INDIAN RECORD

VOL. 45, NO. 4 FALL 1982

Respect and promotion
of
Social Justice
Human Rights
Cultural Values

Hand of friendship extended to world natives

(See related story: by B. Wheeler, on p. 13)

by Stan Koma

REGINA — Bishop Remi De Roo of Victoria, B.C., extended "the hand of the Church in friendship" to the native peoples of the world.

Speaking at the World Assembly of First Nations here, Bishop De Roo said: "Let us together continue to promote unity and the integral development of all peoples around the world."

He said the Churches are increasingly conscious of their responsibilities to further the legitimate aspirations of the native peoples. "Let us together commit our energies to this vital project which is essential to the well-being of all humanity."

Bishop De Roo, who is chairman of the Social Affairs Commission for the Canadian Conference of Catholic Bishops, was one of the speakers at the conference of native peoples which attracted delegates from around the world. Most of them came from Canada and the U.S.

The delegates discussed the social, economic, political and cultural plight of more than 200 million indigenous people.

Bishop De Roo, who summarized his written text due to time restrictions, said the Church has a prophetic role to play in the struggle for justice among native peoples.

Sol Anderson

"Jesus announced that He was the message of the prophets come true — 'good news to the poor' and 'liberty to the oppressed,'" he said.

"Throughout His ministry, He repeatedly identified with the plight of the poor, the afflicted, the oppressed and the outcasts of society whom He said were 'blessed of God.' At the same time, He took a critical attitude towards the distortion of human values, the accumulation of wealth and power that comes through exploitation of others.

"From these Gospel imperatives," Bishop De Roo said, "it is clear that Christians are called to stand on the side of aboriginal peoples in their struggle for justice and liberation."

(See p. 17; Friendship)

Natives support medical services

Andrea Lang photo

Annie Boulanger, a participant in the Native Medical Support Services program, works as a teacher's aide in the day nursery of the Society for Crippled Children and Adults in Winnipeg. Here she helps David Loewen put toys away.

by Andrea Lang

Mary Campbell is a quiet, reserved woman who exudes an air of dignity and self-confidence. A native of the small, close-knit community of Waterhen, Manitoba, she came to Winnipeg several years ago and became enmeshed in a series of economic and personal problems. She worked briefly as a teacher's aide but could not find permanent employment. A single parent, she has two young children and lives with her mother in the north end of the city.

Ann Boulanger is a striking, attractive woman of 25, poised and well groomed. Most of her schooling and all of her adult life have been spent in Winnipeg where she has many friends. Single, she lives in an apartment but found it difficult to make ends meet on the part-time salaries she received as a nurse's aide at Fred Douglas Lodge and later as an escort and interpreter for Medical Services.

(See p. 18; medical services)

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Guest editorial

First Nations gather in Regina

Just as "Third World" has become part of our vocabulary, "First Nations" is a new word to enter our consciousness. The recent World Assembly of First Nations held in Regina began the process of conscientization.

The terms Third World and First Nations are not synonymous. But they refer to people who have much in common.

"Third World" is generally used to describe countries or people suffering economic deprivation. This includes mainly the "have not" nations of the south, though there are also groups of Third World people living amid the affluence of the First World and Second World countries of the northern hemisphere.

The First Nations are the indigenous people found on every continent, in every corner of the globe. They include the peoples of Indian and Inuit heritage in Canada and the United States, the Indian people of Central and Latin America, the Lapps of Northern Scandinavia, the Polynesian and Pacific Basin peoples, the Basques of Spain, the Welsh and the Celts of Great Britain, the Maori and Australian Aborigines. There are also aboriginal people in India, Africa, the Soviet Union, China and Japan. Not all these countries were represented at the Regina assembly.

Joe de la Cruz, president of the National Congress of American Indians, told the Regina assembly there are 200 million indigenous people now living under colonial rule around the world.

First Nation people share a history of exploitation by colonial invaders, of powerlessness to change their present situation. They have been encouraged or forced to be integrated or assimilated into the larger "foreign society."

Aboriginal people also share a history rich in culture, wisdom and spirituality. They shared some of it at the Regina assembly.

Elder Ernest Tootoosis told the Elders' Conference at Kinookimaw Beach that living according to white man's values is unnatural. "We have to go back and learn what God wants. We know it's to perpetuate life. To teach our children the Creator's law and to respect nature."

Said Grandpa Murray, who grew up in the vicinity of the famous Metis battle of Qu'Appelle: "There never were finer people," he recalled about the Indians. "They never even knew how to steal before the white man came and taught them."

The history between the First Nations and the colonialists has not been a pleasant one — in Canada or elsewhere. There are injustices that need to be acknowledged, that cry out to high heaven. There are past and current bitternesses that need to be healed.

The process of reconciliation is not going to be easy or quick. The willingness to take that step and engage in that process, however, is an indication of the spiritual strength of a people's culture.

(P.M.)

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Fr. J.-P. Aubry, OMI, 1924 - 1982

The sudden death August 13 of Fr. J.-P. Aubry, Provincial Superior of the Oblates of Manitoba, since 1976, and of Keewatin since 1979, leaves in mourning the Indian communities of Manitoba, Southern Saskatchewan and Northwestern Ontario. Because in him the natives have lost a true pastor who knew how to exercise his responsibilities as a leader of men and as a religious superior.

Fr. Aubry was born in San Diego, CA, in 1924. He graduated from the Oblate International Scholasticate in Rome and was ordained to the priesthood in 1951. He took up Canadian citizenship in 1952. He was professor of theology from 1952 to 1961, then editor of the French weekly in Manitoba, novice master and superior of St. Norbert seminary, and rector of Mathieu College in Gravelbourg, Sask., before he was appointed Provincial Superior.

Appreciating the effectiveness of the media, Fr. Aubry put his experience into practice by giving not only moral but also substantial support to the INDIAN RECORD. He accepted to chair the editorial board, giving a new direction to the publication, writing numerous editorials bringing up the INDIAN RECORD to standards the editor had long hoped for.

The editor and the readers mourn his early demise; they pray and hope that the impetus which he initiated in the areas of native leadership, and of the INDIAN RECORD, will continue to gain momentum. ***R.I.P.*** *G.L.*

Deadline for the Winter Issue of the INDIAN RECORD is Monday, November 15, 1982

Indian Act review study committee formed

by Michael Doyle

OTTAWA — Indian Affairs Minister John Munro and representatives of the two opposition parties have agreed to start special hearings which could result in wholesale revisions to the Indian Act, which the minister said is due for the discard heap.

Munro said August 5, the parliamentary committee's mandate is so broad its report could undermine the entire Indian Act and he let it be known the idea is not unwelcome.

"If you want me to draw conclusions, I think the Canadian (Act) was ready for the discard heap for some time. Glad to see it there."

Consensus sought

"What we've had trouble developing in this country is a consensus as to what to replace it with."

Central to the new committee's mandate are discussions of ways to remove a section of the Indian Act which causes Indian women to lose their status if they marry non-Indian men.

The section has been condemned by the United Nations and Munro said the government is anxious to remove the blot.

But some Indian leaders have been reluctant to see the section go because they are afraid the reserves will have to contend with large numbers of non-Indians married to Indian women who will use the new rights for real estate deals, to obtain business tax advantages enjoyed on reserves and for other, similar purposes.

Band powers

Munro said that issue along with others would have to be dealt with by the committee but that he had seen various proposals for mechanisms to prevent the abuse of new rights granted Indian women.

The committee will also deal with increasing the power of Indian bands and ways of putting more money into the hands of band councils. But Munro twice denied that linking of the extra cash and power, which Indians have long sought, and the women's rights issue, which the leaders have tried to avoid, amounts to a carrot-and-stick approach.

Noel Starblanket, representative for the Assembly of First Nations, told Munro at his press conference yesterday Indians want the right to act on the committee like MPs, calling witnesses and questioning them.

Munro dodged the issue.

Starblanket said he was one of the first Indian leaders to favor removal of the section which discriminates against women and said he took the position despite opposition from many of his colleagues.

Munro said the benefits to Indians could be substantial if the all-party committee comes up with an answer to questions which have dogged the federal government for years.

"The committee could well come in with recommendations that would so radically undermine the philosophy of the present Indian Act that in fact it would be on the discard heap.

"You know, you're getting into fundamental questions of transferring control over the purse, land and assets to Indian people and making legal entities of bands," he said.

Opposition support

"It's pretty fundamental and it's largely repugnant to the present philosophy of the Indian Act."

Munro's approach was supported by Progressive Conservative and New Democrat committee representatives.

Frank Oberle (PC — Prince George-Peace River) and Jim Manley (NDP — Cowichan-Malahat-The Islands) said the process nevertheless does not reduce the federal government's prime responsibility for Indians. Both also argued in favor of removing the section discriminatory to Indian women.

The committee is looking into:

- The legal status of band government and accountability of band councils to band members.
- Powers of the Indian affairs minister over money, reserve land and band powers.
- Financial transfer, accounting and control between the bands and the government.
- Legislative powers of bands in the relationship to the powers of other jurisdictions.
- Accountability to Parliament of the Indian affairs minister for money spent by or on behalf of band councils.

(Winnipeg FREE PRESS)

History of Dakotas in Canada updated

The editor of the INDIAN RECORD, Fr. G. Laviolette, OMI, wrote a 138 pp. "History of the Sioux Indians in Canada," published at Regina, Sask., in 1944.

In 1980, Dr. Peter Douglas Elias, of Lily Plains, Sask., published for the Dakota Association of Canada, "The Dakota Documents" (224 pp.), in which the early history of the Dakotas is traced back from 200 B.C. to 600 A.D. and new material is reported on their history in Canadian territory from 1641 to 1750.

Dr. Elias has now completed a 500 pp. manuscript on the contemporary history of the Dakotas; he encouraged Fr. Laviolette to update the book he published in 1944. Using Dr. Elias' documents and the wealth of information he personally obtained from Dakota elders between 1944 and 1962, Fr. Laviolette hopes to write a 300 pp. definitive history of the Dakotas in Canada, from prehistoric times to the present.

Fr. Laviolette learned three Dakota dialects: Santee, Teton and Assiniboine, when he was missionary to the Dakotas in Manitoba and Saskatchewan from 1934 to 1951 and from 1957 to 1962.

He also preached summer missions at Fort-Totten, North Dakota, Sisseton, South Dakota, and Fort Peck, Montana, reservations between 1935 and 1951.

There are presently 2,900 Dakotas living in Canada. (See the last issue INDIAN RECORD, p. 7.) □

School named Kateri

The Grande Prairie Catholic School District No. 28, is in the process of constructing a new school scheduled to be ready for occupancy in the fall of 1982. The new school named "Kateri Mission Catholic School," is located in the Mission Heights subdivision in the City of Grande Prairie.

Assembly of First Nations new national body

There have been big changes for Indians at the national level during the past months. The Assembly of First Nations became the new national Indian structure (replacing the National Indian Brotherhood). It will give Canada's 576 Indian chiefs a direct say in national politics.

The National Indian Brotherhood staff and offices have become the secretariat to the assembly.

The joint council, made up of a chiefs council and representatives from each provincial and territorial organization, is the interim ruling body of the new structure. National leader David Ahenakew of Saskatchewan is chairman of the joint council.

By the end of June, it is expected all regional vice-presidents will have been elected and will take up their duties by July 1.

The Joint Council met in early May at the Eel Ground reserve. In nearby Fredericton, N.B., a federal/provincial/territorial conference on Indian issues was taking place.

Conditional participation

This conference was the subject of debate at the First Nations Assembly held in Penticton, B.C., in mid-April. The assembly adopted the position then that Indian leadership would participate in the federal provincial conference provided:

- We attend in our own right, not as invitees of any other government.
- Our participation must be full, equal and on-going at all levels of such discussions and their preparatory meetings.
- Our representatives are to be chosen by us, not by other governments.
- No decision affecting our rights may be made without our consent.
- We decide on how our consent is to be obtained.
- The meeting in Fredericton is not to be considered in any way related to the Constitutional Conference in S. 37(2) of the Canada Act.

The federal government was informed of the decision. It was not willing to meet those conditions. The joint council met and decided to make its position clear to those attending the conference. David Ahenakew addressed the conference:

"There is no legal basis for the involvement of any provincial government in our affairs. Yet today, some of us are being asked to sit down to observe provincial governments discussing our affairs, our rights, with the federal government. This is absurd and totally repugnant to us. It is another attempt to divide the Indian leadership.

Not a provincial right

"The federal government has no mandate from us to discuss our affairs with the provincial governments. Indeed, this meeting was called by the provincial governments and we maintain they have no right to do that.

"It is for us to decide if and when we wish to speak to the provincial governments. We shall do so at the appropriate time when we and the federal government have settled certain unfinished issues.

"In this connection, we have sought, ever since February, and are continuing to seek, a meeting with the prime minister and his senior constitutional ministers to discuss our proposed solution to the present constitutional impasse with the federal government. We have offered a memorandum of understanding which includes our proposed solution.

"What we Indians are experiencing is a gradual erosion aimed at termination of our rights. The federal government of Canada has no authority without our consent to transfer its obligations toward us to any other level of government.

"This conference is yet another in a long series of aggressive acts by successive federal and provincial governments upon our right to self-determination. We want no part in these miserable transactions."

The federal/provincial conference adjourned earlier than scheduled with assurances from John Munroe, minister, department of Indian Affairs, that full consultation would take place regarding constitutional matters relating to Indians . . . .

The political policy committee, which became reactivated this winter to develop strategy on constitutional matters, will continue to function and planned to meet June 15 - 17 at Hobbema, Alta.

This committee will be drafting a new constitutional document which will combine the provisions made in the Indian Amendment Bill and the memorandum of intent which was drafted in February for use as a pre-patriation proposal.

This committee examined the local government bill and made its recommendations to the joint council when it met in Winnipeg in June.

This article is reprinted from the June issue of the Saskatchewan Indian, official monthly publication of the Federation of Saskatchewan Indians.

Micmac taught at U.N.B.

ESKASONI, NB — The University of New Brunswick's Indian students were given a mandate in April to prepare a corrective oral Micmac language course for the upcoming 82-83 school year.

The proposed language course, the first of its kind in Nova Scotia, will be implemented into the kindergarten to grade three levels at the Eskasoni Elementary School.

The UNB Indian students are currently holding a series of organizational meetings to discuss ways and means for the course delivery.

Chosen for the task of constructing the language course are Helen Sylliboy, Murdena Marshall, Elizabeth Paul and Professor Robert Levitt with the UNB Indian Studies Program.

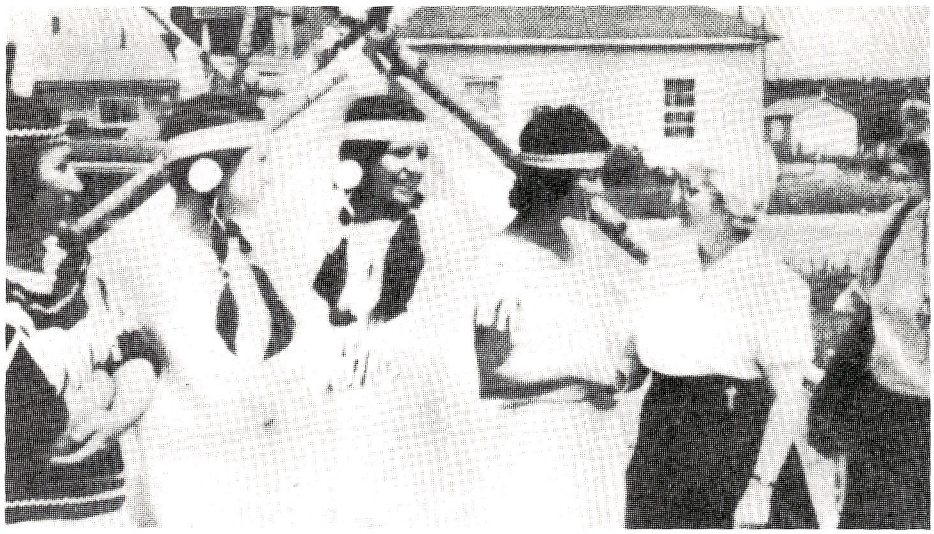
Some items discussed to date include word forms, songs, games, conversational drills, and items commonly used in the household.

The students noted that children already know some, or most of their Micmac grammar, but they have problems with their pronunciation and vocabulary skills.

This project originated from past principal Sister Dorothy Moore, who recognized the need for some type of corretive Micmac language course for the students. □

Amerindian leadership meeting unites two cultures

by Msgr. Roy Carey



Two different cultures represented Thunder Bay, Ont., Grace, Emma and Debbie Esquega, Mary-Anne Nowagijick, Sister Alice and Sister Pauline.

The fifth Amerindian Leadership Conference was held in Thunder Bay, Ontario from July 4 - 16, 1982.

Religion is man's relationship with God. How man practises religion will depend on his concept of God and on his concept of self.

If religious practices and liturgies are means of helping man enter into a relationship with God, they must allow man to express himself in his own language, culture and customs.

Since the beginning of the Church there has been the attempt to accomodate the Christian religion to the culture, customs and religious experiences of the new convert to Christianity. This accomodation has never been easy. It constituted St. Paul's greatest challenge. His efforts at accommodation brought the greatest opposition to his ministry and person. It brought him into conflict with Peter who was having his own conflict with accommodating the Jewish and Christian religions.

One group wanted to Christianize Judaism, the other group wanted to Judaize Christianity. Peter represented one group, Paul the other. Both had the welfare of the Church at heart; both were determined to bring about a reconciliation.

The purpose of the Amerindian Conference is to develop an appreciation of Indian culture, customs and religious practices so that fully appreciated, they can be integrated with the Christian faith and liturgies of the Indian people.

This integration does not mean integrating pagan practices into Christian worship. It means recognizing the practice for what it says and does for the people.

The Jews had a purification service to express the desire of the worshipper to be clean in the presence of God.

The Catholics use holy water at the entrance of the church to express the same idea.

The Indian people had their purification ceremony too.

Four men held four bowls of water which represented the four directions or the four winds, and that God is everywhere. The people came up to be purified by a symbolic washing with the water, (much like the priest washing his hands at Mass) and purified interiorly by sipping the water from a spoon. (The drinking of holy water was not unknown.)

Incense was used in the Jewish liturgy and Catholic liturgy. The Church has used incense in Benediction, Funeral Services and in the Mass to express the idea that we hope our prayers will rise up to God — as the incense smoke rises, that our prayers be sweet smelling, that means enjoyed, received by God. The Indian people burnt sweet grass for the same reason — to express the same idea or hope.

It has been the custom of all religions, pagan, Jewish and Christian, to offer gifts to God, not because God needs them, but rather to recognize that they represent what comes from God and to show our desire to share our possessions with God through His people.

The passing of the Peace Pipe at Indian services is another way to express Shalom, or to give the Kiss of Peace.

The Amerindian Conference was a way to reconcile and integrate religous practices, to enrich our native liturgies so that the Amerindian can have the best of both worlds. If they help our Indian people to express themselves more freely and more deeply, we should rejoice with them.

(Church Extension)

A complete report on the July Leadership conference will be published in our next issue.

Concern over adoptions shown

OHSWEKEN, Ont. — Countless adoptions of Indian children — which have raised fears of a "flesh trade" — and concern about foster home care, have prompted Indian child care workers to form their own welfare association.

For years, Indian leaders have been calling for an organization such as the Native Welfare Association, formed by a dozen child care workers in this community on the Six Nations Reserve, 25 kilometres southeast of Brantford.

Taking neglected Indian children from their homes and placing them under the protection of children's aid societies denies them the right to be raised in their own way of life, say Indian leaders.

Indians complain child care workers do not understand their extended kin system, in which responsibilities for raising children are shared by many people on the reserve. □

James Bay Agreement costs $61.4 million

OTTAWA, July 8, 1982 — Measures to ensure that Canada's obligations under the James Bay and Northern Quebec Agreement are fully met were announced today by John C. Munro, Minister of Indian Affairs and Northern Development.

The Federal Government will provide approximately $61.4 million in the five years ending March 31, 1987 to overcome difficulties in the implementation of the agreement, Mr. Munro announced.

Funds will be made available for accelerated construction of Inuit schools and housing, for Cree sanitation facilities, electrical service and housing and for repayment to the Crees of certain health care expenses. Money has also been allocated for Cree Regional Authority core funding, Cree implementation funding and Inuit implementation funding.

These additional funds are being made available to ensure the agreement works well and to deal with problems identified in a year-long review undertaken in close consultation with the Cree and Inuit people, Mr. Munro said. It should be viewed as an indication of the importance the federal government attaches to making the James Bay settlement work, he said.

Today's announcement comes as a result of a review of the letter and the spirit of the James Bay Agreement which Canada signed on November 11, 1975 and the obligations arising from it.

Mr. Munro and Justice Minister Jean Chretien established a joint review team in March, 1981 to investigate grievances by the Cree and Inuit people of James Bay and Northern Quebec regarding the agreement. The review process was unprecedented in nature both by its close, regular and open consultation with native leaders, and by the way the federal government examined its own success or failure in meeting its commitments under the agreement.

Cree, Inuit leaders praised

The report concluded that while Canada did not breech the agreement's legal provisions, there have been serious problems with its implementation.

Details of how the money will be applied to address particular areas of native concern will be confirmed in further discussions with the Cree and Inuit, the Minister noted.

Mr. Munro praised Cree and Inuit leaders, in particular, Grand Chief Billy Diamond of the Grand Council of the Crees of Quebec, Mary Simon, President of the Makivik Corporation and Charlie Watt, past President of Makivik Corporation, for their efforts and persistence on behalf of the native communities.

In making the announcement today, Mr. Munro said he is gratified that the government accepted the advice to go beyond purely legalistic interpretations of the agreement and deal with the spirit of its provisions. The federal government will follow the same approach in subsequent discussions with the Quebec government on aspects of implementation which fall within provincial jurisdiction, the Minister said.

The Quebec government and its agencies responsible for hydro development in the James Bay region were signatories to the 1975 agreement, along with the Cree, the Inuit and the federal government. The review team's mandate did not encompass Quebec's obligations under the agreement, some of which will be the subject of future discussion.

Mr. Munro, Minister responsible for overall coordination of federal implementation of the agreement, expressed confidence that the measures announced today will ensure that federal obligations under the James Bay Agreement are fully met.

Judgment reserved on tax issue

OTTAWA — the Supreme Court of Canada reserved judgment recently on a case that will determine whether Indians on reserves pay income tax.

Lawyers for the federal government and Indian groups say the case of Gene Nowegijick, a Northern Ontario logger who refused to pay $1,965 in income tax for 1975, will have enormous implications for the country's 300,000 status Indians, especially living on reserves.

If court upholds a 1979 Federal Court of Appeal ruling against Nowegjick, a resident of the Gull Bay reserve 160 km. north of Thunder Bay, thousands of status Indians on reserves could lose their tax exemption under the federal Indian Act.

Pending the decision, the Revenue Department is continuing its past policy of exempting Indians who live and work on reserves, Bob Beith, the department's director general of corporate rulings, said in an interview.

Income tax was assessed against Nowegijick because the band's logging operation was located about 16 km. off the reserve where he lived.

The job brought him $11,057 in 1975.

Lawyers arguing Nowegijick's case contend the Income Tax Act is superceded by the Indian Act, which outlines the rights and benefits of status Indians.

Kahnawake or Caughnawaga

At the end of the last century, Fr. William Forbes, missionary at the Mission of St. Francis Xavier, future Archbishop of Ottawa, expressed regret that the Iroquois village on the St. Lawrence was called Caughnawaga, the scarcely euphonious rendering in English of its original name.

In March 1981, the Canadian Post sanctioned the use of the town's original name, Kahnawake: "At-the-rapid" (of Lachine, P.Q.). Roots: ohnawa, rapid; ke: locality, place.

The INDIAN RECORD office, its library and archives, also Eskimo (published for the diocese of Churchill) are located at 104 - 474 Aulneau, Winnipeg since September 1st, 1982.

The Editor, Fr. G. Laviolette, OMI, now resides at 503-480 Aulneau, Winnipeg, Man. R2H 2V2. Tel. (204) 233-6430. If no answer: (204) 237-6943.

Mud Lake wild rice controversy continues

by Don Beer

Metis and non-Indian residents of Ardoch, joined forces with Indians from Alderville, Curve Lake, Golden Lake and Tyendinaga Reserves, to battle the Ontario Ministry of Natural Resources and commercial harvesters for the past three years, in an attempt to retain their rights to the wild-rice on nearby Mud Lake.

Last fall brought them closer than ever to total victory, with the creation of an umbrella organization named "I-Am-Set," which is designed to maintain and control the harvesting of the rice beds that have been utilized for nourishment and income for the past 100 years.

Harold Perry, a 51-year-old Metis and resident of Ardoch, a village of 400 located 20 miles northwest of Sharbot Lake, is recognized as "keeper" of the rice, as his father was in the past.

In the 1800s, Harold Perry's great-grandmother helped carry seed on foot from Rice Lake near Peterborough to sow the first beds in Mud Lake. Since then, the Perry family have devoted much of their time to tending the beds, ensuring the rice's continued existence.

Marginal income

During the depression, wild-rice provided the Indians and non-Indians with nourishment and a marginal income from trapping.

Mud Lake's rice suffered a period of low productivity during the 60s, which apparently threatened to wipe out the crop. During this time, the Perry's were devoted to reseeding, keeping very little rice for themselves. By 1979, the rice once again produced a bumper crop, but the local people then faced a different dilemma: commercial harvesting.

A study was under way by the Mississippi Conservation Authority, examining the effects of a proposed dam that would raise the water level 3 or 4 feet, destroying the rice. Harvesters from Perth, Ontario, informally named Lanark Wild Rice, were given a permit by the Ministry of Natural Resources to harvest Mud Lake and report their take, which was approximately 1900 pounds.

Plans to build the dam were subsequently abandoned, but the Ministry did not anticipate the strong, public reaction to commercial harvesting.

John Williamson of the Ministry of Natural Resources at Tweed said, "I checked the file and there was no indication that anyone had ever harvested rice on Mud Lake. Subsequently, we found that none of these people realized that they had to have a licence, which explains why there was nothing on file, but since 1962 it's been a requirement to be licensed to pick rice on Crown land. So that's how it developed into a confrontation. I don't know if we'd have had another way around it even then, but one of the conditions was that the permit wasn't renewable, we weren't locking ourselves into it."

Public hearing

A public hearing was held the following summer in Sharbot Lake, where Mr. W. A. Buchan, Ministry official presiding over the hearing, concluded that Lanark Wild Rice was entitled to a licence, but a deputy-minister over-ruled the decision due to strong, public opposition.

Under the Wild Rice Harvesting Act, you have the right to appeal the decision to the Minister of Natural Resources, which they did and won a reversal for 1981. The lake was to be divided into three sections. One for Harold Perry, one for Indians from Alderville and one for commercial harvesters.

Harold Perry, acting as spokesman for the protestors, wrote in a letter to the Ministry, "I protest strongly the zoning of Mud Lake for rice harvesting purposes. Surely this will destroy the spirit of willful sharing. It is obvious that zoning is the Ontario Government's way of parcelling out our resource heritage to private commercial interests in the same way the Crown has habitually done over the last 300 years . . . The situation in Ardoch with our rice and the solution of zoning is a classic no-win situation for Indians and Metis. We know that our zone will decrease in time and that the commercial interest will increase. This game of Reserves has always seen us as the losers."

Soon after the people were notified of the zoning intentions on August 9, 1981, posters sprang up throughout the surrounding area and a petition, placed in the local general store, gathered 250 names in seven days. Protestors picketed the Ministry office and newspapers from Kingston to Ottawa carried stories of the conflict almost daily.

One argument against the commercial harvesters was a moratorium barring the issuance of "new" licenses until 1983, but Lanark Wild Rice had been harvesting in the area since 1975, excluding them from this restriction.

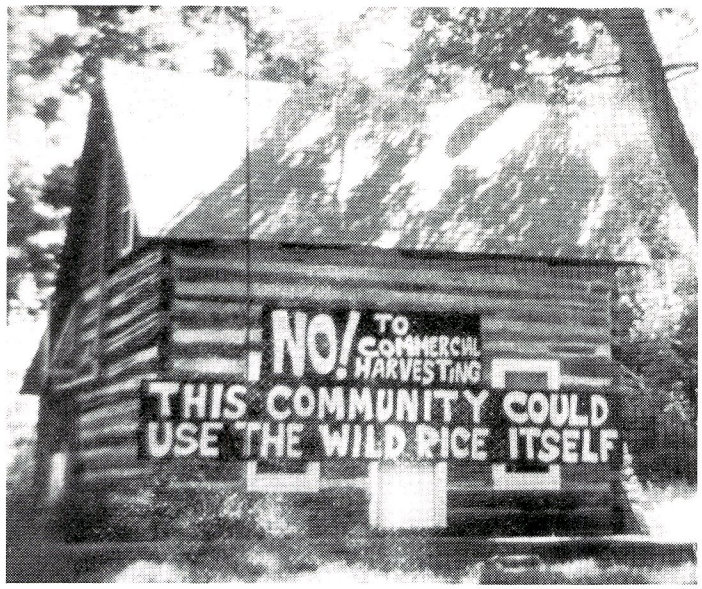
As the rice ripened and harvesting drew near, Indians and non-Indians set up a 24 hour watch on the rice beds with all boat ramps blocked by tents and canoes. Everything seemed to be in their favour until August 29, when the commercial harvesters appeared with two Ontario Provincial Police cruisers and a couple of Natural Resources officers. To everyone's surprise, approximately 60 people appeared, seemingly out of no where, and blocked the only access road. "They poured in. I didn't know there were that many people in the woods," said Harold Perry.

Police and harvesters waited for about 30 minutes to speak with Harold Perry in an attempt to resolve the problem, but to no avail. They finally turned back, but the struggle had only begun.

The very next day, at 9:30 a.m., over two dozen police cruisers and Ministry vehicles descended upon Ardoch and nearby Ompah with military precision, blocking all access roads and breaking through picket lines using their cruisers as battering rams. Several people were brushed, though there were no serious injuries.

Holders of valid licences were not allowed on the lake and people living along the road were not permitted to enter without written clearance from the coordinator of operations in Ompah at the other end of the road.

Several attempts were made to launch the airboat without success. Ramps were effectively barricaded and no property owners would allow the commercial harvesters access. Just when the protestors thought they had won, a place was located along the roadside that appeared to be within the forty foot road allowance, but a measuring tape revealed three feet of private property separating the road clearance and lake. By 3:00 p.m., the harvesters finally departed and



(Don Beer photos)

Two of many posters erected throughout Ardoch, Ompah and surrounding area in southern Ontario.

did not return. Victory had been achieved.

Later in the day, Bill Vankoughnett, MP for Hastings-Frontenac, said the cost of the entire operation bore little comparison to the value of the crop and probably was some kind of test.

On September 3, a delegation met with Alan Pope, Minister of Natural Resources, to discuss the situation. No definite answers or conclusions were given, but Alan Pope sent a telegram the following day to those involved. Response to the proposed umbrella organization was favourable, but the underlying principle of maximum economic benefit to the community (commercial harvesting) was still his prime objective.

September 19 saw the first meeting of I-Am-Set, where they formulated their constitution and operating principles, including: no commercial harvesting after 1981 and all harvesting to be carried out in the traditional method of canoe and flail. All those involved in the harvest would be dedicated to promoting the rice's continuance through reseeding.

For the Indians, the final outcome appears favourable, but as this year's wild-rice season approaches, we will see if their efforts have finally paid off.

Churchill on Hudson Bay *by Angus and Bernice McIvor*

reviewed by Thecla Bradshaw

There is not much to suggest that Churchill on Hudson Bay is packed with mystery and not a little of the suspense element when one man, lone trapper Angus MacIvor, sets out to homestead in Manitoba's northland. The book, not a hardcover, has no prominent publisher to recommend it or supply the kind of publicity it deserves. It was produced "with funds raised by The Churchill Ladies Club" whose members dedicate it to Angus Franklin MacIvor who died in 1980, age 96, and his wife, Bernice, deceased 1977.

It is not, however, an exaggeration to say that this attractively published volume should be included in every library and educational institution in Manitoba. It is not only essence-of-Manitoba in content but Canadiana at its modest best. A question comes naturally to mind on reading "Churchill": what has Can-lit got that MacIvor hasn't? Not much if, for example, one considers the flatness of Atwood's fiction, its emotional monotone and the single dimension in the lives of her bland characters.

MacIvor spins his stories, one after another, in the finest tradition of first-person-narrator. No purple prose here. But the crystal clarity of finely etched detail so laid out as to relate atmosphere to event and authentic emotions to readers. Part of the book's allure for urbanite readers accustomed to a large degree of predictability with regard to daily activities, weather, work routines and transportation is the unpredictability of these and other factors in the lives of northerners even as late as 1930 when Angus first moved to Churchill.

That ingenuity, imagination and old-fashioned "true grit" are the necessary resources of a trapper is abundantly evident as Angus in six chapters tells of fires, theft and harrowing journeys by canoe in spring and on foot in winter.

Angus' six stories are pure entertainment. Part two is comprised of brief excerpts from Bernice MacIvor's diary. The diary is in bulletin form and one wishes for the more generous descriptions she had obviously left to her husband. But the reader is able to glimpse an observant Canadian lady of the kind, no doubt, who provided backing for this valuable documentation.

Author of part three, "A History of Churchill", is not identified. Perhaps this lucid account was compiled by the book's editor, Lorraine E. Brandson of Churchill's Eskimo Museum? This omission should be remedied for future editions that hopefully will be forthcoming. The editor has succeeded in creating a truly informative and comprehensive volume and the book includes data on the Port of Churchill, grain shipments, birds and wildflowers of that geographical area.

Churchill on Hudson Bay is a good book for young and mature, a book that reveals northern Canadians as they are reputed to be — but without idealization. Excellent potential here for some imaginative film maker. □

Young achiever feted

OTTAWA — I enjoyed sponsoring Tina Umperville for the Young Achievers banquet with the Queen on April 16th, 1982. The banquet was planned as part of the constitutional activities — an opportunity for the Queen and Prince Philip to meet with some young Canadians who have achieved personal goals worthy of recognition.

Tina was raised in Brochet, Manitoba, and is now a counsellor at Frontier Collegiate in Cranberry Portage. She represents a typical achiever in the North, in that she has come from a remote community with few of the advantages of an urban society, achieved the educational goals she set for herself, and is now in a position to help other young people making the break with their home communities to seek higher education.

Tina had a conversation with Prince Philip, while the Queen spoke to the girl next to her. She also met many interesting people among the guests.

My staff took her to the proclamation ceremony on Parliament Hill and we all went out for supper later.

Rod Murphy, M.P.

Dr. Spence honored

REGINA — Dr. Ahab Spence of Regina will be appointed to the Order of Canada by Gov. Gen. Ed Schreyer. He will be inducted into the order in the fall. Spence, an Anglican priest and co-ordinator of Indian languages at the Saskatchewan Indian Federated Colleges in Regina is being recognized for his work among the Indians.

A native of Split Lake, Man., Spence taught Cree at a number of universities. He made a particular point of speaking in Cree to older Indian leaders so they would fully understand programs and policies that were evolving.

He has been at the Regina college since 1980 and, over the years, has made a number of contributions in the social, cultural, spiritual and educational lives of many Indian people as well as non-Indians.

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"Time of Lies" unmasks the truth

by Tanya Lester

During the week following the Queen's ceremonial presentation of the Canadian Constitution, the Trickster Theatre Company performed a different type of ceremony for small audiences at the London University's Bloomsbury Theatre.

"Time of Lies", based on the "extraordinary theatre of the Kwakiutl Indians of British Columbia", was timely tribute to the heritage of Native Canadians before whites came and took away their rights to their own lifestyle.

As soon as the show began it was apparent the actor-acrobat-dancer-mime artists were not wasting their multi-talents on a Hollywood style portrayal of the Indian. Instead of being chiefs dressed in overly feathered and beaded costumes (the type, in the movies, who goes around muttering "How!" every once in awhile), the performers were wearing brown muscle shirts and body stockings to represent brown skin. Beads and feathers were minimal. Many had bare feet.

The sounds the actors made were similar to the voice pattern of an Indian language. The sound someone, who cannot understand the dialect's words, would hear when listening to others speaking the language. But the message was easy to understand: these were the Kwakiutl Indians before the Whites came to disrupt their way of living.

That the play was convincing should not have been a surprise. Nigel Jamieson, Trickster Theatre Company member, who has been described as a conjuror, was inspired to do the play when he saw the Kwakiutls and First Indian Nations perform their unique theatre in London.

"Earlier last year, in a desperate attempt to stop further infringement of their rights, the Kwakiutls and First Indian Nations, renounced Canada's right to represent them abroad," the show's program explained. "Bringing their families with them, a group of eighty came to Europe and held a remarkable ceremony in Westminster Hall. The ceremony, a mixture of dances, speeches and gift-giving, was staged to bring greetings to the British Government and to beseech them not to hand over the treaty obligations to the Trudeau government. The trip involved great financial and personal sacrifice."

But after the feeling of inspiration, Jamieson, mime-acrobat Rachel Ashton, and designer Alison McCaw did some hard work. As the *Manchester Guardian* reported, the three became "almost resident at the Museum of Mankind (in London) researching the Kwakiutl 'Trickster' fables which the entire community used to enact during the hard winter months."

Ironically, the three enthusiasts were able to do their research owing to the ruthlessness of their own Brit-

ish ancestors. "Perhaps perceiving how central their theatre was to the maintenance of their culture, and affronted by their disregard for materialism and their display of emotions which the Victorians had repressed, the British banned all the Winter Dance ceremonies and confiscated their masks and other paraphenalia," the program read. The study of those masks was the basis for the creation of "Time of Lies."

The show was about many things which have all but been lost in both the White and Native communities of the twentieth century. It spoke of fun and clowning around which is becoming more and more alien to our pressure ridden society. Legend, such as the Thunderbird who saves and breathes life into the puppet, is being rapidly forgotten. The Kwakiutls' way of giving away possessions to gain status would be viewed as extremely foolhardy in our materialistic society.

The show's most noticeable message, at a time when every London

Trickster Theatre Company is a collective of designers, mimes, acrobats, dancers and clowns. Formed in August 1981, their first show 'Trickster Mixer' gained widespread critical acclaim;-

newspaper headline was boldly announcing the latest Falkland Islands war developments, was very apparent in the segment about the potlatch. The actors, in their Native roles, lined up in two definite rows and insulted each other in ferocious ridicule. For example, one side told the others they were clumsy. The other taunted their opponents for being too scared to kill a bird. The insults were expressed in body language as much as in words.

When the insults were no longer adequate to express their feelings of aggression, the Kwakiutl people used another tactic. They tried to outdo each other by giving away their most prized possessions. In the end, after ridding themselves of their angers and hostilities in this manner, the people hugged each other. No guns and killing was necessary.

But the play did not have a happy ending. The people who used the winter ceremony as a type of therapy to relieve their tensions could not deal with the whiteman in this manner. A people who did not believe in force were taking by force. Guns cannot be insulted into good humour.

The play ended with the arrival of Captain James Cook. A citation from his journal explained there was no resistance from the Kwakiutls. Instead of beating their drums, they hid their faces behind their drums. □

Divine rights to culture reaffirmed

by Annette Westley

All the constitutional rights that may be granted to native people will not help them if their right to be different is not respected, says Archbishop Paul Dumouchel of Keewatin-Le Pas diocese.

He calls that right divine because it is God-given — a culture which is their way of thinking, their scale of values, and in general their philosophy of life, different from that of non-native people. It is more than just bead work.

The Oblate archbishop makes comparisons between the two cultures. For example, he says, there are no greedy indian people. When a deer is killed, it is shared with the people on the reserve because they feel it was God-given to them to share.

But the non-native will say, "Gosh, I had to work like a slave, it cost me money to drive out there so what is mine is mine."

Another example is the adoption of children. The native people do not have or need an organization for "disposing of children." The archbishop knows a native mother who has nine children of her own and has adopted 11 orphans during a period of time. "And once they adopt a child," he says, "they treat that child with an open heart, just like their very own."

So he asks, which is the better culture? "Are they not living more according to the Gospel? And at many points, are they not evangelizing us?"

He mentions how the government had a policy to assimilate the native people to be like the white society. "The native people were going to have the white mentality, the same scale of values, judge as we judge. So when that didn't work, the government tried to integrate them with the competitive world, only under our conditions, telling the people, 'this is what your are going to do.' This didn't work out either."

It wasn't successful, he says, "because we were insulting God. We were telling him 'You did not do well and we are going to correct your error. We are going to assimilate the native people into the white society.' Well, a culture cannot be changed. We have to reconcile with God's plan because he continues to create new Indian boys and girls. We know, we baptize them every day."

Last winter he gave a talk to the Serra Club in Winnipeg. Since he was asked to speak on native people, he began by asking those of Indian descent to stand up. No one stood up. When he asked when was the last time any member had said "hello" or "good morning" to a native person in Winnipeg, a city with over 25,000 native population, again there was no response.

He wasn't surprised because often native people return home after spending months in the city, to tell him that they never had a word from a non-native with the exception of being told the cost of their meal by a cashier.

"As members of Serra Club," he told them, "you are people looking for vocations. Well, being an Indian is a God-given vocation and if you don't respect it, no one will. The native people are looking for acceptance by the non-native and if they are rejected then they will lose their self-respect."

Archbishop Dumouchel is very pleased with the native people's contribution to the work of the church. For example, out of 200 volunteer catechists in the archdiocese, 100 are native.

Also the two ordained native deacons, as part of their ministry, preach retreats according to the Indian mentality and the people really appreciate it.

He is very hopeful that the staff at the Kisemanito Centre (native seminary) in Grouard-McLennan archdiocese will find a suitable program for ordaining native men to the priesthood. (Church Extension)

Grandmother unlocks native pride with language

by Frank Dolphin

EDMONTON — Two events so influenced Dr. Anne Anderson that almost single-handedly she has breathed new life into the Cree language.

One was the disturbing sight of young men living on the Metis colony of Fishing Lake in Northeastern Alberta with little or no formal education, unable to read and write.

The second was a vision of her dead mother, a Cree Indian. Dr. Anderson not only saw her but heard this insistent woman instruct her to preserve the Cree language.

These were enough to put this grandmother to work at a time when most other women would be thinking about retirement. Since the early 1960s, Dr. Anderson has been teaching and writing both about and in the language her mother taught her as a child on the family farm in the rolling Sturgeon River valley near St. Albert, just north of Edmonton.

To see what this descendent of Indian and Scottish parents has accomplished: 36 books, a highly sought after teacher, the recipient of many awards and honours, including an honorary doctor of laws degree from the University of Alberta, is highly impressive. Little of this could have happened without her intense determination and drive.

Dr. Anderson demonstrates a teaching aid used in Cree instruction.

Loved language

Dr. Anderson's life is the kind of story you read about in old fashioned fiction. Born and raised in a log cabin, forced to quit school at 14, trapped in a Metis world where she wasn't Indian or white. The prospects that she would accomplish anything extraordinary in her life were not high.

She liked school, spelling and arithmetic her favourite subjects. Young Anne sharpened her competitive spirit and skills in spelling bees. With opposing lines of students struggling to spell words, like "rhubarb," such classroom games seem square to today's children.

For Anne, it was a chance to excel by showing off her memory for words, a talent she now fears too many youngsters have lost or are not developing. But like all good things the fun of school activities and the pleasure of learning came to an abrupt end. Her mother decided that at 14 Anne was needed at home to help with the farm chores.

The young girl missed school but she was not bitter. The two enjoyed such a good relationship. "We were more like sisters."

One thing Anne learned through experience was the fact of discrimination against her mother, as a Cree, and she, as a Metis. She remembers fights in and out of school. Anne was too proud of her heritage to let anyone put down her family.

She was a descendent of the Calihoos (originally Callioux), a large and well known family that settled north of St. Albert. Father Lacombe, the famous Oblate missionary of the early west, invited some of them to settle on land near St. Albert during the uprising of 1885.

Anne's mother kept alive her native roots by giving her daughter a love for the Cree language. "My mother worried the language would die." She spoke of her fear often during the eight years the aging woman lived with the Andersons and their four children before her death.

Build a base

This concern for the language took root in Anne's spirit. She saw how native people so easily lost their language and received nothing in return to equip them for life in a fast changing, technological society. Someone had to act. The vision and plea, probably more correctly the order from her dead mother, was all she needed.

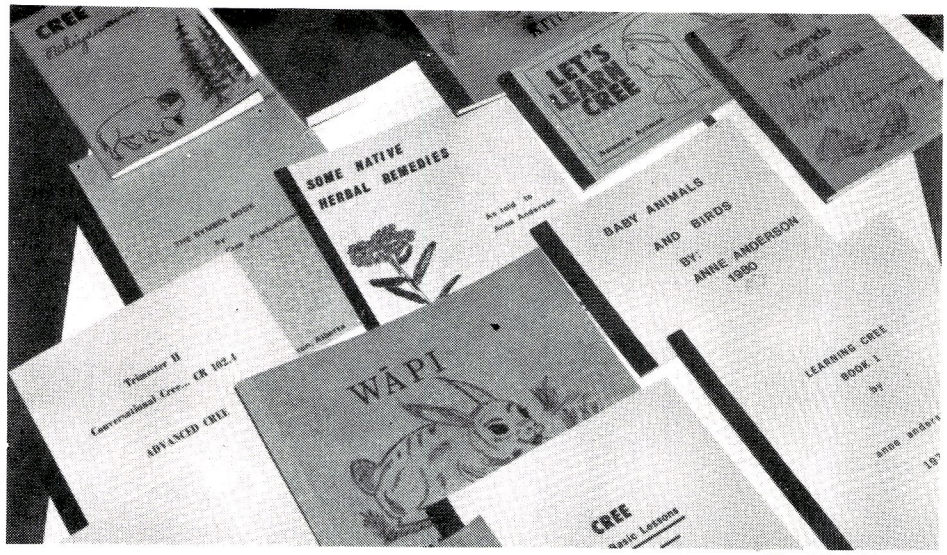
(Frank Dolphin photos)

Dr. Anderson's latest project, a centre to house displays and artifacts of native culture.

Just how clearly Dr. Anderson sees the cultural and social tragedy facing native people is summed up well in her greatest work of the last 20 years, the Plains Cree Dictionary.

"Not allowing the Indian to use his own language in his own environment has produced a very confused and utterly hopeless generation. One must live in his own cultural environment to remain happy. Today the language is not spokem by many of the younger generation. Many are ashamed of their race."

She started by producing simple books to teach Cree, a beautiful language that she calls the simplest to learn in the world. Her steady flow of material includes a Cree colouring book for children, native cook and herbal remedy books.



(Frank Dolphin photo)

Some of the 36 books Anderson has produced on the Cree language.

New dictionary

One of the most badly needed books was a dictionary to update the language for people living in large cities with all of the complexities of jet travel and instantaneous communication.

For example, the 38,000 word dictionary lists such modern inventions as the jet plane, "sohke yase wakun." Television is "kosa pachikun" and women's rights, "iskwew otukisowin."

The dictionary is in the "y" dialect, used extensively in the Edmonton area and throughout Northern Alberta. Saskatchewan and Manitoba Crees use three dialects, the "n", the "th" and the "y." Farther east, Crees use a fourth dialect, the "l."

Dr. Anderson insists that developing a simple, well defined conversational language is not enough. Indians and Metis must advance their language one more step to the written word.

"They are gifted with the Indian throat sounds which make proper pronunciation. If non-natives continue to interfere in the writing of Cree, it will produce more confusion and misunderstanding," she wrote in her dictionary.

Certainly this has been the underlying spirit of Dr. Anderson's work over the last two decades to give her people a reason to be proud of their language and as a result to produce confidence in their dealings with whites and others. She sees herself as a Metis able to bridge both cultures for the benefit of all.

Dr. Anderson's books are widely bought and used outside native groups. She can't estimate how many she has sold but the figure reaches into the thousands. Orders come from as far as the Soviet Union, other European countries, Britain and the United States.

Foreigners are greatly interested in native culture. They want to buy teepees and to learn Indian dances. Her book on native herbal remedies is of great interest to the Chinese.

In addition to writing and publishing, Dr. Anderson teaches Cree to children and adults. Interest is growing among whites in northern communities — counsellors, doctors, nurses and police officers.

"At least we can learn to say 'Hello,' 'Sit here' and such phrases," they tell her. Even such basic communication in Cree gives native people some feeling of equality when they deal with other people.

Despite the growing interest, Alberta schools are lagging in Cree instruction. The Edmonton Catholic and public school systems offer Cree to the Grade 5 level in a few schools. She believes there should be programs to Grade 8 to be effective. The main barrier to Cree education is the shortage of qualified teachers.

The story is the same in schools on reserves. They do little to promote Cree. Dr. Anderson said Saddle Lake, a large reserve in eastern Alberta, doesn't have Cree language instruction in its schools. Again the problem is a lack of competent teachers.

Centre needed

Dr. Anderson knows the production of books and other materials is necessary but limited in accomplishing her objective of a spoken and written language used by modern native people. She is determined to establish an Indian and Metis Learning Centre in Edmonton, modelled after the Gabriel Dumont Centre in Regina.

The proposed centre would provide classroom space for language instruction, a library, displays of crafts and artifacts, all located in a central downtown location. At present, she is working from cramped quarters in two rooms in the basement of a credit union in northwest Edmonton.

Dr. Anderson estimates she needs about $100,000 to establish the centre. The Alberta Government has shown some interest through its Department of Culture, but it has not made a firm financial commitment. Even in affluent Alberta, money is tight in the current economic downturn.

The province did give her a grant to publish a revised edition of her Plains Cree Dictionary but many of her books have been financed from her own purse.

Indian bands in Alberta have not offered her any financial help, despite the fact that they received more than $200-million in oil revenue last year. Dr. Anderson is disappointed native organizations do not show some interest in keeping their language alive, but she doesn't let that stop her.

Tough get going

"I've always had hard knocks," she said. "But when that happens, I just work harder." She is grateful for the volunteers who have helped in many of her projects.

Just how long she will continue to work so hard for native language and culture, Dr. Anderson won't even guess. "I'm not ready to knit all day." She believes firmly in the need to strengthen all ethnic groups because variety makes a better world.

Her personal mission is to build that strength in native people, a work that will never end. Dr. Anderson puts her feelings in capsule form — "Being native makes me happy." □

World Assembly of First Nations gathers thousands in Regina

by Bernelda Wheeler

Billed as "The largest gathering of Indigenous People that's ever been held", the World Assembly of First Nations attracted delegates from countries around the world.

According to conference organizers, upwards of fifty thousand people were expected to participate in business conferences, cultural events, entertainment, a gigantic pow wow, and several sporting events.

The international contingent wasn't nearly as large as expected and, although the organizers were vague about the number of people registered for the event, estimates hovered around the 2,000 mark. Regina was a busy place for native people during the week of July 19th.

For the business conferences, three hotels were needed, while the Exhibition grounds played host to midway, a trades fair, a coffee house, a games building, nightly dances and entertainment in the beer gardens.

Art exhibits could be seen in Regina galleries and the cultural performances took place at the Centre for the Arts.

Meanwhile, the world's largest pow wow attracted nearly seven hundred registered dancers for competition and another five thousand campers and unregistered dancers. As well, there were golf and fastball tournaments and a giant rodeo.

Co-hosted by the Assembly of First Nations, the Inuit Committee on National Issues, the National Tribal Chairman's Association and the Federation of Saskatchewan Indians, WAFN opened officially on Monday, July 19th, at the Regina Agridome.

A procession of elders, political leaders and war veterans was led by the Pueblo Drummers of New Mexico. Welcoming activities included speeches by the politicians, a parade of young athletes and an impressive concert of Indigenous music and dance.

Sol Sanderson

FSI president, Sol Sanderson, expressed the hope that WAFN would be the beginning of a process by which Indigenous people would get to know each other, meet regularly, understand and support each other and be the beginning of a new age in which they would speak to the world directly rather than using 3rd parties to speak for them .... "the beginning of a powerful new presence on the world stage."

Vice President of the World Council of Indigenous People, Millian Painimal, told the the assembly that Indians have an important role to fulfil in terms of helping mankind save itself from a catastrophe like a nuclear war, which he said could happen as a result of global competitive policies.

Mr. Painimal has been an active advocate of Mapuche Native Rights in Chile for the last decade.

Conference business sessions focused on international law and native politics, Health, Economics, Social/Community Development and Education. Throughout all sessions delegates expressed the need for Indigenous nations to control their own lives through the development of programs tailored to their own needs in such fields as education, health and community and social programs.

Health care

One example that gave clear illustration of applying this principle in the field of health came from Australia's Naomi Mayers, the administrator of the Aboriginal Medical Service which serves 23 communities in the country.

The dramatic improvement in the health of Aboriginals in those communities could not go unnoticed even by government officials and the program is continually expanding.

Doctors, nurses and dentists are hired by the agency and are carefully screened prior to hiring to ensure that the best interests of the patients are prerequisite to any other consideration.

With a long history of involvement in mental health, Phyllis Old Dog Cross, presently working as a mental health consultant, Indian Health Services in Rapid City South Dakota stated that if Native people could eliminate two health problems from among our populace, we would be the healthiest people in the world.

The two problems are obesity and alcohol abuse. It's interesting to note that both conditions are directly related to stress.

Other topics covered at the health conference included Indigenous Health Boards, Maternal Child Health Care, Public Health and Nutrition and a session on traditional methods used in alcohol counselling but the speaker in that category only spent about 30 seconds focusing on his topic. Ironically, it was observed that the healthiest Indians in Canada are in jail.

Chairing the conference was Jean Goodwill, Special Advisor, Indian Health to Hon. Monique Begin, Minister National Health and Welfare. Jean said the purpose of the health conference was to focus international attention on the need for improved health services for Indigenous People around the world.

Education

At the education conference, attention focused on the fact that native culture has been neglected by education systems imposed on Indigenous peoples by colonizers. This was cited as a major contributing factor to "cultural genocide".

Delegates discussed an agreement on Educational and Cultural Exchange which would make indigenous concerns mandatory in education systems if signed by state, provincial and federal governments having jurisdiction over education in the various countries. In addressing the education conference Chief Snow of the Wesley Band in Southern Alberta said, "We, the original people, have a message to bring to the world. The world is in need of our teachings, principles, philosophies and beliefs.."

Indigenous People of third world countries are presumably recipients of foreign aid sent by the wealthier countries but delegates to the conference on economics felt it necessary to lobby the wealthier governments in hopes that their efforts would result in more money filtering through to the Indigenous people particularly of central and South America.

Wide range of topics

The conference attracted businessmen and organizations involved in economic development to discuss such wide ranged topics as resource development and bingo operations. Mark Gordon of the Inuit Committee on National Issues said that the

most important accomplishment of the conference was making contact with one another and exchanging ideas and experience.

The most popular and heavily attended of the business conferences was Politics and law. Delegates were reminded of the 4th Russel tribunal in Rotterdam in 1980 where the Mexican government was accused on three different occasions of genocide and ethnocide because it was silent when gunmen and landowners were killing Indians.

Guatemala, El Salvador, Chile and Nicaragua all experienced similar situations.

Founder of the World Council of Indigenous People and former president of the National Indian Brotherhood, George Manuel, denounced the Canadian government for providing helicopters and other war materials to disposess the Mapuche Indians of Chile in 1979. A law was proclaimed that year by Augusto Pinochet to terminate, exterminate and assimilate the Mapuche People, "the most bold form of genocide," said Manuel, "applied without any choice as far as the Mapuche Indians are concerned, and the Canadian government itself is guilty as far as I'm concerned." Prime timber land was expropriated by the Chilean Government for B.C. lumber companies. George Manuel said that this was the principal type of issue that Indigenous people are struggling against.

From Australia, Shane Housten, an Aboriginal who works for the Government of New South Wales, told delegates that in Queensland his people are forbidden to own land or have bank accounts. Midnight raids are carried on by the government to remove aboriginal activists from their communities; they are then scattered or interned on islands off the coast.

Housten called for international pressure campaigns during the commonwealth games this fall to bring to light the repressive policies of Queensland. The games will take place in Brisbane.

International organization

An International Covenant on the Rights of Indigenous People was discussed but didn't get beyond hopes of eventual ratification and implementation by world governments.

Some controversy arose about which international organization was to represent Indigenous People at the UN level but before the political atmosphere reached heightened emotions, it was pointed out that the World Council of Indigenous People already had non-governmental representation.

(H. Meagher photo)

A youth leader asks an Elder for direction during the Elder's Conference at Kinookimaw Beach during the World Assembly of First Nations in Regina.

There were questions from other countries concerning the reason why the international assembly was hosted by an organization(s) other than the World Council . . . . especially in the same country that the WCIP was born. Curious, observed a Latin American delegate.

I thought so too but a bit of pondering about the FSI, it's leader and the present federal governing party provides insight. It's a well known fact that FSI president, Sol Sanderson, has "large L" liberal propensities . . . . and probably can get funding easier than most organizations . . . . not to mention the support of aforesaid feds. From a birdseye perspective the whole event could have been seen as a grandiose showcase of Indigenous People with Sol Sanderson and the FSI as the brilliant stars of the Panorama.

Actionwise . . . . international political, economical, and cultural ties were strengthened; U.S. and Canadian Natives will form a North American Regional Council of the WCIP through the Assembly of First Nations and the National Congress of American Indians. Regina was treated to what was probably the first concert of Indigenous song and dance, and while delegates talked of UN representation and genocide and ethnocide, Jim Sinclair of AMNSIS in Saskatchewan brought everyone down to earth when he said "they don't have to kill us in Canada. We're killing ourselves with booze and drugs."

I wonder who besides the Australians from WAFN will be in Brisbane this fall to help them out . . . . I wonder who will boycott the gigantic financial institutions that invest money in Latin America . . . . most of all . . . . I wonder who will improve the lot of all the people who probably didn't even know about WAFN because they're too poor to have radios or TV's and who don't know their own rights in their own lands. □

'Indian News' writes '30'

Ottawa — Indian News, a national newspaper covering events and decisions affecting the lives of native peoples in Canada, ceased publication with the June, 1982 issue. The paper, financed by the department of Indian affairs during its 23-year history, has been independent of the department.

An editorial in the final issue said this "has created difficulties, for where resources of the government are expended the normal accountability for those resources has not been present."

The paper's editor suggests that if an independent, non-political national newspaper is needed to serve Indian people, it should be published outside the department by the Indian people themselves. □

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Creative Writing: III

by Maara Haas

Third of a four part series by creative writing teacher and author, Maara Haas, reflecting her experience with native students. Opinions expressed are Ms. Haas's own and do not necessarily reflect those of the INDIAN RECORD.

If you were asked to choose a color from the spectrum: red, yellow, pink, green, orange, black, purple, blue, brown, grey or white, what color would you choose? How does that color connect with anyone or anything? What feelings do you associate with that color and what color do you dislike or reject?

Of the multi devices a teacher of creative writing can use to stimulate creativity, the most effective and the most direct, is color. Responses from students through a color experience will be spontaneous. There is no choosing it otherwise, since feelings and color are synonymously one and are not influenced/determined by intellect or logic. Every child may not be creative, but there is no child without feelings, the point of beginning in all forms of creativity.

By way of comparison, creative writing is like the art of weaving. The hand and the mind exert control over the skeins of thread, but the "thing" of Art is in the design, motivated and shaped by the "sense" or feeling of words, threads, colors individually chosen. The most personal of art forms, creative writing is a slowly evolving process, at times painful, contradictory and unexpected. in revelation.

Colors express feelings, release stress

A Grade IV student in a Winnipeg class chose the color black so he could *"feel blacked out and invisible"* to the older boys threatening to beat him up after school. The findings here, are consistent with the experts in the field who interpret the choice of the color black in terms of cruelty, repressed feelings and dominant force.

The progression of a student attending classes through Adult Education programming at Winnipeg's Y.M.C.A. is a classic example of the unexpected. First choosing mystical, spiritual white, he wrote:

The snowbird flies across sunlit misted skies
Flying, flapping, sweeping and shrieking
Into the night's cold darkening breath.
Is this my soul-searching cry of death?"

In a fourth session, the student's spiritual anguish was sublimated into physical things and a switch to the color red. According to the colorist Faber Birren, this is indicative of "the human spirit finding release for its greater and more impassioned emotions."

"Poems are red tulips reaching out of cold dark ground.
The warty drab soil is background to its beauty.
I feel like the crossed sticks of a campfire,
My emotions exploding."

What these impassioned emotions might turn out to be, was not hurriedly revealed by the student, obviously depressed and weary of his inner struggle by the sixth creative writing session:

"I feel like the muddy soil of the river
Life passing over me.
I am
Down, down, far below, soiled and brown,
The brown
Upon which the waters swirl."

The twelfth session brought the student closer to the truth of his feelings. Carrying Hitler's guilt, he imposed upon himself, the responsibility for millions of Jews murdered in German World War II internment camps:

"Faces in the crowd,
Tormented faces,
Resolute, tired, twisted, smiling . . .
Auschwitz held a lot of faces,
Faces which look out at me,
Make me want not to look into a mirror,
Make me hide my face in the crowd."

Basic human emotions flow the mind and body in the natural ebb and flow of water. Pressured by circumstance, environmental and social factors, the flow of feelings can be repressed to such a point that the inner walls of the mind and spirit will crumble like the banks of a river at floodtime. This collapse results in destruction to the individual and society.

Acting as a catharsis, creative writing releases, purges and relieves the symptoms of negation and emotional stress, commonly feelings of rage, frustration, self-depreciation, self-hate and persecution. Further, creative writing re-directs negative forces and stabilizes positive ones. "Writing is out," or in plain terms, "vomiting on paper," does, in effect, divert energy of an apathetic or a volatile nature.

Example: a possible act of violence is re-generated and diverted to violence on stage to create drama: Ryga's "Ecstasy of Rita Joe"; John Coulter's "Riel" and the National Film Board's "Cold Journey," written in part by Johnny Yesno, who, along with Chief Dan George and Petawabanco, a 27-year-old Cree from Lake Mistassini in northern Quebec, shared the acting roles.

In the matter of the poet, Henry Johnson, whose works are quoted here, Henry returned to classes for three successive years. Ultimately, he experienced a "breakthrough," surfacing at last, the "core" emotion that had lain so long in the bottom of his mind, under-ocean.

The stunned classroom of adult students listened to Henry's raging poem. Every line sparked blazing orange and black cinders. A senior citizen, he declared himself, through the poem, a victim of society. Rather than allow others like him, to die of neglect in homes for the socially cast-off aged, physically and spiritually impoverished, Henry, a pyromaniac of justice, set the establishments on fire, burning them and their occupants to the ground.

In a similar genre, an adult native student located on a northern reserve, who chose, momentarily, the color gray, shows in his early work, characteristics of that color, interpreted by Dr. Max Lucher, the creator of the Lucher color tests.

The color grey in no-man's land, a region of separation, a Berlin wall, an Iron Curtain, on either side of which is a different (self-opposing) approach.

Overtones in the grey personality indicate a person exhausted from the struggle; objectively clinical of a situa-

tion (not taking sides) but not yet resigned to the situation:

"High, steep and towering, stands the Pillar. A Pillar of granite. Constantly staring down, as if to see if anyone is intruding. It is the Master. It is omnipresent. No thing or animal has ever conquered this Emperor of the desert. Only the majestic, fire-soaring eagle has shared its height and glory.

"Right at it's wide, protective base stands an old rickety frame cabin. It is grey and weathered by the hot, ever-blowing, strong dry wind. There is no sign of life or habitation.

"Around the house, encircling it, is garbage. Filth, cans, old papers and discarded clothes. Behind the house among dry, waist-high bushes is an outhouse. The outhouse is simply a hole in the ground. Silt falls occasionally from the walls of the hole. On hot sultry days, there is this offensive stench drifting in from the back of the house . . . .

"The house gives out a feeling of despair. It sings out a song of loss. A lamentation . . . .

"Epstein Brightnose is an ancient old man of ninety-three years. His legs are so bowed that each one forms almost a half circle. A small child could easily slip through his legs. He wearily ambles about in his small, tar-paper shack. He is waiting, waiting out his existence."

A later work by the same writer, Alvin Grieves, echoes the violence of Henry Johnson's "fire" poem in the burning of establishment-housing victimized senior citizens.

Dialogue between two teenagers

Joe: "I've been thinking, if Indians killed all intruders to North America, I wonder what this land would be like."
Tiger: "Yeah. I wonder."
Joe: "Maybe we Indians would have had a totally different life-style. Maybe we would have turned into a really great nation."
Tiger: "You know, Joe, sometimes I feel like going out and try to kill some Whitemen. I hate their guts. They think their ways are so perfect."
Joe: "Hey Tiger, what would happen if we started to kill all the Whites in this reserve?"
Tiger: "I don't know, Joe. I suppose they'd send the Mounties here."
Joe: "We could kill the Mounties off."
Tiger: "Then they'd send the Army. There's no way we would win."
Joe: "Too bad our ancestors weren't cruel and heartless like the Whites. We should have massacred all of them."

The difference between the two writers Henry Johnson and Alvin Grieves, both victims, is a crucial one. Though based on the common denominator (the common feeling) of violence, they are widely apart.

Color-wise, the orange of Henry's "fire" poem is not an instigating color; orange is energy expended by a distressed, helpless victim, in this case Henry Johnson.

The "black cinders" of the ravaged Senior Citizens' Home, set ablaze, bear significance in Henry's poem. The extreme of white, the spiritual awakening on the threshold of a new life (perhaps, even, through death) is black, the color of extinction. As well, black is a protest against Fate and the liability to put revolt and violence into positive action, which Henry acted on, through his poem.

With a difference, the dialogue written by Alvin Grieves, delegates his grievances and feelings of violence to the Past (what might have been done but was not done). Still retaining the greyness of neutrality bordering on resignation (Epstein Brightnose is waiting, waiting out his existence). Alvin Grieves indicates a reluctance of inability to grasp the problems of the immediate present and to act upon them.

(Maara Haas photo)

"Colour me human . . . ."

Henry Johnson completed his poem; he followed through. Alvin Grieves has yet to evolve psychologically the embryo dialogue into a stage, radio or television drama. His flare of violence has changed nothing. Immovably, he remains the victim as he began his first manuscript.

Teachers and, to a greater degree, parents in diversified schools are alternately amazed, ashamed or outrightly shocked by the revelations disclosed by their children in my creative writing classes.

White society supposes that a child's feelings should be equal to the child's physical size or the age of the child when, in fact, the emotions of children strangled by an educational system working against individual and creative expression, are all the more intense, even traumatic, for reasons of repression by rule.

Group norms repress individuality

Among the disciplines exerted in these schools, the tendency to repress individuality to the group norm, group grades and group thinking, is one of the greatest blights to creativity. The Johnny Cash — I-Walk-the-Line foolscap, a million dollar a year expenditure in Manitoba schools, has a permanent crippling effect on learning aside from creative writing.

A troubling number of adult students in my classes, are seriously disoriented and rebellious when I advise them to "write themselves out" on unlined newsprint instead of lined paper. They cling to that straight-line life-line reinforcing the discipline of the schools, like drowning children at sea.

Changing to newsprint, they admit to a new sense of freedom. The straight-line disciplinary foolscap is indoctrinated early. A growing number of Primary and Junior

High students fight the idea of writing on newsprint for fear of showing themselves to be imperfect.

To these, I have suggested that they draw perfectly straight lines on a piece of cardboard I call "The Leader," to place under the newsprint. The lines can be scarcely detected through the newsprint, but the student retains the confidence that he is walking that indomitable straight-line in accordance to the school discipline.

Clearly opposing the discipline of straight line thinking, creativity moves in circles overlapping circles. To illustrate the evolving process of circular thinking/writing, in a practical way, I use a stoutly-rounded wooden doll that opens to reveal a second, a third, a fourth doll, graduating in size to the sixth, infinitely tiny doll, each an identical replica of the others.

The infinitely tiny doll, I tell students, is the secret Self in every human being, from whose centre, the life force, creativity, emanates like a great sun, the outward rays extending in multiple directions. It can only be through continuous writing and self-searching that the individual student will discover for himself or herself, what he or she is all about.

On the premise of circular thinking and the speed of time, students writing spontaneously will grasp from their minds what is obvious; in essence, they will be "surface" writing. Nevertheless, what they missed out, in the panic of writing, can be recalled by "back-tracking."

The procedure then, following six to eight sessions of spontaneous writing, is to have students write out, singly, every line put down on paper, to be mounted on a clean sheet of newsprint. The extension of single lines into paragraphs, gives volume to the writing and expands thinking, creating, far better than re-writing and "polishing," the same limited material over and over again.

More liberated than their white counterparts, students on reserves have few inhibitions and are not disciplined by teachers to "tidy up" creative writing still in progress. Too often teachers in diversified schools retard creativity by insisting on a perfect manuscript grammatically correct, spelling correct, paragraphing precise and perfect. An eagle-poem, it's feathers still wet from the hatching, has no time to grow or develop, and the result is a stuffed, very dead bird, a creative trophy instead of a living poem.

Dr. John Ott, a leading researcher on the psychological effects of color and light, attributes apathy, disorientation and a lack of creativity to the artificial lighting in schools.

Hyperactive students show a calmer disposition and a greater learning ability when the lighting in the classroom contains all colors of the spectrum; some vital colors in artificial lighting are lacking. "Similar to malnutrition resulting from missing vitamins," says Dr. Ott, "artificial lighting brings on a condition called 'mal-illumination'."

Notably, schools on reserves use artificial lighting sparingly, taking advantage of natural light whenever possible. My best responses from native students occur when creative writing sessions are held between 9:30 and 10:30 in the morning and in the afternoon sessions scheduled from 1:30 to 2:30.

(To be concluded)

Friendship . . . from p. 1

The bishop noted that Christian missionaries in the past had intertwined their activities with the colonial process of their countries.

"With the expansion of Spanish, Portugese, French, British, German and Dutch empires into the new world came the promulgation of Christianity," he said.

"Lacking a broad Gospel vision, missionaries tended to be insensitive to the culture and spirituality of aborigines. As a result, the Church often participated in the cultural domination of native peoples."

Bishop De Roo said Vatican II and his direct contact with native peoples in various parts of the world revealed to him how wrongly the white people of European background or extraction have treated the indigenous nations of the world in the course of history.

However, Christian Churches now have a renewed awareness of the plight of native peoples and they are taking a leading role in the struggle against the injustices inflicted on aborigines around the world.

In Canada, Christian Churches — individually and collectively — have defended the rights of the nation's native peoples in the face of proposed massive resource developments in the North which detrimentally threaten the natives' lifestyles.

Project North, a Canadian interfaith group, has supported the Indians and Inuit against government and industrial moves which threaten their environment, land claims and culture.

In Brazil, the Church has been active in the struggles of the aboriginal people of the Amazon.

'Jesus identified with the plight of the poor, the afflicted, the oppressed.'

"Over the past two decades," Bishop De Roo said, "the military junta of Brazil has been systematically removing Indian communities from their land in the Amazon region to make way for industrial development. During this period, the Catholic Church has emerged as one of the major institutional allies of the Indian peoples in their struggle."

The bishops and priests of the Amazon released a "powerful declaration" documenting concrete evidence "about the genocide of the Indian population and sharply criticized the Brazilian 'model of development'." The bishops asked the leaders of Brazil to rely upon the contribution of the Indians to the well-being of their country, rather than to continue their attempts to annihilate them.

In Panama, Churches of several countries joined forces to support the Guaymi natives in the Chiriqui province who would have experienced serious social, environmental and cultural consequences if a huge copper mine development had taken place.

Because the governments and corporations involved in the proposed project were from Panama, Canada and Britain, Churches in these three countries took the lead to document and publicize the profound consequences the development would have on the Guaymi. Subsequently, the project was postponed.

Bishop De Roo affirmed that the constant operative principles of Church teachings defend the irreplaceable value of each individual, inalienable human rights, justice in stewardship of resources and self-determination for every people or nation.

(Catholic Register)

Medical Services . . . from p. 1

Two women, totally different lifestyles, yet both shared a common dilemma: the inability to find permanent employment in a career which interests them. Now both are part of the job retraining program, Native Medical Support Services, funded by the federal Department of Indian affairs and administered by the city's Social Services Department.

Greg Barrett of Social Services says that the aim of the program is to get native people who are out of the work force (or who have never been in it) out of their setting and into a job situation.

"The people enrolled in the training program are learning two things: job behaviour which includes everything from punctuality, regular attendance and responsibility plus specific skills which will enable them to seek permanent employment later and also be able to give a job history from their training record."

Program started in 1981

The program started in the fall of 1981 as a pilot project. There are currently 14-16 people in the program, some participating for a few months, others for an entire year, depending on the requirements of the health care institution where they work.

There are currently two trainees at the Victoria Hospital, two at Misericordia, three at the Society for Crippled Children and Adults, several at the Health Sciences Centre, others at Osborne House, some are involved in the senior citizens housing project (providing escort service, meals and visits to the elderly who live independently). The program attracts mainly women though there is one man acting as an interpreter at the Health Sciences Centre. Participants are paid minimum wage by the government during the training period.

Mary Campbell works on the Rehabilitation unit at the Misericordia General Hospital, assisting the diversional therapist in the Activity Room and on the ward. The two encourage patients to tackle handwork and craft projects which range from making simple flower decorations to elaborate sewing or building projects. They escort patients to weekly bingo and a weekly tea in the sunny solarium room at the hospital. Individuals are taken on trips to the gift shop, the beauty parlour and other outings. Mary helps with the food trays and often sits with the patients when time permits.

(Andrea Lang photo)

Mary Campbell (center) works with elderly patients in the activity room at the Misericordia General Hospital.

"It's nice for them to have someone here as a companion, someone to talk with them when they're lonely."

Though Mary was assigned to the hospital she had the choice of working with children or the elderly and chose the latter since she hopes to ultimately work in a geriatric setting. She has worked with the old in the past in her home community. June Thompson, the diversional therapist who works directly with Mary, is encouraging her to take the diploma course in Activity Work to further her ambitions.

"Mary is cheerful and looks forward to coming to work. At first she was very shy and had difficulty communicating with people. She was also hesitant about taking charge in any one area and preferred to follow my direction. Yet she is very good with people and they respond to her. Many of the patients seek her out now and she is initiating projects and ideas on her own."

Mary started at the Misericordia in February. By Easter, she had the confidence to run the crafts project on her own. By June, she was willing to be the sole activity worker in the room when June Thompson was absent for a week. Her only fear now is not finding work at the program's end in August but in her own way she regards it as simply another hurdle in her personal growth.

"It makes me nervous worrying about it but I know I have gained a lot here. It gives me a good feeling working with others. And it sure beats staring at four walls."

For Annie Boulanger, involvement in the program came from an economic rather than a personal need. Part-time employment, all she could find, was simply not a good way to get by. An independent person, she relishes the freedom of her own apartment but found it difficult to squeeze the rent out of her small pay cheques. The Native Medical Support program provides her with a basic income for one year and a chance at career training to better her chances on the employment market.

Though money may have been the primary motivation, Annie also enjoys working in a medical setting, particularly helping young children. Her training program is centered at the Society for Crippled Children and Adults where she works as a teacher's aide in one of the pre-school nursery areas. There she shares duties and responsibilities with the teacher, helping with table activities, craft projects, reading aloud to youngsters and helping those with handicaps do everyday tasks like dressing and undressing, going to the bathroom and eating the snack provided.

The work is full time but involves two different groups of children, mainly Down's Syndrome youngsters in the mornings and children with other handicaps in the afternoon.

"You get very attached to some of the children, particularly the ones that cling to you. Part of the job is learning how to give attention to all the children equally."

Annie heard about the Native Medical Support Services retraining program from a friend and was one of the first to be assigned a working location. She is one of three teachers' aides at S.C.C.A. and relied strongly

on the moral support and friendship of the other women at first. Though they still sit together for lunch or coffee breaks, each has become more independent as the program progresses, says Thelma Reid of S.C.C.A. who supervises the nurseries.

"At first the women were very shy and reserved with the other staff. Now they accept them as individuals and fellow workers, each relating well to the teacher she works with."

Mrs. Reid has some reservations about the program, however. *"There are always growing pains helping people to adjust to the job market. At first the women were very enthusiastic, then some of them were asking for time off for appointments, family matters and so on. We had to convince them that this is not acceptable in the job market and therefore not acceptable here either. They have all learned to adjust."*

For a permanent career in child care, the women should continue on to take the diploma course in Child Care offered at Red River Community College, she added, since government regulations will soon make this a prerequisite to hiring. Again there are discrepancies in the Native Medical Support program. Since there is not educational requirement needed to apply for the retraining, some of the women would find it difficutlt to handle the academic work involved in a formal school program.

"I sometimes wonder how realistic this program is but this will be a part of the assessment period which will follow when the program nears completion in August. After all it is a pilot project and there are always kinks to iron out."

Annie Boulanger is one who hopes to continue her formal training. She plans to take the Red River program and work with children as a permanent career: *"I love working with children. I find them easier to understand than most adults."* As well as working with the younger children at S.C.C.A., Annie has been assigned as companion and escort to a 15-year-old girl hospitalized in Winnipeg far from family and friends.

"This has provided an added dimension to her experience," says Thelma Reid, *"and has worked out well for both of them. Some of the other women in the program help us with home visits and as relief babysitters for children requiring special medical attention at home. On the whole we've appreciated the extra pairs of hands. Overall I would say the program is beneficial."* □

Wahpum

What religion means to me

by Jordan Wheeler

While my mom was at the World Assembly of First Nations (WAFN), I was in Toronto becoming acquainted with one of our country's major centres and finding out that I had been accepted by Canada World Youth (more about that later). Needless to say I can't say anything about WAFN (pronounced 'woffen'), but I do have some ideas of what international is and what I think it should be and even a few observations of internationality that is part of my scant life experiences.

According to Webster's 3rd New International Dictionary, international means "existing between or among nations of their citizens", "participated in by two or more nations", also "common to or affecting two or more nations". The definitions give us wide berth for any topic so let's telescope into another region that has baffled, confused and inspired scholars, teachers, preachers and priests for untold generations: religion!

Now before you get your hackles and defences up, I'm not so presumptuous as to think a 17-year-old half-breed product of a broken marriage can enlighten scholars, teachers, priests and preachers, but, by golly, when I read the papers and listen to my elders, sometimes I wonder if logic is reserved for those of us who are experts in nothing.

For example, how come the churches are the most impressive and rich edifices in countries and communities where the parishioners are so poor they're starving? Oh well, never mind, I didn't really expect a logical answer anyway.

More specifically, it is what is supposed to be happening in those houses of our Creator that interests me. Organized religion has probably changed the course of history globally more than any other movement conceived of by man. Whether for good or evil, and it's done both, it's probably the most powerful force in existence. Or was.

For indigenous nations, religion or spiritual beliefs and philosophy were invariably linked with the environment and the world around them and were inextricably tied to the universe through such obvious life-giving and influential bodies as the sun and the moon.

When European explorers first contacted most indigenous nations that they colonized, they usually described them as sun worshippers or assumed that they worshipped living things like eagles, or bears, or snakes. This was clearly a misunderstanding of what they saw. Most indigenous peoples believe that every living being has a soul and, in their prayers, they express appreciation for the life that helps them continue living.

When Aztec people pray, their most spiritual time is at sunrise and sunset. They recognize the value of the sun, raise their hands to the sun, but while they're doing that, their prayers are addressed to a Creator that is part of all life, in the celestial bodies, the animals, the birds, the fish, plant life, all things in the air, on the ground and below the ground, in the rivers and lakes, in the brambles and in the bush. They dance their prayers and sing their praises and celebrate life that 'The Greatest Of All' has placed in the universe.

When North American natives participate in special ceremonies, these are often at dawn or dusk. Our first prayer at the dawn of a new day is to express gratitude to see another day.

Also common to indigenous people and to organized religion is knowledge of past events and belief in prophecies. Without exception, all indigenous people talk of a great flood that happened ten to twelve thousand years ago. A great ship protected those of all life tht were to populate the earth again.

To Western religion, there's Armageddon . . . . Indigenous nations refer to this as some great natural cataclysm that will destroy all but a few. In preparation for that day, we are now in the time of purification, returning to, and paying stricter attention to our ancestral teaching. There are hundreds more sun dancers now than there were a decade ago.

When I was at a sun dance in South Dakota last year (and this year), I saw people of every colour and from several continents come together to participate in the prayerful event. Everybody prays to the same Creator for the same reasons. Everybody comes away with the same inspiration and appreciation and with the same resolution to be a better person.

Priority must be given to Indians

by Daniel Mothersill

In the Commons, the Members of Parliament cheered after they unanimously passed a constitutional amendment some weeks ago entrenching native rights. As most readers will remember, native rights were dropped from the charter as a result of the accord between the federal government and the nine provinces. But after considerable public lobbying, it was reinstated.

While the MPs from all parties loudly voiced their approval at this so-called historic guarantee, there was little in the way of cheering from the native communities. Too many resolutions, laws and treaties have been made in the past; too many promises have been broken.

That native rights should have been dropped from the proposed Constitution in the first place is a scandal. At worst it was a malicious act (although there's not much evidence to support this despite the fact that charges to this effect have been made by some); at best it was inconvenient to include it in the Constitution at this time. One suspects the latter because in discussions on rights with native people, the topic quickly turns to the thorny issue of land claims.

Legitimate claims

They argue, in the name of justice, that their legitimate land claims must be settled. They have been waiting a very long time for this to happen. The federal government seems to agree in principle, but settlement would be a costly and complex process and perhaps because of that both legislators and bureaucrats have been unwilling to embark with any seriousness on a negotiating process with the native people. It's clearly a case of justice delayed being justice denied — in the case of native people, historically denied despite some landmark judicial rulings.

In 1973, for instance, a group of chiefs from the Northwest Territories claimed an interest in some 400,000 square miles of land. They presented a caveat for registration and after six months of legal procedures, Justice William G. Morrow of the N.W.T. Supreme Court ruled:

1. I am satisfied that those who have signed the caveat are present-day descendants of those distinct Indians who, organized in societies and using the land as their forefathers had done for centuries, have since time immemorial used the land embraced by the caveat as theirs.
2. I am satisfied that those same indigenous people as mentioned in (1) above are prima facie owners of the lands covered by the caveat — that they have what is known as aboriginal rights.
3. That there exists a clear constitutional obligation on the part of the Canadian government to protect the legal rights of the indigenous peoples in the area covered by the caveat.
4. That notwithstanding the language of the two treaties (8 and 11) there is sufficient doubt on the facts that aboriginal title was extinguished that such claim for title should be permitted to be put forward by the caveators.
5. That the above purported claim for aboriginal rights constitutes an interest in land which can be protected by caveat under the Land Titles Act.

The adjustment raises almost as many questions as it answers about the treaties; what they are, who signed them, what the promises made during the negotiations were and how they have been kept.

In his landmark book, *As long as this land shall last*, Father René Fumuleau provides an exhaustively researched account of Teaties 8 and 11 and some invaluable insight into the conditions under which they were signed. In the book, by way of background, he says that many words of the treaty text, their meaning and their consequences, were beyond the comprehension of the northern Indian.

Even if the terms had been correctly translated and presented by the interpreters, Father Fumoleau says, the Indian was not prepared, culturally, economically or politically, to understand the complex economics and politics underlying the government's solicitation of his signature.

Father Fumoleau writes that by "Treaties 8 and 11, the Canadian government intended to extinguish the Indian title to the immense Athabaska-Mackenzie District. The Indian people intended to sign friendship treaties. The tomahawk and wigwam, the army officer and feather-bonneted Indian depicted on the commemorative medal, bore little resemblance to northern conditions, to treaty commissioners or to northern Indian chiefs. They are symbols of the anachronism of the treaty itself. In spite of the hands clasped in agreement as depicted on the treaty medal, it is very probable that the two parties neither understood each other nor agreed on what the treaty meant."

Clearly, when the Constitution is patriated, priority must be given to settling this ancient dispute over land claims and the teaty question. It's a matter of decency, morality and above all justice. (Catholic Register)

What it means . . . (from p. 19)

It's an international event that inspires universal love.

How can it be wrong?

Well, if all this is true, and everybody knows it's true, why are there wars? And why do civilized multinational corporations exploit the land of indigenous peoples to the extent of deliberately killing those people? Why are governments so obsessed with balancing budgets, and churches so intent on getting more members? Why is white better than red and yellow and black? And if they aren't why do they act like they are? See what I mean about logic? It's all very confusing. How does a 17-year-old begin to sort things out?

When I was accepted by Canada World Youth I was ecstatic. By the time you read this I'll be in St. Paul, Alberta learning to work in a different environment with people I've never met. My literature tells me I'll gain an appreciation of the diversity and life of my own country. In December I'll be on my way to Indonesia to learn about another culture and another people.

I know we all have the same Creator. I know that Creator is international, but how are we all going to get together to live in a manner acceptable to the Creator.

Maybe the people in St. Paul, Alberta and in Indonesia will help me find an answer! □

The one-and-a-half men: — two reviews

I - The author — by Bernelda Wheeler

When James Dreaver arrived at Red River in the early 1850's, he was impressed by the variety of people in the town. He asked a Catholic priest about a nearby group of boisterous men who were dark but not Indian. "They are the one-and-a-half men," the priest replied; "half Indian, half white and half devil."

(from the book "One-and-a-half men")

When he was attending University, author Murray Dobbin became acquainted with the Indian Movement through meeting with native students and through his friendship with author, lecturer and political leader Howard Adams ("Sea of Grass", etc.). Murray also worked for the CBC in the early 70's and had occasion to work on a series of stories about the north and its peoples.

He kept hearing the names of Malcolm Norris and Jim Brady spoken with a great deal of respect and reverence. It was obvious that these two men had affected the lives of a lot of native people. But where were they to be found in the thousands of history books about Canada?

Dobbin began research and found that there is no mention of native people after 1885. When he decided to write the biographies of these two men he thought it might take two years. It took five because all the research was primary. The result was the book "One and a Half Men", the thesis for Murray's master's degree in social studies.

The book's prologue gives a strong and definitive documentary look at the history of Metis People on the Prairies and a characteristic sketch of a scene between Malcolm Norris and Jim Brady that typifies the personality and character of each.

It is the story of the lives, ancestry and political activities of two of the strongest and most influential and committed political figures in Metis history. It is also a clear and concise history that should be a textbook in every school in the country.

Murray traces the lives of these two men from childhood to death but, along the way, is the history of the political development of native people and an objective description of the beginnings of today's native political organizations throughout Saskatchewan and Alberta.

Both men grew up in upper middle class Metis families and lived through the period of radical rebellion on the part of ordinary working people. Both had a powerful vision of the future, a socialist vision of the world that they applied to the struggle of native people for basic human dignity. They saw a world where everyone shared the fruits of the whole society, where no one had power over anyone else.

They were both politically active during the time when the CCF and communism was strong. They divided their interest in politics from that of native people but for both the vision was the same. It was the way in which they worked, and their relationship with those around them was different. It was their entire personalities, diametrically opposite one another. So different, Dobbin says, that had they not worked together politically, they probably wouldn't have even liked one another.

The reader develops an appreciation of the ever agitated, small, wiry but fearless Malcolm Norris who has a keen sense of humour and such a fierce pride in his Metis ancestry and heritage that he is intolerant of undignified behaviour in Metis or Indian.

Jim Brady on the other hand was slow and deliberate and a perfect complement for the driving energy of Norris whom Dobbin describes as like a train that is likely to be moving so fast that it falls off the tracks. Brady sets him straight. Brady was generous to a fault, compassionate to the point of living in a tent if a native family needed his little shack in La Ronge for a few days. He was always hosting someone, anyone could drop in, and anyone did. He was always broke because he was always lending money. When anger might be the appropriate emotion Brady despaired and felt compassion. □

II - The book — by Thecla Bradshaw

The story of Jim Brady and Malcolm Norris, Metis Patriots of the twentieth century. By Murray Dobbin. New Star Books, Vancouver.

Jim Brady and Malcolm Norris are the one-and-a-half men, a term coined in the nineteenth century and referring to the Metis rebels: half Indian, half white, half devil. Author Murray Dobbin has avidly researched his work and the book contains documentation on most politically active Metis of this century and many Indian notables. Missing: an alphabetical index by name and subject. This restricts the book's potential uses as reference material.

Murray Dobbin is a Saskatchewan journalist, writer and teacher who has spent the last ten years writing on northern issues and the native movement. He currently teaches native studies at the University of Saskatchewan in Saskatoon where the first Canadian degree-course in Indian and Northern Education was initiated.

Dobbin, clearly as socialist, maintains a tone of objectivety throughout his book as he attempts, first and foremost, to present a sympathetic record of the Metis people and, secondarily, an accurate account of the many-faceted political situations affecting them. He is indeed less harsh than some of his Canadian writer contemporaries — Harold Cardinal, whose bitterness is razor-sharp, Heather Robinson, whose candour clubs down all and sundry whose work involves any kind of organization amongst native persons, and even Alan Fry, novelist and former Indian agent.

As biographer, Dobbin admirably rejects generalizations and sticks to the altogether fascinating details comprising the lives of his one-and-a-half men, Brady and Norris. They speak for themselves. Writes Norris:

> *"In the southern states the Negro fights over acts of discrimination. The Negro is forced into an inferior position by the laws and acts of his white masters. He is the victim of actual oppression. This is also true of the dark skinned people of South Africa. It is a physical thing, and has elicited a physical reaction from the oppressed.*
>
> *"The white Canadian's attitude to the Indian is different but is it more defensible? To be ignored is more vicious perhaps than to be oppressed. And this is apparently the form discrimination takes here against the Indian — 'we don't give a damn.'"*

Jim Brady's record is touched with the despair that author Dobbin refuses to accept, though the reader is left with the impression that the Metis cause is more hopeless today than historically. Jim Brady:

> *"No hope, no inspiration — poor beaten creatures that drift with the tide. Living epitaphs of dead souls. I thought of and seen destitute working mothers and famished children and I thought too of the bloodstained gold of Canada's rulers and where could one find more eloquent witnesses that criminals are enthroned in positions of power in Canada today.*
>
> *"I thought too of our own people, our unfortunate ones, woefully unequipped, fearing the rocks of life. Too many with life meaningless and empty drifting on the remorseless tide of life that stirs the deep of the vast forces that toy with puny humanity . . . . Today it seems almost a denial of life. I have seen it so much."*

In the course of a partnership which extended from the Depression to the late sixties, Brady and Norris brilliantly adapted new ideas in the service of the native and Metis liberation struggle. A staggering number of "agreements" preceded an eventual union of Indians and Metis — only to be followed by a severance of these culturally related peoples:

> *"In his final months Norris was reduced to passively observing developments in native politics. He witnessed, from a distance, the final blow to one of his most cherished goals — Indian and Metis unity. The National Indian Council, at its seventh annual convention in Toronto, decided to dissolve, eliminating the last vestige of native unity in the country.*
>
> *"Issues such as treaty rights and changes in the Indian Act preoccupied the Indians and held little interest for the Metis. The federal government in an effort to avoid any responsibility for the Metis, made it clear to the Indian leaders that it wanted to deal only with Indians. In the end, according to Marion (Ironquill) Meadmore, the organization which had held Indian and Metis leaders together for seven years decided by mutual agreement, and without hostility, on dissolution."*

It was to Metis writer Maria Campbell that Norris gave his final impassioned message: " . . . avoid at all costs the trap of government funding . . . ." Strange words for a socialist.

Dobbin's The One-And-A-Half Men successfully presents Metis, Indians, Whites in the fierce powerplays of 20th-century political and social events in Canada. □

Deadline for the Winter 1982-1983 issue is Monday, November 15th, 1982.

(Talking Leaf photo)

Indian Centres Head Office in Los Angeles, California

Los Angeles: American natives' capital

by Adrian C. Louis

> *Let me be a free man —*
> *Free to travel, free to stop,*
> *free to work*
> *Free to trade where I choose,*
> *Free to follow the religion of*
> *my Fathers,*
> *Free to think and act for*
> *myself . . . .*
>
> ***— Chief Joseph, 1897***

From 1970 to 1980, the native Indian population of Los Angeles has doubled. There are now more than 205,000 Indians living in California, over 70,000 in Los Angeles County. Though some of this influx can be traced to the federal Relocation Act of the 50's whereby many Indians were moved from reservations to urban areas, much of the recent migration is done for economic survival. Most of the 247 U.S. reservations do not have the economic base to support their people. Most of the 280 tribes in the U.S. (not including 250 tribal groups in Alaska) do not have the jobs and resources to hold on to their members.

Indian people feel that the move from a reservation to an urban setting jeopardizes their culture. Indian culture is reinforced and strengthened when people are taught survival and coping skills which do not compromise their culture.

When Indians move from reservations to cities, they lose federal funding from the Bureau of Indian Affairs. Though other governmental agencies fund programs for Indians, the B.I.A. is the main agency responsible to Indian people. Native Americans have left their lands for the city hoping to find jobs, education and a better way of life.

There are about 1,500,000 Indians in the U.S.A. 51% live off the reservation, mostly in urban areas. The return to traditional ways may not be possible for the majority. Indians are not only American citizens but, as original inhabitants, they can claim rights that no other ethnic group can. These rights, based on treaties, promised friendship and trade as between independent nations.

Denied rights, lack of work, and poor education now drive many Indians to the city. Where do they go when they are hit by the culture of a metropolis? Most go directly to an Indian Center. These are places where any Indian can walk into and not only feel a sense of pride, but get help to overcome almost any obstacle.

In Los Angeles, Indian Centers, Inc:[1] services the needs of all Indian people. It is not a welfare agency, nor a training and employment agency. Indian Centers, Inc. is the largest urban Indian agency in the U.S.A. With five satellite offices in Los Angeles county and five additional components ranging from housing to daycare, it sponsors holistic client delivery programs in social services, child and family welfare, legal services, employment, training and education. It also has on-going training programs in graphic arts, cable television, word processing, and legal secretarial work.

Adrian C. Louis is the editor of ***Talking Leaf*** *newspaper and a member of the Northern Paiute Tribe.*

[1] **The Indian Centers head office is located at 1111 W. Washington Blvd., Los Angeles, Cal. 900151.**

BOOK REVIEW

by Thecla Bradshaw

Long Lance — the true story of an impostor

by Donald B. Smith. Macmillan of Canada 1982.

The jacket cover poses a key question in the reader's mind long after the book itself is digested. Was Long Lance an "impostor" as the cover stipulates? Or was he in fact truly Indian? Ilia Tolstoy, none other than the grandson of the famed Leo Tolstoy, believes so. And it was he who investigated Lance's family origins, summarizing his full account in a telegram which reads: HAVE FULL INFORMATION AND AFFIDAVIT OF HIM BEING INDIAN AND WHITE.

The terrible irony of the book is not so much that Tolstoy's investigative report contains some indisputable evidence of Long Lance's Indian-ness, but that Long Lance seems, at the end, to discredit these facts and to literally sink down under the weight of lies he concocted throughout his entire lifetime — to prove his Indian-ness!

There is another, not less poignant irony, made perhaps inadvertently by author Dr. Smith, professor historian, University of Calgary. And this broader irony is illuminated in the Long Lance story: to be black or coloured is an abomination even in the post-slave era of 20th-century America.

But the author is not in the least preoccupied with this melancholy theme. His story is of a hero, born Sylvester Clark Long, later the legendary Chief Buffalo Child Long Lance, Hollywood celebrity, accomplished journalist, skilled athlete and aviator, and respected, very much publicized member of the Canadian Expeditionary Force at Vimy Ridge.

Grey Owl . . . Long Lance

Maybe they become more Indian
than Indians:
Descending through that lineage
To Aborigine:
Each to his own origins
Long before Adam.
So let it be:
Whoever has not lied to save his skin
Or colour it according to some
atavistic need
Let him be judge
Let her by arbiter.

Thecla B.

Not only does the author regard Long Lance as hero but he persuades the reader that Lance's nobility far exceeds his failings. High adventure fills the pages as Long Lance attempts to bleed out his original identity in a series of events that blaze across the early years of this century as the chronicle of a champion.

Long Lance was indeed a champion of human rights as his many articles for Canada's leading newspapers testify. The Indian people's rights were strongly defended and identified in his stories for the Winnipeg Tribune. That Chief Chauncey Yellow Robe denounced Long Lance as an impostor and not a member of the Blackfoot Tribe — and later forgave him, extending paternal friendship to the radical adventurer — this symbolizes in a sense that Long Lance, by and large, was justifiably loved as a man of good character by those large numbers of persons who knew him intimately.

In March of 1932 the New York Times carried the banner: Chief Long Lance Ends His Life in California. One year earlier four hundred guests attended a banquet at the Biltmore Hotel across from Grand Central Station. The party was launched by the Poetry Society of America. Former book critic of the Toronto Mail and Empire, Katherine Hale, was there along with leading American and Canadian journalists, authors, critics, publishers and poets.

" . . . The, under the huge crystal chandeliers, in a room decorated with hand-carved wood, velvet drapes and acres of rare Venetian marble, he (Long Lance) recited in a soft voice the words of his own death chant."

"Oh, look down upon Long Lance,
Thou knowest Long Lance,
The Sun, the Moon, the Day, the Night;
Tell me if it is real,
This life I have lived,
This death I am dying.
Ah, the clouds are leaving my door,
The Outward Trail is no longer dark,
I see — I understand:
There is no life, there is no death;
I shall walk on a trail of stars.

PLEASE OFFER YOUR PRAYERS FOR THE REPOSE OF THE SOULS OF THESE VALIANT MISSIONARIES.

Bro. Roland Nadeau, OMI

On December 20, 1981 at St. Boniface. Bro. Nadeau, born in 1914, in New Brunswick, took his final vows in 1933. He served at Island Lake and Norway House, Man., Indian missions.

Fr. Ovila St.-Onge, OMI

On February 8, 1982 at Winnipeg. Fr. St.-Onge born in Quebec 1915, was ordained priest in June 1951. He was missionary at Cross Lake, Man., South End, Sask., Norway House and Grand Rapids, Man.

Fr. Jean Daniel, OMI

On September 19, 1981, Fr. Jean Daniel, born in France in 1910, was ordained in July 1935. He served in the Keewatin diocese at Pelican Lake, Island Falls, God's Lake, Oxford House. He was chancellor of the diocese since 1956.

Fr. Georges-Etienne Trudeau, OMI

On August 24, 1981 at St. Jean d'Iberville, Quebec; Fr. Georges-Etienne Trudeau, OMI, born in 1895, he was ordained in December 1921. He spent most of his life as a missionary in the diocese of The Pas-Keewatin, mainly at Cross Lake, Man., where he was parish priest and principal of the Indian Residential School.

Bro. Frederick Leach, OMI

On July 12, 1982 in St.-Boniface. Born in 1892 in London, England, he joined the Oblates in June 1913. Most of his missionary life was spent on Lake Winnipeg missions at Berens River, Bloodvein and Little-Grand-Rapids, where he was a teacher and Justice of the Peace. In 1976 he was decorated with the Order of Canada. He published an account of his life entitled "Forty Years on Lake Winnipeg."

Fr. Francois-Xavier Lemire, OMI

On January 15, 1982 at St.-Boniface. Fr. Lemire, born in Winnipeg in 1910, was ordained in June 1936. He was missionary at Fort Alexander, Camperville and Berens Rivers, Man., parish priest and principal at Camperville, then parish priest and missionary at Kamsack, Sask., Birtle, Man., Sioux Narrows, Ont., Pelican Rapids, Lundar and Eriksdale, Man.

Father Joseph Brachet, OMI

Fr. Joseph Brachet, OMI, died in St.-Boniface, August 27, 1982. Born in France in 1886, joined the Oblates in 1909, was ordained in 1918, and worked at Camperville (1918-1936), Fort Alexander (1936-1949), McIntosh, Ont. (1949-1953), and Dog Creek, Man. (1953-1969). He was an authority on the Saulteaux language, co-writer of grammar and teacher of young missionaries.

ADDRESSEE

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NATIVE WOMEN'S NEWS

Employment Outreach

WINNIPEG — Since January of this year, the Indian and Metis Friendship Centre of Winnipeg has had staff working on the development of a native women's Outreach Project. Recently monies were approved by Canada Employment and Immigration Commission (CEIC) to hire two permanent staff persons to direct the activities of the Outreach Project.

Under the terms of CEIC, the Outreach Project is to assist native women in preparing for employment, as well as help them enter training programs through CEIC and related provincial programs. Outreach projects of this nature are extensions of the CEIC's Canada Employment Centres to assist persons who have specific difficulties in utilizing regular employment services of CEIC.

Task Force

OTTAWA — Now, more than a year since first publishing the results of their study of native women and their employment in Canada, Canada Employment and Immigration Commission and the Native Women's Association of Canada have jointly moved to begin the process of addressing their recommendations.

Hiring processes are under way across Canada to put into place Native Women's Employment Co-ordinators in each of the CEIC provincial regions. Although the positions are one-year terms, the Native Women's Co-ordinators will be hard pressed to identify, develop and implement the necessary employment and training programs for native women, both status and non-status.

Fr. A. Gervais heads I.R. editorial board

Rev. Alvin Gervais, OMI, Provincial elect of the Oblates of Manitoba and Keewatin, has accepted the post of chairman of the editorial board of the INDIAN RECORD. Our readers are familiar with Fr. Gervais' editorials over the past years. He replaces the late Fr. Jean-Paul Aubry.

In our next issue

Creative writing, part IV: by Maara Haas
Native drinking problems, by Patricia D. Mail
Native identity based on land claims, by Michael Stogre, SJ
Film Review: Wind Walker

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