lived in complete freedom at home with no sense of responsibility to their parents. They were responsible to the group or totem. The parents had practically no authority over the children.

"As a result, the Indian child becomes very impersonal. He identifies with a group. He never speaks in the first person. He will say 'my people', 'my reserve', 'my family' and that means the group. That totem culture is like a pyramid. It is the group who thinks and talks. There is nothing really personal in their lives and that is why the Indian can't say 'No'. This reality is always present in their daily lives . . .

"WHEN AN Indian with a desire to improve his lot decides to leave his group, he is faced with one of the most important decisions of his life. First, he must lose the freedom of the permissive society in which he lives. Secondly, he must enter into a larger society where a different set of values exists and where his freedom will be curtailed by laws and regulations. He must enter a new culture that lives in the present tense and looks towards the future.

"The Indian culture has taught him to live in the past and to relate only to the stories of the past. So when an Indian enters into a larger community, like a city, he is not only disoriented, frightened and lost, but he has a basic need to join a group . . . Because he is slow to accept new responsibility and cannot easily make personal decisions, he becomes a follower and gets into trouble . . .

"Indians are not poor as far as money is concerned. They have more money and advantages than the ordinary worker in the white society . . . The main trouble is that the inheritance of their culture of freedom and permissiveness does not help them to say 'No' to all the things they would like to have. They take a consumer approach to everything they can touch, see and hear.

"THE CULTURE of the poor has certain attractions to developing people. They like to be poor, to be called poor, to live like poor people, to dress alike and be recognized as poor. It is perhaps the only way to play on the emotional feelings of people living in an affluent society. The consumer approach to life has taught them many tricks and unbelievable stories to meet their most urgent needs.

"However, on the other hand, if the Indians are not poor in money, they are poor in aggressiveness and in their unwillingness to accept new responsibilities. It is a kind of poverty that no money can cure. They don't need us to find themselves as they are. They must do it alone, in their own cultural way and at their own speed. It could take another 300 years to reach their goals, but let them do their own work. They need our encouragement and help, I know, but let us not feel guilty about their plight, if we leave them alone. The Indians have great potentials and they can take care of themselves . . .

"The Indians have a different approach to religion and the Catholic faith. We, as priests, have to remember that their circular culture gives them complete freedom of action and thought in their own permissive society. They have a consumer approach to everything they do and believe.

"THEY WILL join the Catholic faith only if it can bring them something they need. But when a religion like the Christian faith cuts down their personal freedom with laws and regulations, they begin to have second thoughts. Indians will criticize the religion given them in Catholic schools, not because they don't like it, but because it curtails their freedom.

"The Indians are religious people. They will pray to the Great Spirit when they need him. Their Catholic faith could remain dormant for many years in their lives, and they will come back to church when they will recognize a special need.

"At this time, I feel they have too many problems to recognize their own spiritual needs. We have gone to them far too long, and I believe that we could exercise a kind of moratorium and let them come to us. They have enough knowledge of religion to find their way back to church. All we have to do is to wait patiently and when the Indians will find a need, let them come to us and let us receive them with open arms, with encouragement and love. Let them feel the need to be needed, and show them the way of life.

"In religion as in anything else, this is a battle of two cultures. The fight for their spiritual need has just begun."

A Canadian's View of the Navajo People

By Sol Littman
Toronto Star

(Recently a group of Canadian officials visited the Navajo Reservation. Following are the impressions of a Canadian reporter with the group.)

WINDOW ROCK, ARIZ.,--The perky black pick-up truck, its twin CB aerials and chrome side rails gleaming in the hot Arizona sun, pulled in to the supermarket parking lot. Behind the wheel sat a Navajo Indian woman, dressed in traditional red velvet blouse and long blue skirt. On her feet she wore a pair of Adidas running shoes with green stripes.

On the passenger side of the truck sat a husky Navajo man in blue jeans, flowered shirt and high-crowned black hat.

"Whenever you see the woman driving and the man just sitting there, you can bet the truck belongs to her--that she paid for it by selling some of her sheep, weaving rugs or making jewelry," explained Michael Stuhff, a young white lawyer employed by the Navajo tribal council.

"In the old days a man went to live with his wife's family. There was a clear distinction kept between what was his and what was hers. He wouldn't dare kill one of her sheep or saddle one of her horses."

"Same way today, he doesn't dare drive her truck."

This curious mixture of tribal law and contemporary culture is typical of the Navajos and has relevance for the Canadian government's dealings with Canada's Indians.

However, Ottawa apparently doesn't want to go as far with Canada's native people as Washington has with the Navajo. A background paper released by the prime minister's office this week indicated willingness to grant more powers to the territorial government of the Northwest Territories and to N.W.T. municipalities--but ruled out proposals by Inuit and Indian groups for separate territories under Indian and Eskimo governments.

Nevertheless, former Indian Affairs minister, Warren Allmand, had high praise for the Navajo experiment after he visited the headquarters of the Navajo nation here in Window Rock last month. "The Navajo reservation," he said, "is a striking example of the benefits of self-government for Indians. Although they have considerable autonomy, everything is within the context of the U.S. constitution."

And he added: "When the Indians of the Northwest Territorries asked to be recognized as an independent Dene nation, there was considerable misunderstanding in Canada. The Navajo example will help to reassure people."

Accompanying Allmand on his visit here were Noel Starblanket, president of the National Indian Brotherhood; Daniel Johnson, president of the Council of Yukon Indians; and Arnold McCallum, member of the Legislative Council of the Northwest Territories.

Allmand was impressed with the Navajos' desire to move ahead. "Evidently, when you give an aboriginal people the right to run their own affairs, they not only do it with enthusiasm and efficiency but better than people from outside. Give them some scope and they dream and plan with the best of us."

The largest and one of the most successful of Indian tribes in North America, the Navajo are dedicated to preserving their tribal ways while at the same time preparing themselves to compete in the modern world. Occupying over 24,000 square miles of rugged, semi-arid territory in Arizona, New Mexico and Utah, they proudly refer to themselves as the Navajo Nation.

On the verge of extinction 100 years ago, they are now 150,000 strong. They have demanded and received a large measure of self-government and have used the authority to build a strong tribal council, launch profitable tribal industries, create their own legal system, train their own police and found their own junior college.

Moratorium on ministry

PRAIRIE MESSENGER

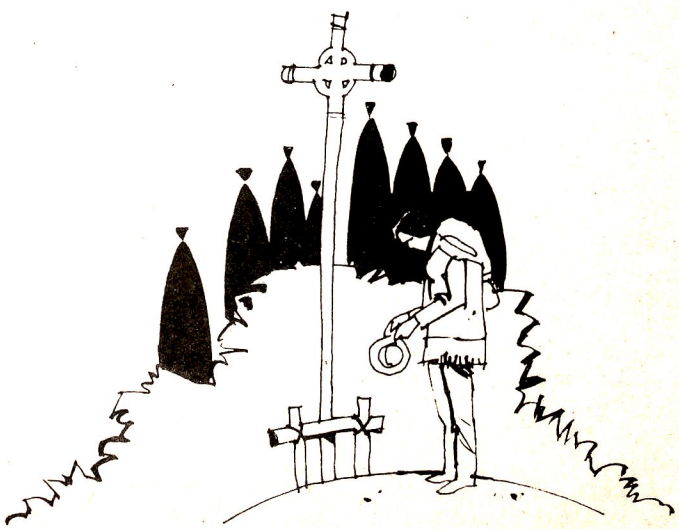
Father Gaston LeBleu, OMI, recently spoke at a gathering of Regina clergy (see IR p.2). Now stationed at Fort Qu'Appelle, Father LeBleu has worked 25 years with native people.

Yet despite Father LeBleu's experience, we wonder about some of his remarks. For instance, that the Indian "has more money and advantages than the ordinary worker in white society." Or that native people "like to be poor, to be called poor, to live like poor people."

But we worry the most about Father LeBleu's remarks when he says the church has gone to the native people "far too long" and that clergy should "exercise a moratorium" and wait for Indians to come to them.

Isn't that the opposite of good pastoral care? In fact, doesn't "leaving the native alone" seem all too accurate a description of our cities' present failures in native pastoral care?

Just "hoping" native people "have enough knowledge of religion to find their way back to the church" is quite a different approach than that of the shepherd leaving 99 sheep to seek out one lost.



Rebirth of native life

By TIM LILBURN,
PRAIRIE MESSENGER

The prophet Ezechiel might well have been thinking of the native people of North America when he beheld his vision of unparalleled desolation: a valley of dry bones in which no living thing grew. For the recent history of the Indian people has been a story with few bright episodes. Their encounter with white civilization has left them with but a fraction of their ancestoral land and a culture that is seriously weakened. Individually, some Indians, unable to cope with these losses, have succumbed to alcoholism and despair.

BUT EZECHIEL'S vision also contains hope. The prophet was inspired by God to command the scattered, lifeless bones to take flesh and breathe. They did, and the valley of death was transformed to a place of life. So it is with Indians. Long the victims of malevolent historical forces, they are now being called by their own prophets to be reborn in hope.

On Nov. 12, in Fort Qu'Appelle, Sask., native leaders from the United States and from across Canada were asked to think of the sufferings and defeats of the past as the seeds of a great power. They were told this power is a part of the strength of the risen Lord.

Power from suffering

"If you've been misunderstood, beaten down, found yourself in a gutter, and you've bounced back, you've got a power that goes with the crucifixion," Sister Jose Hobday told 75 delegates attending the annual meeting of the Native Peoples' Pastoral Committee, an organization established to build native leadership in the church.

SISTER HOBDAY spoke with prophetic force from the heart of Indian experience. She was raised by native parents and presently lives on the Papago Reservation in southern Arizona. There she helps the people develop structures and resources which will give them control over their education, nutrition and politics, and as well she offers seminars on prayer.

The power which Indians gain from being reshaped by their suffering enables them to share their gifts with the world, Sister Hobday said, rather than hiding them in a spirit of shame. However, before native people can do this they must rediscover the beauty of their traditional culture and value system.

JOSE HOBDAY, OSF

She advised Indian religious leaders attending the meeting to "get back in touch with the dirt that you came from." She urged them to resurrect such traditional values as respect for the land and reverence for the dead, and to share them with white society.

One of the great gifts of the Indian is his spirit of hospitality, Sister Hobday said. She noted that "our society is based on a sharing way of life, while other cultures are built on greed."

People of the heart

Though the generosity of native people has been exploited in the past, the virtue of their hospitality has not diminished. "It is still a better way to pursue the almighty give-away rather than the almighty dollar, even if this means you lose as a result. Your free giving is an example to others," she said.

CALLING INDIANS "people of the heart, not people of the head", the American nun said the Indian way of doing things was a good alternative to the lifestyle pursued by white people.

"We live closer to the heart of meditation," she said, explaining this meant Indians enjoy a less hurried, more joyful mode of existence. The contemplative way of Indians, Sister Hobday added, is an excellent antidote to the bustle of modern middle-class living.

Many traditional Indian values arose from the close relationship between people and nature, she explained. "Our ancestors let the land press into their spirits. And they pressed out to meet it," she said. If there is discord and moral decay in Indian communities today, it is because the people have lost contact with the spiritual communion with creation that their forefathers enjoyed.

TO REGAIN personal and social equilibrium, Indians must get back to their cultural roots. "Knowledge and being a part of our heritage gives us pride and power," she told the delegates.

Such power is enhanced by the gifts which come with baptism. Sister Hobday said traditional Indian values and Christianity were two paths native people must follow to achieve personal and communal wholeness. By combining these two influences, Indians will "fashion a new heart" and learn to express a basic, earthy appreciation of the gospel with their lives.

Alcohol, suicide

In small workshop groups, delegates to the NPPC meeting had a chance to talk about specific problems impeding the formation of Christian communities on their home reserves.

MANY OF the native religious leaders in these sessions expressed alarm at the excessive use of alcohol and the high rates of suicide among their people. The chief reason given for these signs of social breakdown were that native people, especially the young, feel alienated from the support of their ancestral culture. At the same time, they find white values foreign and unattractive.

A sense of moral and cultural rootlessness is the source of tremendous social stress on reserves, said Rick Redman, one of the workshop leaders and a Sioux from the Standing Buffalo Reserve near Fort Qu'Appelle.

He said Indian teenagers often use drugs and alcohol to put themselves in touch with the spirits worshipped by their ancestors. When this doesn't work, they resort to suicide. Suicide, he said, is the only way Indian children can say to the world: "I don't want you anymore."

REDMAN, A social worker employed in Regina, blamed residential schools for much of the value vacuum in which many Indians live. Such schools, he said, take the Indian child away from his home environment, removing him from the influence of tribal elders.

At school the Indian is taught to regard the religion and culture of his ancestors as inferior, Redman said. This and a strict system of penalties imposed for using native language were part of what many Indians see as a deliberate plan to make reserve children un-Indians.

Uprooted and peeled

"At the residential school, the teachers treated us Indian kids like potato plants," he said. "They uprooted us from the earth that nurtured us, shook away the dirt, peeled away our brown skins and made us white."

THE REBELLIOUSNESS and violence which outsiders note in Indian society are fruits of the deculturalization process many Indian students underwent in residential schools, Redman said. They are signs of Indians struggling to regain their individual dignity and a pride in their race. Many of the methods used to regain this pride, like drugs and violence, are counter-productive, serving only to deepen despair. "We must come to the realization that square one on the road to cultural integrity is inside ourselves," he added.

Redman's idea that Indians must look inside themselves for the seeds of spiritual rebirth was echoed by many native leaders at the conference. One man summed it up succinctly: "The church is inside of me. All the solutions to all the problems faced by my Indians are inside of individual natives."

SISTER HOBDAY reinforced this notion of spiritual self-reliance for Indians and challenged native leaders to overcome the resentment they carry with them from the past, and reach beyond themselves to share what they have learned from struggles with personal defeat.

"Everything you have suffered, every pain, is power to heal others," she said, adding that the church was the most appropriate medium for Indians to use when sharing their wisdom with the world.

Sister Florence Leduc of Fort Qu'-Appelle, who was re-elected facilitator of the NPPC at the meeting, expressed hope the church would provide structures which would allow native leaders to come forward. The atmosphere among the delegates clearly indicated native people have the will to take positions of power in the religious communities on their reserves. All responded to the invitation of Bishop Omer Robidoux at the concluding Mass to receive from Christ the gift of inner strength which gives power to the vocation of leadership. Bishop Robidoux, from the diocese of Churchill-Hudson Bay, represented the Canadian bishops at the meeting.

Control of own churches

White missionaries on Indian reserves should be trying to work themselves out of their present jobs, according to Sister Florence Leduc, the Roman Catholic missionary on the Pasqua Lake Reserves northeast of Regina.

PRIESTS AND nuns in the past, she says, have done everything on their reserve missions, from performing marriages and baptisms to painting the fence around the church, while Indians have lapsed into a passive, listening role. This has led them to feel they have no stake in the organized religious life of their communities.

Sister Leduc warned this situation must change or the Catholic religion on reserves is doomed. Interviewed in Fort Qu'Appelle prior to the annual meeting of the Native People's Pastoral Committee, Sister Leduc said the church must encourage native leadership in religion.

"Only an Indian truly understands Indian ways. White missionaries have dominated the Christian communities on reserves. The Indian must now assume control," she asserted.

TO DEVELOP native religious leaders, the church may be forced to redefine some of its traditional concepts of ministry. For example, there is no precedent for celibate priesthood in Indian history and culture, Sister Leduc said. She suggested diaconate programs, the support of lay ministers and the acceptance of married clergy as ways in which the church could facilitate native leadership in religious life on reserves.

Sister Leduc, a Sister of the Holy Cross, has been a missionary on the Piapot, Pasqua, Muscowpetung and Standing Buffalo reserves in the Qu'Appelle Valley for the past four years. Since 1975 she has acted also as coordinator of the Native People's Pastoral Committee, a group which advises the Catholic bishops of Canada on the role of natives in the church.

Her work as a missionary on the reserves is an inevitable result of her upbringing. "My father was part Indian and our family was very poor. It seemed natural that when I grew up I should become involved in working with an underdog group like Indians," she said.

SHE FEELS the material poverty of Indians is an important factor for missionaries to consider in their work. The church cannot completely fulfill the spiritual needs of Indians if it ignores the economic and social realities faced by reserve residents, she said.

These realities include scarcity of land and lack of industrial development on reserves. Unemployment and an incumbent feeling of uselessness are often root causes of the alcoholism and high rates of suicide found in many Indian communities. Poor economic conditions are also forcing Indians off reserves into an alien urban environment where they feel cut off from the support of traditional cultural values and unable to cope, Sister Leduc observed.

White society in the past has responded to the economic vacuum on reserves by offering Indians welfare. But government handouts are not the answer to the economic and social problems of Indians, Sister Leduc said. "The welfare system is rotten. It degrades the Indians, taking away their dignity and desire to work. It acts like a cancer on reserve society."

FLORENCE LEDUC, CSC

concluded on p. 16

New spiritual awareness

By GLEN ARGAN, Regina
PRAIRIE MESSENGER

REGINA — A new attitude of understanding toward the Indian is now developing among Christian churches. The problem is for native ministry to discover how Christianity and Indian religion can work together, according to Rev. Adam Cuthand, a native Anglican priest from Winnipeg.

THE REV. Cuthand made his remarks at a one-day conference of native and non-native people sponsored by the Regina Conference of the Evangelical Lutheran Church of Canada. The meeting, called a Listening Conference, was held at Luther College, University of Regina, Oct. 22.

The openly structured conference discussed a number of political and religious themes and focused on what the Christian church can offer Indians and on what Indians can offer the church.

The Rev. Cuthand complained that early missionaries had attempted to destroy the indigenous moral and spiritual values possessed by North American Indians. The missionaries did not bring the pure gospel with them, he said, but rather tried to force Indians to accept the entire western culture. As an example, he cited the fact that missionaries taught New Brunswick Indians that the word "Manitou" meant devil.

THE NEGATIVE role of the church in regard to native culture was mentioned by other speakers, such as Roy Littlechief, an employee of the Indian affairs department of Alberta and western director of the American Indian Movement. On his reserve he said Catholics and Anglicans had worked to create what he described as a "Belfast-like situation".

Littlechief went on to suggest that dialogue with the white community and grass-roots decision making are essential ingredients in native people coming to solve their problems. Dialogue could take two forms, he said: confrontation and public education.

Development of grass-roots decision making is hampered by both the Indian affairs department and the composition of band councils, he complained. Civil servants make a good living by working with Indians and thus have a vested interest in maintaining Indian dependence on the department.

LITTLECHIEF also said chiefs and band council members have benefited economically from their ties with the department. Hence, they too are reluctant to see any changes which would increase grass-roots decision making.

Another aspect of the listening conference was a discussion of what Indian religion could offer Christianity. Adam Cuthand contended there were two things lacking in the Christian church today: prophetic insight and the power of healing.

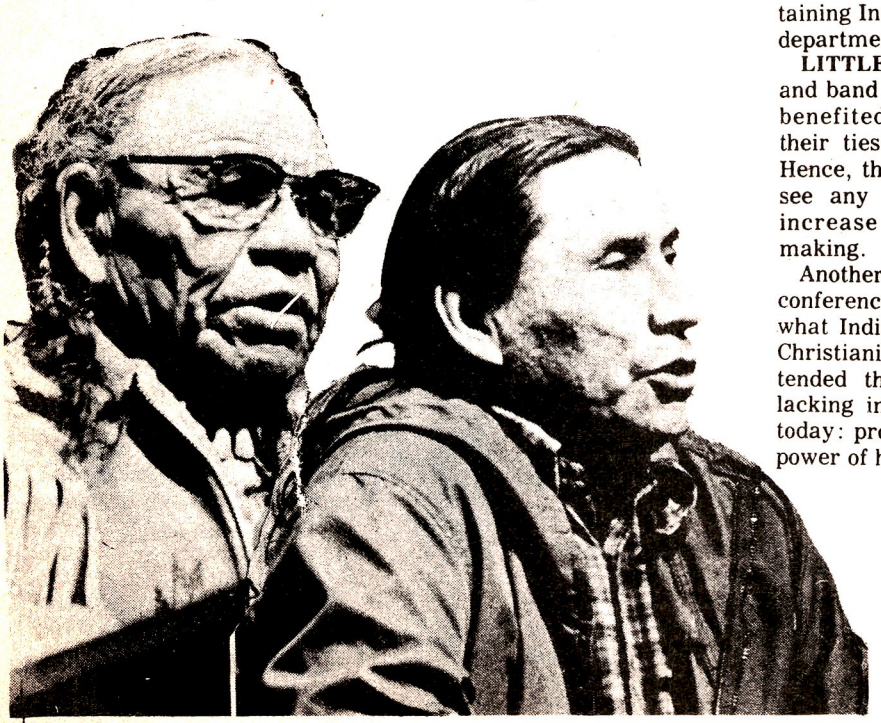
According to the Rev. Cuthand, the more traditional clergy have a lot to learn from healers. Although clergymen will visit sick people in the hospital, many clergy have not learned the healing power of actions, such as physically touching the sick person or reading Scripture to him.

When asked how the Christian ministry could develop powers of healing and prophecy, Lightning's reply was there is no technique. Only by sacrificing ourselves through fasting, suffering and serving others can we deserve these rewards. According to Lightning, "When you want to help the Great Spirit, you help people."

In a session earlier in the day, Cuthand related how Lightning had taught him about the nature of the soul. The human soul, which is created in God's image, is like a candle-flame. Some candles burn brightly while others burn small flames. A candle which burns brightly is like the soul of a person who gives freely of himself to other people. A candle with a small flame is like the soul of a person who lives only for himself.

ALONG WITH leading the Christian to new sources of spiritual awareness, some speakers emphasized a greater knowledge of the values of Indian culture could lead white people to a fuller sense of their own humanness by showing them the importance of a responsible attitude to the environment.

According to the Rev. Cuthand, Indians have tried to emphasize the importance of respecting the environment. But episodes such as mercury poisoning at the Grassy Narrows Reserve show money is more important to corporations than human lives. He said mankind is suffering because it does not have a responsible attitude to the environment.



NATIVES AND THE CHURCH. Rev. Adam Cuthand, Albert Lightning and Roy Littlechief recently reminded the Listening Conference in Regina that there are native lessons the churches can learn. (G. Argan Photo)

You must listen to native peoples, commission urged

TIMMINS — The concerns of the Cree and Ojibway native peoples in Northern Ontario should be given "the highest priority" in the upcoming hearings of the Royal Commission on the Northern Environment, says Project North.

"Without native participation, the inquiry becomes irrelevant," states the brief presented to Commissioner Mr. Justice Patrick Hartt.

Project North, an interfaith group which includes Catholic participation, made a strong plea to the commissioner to visit native communities to hear their views on the future of their land.

Among the various Church representatives supporting the Project North brief at the preliminary meeting were Bishop Jacques Landriault of Timmins and Brother Edward Bedard, Timmins diocesan representative for Development and Peace.

Injustices

Brother Bedard told The Register that although Development and Peace does not intend to present any briefs to the commission, the organization will try to sensitize people in Northern Ontario to the injustices which surround the native peoples.

And as part of the educational program, Brother Bedard said Development and Peace will translate into French the documents presented by the native council of Grand Treaty No. 9 which is directly affected by northern development.

The Project North brief was presented by Karmel McCullum, PN co-ordinator and co-author of **Moratorium** and **This Land is not for Sale.**

The Hartt Commission inquiry was initiated by the provincial government as a result of potentially massive development projects for this region.

"The proposed Polar Gas pipeline and the Reed Paper development in northwestern Ontario are among the largest of this province," the Project North brief stated.

"Along with Hydro proposals, the Onakawana coal project, uranium mining and many other plans, the building of these projects will have enormous social consequences for the native people of the north as well as the non-native population and the people of the south."

Project North said the Gospel should provide the basic criteria for judging the dominant social, economic and political structures and their impact on the lives of people.

And people need time to consider alternative structures and cultural patterns.

The Catholic Register

Indian Offendors Program Sought

CALGARY - What happens after a client completes a 28-day alcoholism program? If he lacks job and life skills, then it's evident coping with the dominant society will be difficult. Many time recovered alcoholics have given up in frustration reverting back to the alcoholism syndrome.

Bill Quinn, executive director of the Crowfoot-Sunrise Alcohol and Treatment Centre here says there's virtually no programs to help clients prepare life skills to compete in the society.

With five years behind him in alcoholism counselling, Quinn believes there needs to be more emphasis placed on recovered alcoholics leaving treatment centre.

"We need to focus on the need for follow-ups. Urban life is very difficult and if you're equipped for a trade, it's just that much more difficult to cope." said Quinn in reference to the pathetic situation of recovered alcoholics trying to make it in society.

Although Alberta is the most active in the crusade against alcholism, Quinn stressed the need for academic and lifeskills training for clients who are often neglected once they complete alcoholism counselling. Because of this demand, Quinn has written a proposal to the federal government to set-up an academic-upgrading program for native offenders in an attempt to ease the problems facing them.

The main purpose of the proposal is to establish a definite follow-up for clients upon completion of the alcoholism program. As many clients have little or no education, the concept of the program would be similar to the "one-room school house." In this program, the offender would work at his own pace with academic studies till he's equipped enough to move to a higher-learning institution or placed in jobs. The program would hire one school teacher teaching grades one to twelve with a maximum of twelve students at one time.

Mr. Quinn is very concerned about the plight of clients upon completion of the alcoholism program at Crowfoot-Sunrise Treatment Centre. As it's very difficult to keep an accurate track of past client as to their adjustment to society, Quinn said many ex-clients have returned to recall experiences of problems of trying to adjust in the society.

Quinn reiterated the fact that the work of alcohol treatment centres is the slowest process by way of producing results. The success factor is determined on how many clients complete the program which consists of individual and group counselling, educational films on the abuse and effects of alcoholism and in addition spiritual counselling.

"Alcoholism programs aren't just existing for nothing, they are very beneficial," said Mr. Quinn. He pointed out that the efforts of alcoholic treatment centres are very worthwhile and are definitely contributing to the declining ratio of the high alcoholism rate on Indian country.

Although Crowfoot-Sunrise Centre was opened two years ago, it has 90 clients completing the program since September. The alcoholism treatment centre can accomodate up to 30 clients both male and female clients for its 28-day program.

In addition to the counselling techniques, the lodge offers recreational programs to the clients and has a pow-wow and handgame team.

KAINAI NEWS

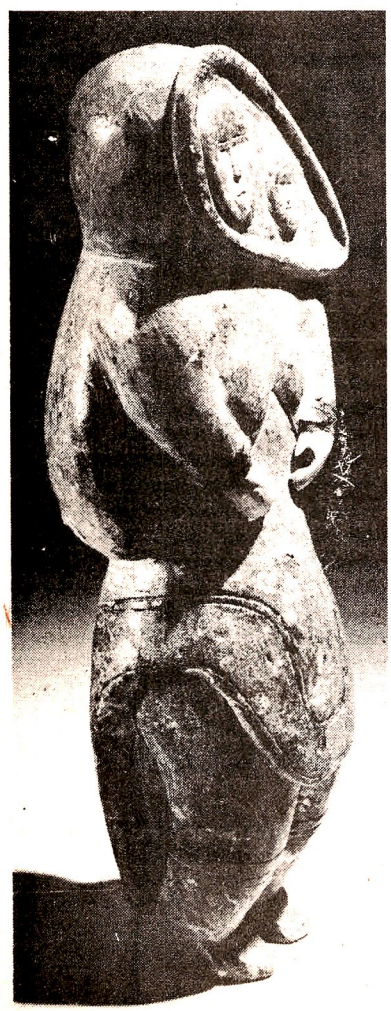
Unknown Artists of the Arctic

Trevor Holloway

Our Sunday Visitor

Photos by National Film Board of Canada

THE life of the Eskimo is changing. The igloo and animal skin clothes are passing into history; spears, harpoons, bows and arrows — traditional weapons of the hunter — are outmoded by the gun. All is change. But, thanks to the modern artists of the frozen north and their ever-increasing output of genuine Eskimo primitive art, a memory of the old days is being preserved for posterity in the form of carvings and drawings.



A typical Eskimo art carving is this concept of mother and child.

The artists are men and women whose ages range from 18 to well over 60 years. Many of them can neither read nor write, yet their production of unique carvings, stone-cuts and sealskin prints, vividly depicting the old way of life, has aroused admiration the world over.

The first cooperative center for the promotion of Eskimo art was established at Cape Dorset, a trading point on the south coast of bleak Baffin Island. Its founding was largely due to the enthusiasm of James Houston, a young Canadian painter, who joined Canada's Department of Northern Affairs in order to publicize the remarkable talents of a highly artistic race. (It is estimated that one in every six Eskimos is a "born" artist.)

Hidden Work

Up to that time the Eskimos had executed their artwork merely for their own amusement. Indeed, the sculpture was usually kept hidden from all except intimate friends; and in any case, it was permitted to be done only by the men — a common taboo among uncivilized peoples.

In 1959 Houston first saw graphic possibilities in some of the sealskin clothing designs of the women. These were developed in the form of stone-cut and sealskin prints. In creating these patterns many talented Eskimo women came into their own for the first time in Eskimo history as artists on equal footing with men. One married girl, only 18 years old, was discovered producing exceptionally original designs. Prints bearing her mark, Nepachee, are now in keen demand the world over.

A close-up of Parr, a veteran Eskimo artist.

Art Center

The Eskimos built their first art center themselves with materials supplied by the Department of Northern Affairs, and Terry Ryan, a Canadian artist, was appointed business manager and consultant.

Before serious production and marketing of Eskimo art could be undertaken, an obstacle in the form of an unusual trait of Eskimo artists and craftsmen had to be overcome. Once an Eskimo has carved, or drawn, a particular design, tradition decreed he must never repeat it. A handmade duplicate is unthinkable.

An example of this trait was related by Houston after visiting a gifted carver named Kipekilik. Said Houston: "He showed me the finest carving of a walrus I have ever seen. I suggested he might make me another exactly like it. He looked at me reproachfully, something very unusual in these very polite people.

"But I have *done* a walrus. I have *proved* myself as a carver of walrus," said Kipekilik. "It is not good that I should ever do another."

When Houston suggested he might do a carving of a caribou instead, Kipekilik readily agreed, because this was a *new* subject for him.

With regard to drawings and designs, however, when Houston

demonstrated that inked prints could be taken from designs carved on a flat stone surface, or by means of stencils, the Eskimos were amazed and delighted. They saw that a *copy* could be made without the necessity of producing another "original." So everyone was happy and a new industry was born without violating tradition.

Inspiration

For inspiration the Eskimo artists draw upon the experiences of their race in its unceasing struggle against the mighty forces of nature, and upon the wealth of myths and legends which have been handed down through the centuries. The dangers of the hunt, spearing the mighty walrus, tense vigils at the ice-holes where the seals come up to breathe, bringing down with bow and arrow the lordly caribou — all are vividly portrayed in a style both virile and distinctive, a vital "something"

Statuette of a bear carved in serpentine, a precious stone.

which delights experienced collectors and the general public alike.

The first public showing of Eskimo art was in Ontario. To the astonishment of the promoters, sales totalled $20,000. During subsequent showings at galleries across Canada and the United States, many dealers had their limited supplies bought up by enthusiastic collectors on the first day. Prints which sold for $40 or $50 traded a few weeks later for several hundred dollars. A print by Nivissksiak, considered by many to be a native genius, fetched $700.

Trevor Holloway writes for numerous publications in Great Britain and other English-speaking countries. He resides in Westbury, Wiltshire, England.

A group of Eskimo artists pose at the Cape Dorset art center.

Help for artists

Encouraged by the success of the Cape Dorset center, other centers have been opened. The Eskimo artists and craftsmen also have been supplied with an additional range of art materials which greatly increase their scope. A committee composed of Canadian art experts was set up a few years ago to advise on prices and marketing and generally insure that standards are maintained at the highest possible level.

As long as these artists of the frozen north continue to weave into their work the atmosphere of life on the fringe of the eternal snows, so long will their art continue to win worldwide acclaim.

Huron Table Cover Repatriated

As a further commitment to its policy of repatriating items of important Canadian heritage that have become available, the National Museum of Man has acquired an elegantly embroidered table cover made by an Huron Indian before 1861.

Designed as a table cover, it was probably never used that way; more likely it was displayed as a wall hanging in some elegant European home. It was exhibited at the Paris Exhibition of 1861, as an example of the artistic quality of the native Huron craftsmen.

The cloth is a lamination of fabric and birchbark decorated with delicate moosehair embroidery, a complicated technique in which each stitch requires a single hair dyed to the appropriate colour with natural dyes. The main colours used are green, gold, mauve, burgundy, blue and white on a fine crimson cloth.

A floral and leaf design borders the 1¾ metre square cover and crowns the centre with a large ring of raised flowers and leaves in continuous sprays. The great variety of flower types gives a distinct three-dimensional quality to the work.

Belgian gave 30 years to Alberta missions

By Rev. ROBERT B. CLUNE

PAUL HERNOU, OMI

Few priests have the privilege of helping to recruit their own successor, let alone giving him job training.

FATHER ROGIER Vandersteene, OMI, was a priest who was blessed in this way.

A missionary from Belgium, Father Vandersteene came to Canada in 1946 to minister to the Cree Indians of northern Alberta in the diocese of Grouard-McLennan.

For 30 years, until his death in August 1976, this dedicated missionary gave his life wholeheartedly to serve the Indian people. The Alberta Gazette of July 15, 1977 records that Peerless Lake has been renamed Vandersteene Lake in honor of Father Vandersteene.

AFTER 10 years on the missions, Father Vandersteene, in keeping with the custom of that time, was permitted a visit home to Belgium in 1956. Ever the zealous missionary, he visited numerous parishes and schools to talk about missions.

On his return to Canada, the Belgium superior wrote: "We strongly believe that Father Vandersteene, by his outstanding rhetorical eloquence and spell-binder art, by his candid openness and his artistic talents, was in providence's hands the instrument qualified to arouse Oblate vocations . . . "

One such Oblate vocation was Paul Hernou, high school student in Bruges. The day Father Vandersteene spoke in his school was the never-to-be-forgotten day when, as he says, "I heard the call of the Lord to come and work among the native people of Canada."

RESPONDING TO that call, Paul Hernou entered the Oblate community, was ordained priest on Feb. 20, 1966, and arrived at Trout Lake, Alberta, Oct. 14, 1966, "to stay with Father Rogier to learn the Cree language and culture." Concludes Father Hernou, "I could not have asked for a better teacher."

"In September 1968," writes Father Hernou, "Father Rogier was appointed director for the liturgical and pastoral work among the native people of our diocese. I took his place at Trout Lake to continue his work at Trout Lake, Chipewyan Lake and Peerless Lake."

"LAST YEAR, Father Vandersteene died at Slave Lake . . . I never had given it a thought that one day I would bury my dear brother and teacher.

"Since September '76, I fly every month to Fox Lake or John d'Or for seven days, and two days to Garden River, also a weekend at Chipewyan Lakes. At four of the missions there are Sisters of St. Chretienne. They are wonderful co-workers. Without them I wouldn't be able to do the work I was assigned. They live very close with the people; always ready to help them; to work together and to learn from them.

"AS YOU see," concludes Father Hernou, "nothing spectacular but an effort by Sisters, people and me to work, live and pray together so that with the Spirit as our guide, our communities may become more involved in the life of the church with some of them taking a leading part.

"Life goes on however," continues Father Hernou, "and Father Rogier would be the last one to keep mourning. He would rather ask us to keep on with the work of the kingdom. So . . . I was given responsibility for Father Rogier's missions and mine. The idea is not only to celebrate the Eucharist, perform burials and baptism, etc., but the animation of the Sisters and people so that in the near future every place will have a group of people who will take their local church in their hands.

RIP

A Sioux Autobiography

My People the Sioux, by Luther Standing Bear. Introduction by Richard N. Ellis. Published by the University of Nebraska Press, Lincoln, 1975, 288 pages, $3.95, paperback.

Standing Bear's book is now in paperback, at a reasonable price. First published in 1928 by Houghton Mifflin, it was hailed as the "first book written by an Indian about the transition from the traditional ways to modern society."

This is indeed the autobiography of a Native American who went "the whiteman's way" and even became part of Buffalo Bill's Wild West show. He was in Carlisle's first class, and witnessed the Ghost Dance uprising from the Pine Ridge Reservation.

He also took part in the Indian rights movement of the 1920's and 1930's, but in a way that would hardly qualify him as a militant.

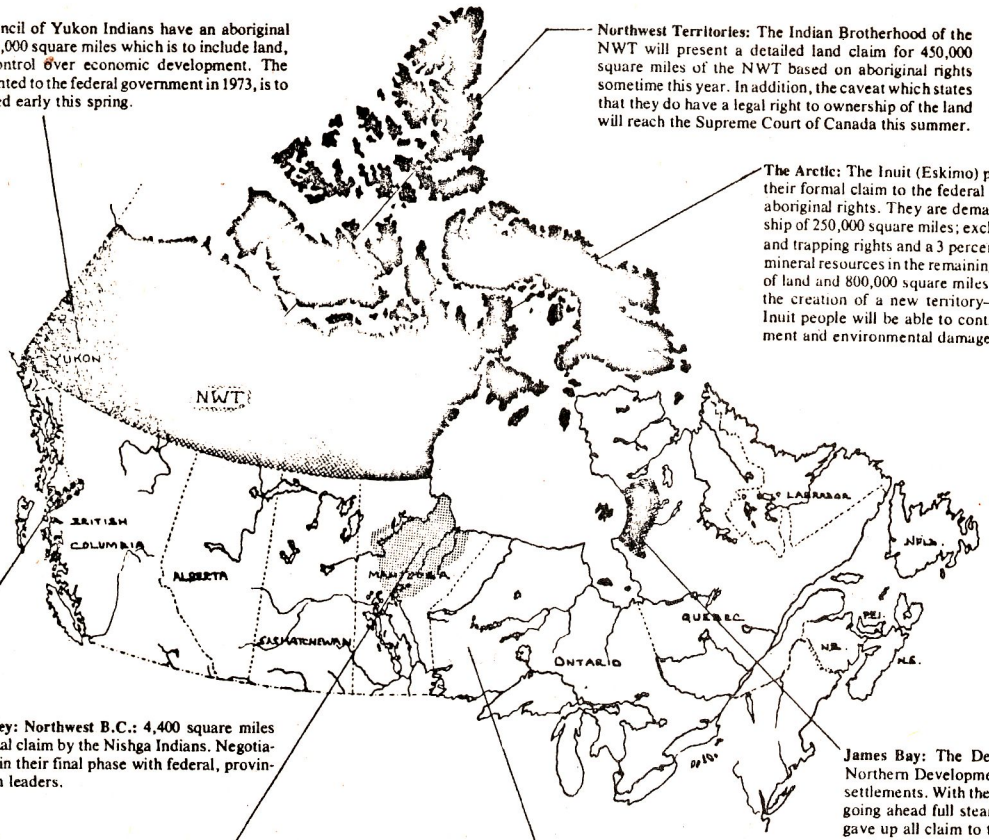
Standing Bear, when he returned to his reservation, found that he was "no better than uneducated Indians," as a reservation Native. His is the typical story of those who longed to be accepted, to be useful in the establishment society, to "make something" of themselves.

BONNYVILLE, Alta. — Sister Berthe Lavoie, a.s.v., has been invited by the Indian people to teach religion in their school on Kihiwin reserve.

The invitation made the bond of unity stronger for Sister to continue her visits to their homes, discuss family problems and promote the habit of prayer.

Today she includes in her apostolate the guiding of the catechetics teacher and hopes to form a Christian leadership group among the native people.

Native Land Claims
(selected, major claims)



Yukon: Council of Yukon Indians have an aboriginal claim on 180,000 square miles which is to include land, cash and control over economic development. The claim, presented to the federal government in 1973, is to be announced early this spring.

Northwest Territories: The Indian Brotherhood of the NWT will present a detailed land claim for 450,000 square miles of the NWT based on aboriginal rights sometime this year. In addition, the caveat which states that they do have a legal right to ownership of the land will reach the Supreme Court of Canada this summer.

The Arctic: The Inuit (Eskimo) people have presented their formal claim to the federal government based on aboriginal rights. They are demanding outright ownership of 250,000 square miles; exclusive hunting, fishing and trapping rights and a 3 percent royalty payment on mineral resources in the remaining 500,000 square miles of land and 800,000 square miles of ocean. They want the creation of a new territory—Nunavut—in which Inuit people will be able to control resource development and environmental damage.

The Nass Valley: Northwest B.C.: 4,400 square miles under aboriginal claim by the Nishga Indians. Negotiations are now in their final phase with federal, provincial and Indian leaders.

Northern Manitoba: The site of the Churchill-Nelson Diversion project, a mammoth hydro-electric scheme now well under way which will result in irreversible environmental changes and wreak havoc on the traditional Indian way of life.

Northern Ontario: Where the Indians of Treaty 9 are fighting corporate and government plans to exploit huge tracts of forest and open new mines in the midst of 22 Indian communities.

James Bay: The Department of Indian Affairs and Northern Development's 'model' for aboriginal rights settlements. With the James Bay hydro-electric project going ahead full steam, the James Bay Cree and Inuit gave up all claim to the land in return for a cash payment, finite royalty payments on development, 5,250 square miles of land and 60,000 square miles for exclusive hunting, fishing and trapping rights. When their title was extinguished to most of the 400,000 square miles of land, they lost all surface and sub-surface mineral rights. More importantly, they have lost their land, the basis of their way of life.

● **A CREE LIFE,** The Art of Allen Sapp, intro. by John Anson Warner and Thecla Bradshaw. Vancouver, J. J. Douglas Ltd., $24.95.

A few years ago, the paintings of Cree artist Allen Sapp toured Canada, and many of them could be bought for as little as $100. Today, Sapp's pictures have greatly increased in value, a reflection, in part of a trend to buy art as an investment but also a mark of the artist's heightened reputation and an increased respect for the simplicity and honesty of the scenes he portrays and the people he depicts.

Wisely, the organizers of this book have left the message to Sapp's pictures, nobly resisting the temptation to write at great length interpretations which could well have little or nothing to do with what the artist had in mind.

● **INDIAN CLAIMS IN CANADA,** an essay and bibliography and a selected list of library holdings, is available through the Native Council of Canada in Ottawa. At a value of $4.95 (plus mailing), this book is a classified guide to a substantial part of these holdings. It also contains an introductory essay added to provide the user with an overview of both the Native and Indian claims in this country and of attempts made to deal with them.

For your copy of this book write to:

Information Officer
Native Council of Canada
Suite 200, 77 Metcalfe St.
Ottawa K1P 5L6, Ontario

● In the course of Justice Berger's Hearings into the Mackenzie Valley pipeline, testimony was presented by 317 experts and more than 1000 witnesses, most of them Native. A good account of the Berger Inquiry, including statements by people who testified, has recently been published. *The Past and Future Land,* by reporter Martin O'Malley, who covered many of the community hearings, is available from Peter Martin Associates, 280 Bloor St. West, Rm. 305, Toronto, Ontario M5S 1W1, Canada ($8.95).

● The Indians of Canada

6TH EDITION
Diamond Jenness

This is the classic work first published in 1932, 6th edition 1963; it remains the most comprehensive work available on Canada's Indians. A new introduction to the work has been provided by Dr W.E. Taylor, Director of the National Museum of Man.

460 pp / 6 × 9 / 130 b&w illus / 1963
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Control needed

concluded from p. 9

NOTWITHSTANDING the social difficulties which confront Indians, she sees countless signs of hope for the future. One of these is the tendency of Indians to rely more now on themselves when planning programs to meet the needs of their communities.

Education and the growth of a healthy militant attitude are helping Indians to break out of their shell of passivity. They are no longer content to be merely silent, helpless recipients of the questionable benefits of white society, said Sister Leduc. "The new fighting spirit of Indians has drawn attention to how they have been exploited and their problems neglected. Indians are no longer invisible."

Missionaries should encourage this aggressive, self-reliant attitude, she feels.

"We should be teaching Indians to take and exercise power in the events of their lives," said the Qu'Appelle Valley missionary. "We should be building their confidence in themselves as capable, competent people."

One important step in this process, she said, is creating structures which nurture native leadership in the Christian communities on reserves.

PRAIRIE MESSENGER

CHAMPION ATHLETE: Willie Littlechild of Hobbema, Alberta's first Indian lawyer, is also a champion athlete. Here he is shown with the Tom Longboat Trophy for the best Indian athlete in Canada which he has won twice.

THE BEAR HILLS NATIVE VOICE

Blackfoot enters religious order

BROWNING MONT. - Beverly Bullshoe, daughter of Mr. and Mrs. Leo Bullshoe, had become one of the first members of the Blackfeet tribe to enter a religious order. She has begun her postulancy with the Ursuline Sisters in Great Falls. She is working with the Ursuline Sisters at Ursuline Retreat Centre. She has worked several summers with Great Falls Ursulins of the religious education program at Heart Butte School and served as vice-president of St.Annes parish council there. She graduated from Flandreau Indian School in Flandreau, S.D. and also was an education major at the University of Montana in Missoula.

Addressee

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