INDIAN RECORD

Spring 1983
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Contemporary native spirituality

(The following is abridged from articles written by Winnipeg writer Larry Krotz and published in the United Church Observer, December, 1982.)

"After the arrival of the whites on this island (North America) the only thing that held the Indian people together, gave them strength, was their common belief, their spirituality . . . ."

So has said Francois Paulette, chief of the Dene at Fort Smith, N.W.T.

When you walk into the Royal Ontario Museum in Toronto you encounter two giant Nishga totem poles. They were sent there from Northwestern B.C. in the late 19th century when Anglican and Methodist missionaries cut down these important cultural and religious treasures. The symbols of native religions either became museum artifacts or were destroyed.

(see SPIRITUALITY, p. 19)

(United Church Observer)

Rev. Adam Cuthand

(Native Services)

Interpreters help the patient and staff to improve relationship

Elders respected for life experience

by Andrea Lang

The word "elder" brings forth two images. The first is of a person aging, lonely, ill, someone who needs care and a home we cannot provide. The second is the traditional native meaning, a person from the community valued for their life experience and common sense who can give knowledge or advice to others. Though the native elder is not necessarily old and all old people certainly aren't elders there is an inherent respect for the old among native people. People flock to hear their stories, learn their crafts, hear their native tongue. When they cannot take care of themselves, the younger members of the community try to find room in their homes for them. To talk of the old as a social problem would be unheard of, they are considered a valued asset in the community.

"There is a concern among the Indian political leadership to insure that systems are set up to keep older people near their families. It is they who tell the family history and provide continuity to the children growing up today," said Joe Sanderson, of the Dept. of Indian Affairs.

"Unfortunately, not all families can choose to live in the traditional manner now. Housing shortages are acute and sometimes there simply isn't room to add even one more person to a household. We have to look at alternative ways to care for elders in their home communities."

(see ELDERS, p. 18)

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Guest Editorial

by Grant Wright

On the right path to economic development

It is perhaps an interesting observation that the Native people of northern Manitoba seem to be on the right track for economic development, while the non-Indian population seems to be floundering in their search for economic security.

The Native leaders have called for cooperation in developing the northern resources, and extended the hand of friendship to all northern residents. We hope the non-Indian population of northern Manitoba takes them seriously, as there is a great deal to be gained for both parties in such an arrangement.

In the scheme of things northern, the Native people have been in the north for a long time. In fact they were here to greet the first Europeans as they travelled inland from the shores of Hudson Bay. With the exception of a few scattered fur traders, white settlement in the north is a relatively new phenomenon.

Any people moving into the north generally came to make their pile, then retire. Many came during the depression years to the new mining community of Flin Flon because it was the only place in the west to get a job. Thompson started for the same reason; a mine was found and jobs were available which did not require much in the way of skills.

Perhaps the major difference between the white residents of the north and the Indian people is that the Indians regard the area as their permanent home. Few white families look on the north this way. Most plan to leave somewhere down the road, even if the area has been home for most of their working life.

Certainly the older comunities of Flin Flon and The Pas have a second generation that looks upon the area as home, but these are still the exception rather than the rule. In the north the young people leave, and the older people leave when they retire. It appears to be a place to work not to settle.

Native leaders consider the north home, and recognizing this fact, they are now looking about for a means to raise their standards of living. They want to remain northern residents; they expect to remain northern residents. They expect their children to live here after them and their grandchildren. This gives them a depth of commitment that many non-Indian people simply don't have. They don't plan to pick up as soon as things get tough and move along. They want a better life, but they are determined to make it here.

At an economic conference held here recently, the Native people announced that they considered Thompson the logical centre for many of their planned developments. It has available housing and good infrastructure, and is central to many of the north eastern Manitoba reserves and remote settlements.

Thompson already enjoys a good trade with surrounding native communities, and this is likely to improve with time. So far we appear to have done little to justify this present business, except to keep our businesses open to serve the Thompson residents who largely depend upon Inco Ltd. for a living.

The Native community to us appears serious in their request for cooperation. We realize that in the past they perhaps haven't been too interested in development, but this attitude appears to be changing. The leaders are realizing that nobody is going to do it for them, and if they don't change their approach it is going to be more of the same old small handouts for yet another generation.

In the past Native communities largely depended upon fishing and trapping to earn a living. This is no longer possible due to population growth. Development of the other resources is a must if Native people are to survive here and prosper.

The Keewatin Tribal Council has targeted areas they consider feasible for development both in Thompson and the surrounding area. We think that they should get all the help possible from the Thompson business community, municipal leaders, City Council and the Thompson Industrial Commission. Both provincial and federal governments are committed to helping, and we think it is time local officials also got into the act.

Native leaders have asked for joint venture businesses to help train their people in the necessary skills to carry on their economic development. We would suggest that if they don't get help in Thompson they will soon find it in Winnipeg.

It appears to us that the ball is in our court, and what we do with it may have a great deal to do with developing Thompson into a stable community which we can all enjoy in the future — and our children after us if they so desire! *(Thompson Citizen)*

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Rev. Gontran Laviolette, OMI
Associate Editor: Beatrice Fines
Editorial Board Chairman:
Rev. Alvin Gervais, OMI
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Churches support equal voice

One of the most importan milestones in the history of Canada's aboriginal peoples was March 15-16, 1983, the date of the First Ministers' Conference in Ottawa.

A major task of this conference was to start a process to define those aboriginal and treaty rights which will be entrenched in the Constitution.

Leaders and members from among Canada's Christian churches believe that this constitutional process must ensure just treatment of Canada's first inhabitants.

The current constitutional process is seen as an opportunity for native people to negotiate a social contract with other Canadians.

The process to date has been unsatisfactory.

In November, 1981, when politicians negotiated a Constitution which claimed to ensure justice and equality

(see EQUAL VOICE, p. 7)

(Royal Ontario Museum)
"As the spirit warrior falls he breaks into many pieces." — Acrylic painting by Frances Kagige

$1.5 million for Whitedog I. R.

The 850 residents of the Whitedog Reserve, 96 kms. northeast of Kenora, Ontario, have received $1.5 million from the federal government department of Indian Affairs. The money is to be deposited in an economic development fund.

For more than ten years the band has lived with the curse of mercury pollution of the English-Wabigoon river system. In 1970 it was found that the dumping of 10 tons of mercury into the river system by the Reed Paper Company in Dryden had contaminated the fish which the Whitedog Indians relied upon for food.

The band will also get $500,000 for a new high school, $40,000 for an education consultant, a low interest mortgage loan for a new group home and cash grants for employment programs. Whitedog is one of a growing number of reserves which are moving toward greater social autonomy. The philosophy behind the new group home is to convince young people to stay on the reserve instead of moving to Kenora or other white towns.

Whitedog is still seeking a settlement from the Great Lakes Forest Products which has purchased the Reed Paper Company and from Ontario Hydro which flooded a vast area to create the Whitedog power dam. □

Deadline for the summer issue of the INDIAN RECORD Vol. 46 No. 2 Is Monday, May 16

Ontario spiritual centre flourishes

by Annette Westley

The long awaited day had finally arrived when everything seemed so right. The beautiful fall colors reflected the bright warm sun as the native people, dressed in their finery, gathered to witness their dream come true.

It was truly their day for celebration — the official opening and blessing of the Anishnabe Spiritual Centre — a meeting place for the surrounding communities in Northern Ontario served by the Jesuit priests and brothers, by sisters and by laity.

This year being also the 25th anniversary of their spiritual leader, Bishop Alexander Carter of Sault Ste. Marie, there was double pride and joy among his people.

But the day had an added meaning for Father Michael Murray, director of the centre.

"The most important point of this day," he said, "is that we as religious are completely serious about trusting a faith, and leadership in faith, which is so much stronger than people allow themselves to dream of in the various communities where we have been privileged to serve.

"Someone has said recently that the role of religious today might well be that of prodding history and hastening the harvest. We trust the harvest and therefore feel very strongly about moving ahead with native spiritual leadership which will enrich the church and help bring the day when the church will also speak in Ojibway."

Already the native language is being used. To begin the celebration, for example, the opening prayer was said in Ojibway by Sam Ossawanick, an elder. The choir of Indian men and women sang their native songs beautifully and some played musical instruments.

Peter Johnston, an ordained deacon and pastor of his community church, called the centre a "springboard" from which greater development of leadership will come forth.

"We have in the past sold ourselves short," he said. "But I know the leadership which is emerging will be complete because of Bishop Carter's great support and a vision he has set."

The bishop confirmed it, saying, "It must come, because native leadership is a real fulfilment of a dream of what the church is. The People of God must be represented in what is closest and dearest and real to them. And their culture is certainly one of those things."

Referring to the opening day celebration, he continued: "The time has come, which is long overdue, when native people should be in a position to be led by their own priests of Indian culture, Indian blood and Indian people. This will enhance and enrich our church."

In the morning before the celebration began, native people gathered in the general meeting lounge for prayers, reflections and hymn singing — led by the Kateri Prayer Ministry.

There was much rejoicing as many gave witness to the ways "the Lord has helped" to change their lives.

One of the volunteers, Herb Heemskerk, who spent the past year helping with construction and other duties, described the centre as a place "where people bring something, leave something behind and take something with them."

The spacious centre has two wings — one a priest's residence and the other containing rooms for retreatants, joined by a large lounge with a huge stone fireplace. Sliding glass panel doors allow the sunlight to illuminate the hand-carved end-panels of the room.

Honoring the occasion was a visit by Father Bernard Hall, SJ, English assistant to the Jesuit father general in Rome. On his visit to Canada, he was impressed by the "natural beauty, deep silence and peacefulness" in the native people.

"I see the missionaries are being farsighted and realistic in developing this vital leadership among native people. This will be good news to bring home," he said.

Touching on the subject of retirement in the years to come, Bishop Carter said, "Before I lay down my own burden and face the Lord to give an account of my stewardship, I hope that I can have the final joy of laying hands on some Indian men and asking them to serve the priesthood of the church."

Crowning the different programs was a concelebrated mass with native deacons taking part — no doubt praying in Ojibway. *(Catholic Church Extension)*

Peter Massan made North's "Big Chief"

Adapted from Bob Lowery
in the Winnipeg Free Press

A veteran trapper has been named honorary Okimow of the North for 1983. Peter Massan, of the Fox Lake Indian Band, received the title during the opening ceremonies of the 12th Thompson-Kinsmen winter carnival.

"Okimow" in Cree means "big chief." The award is presented each year to a veteran northerner who has proven his ability to survive and thrive in the tough northern environment.

As a trapper, freighter and railway man, 82-year-old Peter Massan has had many life experiences and gained a wealth of knowledge to share with others. He has seen and participated in the many changes that have come to the Nelson River area of Manitoba where he was born. Perhaps the most dramatic change came with the installations for hydroelectric power that tamed the once turbulent Nelson where Massan paddled freight canoes.

Massan was born on January 9, 1900, in a 'mud cabin' — a log house chinked with mud. His first blanket was made of rabbit skins and he says the rabbit blanket is still the warmest cover ever invented. He recalls bitterly cold nights on the trap line when he was 'warm as toast' in a snow shelter with just an open wood fire and a rabbit blanket.

Massan went only as far as Grade Three in school at York factory on Hudson's Bay. After that he learned wilderness survival, trapping, hunting, dog-teaming and about the Indian culture from his parents. He and his father hunted both whales and seals in Hudson's Bay. The whale fat was rendered into oil and used for heating and lighting. The meat was fed to the dogs. Seal skins were used for harness and also made rugged soles for mocassins. Caribou, moose, ptarmigan, geese and fish were plentiful.

By the time Peter Massan was in his twenties he was well known as a skilled and reliable canoe freighter. He was asked to escort John Bracken, then premier of Manitoba, down the Nelson River to view Port Nelson on Hudson Bay which had been chosen as the site of a deep-sea port. (A railway was to be built from Winnipeg so prairie grain could be shipped overseas via Hudson Bay).

The downstream paddle was easy enough but returning upstream was difficult. Massan and his partner had

(Murray McKenzie / Winnipeg Free Press)
Peter Massan

to take turns, one dragging the canoe on a 35-fathom line from the shore while the other steered the canoe with the passengers, including the premier, on board.

Port Nelson would have been easier to reach by rail, but it was found not suitable as a port for large ships so the railway line went to Churchill, a much better port, instead. In 1935 Massan's father moved to Gillam which had become the key divisional point between The Pas and Churchill for the new railway. Massan, his wife and family, joined him there. Then, after seven years of trapping in the Bird Lake region, Massan began his railroading career when he joined the CNR as a fireman and boiler-room operator in the roundhouse in Gillam. He remained at this job until he retired in 1965.

Massan and his wife have three sons and a daughter living and many grandchildren and great-grandchildren. One of their grandsons, Tom Nepitabo, former Chief of the Fox Lake band and now attending the University of Winnipeg, describes his grandfather as a great teacher.

"He taught me how to make medicine from roots and herbs as well as how to trap, hunt and fish. He explained religion and our culture and I am still learning from him." □

Nursing Station at Red Sucker Lake

ISLAND LAKE — The recent opening of the Red Sucker Nursing station marked "a significant event for all Indian Bands in Manitoba and Canada, as the first band-constructed and band-owned nursing station in Canada," says George Campbell, Director General of Health and Welfare's Medical Services Branch.

Speaking at the opening of the station, Mr. Campbell added: "It sets an important precedent for Medical Services Branch and paves the way for other bands to take part similarly in the provision of Health services."

These comments reflected his personal pleasure and interest of the efforts of the Band membership and leadership to realize this project. He noted that the new facility demonstrated that community development initiatives and native involvement can indeed affect the health and health services of Indian communities."

Mr. Campbell praised the Red Lake Band and suggested that in the future, it must be prepared, like other Bands, to follow the example set here.

A nurse stationed in Garden Hill provided Health serices to the community twice a week until the summer of 1981, when Red Sucker Lake became a Nursing Station and a full-time nurse was appointed.

The Red Sucker Lake Band comprises approximately 400 status Indians living on-reserve, and are located 350 miles Northeast of Winnipeg. □

Turnabout in native drop-outs

WINNIPEG — Indian control has helped bring about a dramatic turnaround in the dropout rates among Indians attending Winnipeg high schools.

Lorna Nanowin, an Indian education councillor, said last year's dropout rate was 10 per cent compared with rates of more than 50 per cent in previous years. Students go to the city for high school courses not offered at the reserve.

Nanowin said one of the reasons the program has been successful is that it is controlled by Indians and not the federal department of Indian and Northern Affaries. Ron Penner, Manitoba education director for Indian Affairs, agreed. □

55th wedding anniversary

MARIUS, Man. — An Anniversary Mass celebrated in Our Lady of Guadelupe Church January 16th, marked the 55th wedding anniversary of Noah Beaulieu and Veronique Richard.

Fr. Maurice Comeault, of Portage, was assisted by Michael Beaulieu, a grandson. The readings were made by Charlene and Marylene Spence.

Lunch was served to the forty guests who attended the Mass. It was prepared by Eileen Beaulieu and Susan Starr; food was donated by Adeline Mousseau and Catherine Spence.

The couple was married by the late Father Oscar Chagnon, OMI, in 1928. The family includes seven children — Susan Starr, Adeline Mousseau, Christopher (of Portage), Isaac, Irene Fontaine (of Winnipeg), Hazel McKennitt (of Edmonton) and Mary Ireland (of Ottawa). The family includes also 46 grandchildren, 40 great-grandchildren, three adopted children, and two great-great-grandchildren. Grandson Angus Starr is chief of the 2,000 member Sandy Bay Band.

Son of the late chief David Beaulieu, Noah was a fisherman, cattle rancher, lumberjack, hunter and trapper for forty years. Now 77, he is still working on a cattle ranch and is security guard for the R.C.M.P. He is a longtime member of the Knights of Columbus Sandy Bay Council.

Noah and Veronique Beaulieu

12-volume history of natives planned

A grant of $14,000.00 has been awarded by the Cultural Affairs Department of the Manitoba Government for the compiling of a complete history of Manitoba Natives. Eugene Kostyra, Minister of Cultural Affairs, says a series of twelve volumes covering all aspects of Native history and culture is anticipated.

The grant, which comes from lottery funds, is the first of five annual grants to be awarded for the project.

An advisory board consisting of four Native representatives, two representatives from the University of Manitoba and two from the Manitoba Historical Society will work under the supervision of three staff members from the University of Manitoba.

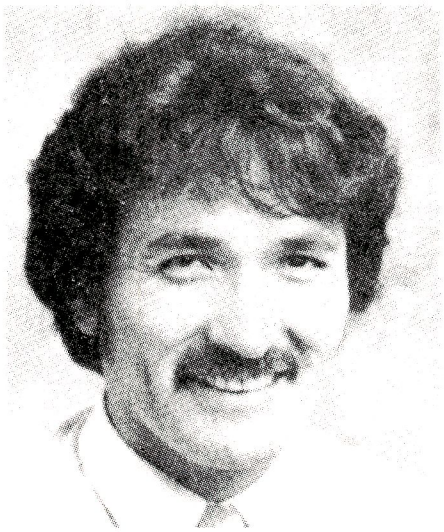
Authors will be selected on the basis of their scholarly records and their writing ability.

Tentative volumes include:

- Northern Manitoba 1600 to 1800
- The Ojibwa 1780 to 1850
- The Cree 1780 to 1850
- The Métis 1780 to 1880
- The Treaties 1850 to 1890
- The Indian Act and Federal Policy 1850 to 1951
- Traditional and Contemporary Indian Art
- The Reserves 1870 to 1940
- Natives Schools
- City and Country 1940 to 1980
- Sundance — the Suppression of Native Religion
- The Evolution of the Métis Communities 1860 to 1960

Employment co-ordinator

Daniel Highway has been appointed Native Employment Co-ordinator for the Manitoba Department of Highways and Transportation. Working with local native organizations and the personnel branch of the Department of Highways, he will seek to place workers in jobs near their home communities.



Daniel Highway

He will develop lists of persons looking for work with their qualifications and work experience to ascertain whether suitable workers are available for jobs that become vacant in the Department of Highways.

Mr. Highway has an extensive background as a native affairs counsellor. He was a child care worker from 1970 until March 1975 when he was appointed Relocation Counsellor with the Department of Labour and Manpower at Leaf Rapids. In 1978 he was appointed Native Liaison Officer with Sherritt-Gordon Mines Ltd.

Mr. Highway was born in Brochet, Manitoba and educated in The Pas and Winnipeg. He has taken training in industrial safety, counselling and personnel practices.

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Positive self-image created for native children

by Larry Laliberte

REGINA — Over the years, the majority of Native elementary students in Regina's Native core area have found it difficult to adjust to the education system. Statistics indicate the students usually performed below the average academic level throughout their school years. This is further evident with the lack of Native students completing school, let alone going on to become doctors, lawyers, judges, etc.

Approximately four years ago, a retired school principal, Ivy Smith, voluntarily established a pre-kindergarten program for children of Native ancestry at Kitchener School in Regina. Her primary purpose was to promote a positive learning attitude which would ensure an easy transition from home to school. Dedicated to her teaching profession, Smith began with six students on a half day basis.

Within a year, the program proved so successful the Regina Board of Education decided to fund the program under a three-year pilot project. The funding enabled the school to purchase instructional material and hire a teacher and an aide on a full-time basis.

The classroom enrollment was extended to 20 students, with half coming in the morning and the remainder in the afternoon. Donna Dyck succeeded Ivy Smith when the program became recognized by the Regina Board of Education.

The objective of the program is to provide opportunities for enhancing each child's self-concept. It is done by using any resources or materials pertaining to the Native culture, including visiting reserves, museums and listening to Indian legends. Emphasis is placed on identity awareness; however, the program also tries to develop academic and physical skills. The children are introduced to language, math, science and spelling.

For physical education, the children take part in various sporting activities such as skating, swimming and other basic children's games. Besides developing the body, the children also expand their social skills through participating in group activities.

Occasionally, the children will have visits from Native resource people such as elders, policemen, teachers, community leaders, etc. Visits from Native professionals leave a positive impression on the children. Outside the basic academic activities, the children learn and take part in Native songs, dances and crafts. The children are also treated to a healthy nutritional lunch daily.

Parental involvement is encouraged by the teachers. The children become more relaxed, comfortable and seem to appreciate their parents' presence.

Ellen Keewatin, teacher associate, began with the program in January, 1982. She highly recommends the program for all Native children; unfortunately, they have a long waiting list. If a child meets the criteria for admission, it's on a first come, first served basis.

Keewatin says "A positive self-image is essential for these children, and so far the program has been successful. She said the children that took part in the program are showing promising results in their school work. The only obstacle she is encountering is finding teaching material for such a young age group.

Children entering the program must be four years old on or before December 31 for that school year. They must be able to attend without assistance in transportation.

The pilot project expired last June and because of its success, the Regina Board of Education decided to make it a part of their regular school program. As of September 1982, Cathy Bettschen began coordinating the program. With two instructors on hand, the children seldom feel left out.

(Newbreed Journal)

Drawbacks noted in N.W.T. division

YELLOWKNIFE, N.W.T. — There was an air of excitement along with the seasonal ice fog recently as the federal government announced it is willing to split the Northwest Territories in two.

But there were strings attached to Ottawa's commitment and the excitement was short-lived.

In making the announcement, federal Indian and Northern Affairs Minister John Munro said division will only become a reality when native land claims are settled, and when the people of the North have decided where the border of the two new territories should be.

Another condition requires a consensus on the distribution of powers between territorial, regional and community levels of government.

Land claims are already a controversial issue among northern native organizations because many of their boundaries overlap each other as

Order of Canada for Ida Wasacase

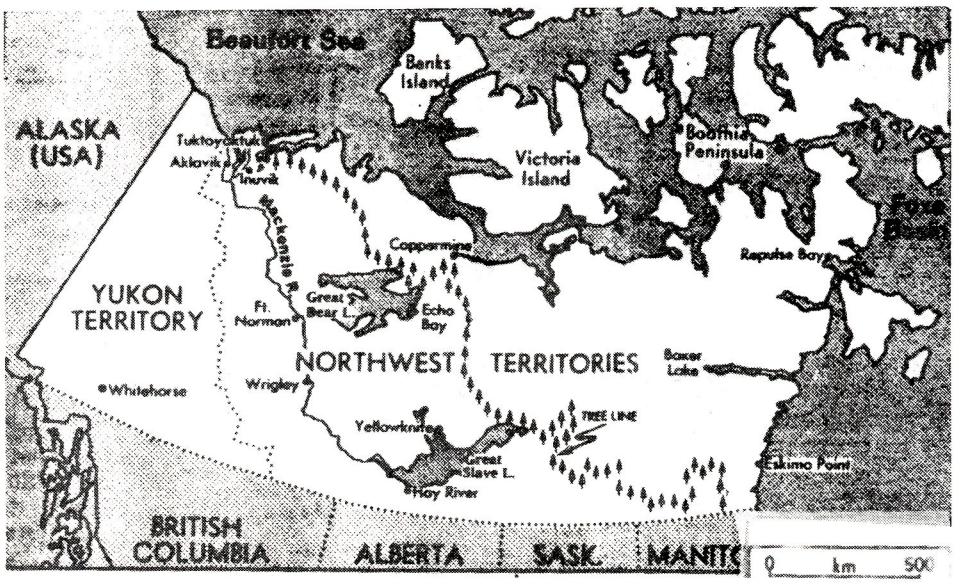
OTTAWA — Ida Wasacase, director of the Saskatchewan Indian Federated College, was among the 100 recipients of the prestigious Order of Canada in March. The Order of Canada is an annual award presented to Canadians who have made outstanding contributions to Canadian Society. Terry Fox, hero of the cancer fight campaign, is among noted Canadians who have received this honor.

Wasacase, a Cree Indian from Saskatchewan, has been active in education for more than twenty years. She has taught at schools in the Yukon, British Columbia, and Manitoba. She served as Indian Curriculum Developer for the Manitoba Department of Education.

Mrs. Wasacase is not sure who nominated her, or why, for the Order of Canada. But she feels the reason is "the fact that I'm committed to Indian Education. I don't think I deserve it," Wasacasa humbly admitted. "There are a lot of other people who deserve it more than I do."

Wasacase has travelled extensively and has been to Germany and Africa on teaching assignments. "I believe you must see the rest of the world before you can really understand your own world."

She has attended the Universities of Manitoba and British Columbia, and is best noted for her efforts in bilingual/bicultural education. □



The tree-line is the traditional boundary between Inuit and Indians of the N.W.T.

well as crossing the N.W.T.-Yukon boundary.

The North is also a house divided with differing aims and aspirations of Inuit, Indians and non-Indians with their diverse cultures, languages and geography.

A rift developed this summer between the Dene Nation, representing about 15,000 Mackenzie valley Indians in the western Arctic, and the smaller N.W.T. Metis Association.

The Inuvialuit are about 4,500 Inuit in the Mackenzie Delta who are represented by the Committee for Original People's Entitlement (COPE) which signed an agreement-in-principle with the federal government four years ago.

The Inuvialuit can't seem to decide whether to cast their lost with the Inuit or with the Indians to whom they are linked by the Mackenzie Valley.

The Inuit Tapirisat of Canada (ITC) represents about 25,000 Inuit and is seeking to form its own Nunavut territory in the eastern Arctic.

Nunavut, the Inuit name given to the land lying roughly north and east of the treeline in both the N.W.T. and Yukon, has been the cornerstone of ITC land claims negotiations since 1976.

The native organizations have formed their own Constitutional Alliance to try and resolve their boundary disputes among themselves, but it promises to be a time-consuming process before a consensus is ever presented for federal approval.

On a more positive note, Munro also said Ottawa is willing to change the way the N.W.T. is financed, bringing it closer to the provincial pattern of formula financing.

"They'll know what they're getting, they can set their own priorities and accept their own political accountability for what they do with that money as opposed to having to come down to Ottawa each year and justify each and every item," Munro said.

He said provincial status for the Yukon and N.W.T. is not a realistic objective in the foreseeable future because of their small population base, vast areas and narrowly-based economies.

Munro said the federal government plans to amend the Yukon Act to put into law the governmental powers already exercised by the territory — as soon as land claims are settled with the Council for Yukon Indians.

While there are strings attached to Ottawa's commitment to self-government in the North, the announcement was "a landmark policy decision, in terms of the movement to full responsible and politically accountable governments in the North, and giving them the wherewithall to make that a reality," said Munro. □

EQUAL VOICE, from p. 2

for all, the aboriginal peoples were excluded from the table. The provinces were added as third parties to future constitutional decisions on aboriginal rights, previously the primary responsibility of the federal government.

At the same time, a positive recognition of aboriginal rights was dropped from the constitutional accord. Later, under intense pressure from native people and the public, the aboriginal rights section was reinstated but in an ambiguous form.

In their call to have these injustices redressed, native peoples were told that their rights would be included as an agenda item of the First Ministers' Conference to be held within one year of patriation.

Native leaders were invited to participate in the conference, but without voting power or a consent clause. (With a consent clause, native peoples would be able to reject a definition of their rights which they judge to be unsatisfactory.)

The patriation of the constitution affords us the chance to renew our faith with the indigenous peoples of this land.

We must ensure:

- that aboriginal peoples be accorded full partnership and an equal voice in all discussions concerning their rights and future.
- that given the history and experience of aboriginal peoples they be afforded the time necessary to explore the political and economic options open to them
- that both federal and provincial governments shift from their historic practice of extinguishing aboriginal rights and to support a definition of aboriginal rights that guarantees the social, political, economic and cultural future of the first nations
- that the word "existing" (attached as a condition when the aboriginal rights section was re-inserted into the Constitution) not be defined in fixed and final terms
- that procedures for determining aboriginal rights reflect native as well as non-native values.

(PROJECT NORTH)

Native housing still a problem in the North

by Joan Beatty

Housing for Native people continues to remain uncertain as the provincial Conservative government continues to orient itself to its role as administrator. The only thing that seems to be certain is the transfer of northern housing (Department of Northern Saskatchewan — DNS) to the Saskatchewan Housing Corporation (SHC).

In the meantime, houses continue to sit half-finished in northern communities with winter coming on. Individuals are also faced with court charges from suppliers for failure of payment. There are no jobs and many northern people are hoping the local housing groups will be revived so they can go back to work.

At a recent board meeting of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), discussions were held about the possibility of the unilateral delivery of Section 40 housing from Canada Mortgage and Housing Corporation (CMHC). CMHC currently provides 75 per cent of the funding for the Rural and Native Housing Program, while SHC, as the active delivery agent, provides 25 per cent of the funding.

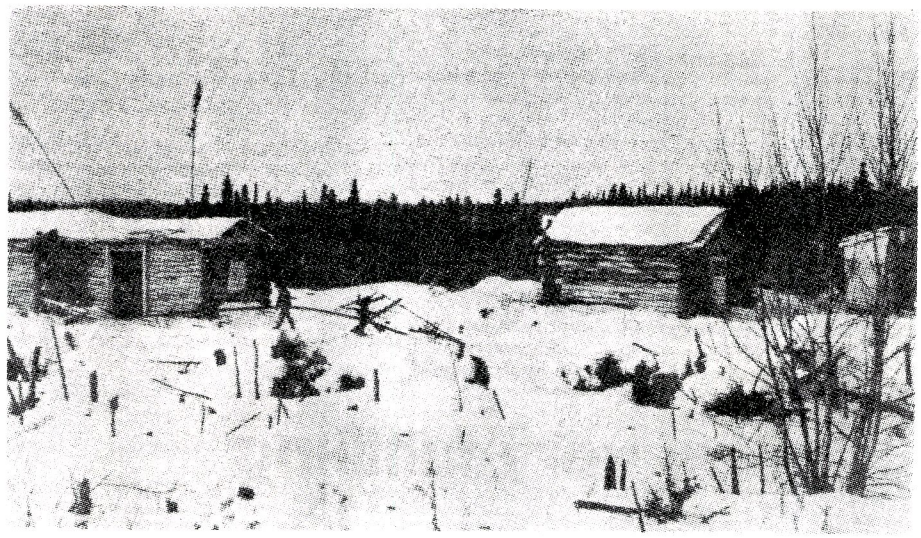
Geared to failure?

The board said the housing program was geared to failure from the start because the funding was never sufficient to fulfil the three objectives expected by governments.

The groups attempted to provide housing in a cost-effective manner while at the same time providing training and employment for the local people.

The board said the local housing groups, established by AMNSIS locals, have been receiving the brunt of criticisms for shutting down and forcing layoffs at the same time getting the blame from the governments for incurring cost overruns in constructing the units.

Seventeen northern local housing groups were allotted to build 100 units per year. The purpose of the program was to provide home ownership at a reasonable cost to people who could not obtain housing under normal programs.



(Bill Wsiaki)

Housing conditions on the Wasagomach Indian Reserve reflect the state of the Economy

The Northern housing groups all seemed to run into a variety of problems, with two common features: government delivery system and problems resulting from erratic cash flow. This resulted in higher than estimated material and labor costs due to inflation and high interest rates to carry short-term loans and other forms of credit.

Costs rise during wait

In other words, when applications are taken from clients and cost estimates done, by the time they are processed and approved, several months later, costs have risen.

Yet, the local housing groups are bound to those contracts at a set price for delivery.

In the meantime, if you get along with your banker, you obtain bridge financing so you can pay your workers and for materials. This, of course, results in interest charges.

Overruns were also encountered by the government itself, DNS direct delivery. To date, the figure is not known as to how much of the overruns were incurred by the local housing groups and how much of them were by DNS.

One board member said that all the overruns are being lumped under one figure with the local housing groups taking the responsibility for all of them. The overruns are to be submitted to CMHC.

According to a review committee report on the Rural and Native Housing Program (Section 40 housing program included), it is not possible to provide housing in a cost-effective manner while at the same time providing training and employment opportunities.

In the long run, the cost of the training as well as the cost of the house is ultimately passed on to the owner of the house.

Among other things, the report recommends that the governments provide complementary skill development programs for Native people from funds allocated to the program over and above the realistic mortgage value of the house.

"We want training"

But it remains to be seen whether the local housing groups will continue to exist in the north or if housing will be delivered through public tender, which will squeeze out the local housing groups. In the meantime, affordable housing is badly needed in many communities, not to mention the jobs. But houses should not be built or employment created at the expense of the home owner.

As Wayne McKenzie, executive director for AMNSIS, often says, we are the biggest source of unemployed people in Canada. We want jobs. We want training. We are not asking for handouts. All we ask is for governments to redirect millions of misspent dollars into areas where we know they will be well spent.

This article appeared in a recent issue of New Breed Journal, a publication of Saskatchewan Metis and non-status Indians.

Caroline Goodwill

How Caroline overcame racial discrimination

by Ruth Goudar

Caroline Goodwill is a survivor. But she's done much more than merely survive.

Life as a native woman, head of a family of eight children, and a volunteer in 19 community and church organizations hasn't been easy. She's had plenty of challenges, heartaches — and rewards.

The woman who describes herself as having been "an introvert who found it hard to talk to people" when she first came to Regina 20 years ago, now talks with satisfaction about access to and influence with government and church officials.

Roots

But she hasn't forgotten her roots. "All my life I've been concerned with the church and people, especially grassroots people," she said.

Born on the Peepeekisis Reserve near Balcarres, she was the youngest of five children. She remembers her mother in particular as a "really good person who lived close to God."

In her mother's day being a native woman meant staying in the background, but she encouraged Caroline to work with people. "You're doing things I wish I could do," she told her.

There was no school on the reserve, so, from age 6, Caroline attended a First Presbyterian residential school. That meant a painful separation from her family for most of the year. She saw them only during the summer holidays. It was only years later, she said, when she had children of her own, that she regained the closeness with her mother she had lost during those years.

She completed Grade 10 at a residential school in Brandon, then married and spent the next 11 years as a wife and mother. Being an army wife involved many moves — Winnipeg, West Germany, then back to Saskatchewan.

Her husband was Catholic so Caroline joined the Roman Catholic Church at the time of their marriage.

In 1962, after the marriage broke up, she placed her oldest children in Lebret Residential School and came to Regina with her three youngest.

There were few native people in Regina. Her main contact was Ida Drake, a United Church deaconess whom Caroline had known since she was a young girl. Drake had been a missionary at Peepeekisis.

Big influence

Caroline describes her as "probably the biggest influence in my life," someone who was "more like a mother to me than a friend or counsellor." Drake helped her get financial assistance and a place to live.

Caroline soon found life in Regina a constant reminder of being a native in a white man's world. She had been living in Regina for three months, she said, when, because she was native, welfare authorities required her to get written permission from the mayor of Melville authorizing her move to Regina. This was necessary, they said, before she could receive continual financial assitance.

She also remembers vividly the first time she tried to find a house to rent. She would make inquiries by phone, but when she went to see the house, she would frequently be met with a door opened just a crack, and the words, "We don't rent to your kind."

Human rights legislation didn't exist then, but Caroline joined people like Alderman Joe McKeown in the fight against discrimination by landlords, and later for low-rental housing.

School

In 1967, seeing the need to upgrade her education so she could become self-supporting, Caroline went back to school. She completed high school through adult upgrading, and went on to complete the first semester of the social work program at the University of Regina.

Caroline described herself as "shy and naive," before she returned to school. One of the people that encouraged her to overcome that shyness was Marvin Dieter. She credits her entry into community work to Dieter, who, she says, "pushed me into public life." "You're going to stay and take my place in the community," he told her.

Her first public speaking engagement, arranged by Dieter, was at a Unitarian meeting. She spoke from first-hand experience on native boarding schools. She recalls being so nervous "if a hole in the floor would have opened, I would gladly have fallen through." But her speech was successful, and turned out to be the first of many lined up for her by Dieter.

Since then her involvement in community work has been extensive. She now sits on 10 boards, including Native Youth Counselling services — an organization that's planning a group home to accommodate six native youths.

Recently she joined the board of the Tekakwitha Wickiup Centre, a Roman Catholic native church in central Regina. She said she's grateful Regina has such a church, where, as a native person, she feels "truly comfortable and welcome."

Counsellor

In 1972 Caroline took her first salaried position as family worker (counsellor) for the Regina Friendship Centre. "I guess I must have been a counsellor all my life," she said, recalling times in Winnipeg, when she had helped out young native people on their own in the city.

Later she became the first woman community development officer with the Federation of Saskatchewan Indians, then assistant director of Native Courtworker Services shortly after that program was set up.

Her next position promised to be one of the most exciting of her career. For years she had supported the work of the Regina Friendship Centre, working as a member of staff and serving on the board. In early 1981 she became its executive director.

Unfortunately, the job didn't work out as expected. Six months later she was fired by the board of directors. In the ensuing controversy, charges of

financial mismanagement flew in both directions. Eventually a new director was hired, the board membership changed and Caroline was re-elected to the board.

This experience was painful and left her wanting to take some time off so she decided not to look for another job right away.

Self-development

Her next step was in the direction of self-development. She took a Christopher (Christ-bearer) course, sponsored by the Catholic Church. Its aim is to develop self-confidence and the ability to communicate effectively.

Caroline graduated from the course with the award for top student. She became a course instructor almost immediately and has taught two courses, the second this fall at the Regina Correctional Centre.

"I've gained something from each class," she said. "Those boys at the jail, they were in a shell. They started to open up and confide in us." Eleven young men graduated from the course.

There are now many more programs and services for native people than when Caroline moved to Regina, but problems such as discrimination, and lack of jobs, still exist, she said.

Her years as a community worker, she said, have not been easy. "It seems to me, all my life has been a struggle."

Now, she said, she sees her grown children taking care of themselves and their families, none of them committed to community work the way she's been, and she wonders if they decided against it after seeing what she went through. Her advice to them is, "If you're not a strong person, don't get involved. You have to be a survivor."

Her work hasn't all been discouraging, though, "When I see groups I helped start still going, working with the people, and being recognized; when I see young people speaking up, voicing their opinions, going to university and learning to communicate, I feel good," she said.

Whether she is working with the United or Catholic churches, Caroline's personal religious beliefs remain strong. That strength has seen her through some difficult times. "Every hurt has strengthened me," she said.

Now, after a year away from the work force, Caroline is ready for a new job — a job that involves working with people, she said.

With a lifetime of qualifications, that job shouldn't be too hard to find.

(Prairie Messenger)

Women overcome obstacles

by Winifred M. O'Rourke

SASKATOON — Being native and a woman means there are two strikes against you, a panel of three native women told delegates at the Canadian Council of Churches assembly here in early May.

Where native women do score, they said, is in statistics — high suicide rate, high incarceration rate, high unemployment and high poverty.

Vicki Wilson, one of the original promoters of the Native Survival School in Saskatoon and now living in La Ronge, said the native family unit is falling apart.

There are a number of Crees in La Ronge. (She herself is a Plains Indian.) They have lost their identity, their culture, their symbols, she said.

An addition to the "attractions" for the youngsters in La Ronge, and a cause of pain to her, has been the opening of a video-game arcade there. She cannot keep her own 13-year-old son away from it, she said.

Many problems that are seen, such as alcoholism, unemployment, violence and family breakdown, are really symptoms, Mrs. Wilson said. The services available are only treating the symptoms and are not getting to the root of the trouble.

The first thing needed for the native people, Mrs. Wilson said, is a return to the values and culture of their own race, relating them to the Indians' environment and the place where they live.

This panel formed part of the report of the Commission on Canadian Affairs, one of three commissions organized by the council. The other two are Faith and Order, and World Concerns. Since the last triennial assembly, three task forces under Canadian Affairs have focused on labor, women, and racism.

The task force on labor concentrated on one area of the issue, namely the church as employer, with emphasis on secretaries and clerical employees. Information has been gathered on items of concern to staff principally in church head offices, such as word-processing, salaries and benefits. The information has been circulated by means of a newsletter as the task force continues its work in this area.

(Prairie Messenger)

Sr. Mathieu honored at White Bear

CARLYLE, Sask. — Sister Mathieu was honored for 11 years of service to the people at White Bear Reservation near here, in early December.

Clergy, sisters and people from the Estevan Deanery joined the residents of the reservation for the occasion, which included the blessing of a house trailer. The trailer was purchased by the Estevan Deanery as a residence for Sister Mathieu.

Guests present included Mother Marie Dominique, superior general, from Le Puy, France, and Sister Rosemarie, provincial superior, from Winnipeg. Both are Sisters of the Cross.

Following a lunch at St. Francis Church auditorium, Father Gordon Rushka chaired a program in honor of Sister Mathieu.

Greetings were brought by many groups, including the reservation, the parish, Estevan CWL, the Deanery Pastoral Council, and the Yorkton department of Indian affairs. □

Wm. Desnomie passes on

LEBRET, Sask. — William Desnomie, 83, of Peepeekeesis Reserve (File Hills), passed away December 21 in a Regina Hospital. The funeral was held December 31 in Lebret's Sacred Heart Church, Fr. A. Lacelle, OMI, of St. Boniface officiating. Burial was on the Reserve. Pallbearers were A. Seiben, R. McNabb, L. Desnomie, D. Desnomie, B. Desnomie, and D. Desnomie. The deceased leaves to mourn him, his wife Veronica (nee Fisher) in Balcarres and eleven children.

William Desnomie was well know and respected by all. Fr. Lacelle comments "I felt the spell of the serenity of an elder at peace with himself, his family and the society he lived in."

William was a man in charge of his own destiny. His strong personality kept him faithful to a dual culture, that of an Indian living in a white man's world. He thus built his trust in Divine Providence which helped him surmount all difficulties and kept his large family together in a true christian tradition, without giving up the native way of life. □

Metis priest had long career in Alberta

by Garey Emile

Father Patrick Mercredi is a great man. Despite his last five slight heart attacks, the first in 1967 while he was stationed in Edmonton, his determination to continue working for the native people lead him through out the northern parts of Alberta and the Northwest Territories.

Of Metis Cree descent, Patrick Mercredi was born August 17, 1904 in Fort Chipewyan, Alberta to Vital Mercredi and Sara MacDonald. There was a total of eleven children in the Mercredi clan, and four are surviving today, all residing in Edmonton. The eldest is Adeline who is 94 years old, Joseph is 87, Marcel 80 and Patrick 77 years of age in 1982.

Interested in his Metis culture, Patrick lived with it from the age of one until he was of school age. He spoke only two languages, Chipewyan and Cree. At the age of seven, his parents sent him to a Grey Nuns School in Fort Chipewyan. While attending the residential school, he speaks highly of two Grey Nuns who in the past helped him get through his education. There was Sister Dufault who taught him French, music and art while Sister Laverty taught him English.

Joins the Oblates

After leaving school at age sixteen, he joined his family at home. Mercredi spent the next three years trapping, fishing and hunting. He vividly remembers when he made his First Communion: *"I was eight years old when I made my first communion, and at the age of twelve I received confirmation."* This was the beginning stage of his priesthood. After being persuaded by a priest and the Grey Nuns, Mercredi joined the Oblate Fathers at St. John's College in Edmonton in 1923. While at St. John's College, he completed his Grade 12 after five years of studying, including one year of the Arts course.

Soon after completion of his academic studies, Mercredi entered a Novitiate program for one year. This was a basic teaching of the church before religious life: *"During our one year in the Novitiate program, we were tested if we could make it or not and as you can see, I did make it."* he said.

After he completed his Novitiate of one year, Bishop Breynat suggested he go to France where he studied Latin for five years, and Greek, with the regular Seminary courses in philosophy and theology.

Fr. P. Mercredi, OMI

The proudest moment for the Mercredi family came on August 15, 1934, when Patrick was ordained a priest by Bishop Breynat in the Church of the Nativity at Fort Chipewyan.

Immediately after his being ordained he spent two years in Delmas, Saskatchewan, before taking residence in Fort McMurray, Alberta. While stationed in Fort McMurray Fr. Mercredi travelled extensively throughout the smaller isolated communities served by the Northern Alberta Railway (NAR) conducting Mass services and his priestly ministry.

Spoke Cree, Chipweyan

Early in 1956, he was transferred to Fort Smith. There he conducted services in both Chipewyan and Cree. He also translated hymns into the native languages. Spending four years in Fort Smith, he was once again transferred to Fort McMurray where his headquarters were. Fr. Mercredi visited various communities once again all along the railway line. He taught many Natives music, art, baseball and hockey.

Spending ten years in Alberta's northern communities, he was overcome by the first heart attack. From McMurray, Bishop Piche invited him back to Fort Smith where he taught the altar boys Latin, renovated the old St. Alphonsus Church and, in his own words, *put the Blessed Virgin Mary back into the church where she belongs."* Actively involved in the community, Fr. Mercredi taught baseball, driving lessons, and music to the Native children in the village.

Although he suffered a heart attack again in 1977, Fr. Mercredi did not let this make an end to his accomplishments. After recovering in 1978 he went to Lac La Biche to help out with the Mission and the native people.

Lying in bed at the Edmonton Misericordia Hospital, Father Mercredi read and sketched portraits, scenery and animals. *"To make my days go quickly, I enjoy drawing. It makes me feel I am creating something worthwhile,"* he said to me.

He died October 31, 1982 and was buried November 2 in St.-Albert. □

7,500 jobs created

OTTAWA — Employment and Immigration Minister Lloyd Axworthy and Indian and Northern Affairs Minister John Munro today announced that more than $20 million in federal funds is being allocated for Indian job creation through the New Employment Expansion and Development (NEED) program. It will apply to residents of Indian reserve communities throughout Canada.

This money is expected to create more than 7,500 jobs in upcoming months, many for persons currently receiving welfare benefits. Workers will build and renovate housing, construct new community buildings, and improve the water, sewer, and roads on Indian reserves. Social development programs, such as adult education, will also be supported.

Helen Gladue of the Treaty Women's Advisory Council of Alberta said recently in Ottawa that Indian Affairs Minister John Munro has deliberately misrepresented native aspiration for self-government.

A son's suicide

"I have been to hell and back"

by Frank Dolphin

EDMONTON — Maggie Keewatin looks you straight in the eyes. "I've been to hell and back." Almost four years after her 22-year-old son Warren hanged himself in the basement of her home, she can talk about his death and its effect on her.

You may remember meeting the mother of 10 on the Journal, the CBC's national current affairs program early in December last year. Maggie caught the attention of Canadians when she staged a five-hour sit-in at the office of Alberta's Social Services minister, Neil Webber. She took the first bold step to save a program of bereavement groups and professional help that Maggie claims saved her life.

Like the deaths of so many young people who commit suicide, Warren's sudden decision is unexplained to this day and perhaps never will be to Maggie's satisfaction.

The unanswered question will gnaw at Maggie's heart until the day she dies. But she has emerged from her deep grief a stronger, more sensitive person, ready to reach out to others. The 48-year-old mother from the Piapot Reserve near Regina sees how suicide is battering native families. She wants to do something to help.

Final feast

Maggie remembers every tragic detail of John's death (Warren was his Christian name but the family used the nickname John). Her hell began May 11, 1979, Mother's Day. "John was so happy."

He was visiting his family in Edmonton, a break from his studies at university in Regina. Maggie loved all of her children, but there was no doubt that John was special — the very fact that he was doing well in school and making a name for himself as a native artist.

"We'll have a feast," John told his mother that day. He bought Chinese food and made most of the preparations. After the meal, the family followed an Indian tradition of smoking together, passing a cigarette one to another.

Finally, when it was time for bed, John said good night, "See you in the morning." He couldn't have seemed happier as he walked downstairs to a basement room. Maggie's husband Ron talked to him at about 2:30 in the morning when he came upstairs for a cigarette.

"He must have been making preparations," Maggie said.

In the morning, she sent her three-year-old daughter to wake John. "John praying," the little girl said. Maggie rushed to the basement to find her son in a kneeling position, an electrical cord around his neck. He was dead.

"For God's sake, what did you do," she remembers screaming as she held her son close to her breast. She yelled so loudly she thought the screams were coming out of her ears. For months later, Maggie's screams were trapped inside of her.

(Frank Dolphin)

Maggie Keewatin looks at her son's photo

Why? Why?

Maggie shut herself up in her room. She rarely spoke to her family. Her actions were mechanical. At times she returned to the basement, calling out to John. She asked the same question every parent asks who suffers the wound of a suicide, "Why didn't you come to me? I was your mother."

She lost so much weight that she could wear his clothes. Maggie's grief was so overpowering she forgot everyone else. She tried to commit suicide twice by strangling herself with an electrical cord. "I wanted to join him."

Finally, her family had her admitted to a provincial mental hospital. But she complained that all she received there were pills to numb her emotional pain. "I didn't know my children. I didn't know what day it was."

Home again, she changed little until one of her sons spotted an ad in an Edmonton newspaper for a bereavement group organized by Dr. Mark Solomon, one of Canada's few suicidologists. Maggie finally found the courage to call him, but she hung up four times before she had the strength to discuss her problems with Dr. Solomon.

She joined a group of women who had lost family members through suicide. But for Maggie the experience was just too painful. She sat, listened and cried with the others but she couldn't bring herself to talk about the day her son died.

Dr. Solomon called Maggie, "My wooden Indian," in an attempt to jolt her into sharing with the group the way she felt and the way she had responded to sudden grief.

"I had so much anger inside." That anger in Maggie burst one day when the wife of an Alberta cabinet minister, who had lost a son to suicide, told her, "John's death was God's will."

Maggie yelled, "Don't tell me there's a God. He doesn't make a young boy commit suicide." She spilled out her deepest feelings to the group. The weekly meetings, with Dr. Solomon's guidance, brought Maggie to where she is today. Now, she can talk about John's death without crying. Her children see her laughing again.

"We lay it all on the table and use lots of kleenex. I'm going to buy Dr. Solomon a case of it one of these days," Maggie laughed.

Saved my life

Dr. Solomon's knowledge and skill at drawing out people is crucial to Maggie's life. So much so, that she and other members of the bereavement groups were aghast when officials of the Social Services department advised them Dr. Solomon's program was being scrapped.

Instead, AID Service of Edmonton, would use mostly volunteers to assist the bereavement groups. That decision led to Maggie's sit-in and a meeting between the minister and group members. He agreed to extend the

program until the end of March and to work out suitable arrangements for the future.

Maggie and other members of her group are pleased by the minister's action. They had tried working with volunteers but all they ever learned were deep-breathing exercises. In her view there is no one quite like Dr. Solomon for people burdened with grief and guilt. "He got right inside of my being to let everything out."

Maggie's experience has deepened her own spirituality. She credits weekly trips to a sweat lodge at the Enoch Reserve near Edmonton for helping her to find new life after her son's death. Originally a Roman Catholic, she has discovered great consolation in her native beliefs and practices.

Blamed herself

Was Maggie herself to blame for John's death?

That question haunted her, just as it does every parent in the same situation. Perhaps she shouldn't have divorced John's father and re-married. Then she shudders at the horrors she endured as the wife of an alcoholic.

That was such a shock because she had grown up without the influence of alcohol in her father's house. "I thank my father to this day that he would not allow alcohol in the home." Family respect was so strong that she never lit a cigarette in front of her parents.

Maggie married at 18 to get away from raising her mother's children. But her own came in quick succession. Life was relatively pleasant until her fourth child arrived, then her husband started beating her as a result of his heavy drinking.

Four children later, the beatings were so brutal Maggie couldn't stand them any longer. Her parents told her that she had a duty to stay with her husband. She was trapped by an old native tradition. Maggie moved out when her husband started to shoot at her. "It was time to go."

With two black eyes and eight children in tow, Maggie started walking down the highway to Regina.

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(Frank Dolphin)

Painting by John Keewatin

Three RCMP cars eventually delivered them to the city. Somehow she got in to see the mayor. He listened sympathetically. Despite an attempt by city officials to return as many native people as possible to the reserves, the mayor helped Maggie find a new home.

She divorced her husband and married a man who shared her distaste for alcohol. Her family began a happy new life. "I wasn't supposed to have any more children, but Ron deserved to have children of his own." With fine medical care from her doctors, Maggie had two more children with no ill effects.

On a pedestal

Maggie's children have their own theory about the way she reacted to John's death. "You put him on a pedestal. He fell off." She admits this is true. John was the one who was really making it.

As an artist, he was in growing demand. His paintings were on show. He was in his second year at university, quite an accomplishment for a young native. John was married with a one-year-old daughter. Seemingly, he was happy with his life.

From time to time, Maggie noticed a certain loneliness. He was highly sensitive. John told her how it bothered him to walk into a classroom at the university — the only native person there. Each entry demanded an effort on his part.

What has John's death done to Maggie's life now that she has escaped from the horror in her basement?

For one thing, it has made her more sensitive to the needs of her children. Looking back, she can see how John was giving signs that he had made up his mind to commit suicide. When he came home, his clothes were neatly folded. "He told me to give them to his brother." She didn't understand the message at the time.

Maggie watches and reads the messages of her other children far more closely. Her own suffering has made her sensitive to the suffering of others around her.

Reaching out

Maggie and her family have decided to do more than just talk about reaching out to some one in need. They want to visit a young native man at the Edmonton Maximum Security Institution, someone who has no friends. "We want to show him that we care what happens to him." An understanding warden at the prison has given his approval and the details are being worked out.

Maggie wants to do more. She wants to talk to other mothers and families suffering the same hurt she felt so deeply. She sees the need to start bereavement groups for native people because of a growing suicide rate among their young people.

That point was made forcefully and painfully in January, when her brother's son committed suicide.

While she still wonders why, Maggie has accepted her own son's death. A sign of that came this winter when she gave John's new winter jacket to another young man who needed one. And too, she is willing at last to part with some of his last paintings so that others may enjoy the talent of a son she will always love most dearly.□

Native employment skills surveyed

Interest in jobs on the Alaska Highway gas pipeline was expressed by over 80 per cent of the 1,200 Status and non-status Indians and Metis people interviewed in a native employment skills survey conducted last fall throughout northeastern British Columbia.

Organized by the Canada Employment and Immigration Commission (CEIC), in coordination with the local Native Friendship Centres, the survey is the first to measure the level of interest among northeastern B.C. Natives in participating in resource development projects scheduled for the region, the skills they possess and their training needs.

When compared with the other projects listed in the questionnaire, including northeast coal hydro and cil and gas exploration, the pipeline scored the highest in terms of definite employment interest, says Anne Banford, CEIC Employment Counsellor based in Fort St. John and Field Coordinator of the survey.

"This may well be related to the fact that the pipeline has had a fairly high profile over the last few years," Branford suggests, referring to the public hearings held in late 1979 on the Northern Pipeline Agency's proposed socio-economic and environmental terms and conditions for the northeastern B.C. portion of the project.

The pipeline is physically more accessible to a greater number of local residents, continues Banford, since the route stretches right through the northeastern corner of the province, following the Alaska Highway.

"I think people are being realistic. When broken down by area, 82 per cent of those interviewed from the Blueberry Band showed a strong interest, as did 78 per cent from Lower Post. Further away from the route in Chetwynd, 48 per cent said they were definitely interested in pipeline work."

Skills and interest needed

Banford explains the survey grew from a need for more detailed information on native people in northeastern B.C. in terms of their skills and training and employment aspirations related to the major development projects proposed for the area.

"By talking with employers, government people and native groups we realized there was a concern for local Native hire, but to fulfill this commitment more information was needed on the Native population."

As a result of workshops on Native participation in resource development held last June in Dawson Creek and Prince George by the Department of Indian Affairs and Northern Development (DIAND), it was agreed that DIAND and CEIC would develop the format for an employment skills survey to be conducted at the band level by local Native people.

"After consultation with the Native organizations and with the companies to make sure we'd get the kind of information they need, we came up with a 91-question survey," Banford explains.

"A total of 24 Native interviewers from 10 different locations was hired."

Following training sessions, the survey began in late September and wrapped up in early December.

Banford estimates that the potential Native workforce in the area is approximately 2,500, almost half of which was interviewed.

She comments on the "amazingly youthful" participation in the survey. "Out of the working age bracket between 15 and 65 years, 47 per cent of those people interviewed are between 15 and 25 years of age," she notes.

"We also compiled household lists of those interviewed which showed a high concentration of youth, with 37 per cent of the people listed under the age of 15."

Banford adds that almost 50 per cent of the survey participants are women.

Almost everyone interviewed, expressed an interest in training programs, notes Banford, which indicates a desire for skilled positions that can be applied to future work.

(PIPELINE)

NATIVE EMPLOYMENT SKILLS SURVEY
Northeastern, B.C.
September - December, 1981

Proposed Development Project	Very Interested	Possibly Interested	Not Interested
Hydro	49.6%	26.0%	24.4%
Northern Pipeline	60.4%	21.5%	18.0%
Northeast Coal	45.1%	23.3%	31.6%
Oil and Gas Exploration	48.1%	24.2%	27.7%

Native rights ruling delayed

VANCOUVER — A B.C. Supreme Court judge has found that aboriginal rights and title may exist in the province despite claims by the government that they have been extinguished.

In a 13-page judgment handed down recently Mr. Justice W.A. Esson decided that the coming constitutional convention may have legal and practical consequences for those asserting aboriginal rights in Canada.

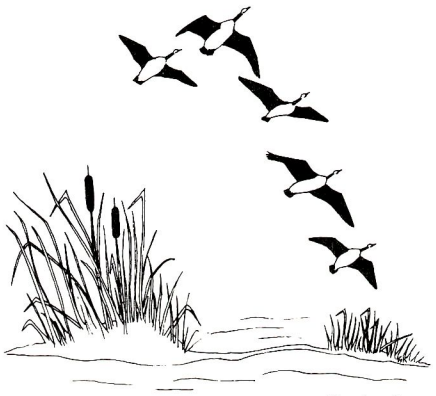
As a result, he dismissed the B.C. Ministry of Lands, Parks and Housing's request that he strike out a claim by an Indian band to Crown land off the western coast of Vancouver Island.

Yukon land claims settled

OTTAWA — The federal government has agreed to pay Yukon Indians $183 million to settle one of the three largest native land claims in Canada, Indian and Northern Affairs Minister John Munro said recently. In exchange for the money, the Council for Yukon Indians will give up its aboriginal claim to most of the Yukon.

The native rights group represents the territory's 5,500 Indians. The Yukon is 478,034 square kilometres in land area, or almost the size of the four Atlantic provinces combined.

The Indians claimed all of the territory when negotiations first began in 1973. The financial compensation will be paid out over 20 years.



Gordon Korne

Solomon Osborne's flight

by Don Settee

Introduction

An illustration of values is the theme of this story, taking place in the late forties, as two cultures meet in the sublime motions of flight and projection . . .

It was the late nineteen-forties in northern Manitoba, and my mother couldn't read a map.

She had to make this trip to the trapline. Dad had gone ahead with the boys by dogtrain and he had told her to come by air. The trapline was only forty miles away from home and she had made the trip many times before by water and by winter trail, but never by air.

She had flown in aircrafts, but the trip to Walker Lake, where our trapline was located, had not been done by her in an aircraft before.

She could take you there, guiding you over the safe spots in the tricky fall and spring seasons, but when the bush pilot had asked her to point out on the map exactly at which location she'd wanted to be dropped off, she related how she couldn't make sense of those crazy lines on paper.

She had been to school She'd gone to the Roman Catholic boarding school at Cross Lake and so she could read and write. She also spoke English fluently but she hadn't been instructed in map reading at the school and her later experiences hadn't developed in her the need for map reading. It wasn't that she couldn't associate events with certain bends along rivers she'd travelled, or with particular hills along certain river banks, or that certain types of trees grew in some areas more abundantly than in other areas.

No, that was all in her head as part of the knowledge she'd gained from personal experience. But she couldn't relate those particular bends along particular rivers and streams, those particular elevations in the land, or those particular vegetation variances to a flat piece of paper drawn to scale of the bush pilot's map.

She had been literally yanked from school rather suddenly when the boarding school she had attended had burned down and, twenty years later, she could recall, with all due respect, that not one of the lessons she'd learned from the nuns had prepared her for this.

Luckily, sharing this flight was an old trapper.

His name was Solomon Osborne. He'd never been to school. Had probably never seen the inside of a classroom nor opened the pages of a book. This was to be his first flight by aircraft. He was headed for the trapline adjacent to ours and had surprised my mother when he'd pulled the map over to himself and had successfully pointed out where he wanted to be dropped off! He couldn't speak English so my mother had to interpret for him. And she in turn asked him to point out for her where she was to be dropped off (she knew the localized Cree name of the place and he could interpret this information by matching it with the location on the map).

Once they were airborne, all those "crazy lines" fell into place. The trip took a half hour. She sat in the back and alternately took in the view of the ground they flew over with what was taking place in the aircraft.

Her aerial observations were interrupted often by the lifting, the dropping, and the swaying of the tiny aircraft. She noticed that the pilot would shift his gaze regularly from the map to the ground below them. He would look, too, over his small panel of instruments and make periodic adjustments. He never talked to his passengers. He would have had to shout over the noise that the aircraft's single engine was making even if he had wanted to.

The trapper sat in the co-pilot's seat. After having paid only momentary attention to the pilot's manipulations of the aircraft's instruments on take-off, he never again acknowledged the pilot's presence until he was asked confirmation of the landing site. For the rest of the flight Solomon's gaze was intent upon the passing country below and around them. He didn't even seem to mind the nauseating odor of engine oil hanging heavy in the airplane's cabin. He just seemed to take everything in stride, even the bumpy landing they experienced on the uneven, windswept snowdrifts covering the lake's surface.

All that spring my mother marvelled over the ease with which this poor illiterate trapper had read and understood the bush pilot's map. And, for us, this marked the beginning of an annual topic of conversation and discussion. My mother would reintroduce the story whenever the spring trapping season would arrive and relive the somewhat slight embarrassment she'd undergone in that experience.

She explained to us, in the traditional Cree style, the lessons she had learned from that episode in her life:

She, like everyone else, had already settled into the routine of having taken this old man for granted. She knew, like everyone else, that this old trapper liked spending most of his time on the trapline, whether he was accompanied by his wife or not. He, in fact, had become an eccentric to the "civilized" thoughts and customs that his people were becoming increasingly influenced by. He didn't spend much time around them, even when he was in the settlement.

In the common acceptance, his people had come to recognize the fact that his real home remained out in the wilderness: on his trapline, rather than in the settlement where the other trappers and their families had begun to root themselves in.

He was considered "eccentric" in another way. He preferred to make those winter treks to and from his trapline by pulling his toboggan of supplies, equipment and catch manually. Even though his son had come into locally renowned repute for breeding and maintaining good teams of sled dogs, the old trapper preferred to pull his toboggan along without the aid of these animals.

My mother would recount how she and others had observed this old man stop now and again in the middle of

the trail, perhaps unaware that he at times was being observed, and just look around at things and the countryside in his vicinity.

My mother arrived at the conclusion that those observations on his part during those periodic rest stops had succeeded in implanting in his memory bank every nook and cranny of the wilderness that he traversed. His mind, then, could intuitively rearrange these observations instantly into one large quilt picturing the wilderness that was truly his home.

It was no real wonder, therefore, that the bush pilot's map had been no mystery to him. In all probability, the old trapper could very well have recreated a much more accurate and detailed map than the bush pilot had had.

In the Cree manner we would sit in silent wonder as my mother would finish her story. In this period of time, before the discussion would take place, I would wrestle with the mysteries of hidden messages and though touched on only briefly in the narration of the story. Often, my mind would wander, as it does now:

"What went on in the mind of that old trapper as he sat in that little bush plane hundreds of feet over ground muskeg and water that he'd traversed countless numbers of times?

Gordon Korne

What made him take the flight in the first place? What was his reaction to the fact that he could travel over this same territory and distance in the time that he would normally take for a lunch break and to boil up his tea? Did the pictures in his mind of the country he knew and loved coincide with what he saw from above? Had he, in his own spiritual way risen above his land and his environment in similar previous flights, much in the same way we have come to understand astral projection to be?"

In the discussion that would follow, my mother would tell why she and most people she knew to know the old man could not really understand his spoken word. He had a language and dialect all his own, she said, suggesting that it was probably due to the fact that he spent so much time alone. But, what knowledge that old man must have had!

He is one of the elders I regret having never known. I remember having seen him, while I was still on the trapline, before I left for high school. But by that time he'd already settled into the aura of being in his own world, somehow unique. We were advised to leave him alone; to let him be. There was definitely something about him, mythical, as he went on his natural way.

I have vivid memories of him as he stands alone with his toboggan in the frozen expanse of lake and snow, watching the geese arrive from the south . . . remembering perhaps his one airplane experience . . . perhaps envying the geese their flight . . . perhaps seeing the land through their eyes . . . wondering what changes the geese were noticing . . . perhaps wondering over the coincidence that from the south the geese's arrival would herald a new spring . . . the same direction from which would come a new civilization and technology alien to his traditional ways of perception and survival . . . perhaps feeling small as he looked up at the geese . . . perhaps looking small to them as they looked down on him . . .

And, as he turns away to the pulling of his toboggan, I know that we will never really know what other type of wisdom he'd had to offer.

He died in the early sixties. □

Don Settee gets writing award

Don Settee of Winnipeg was this year's winner of the Iona Weenusk Memorial Award in the non-fiction writing contest sponsored by the Manitoba Branch of the Canadian Authors Association and the Winnipeg Free Press.

Mr. Settee was born at Cross Lake, Manitoba, 80 miles south of Thompson, in 1947. He received his elementary education at Cross Lake, then attended Teulon Collegiate and Red River Community College.

He has had 14 years experience working with community organizations related to Native peoples and has always has a particular interest in writing. Some of his poems have been published in the *Indian News*. He hopes to make writing a full time career.

The contest judges, Marie Barton and Anne Fairley of the Authors Association and John Dafoe of the Winnipeg Free Press, chose Mr. Settee's article, "Solomon Osborne's Flight" as one which best exemplified the kind of poignant understanding expressed by Iona Weenusk in an article she submitted to the same contest in the fall of 1971. Iona was a third place winner that year and, after her death in a plane crash the following June, the Authors and the newspaper decided to institute a special prize in her memory.

Like Mr. Settee, Iona was a Cree. She was born at Oxford House, Manitoba in 1951. She was a good student, and after her graduation from Grade 8, the Department of Indian Affairs sent her to Portage la Prairie to attend high school. Her teachers soon recognized her outstanding literary talents and it was at their urging that she entered the writing contest. Her article described with controlled emotion the difficulties she experienced in adjusting to life in a city after living in a quiet, isolated reserve.

Iona had graduated from Grade 12 and was on her way home to Oxford House when the twin-engine Beechcraft carrying her and seven other Cree students crashed in a Winnipeg suburb. All aboard the plane died.

Beatrice Fines

Native lectors in Toronto

TORONTO — The first two native Indian men to become lectors in the Toronto archdiocese were recently installed into the minsitry of readers by Bishop Robert B. Clune.

Peter Mishinbinijima and Isaac Pitawanakwat, both originally from Manitoulin Island in the Sault Ste. Marie Diocese, culminated several years of religious study by entering the first phase of the diaconate program during a brief ceremony at St. Ann's Church.

As lectors the two will help prepare native Indians for the sacraments, plan parish functions and visit the sick in hospitals. By next summer both should be ready to be installed as deacons, said Native People's Community pastor and St. Ann's assistant pastor, Father B. A. Mayhew, who hopes the presence of the lectors will help Indians feel more at home in Toronto.

VIEWPOINT

Natives should control own education

by Jim Eagle

Since the arrival of the Europeans on North American soil, many books have been written about the Indians, the name given the indigenous people through an error in cartography.

I will attempt to examine those issues that have affected the Indians since the first contact with his European brothers.

Prior to the accidental discovery of the western hemisphere, the Indian peoples enjoyed the many virtues of free nations in the many facets of everyday existence.

Each Indian Nation was governed by its own local government in judicial system comparable to those of modern society.

Though cultures differed from nation to nation, region to region, basically it was identical in many aspects, especially in spirituality and religious beliefs.

Upon the arrival of the Europeans came the influx of different segments of society such as educators, doctors, legal and missionaries of various Christian denominations.

The religious groups all but suppressed the spirituality and religious beliefs of the Indian peoples during the early period of colonisation.

A favorite tactic was to go to the reserves on the pretext of educating the children. Having gained confidence of the parents, children of school age were taken out of their homes and placed in residential schools.

These schools, mainly operated by religious orders, were often located hundreds of miles away from the homes of many of the children.

In a strange environment, the children were issued school clothing, prayer beads, Sunday missals or Bibles and numbers. Such was the case in the writer's school in Pine Creek, Manitoba. Your number was your identity.

The process of stripping away the culture values of the children began in a very methodical way. European religion was practised relentlessly and academic education took a back seat.

The ramifications of these practises are still evident to this day, where whole regions have lost their cultural values.

But the Indian people in these regions are going back to learning and practising their own cultural values as they were many years ago; this is a very encouraging sign.

Education is a very critical area of want for Indian people. Although most educational institutions have ceased to use those earlier methods, there is still need for improvement in the educational system for Native people.

There is need for the revision of history books where the Indian is portrayed as savage, lazy, etc. Set the record straight so that young Indian children won't be ridiculed by their peers by all these false statements in our history books!

There is the need for the control of education by Native communities where possible. Some tribal councils have already achieved this goal. Wherever possible, Indian people must have input in the educational process of their children. This can be achieved by having more Indian teachers and Indians serving in local school boards.

Non-native teachers need to be sensitized to Indian culture. This can be realized by native awareness workshops at the local levels.

If some of these concerns can be implemented into the educational institutions of our country, then there is hope for equal opportunity for the Indian child. □

JIM EAGLE

Mr. Jim Eagle was born and raised on the Valley River Indian Reservation in Northwestern Manitoba near the Saskatchewan border. He is the second oldest in an Ojibway family of twelve. He was educated in the Pine Creek Indian Residential School, located along the southwestern shores of Lake Winnipegosis and, later, in the Valley River Indian Reserve Day School.

Jim left school at the age of fifteen because of family needs. In 1953, he joined the Canadian Armed Forces in which he served 25 years in Canada, Korea, Cyprus, Japan and Germany where he was able to live with his wife Cecilia, their three daughters and two sons. In April of 1978 he returned to live in Winnipeg.

As Employment Counsellor with the Winnipeg Native Pathfinders, an outreach program, he got involved in the Native Movement; because of budget cutbacks, he was released in February 1979.

In June, 1979 he was appointed Provincial Co-ordinator of the Manitoba Association of Friendship Centres. Currently he is the Executive Director of the Ma-Mow-We-Tak Friendship Centre in Thompson, Man. where he resides with his family.

(Klamath Fall, Herald & News)

Chief Edison Chiloquin is shown holding a ceremonial bag presented to him by Pacific International Enterprises.

The new film "SACRED GROUND" is dedicated to Chief Edison Chiloquin for his accomplishment in keeping a sacred fire burning for six years at the ancient Plaikni Village site of his ancestors in Chiloquin, Oregon

The fire burned while he petitioned the United States Government to return the land to his people. December 5, 1980, President Jimmy Carter signed an Act of Congress creating a special trust for the Plaikni Village land, naming Edison Chiloquin as caretaker.

Chief Chiloquin had a vision that one day the land of his forefathers would be returned to his people. Offered a quarter of a million dollars by the U.S. government, he refused, saying: "The earth is my mother. She is not to be bought and sold." The historic Chiloquin Act was signed by President Carter.

The Bill designates the tract of land on the bank of the Spraque River to be set aside as Indian land forever. □

(ELDERS from p.1)

In smaller communities, there are usually only one or two older people and the community helps them out by cooking meals, cleaning their houses, cutting firewood for them. Many band councils hire part time workers to insure these tasks are done and larger reserves such as those at Sandy Bay and The Pas have professional homemaker services available. Community Health Representatives and local nurses take care of any health concerns but even these resources aren't enough.

"In the past many old people had to be sent to municipal personal care homes when their community could no longer support them. Here life is often difficult; they are lonely without their families and usually not fluent in English," added Mr. Sanderson. "There was also a high financial cost involved; Indian Affairs sometimes spends as much as $60 a day to keep a person in an off-reserve personal care home."

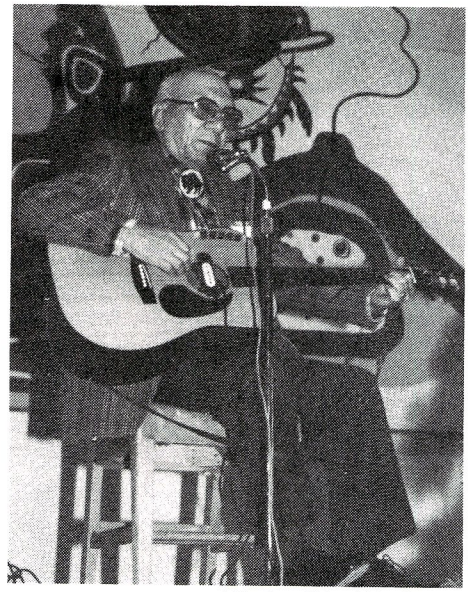
On reserve homes

The solution it seemed was to bring the personal care homes to the people and that is what is happening now. Two new homes at The Pas and Fort Alexander were recently opened by government and they plan to add an additional one each year until 1985. A third home, at Norway House, has been operating longer and is administered through the province.

The Norway House home typifies the growing need for this type of care. C.H.R.'s would see two elderly people living alone and needing the emotional support of a companion. They would move them in together. When there got to be too many old people in need, they took over an old school, hired a part time worker and used volunteers to run the home. Eventually through funding by Central Mortgage and Housing Corporation they were able to build the modern efficient home in existence today.

The three personal care homes now open are all owned by the Band Councils. Besides allowing the old people to stay in their own community, they provide employment on the reserve. Though there is still a shortage of native Registered Nurses, most L.PN.'s and other staff are from the community.

For reserve Indians who are still healthy and independent there is not as much support. Because the emphasis has been on child welfare programs, the bands and federal agencies have not been able to build up community based social services or establish the social and recreational programs needed for seniors. With the increasing number of elderly, it is becoming more of a concern and programs will be focusing in that direction in the future.



(Winnipeg Friendship Centre)

Guitar player entertains elders feast at Winnipeg's Indian & Metis Centre.

To escape the hardships of winter in isolated reserves, many elderly natives retreat to the cities for the comfort of central heating and indoor plumbing. Once arrived they often stay and their needs become more complex.

For natives in the city

One of the biggest factors is loneliness. Away from familiar faces and places they face long, empty days in rented rooms, or crowded, tense situations living with relatives in undesirable conditions. To alleviate this, the Indian and Métis Friendship Center in Winnipeg offers a full program of activities and personal visits for seniors. Margaret McIntyre is one of two workers involved in the program.

They operate two weekly events at the Center, a penny bingo on Tuesday afternoons and an arts and crafts program Thursdays. Once a month they host a birthday celebration for all seniors having a birthday that month and several times during the year, they host special events parties where there is entertainment, special food, and sometimes, presents. Whenever possible they take seniors groups on outings. Two popular events last summer were a ride on the riverboat and an afternoon spent strawberry picking.

Money for these events is usually raised by the seniors themselves through bake sales or raffles on quilts they have made. When not involved in this series of events, the two workers pay personal visits to seniors in their homes and take them to different agency and health care appointments. Once a week they go to Tache Nursing Home, where there are 13 native residents, to play bingo, have a show and tell session, bake bannock and speak their native tongue. "In short what we are doing is making people feel at home," said Ms. McIntyre.

"Unfortunately we never have enough time or people to do everything we would like to. Our Christmas dinner this year attracted 275 seniors and we had to enlist the aid of other staff in the Center to help. We do have some volunteers help us with events and visits but could certainly use more."

Full activities program

For those not able to get around easily there are provincial home care programs, including one specifically for native people operating in the city core. These people provide health care equipment that might be needed e.g. walkers, wheelchairs, bathroom aids, assist them in finding homemaker services or programs like Meals on Wheels, and again visit and talk.

For those sick and in hospital there is an active support program at the Health Sciences Center to ease the transition between home and hospital, the country to the city, native language to English. Margaret Smith is in charge of the Services to Native People program and she says how much her staff appreciate their time with older patients. "We gain many benefits from them. They have so much wisdom and so many stories to tell. They share the old crafts and correct any problems we might have with dialects."

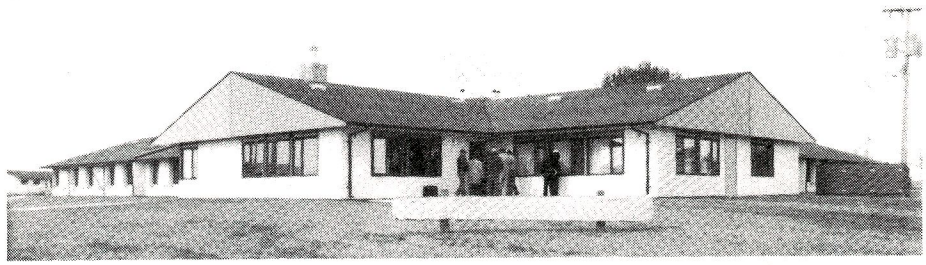
In return the Native Services Workers listen and talk, explaining procedures for operations or medications in their own tongue and acting as patient advocates when the need arises. "Sometimes it's as simple as inviting someone down to our office for a change from the hospital atmosphere. We bake them bannock and make tea. In summer when it is easier to get mobile we will take patients shopping or out for tea. At home, there is always someone to help them. In the city they tend to get lost in the shuffle; we try to do what we can to ease the loneliness."

Though as many as 50% of the patients at the Health Sciences Centre might be native in origin, only a small percentage are old. For one

thing there is a smaller proportion of old people in the native population, only 5% compared to the national figures of 10%.

Also the elderly native is healthier than in the general population; diseases such as cancer and coronary heart diseases are less than half the national rate; more suceptible diseases like respiratory and digestive tract illnesses are better controlled through improved living conditions and health monitoring.

However as the older population increases (experts predict a large increase early in the next century as the "baby boom" adults mature) the home communities, government agencies and health care professionals will have to move with the times and look not only up to their elders, but after them. □



(Indian Affairs Branch)

Fairview personal care home opened in The Pas, last September

SPIRITUALITY (from p. 1)

Few non-natives know much about what we call 'Native Spirituality'. These days it would be fair to say that a lot of native people do not understand fully or follow the practices of their grandparents. On a census form, native people would list their faith and that of their families for up to three generations as Christian, either Roman Catholic or Protestant.

Native spiritual leaders warn against the notion that native religion is a unified entity: religious beliefs and practices are not the same for the Micmacs of the Maritimes as for the Haida of the Queen Charlottes off the B.C. coast.

Beliefs differ widely

Their tradition is oral. And although there are unifying characteristics — beliefs about the Creator, sharing respect for elders, the hereafter — practices and beliefs differ widely.

Joe Couture, a Cree apprentice shaman, is a former Roman Catholic Oblate priest who teaches psychology at Athabaska University in Edmonton. He minimizes the differences.

"Though there are trivial differences," he says, "process is process; the spirit is the spirit. The Christian says a 'loving spirit', the Indian spirit is a source, a light."

But Bob Antoine, an Oneida who teaches in the native journalism program at the University of Western Ontario in London says: "There are across the board common beliefs, the earth as mother, for instance. But activities, ways of manifesting the spirit differ. The Plains people talk about the sundance. We (Six Nations) don't believe in that."

Interest in native spirituality has been growing in the last ten years. Elders, shamans, medicine men, who have retained the vestiges of teachings and powers held by their ancestors now travel the continent collecting audiences. Young Indians are joining in ceremonies seeking to know about their heritage.

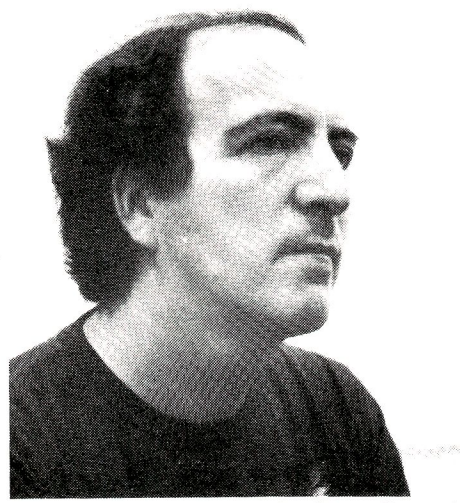
"There is a growing feeling among white Christians that there is something to be learned, that their white ancestors were racist and hasty in their dismissal of the inherent value of the native way of looking at the world."

John Webster Grant, professor of church history at Emmanual College (United Church) Toronto, says, ". . . Our belated worry about ecology has moved us to consider native religious thought for their more holistic, less compartmentalized views of the world."

In the native way there is room for everything, which is the reason Indians in North America easily accepted Christianity . . . accepting the new belief didn't imply giving up the old. Similarly, people will tell you that traditional native beliefs can be held by people who are also Christians; that there is compatibility at least from the standpoint of the native beliefs.

That compatibility is not easy for everyone. Dene chief Francois Paulette calls the Christian church an intrusion and believes it should go away. Similarly, Bob Antoine says "There are people who operate in both worlds. We don't advocate it. We teach our young people that Christianity is foreign; that it was brought here, has no roots here and that it was made for the white man."

Rev. Stan McKay, who has just taken over the post as national consultant for native ministries for the United Church, is a Cree from Koostatak, Manitoba. Though his family has been Christian for generations and the reserve from which he comes is Christian, a conversation immediately reveals that it might not be easy at all to be both native and christian.



(United Church Observer)

Stan McKay, national consultant for the United church native ministries.

Native heritage

Karry Krotz asked Mr. McKay: "From a spiritual standpoint, from a way of looking at God and the world, can you think of things that would come from your Cree heritage, the pre-Christian part of your heritage?"

Mr. McKay answered: ". . . the concept of family, the relationship of human beings to each other; there is a deep sense of that in any native community out of the tribal arrangement that we live in . . . (and) a relationship with nature that is very meaningful and spiritual . . . I'm fortunate enough to have a father who was a trapper, fisherman and hunter and a grandfather who lived off the land; all that is part of my heritage just as is the christian church".

Rev. Adam Cuthand, also a Cree, born near Battleford, Saskatchewan

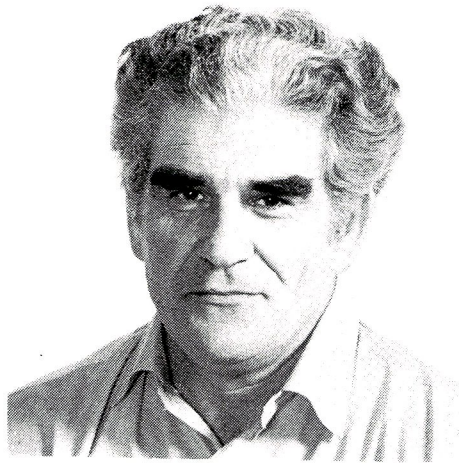
and for many years the Anglican Church's national consultant on native affairs, when asked to define what spirituality meant to him, said, "A sense of being in union, in contact with the spiritual world. Ultimately with the Creator, God. Actually there is no difference between what we call spirituality and traditional religion amongst Indian people. It is the same experience you go through, sensing yourself as being one with the universe and your Creator."

Asked further whether in pre-European times (in this country) there was a view to what christians have come to call 'stewardship', Mr. Cuthand replied: "That's what the Indians have been saying for hundreds of years, that we have to be stewards of the earth, stewards of God's creation . . . when humans were told to have dominion it meant responsibility. I don't think we have taken that responsibility seriously."

Young lose culture

. . . Some young Indian people have been losing their own culture. They think that dancing the pow wow, being dressed in a certain way, having a head band around your head or a red ribbon around your hat means that you know something about your Indian culture, which is absolutely wrong. I notice in the past few years there are young people who are anti-white. That is not part of Indian culture. Indian culture recognizes that all creation is of great value because it is created by God . . ."

Asked if there were sympathetic currents running between native beliefs and practices and christianity, Rev. Cuthand said: "The unfortunate part was that the missionaries came



(United Church Observer)

Joe Couture, psychology teacher at Alberta's Athabaska College

to teach the most important thing — the Saviour. Other than that they were teaching the ten commandments. If they had bothered to study and learn the moral values they would have discovered that many of the teachings of the (Indian) elders were very similar to what they were trying to teach from the Bible.

It was a mistake for these missionaries to say: "What you have belongs to the devil." What we had was love of brothers and sisters, love of children, respect of parents, all high moral values. Also, Indian medicine was lost . . . when Indian elders were joining the christian church they were told to burn their medicine bags. They didn't realize they were burning medicine that could be of use not only to Indians but to all people of the world . . ."

Larry Krotz travelled to Hobbema on Samson Indian reserve south of Edmonton to talk to Albert Lightning whom he described as a 'holy man and healer who has travelled all over North America giving ceremonies . . . credited with healing people with diabetes, arthritis, terminal cancer and mental diseases . . . a man of mystical powers who has seen visions and is privy to prophecies . . . a small elfin man with an ageless, creased face . . .'

Can Christians share?

When asked, "Can you be a christian and a participant in native ceremonies?" Lightning said, "All kinds come to me . . . Catholics, Bahai . . ."

"Does that seem strange to you, that the churches whose missionaries once called you a pagan should decide what you have is valuable and want to know more about it?" Krotz asked.

"That's how they should have come in the first place," responded Lightning. ". . . and one of the prophecies is that eventually lots of people would come asking lots of questions."

In 1971 Joe Couture travelled with Harold Cardinal and a few others from the Indian Association of Alberta to pitch their camp and listen to Indian elders in Wyoming.

Couture said: "I was torn between what I was observing to be remarkable consistent good effects especially of a physical healing order in the sweat lodges and other ceremonies and by the imperiousness of my philosophical and spiritual disposition."

That was the year Couture became an apprentice shaman. For over ten years he has continued to visit elders to participate in ceremonies and to learn.

B.F.

Market for Indian Record writers covers wide

The INDIAN RECORD published four times yearly is wide open for well-written articles pertaining to the social and cultural well-being of the Indian people. Because readership in the Prairie provinces is preponderant, Fr. G. Laviolette, says he could use twelve pages of material from the three provinces alone.

Preferred are one-page articles (about 1000 words, plus one or two black and white photographs) for which the writer receives an average of $50 plus $5 for each photo used; also wanted are major articles, up to 2,500 words, for which an average of $100 is paid. Payment is on acceptance.

The editor is looking for tightly written articles, high in human interest. Profiles of outstanding Indians (not a dry biography: but how the guy *feels* about things"); political subjects (but not politics per se); how the Indians run their own affairs, take responsibility for their own decisions, etc.

Articles on social, cultural and educational topics, racial discrimination items are okay, but that is a two-way street, notes the editor, "generally a subtle thing." "If you are an Indian, you are not invited; if it is a white-run affair, you don't go."

The scale of subject matter is immense: areas of health care and manpower, for example; the Indian in the city ("especially Indians making good — sometimes they only need encouragement!"); examples of initiatives that pay off, in any area.

Father Laviolette prefers the finished article, but if a writer submits an article idea, the editor can more readily give an indication of possible acceptance. Crime stories are not wanted. Articles of successful rehabilitation are okay. No poetry. Legends might be used occasionally. ("Avoid the stereotypes, The Great White Father, Manitou, etc.") The editor

IN MY OPINION

A line has to be drawn somewhere!

A line has to be drawn somewhere distinguishing those who are Indians under the laws of Canada from those who are not. Absurdities will arise wherever the line is drawn. Before Parliament redraws the line to accommodate Indian women who have lost status by marrying non-Indians, it should take great care to ensure that the new line is better drawn than the present one.

Making people's public rights depend on the race of their ancestors offends the liberal conscience. When Nazis or South Africans or U.S. segregationists do it, it is called racism. But Canada is forced into it by history. The country acknowledges, by its treaties with Indian tribes and in its laws and constitution, that it owes something to the heirs of those who occupied this land before European settlement and who surrendered their land to the Crown. There is no getting away from the need to determine, one by one, who those heirs are so that their claims can be honored.

By the rules of the Indian Act, enforceable in court, an Indian is the legitimate child of a male Indian, the wife or widow of a male Indian or the illegitimate child of a female Indian. But an Indian woman who marries a non-Indian ceases to be an Indian in the eyes of the law and her children are not Indians either.

It is wrong in principle to have one rule for men and another for women. The right to retain Indian status may depend on many things, but it should not depend on the sex of the Indian. It is absurd that people who obviously are Indians by upbringing, language, culture and appearance, who consider themselves Indians and wish to be Indians, find themselves stricken from band lists and forbidden to live in the communities where they grew up because they married outside the tribe.

But the doctrine that the law should not discriminate between men and women does not by itself show where the line should be drawn. If, as is often proposed and as a Commons subcommittee has now agreed, Indian status is accorded to anyone, male or female, who marries an Indian and to any child of such a marriage, the ranks of status Indians will increase suddenly, will continue to increase rapidly and will include a great and growing number of people who have no real attachment to the Indian community or way of life. The Indian affairs department is worried about the expense of honoring its commitments to all those people, but there is more to it than that.

Most Indian communities are trying, in one way or another, to preserve the distinctive language, culture and values of their ancestors, which is a legitimate aim. But if the door to band membership is opened much wider than it now is to people who have no real attachment to Indian culture and traditions beyond their marriage to an Indian or the presence of one honest-to-gosh Indian somewhere in the family tree, then those really attached to the Indian life will become, over several generations, a dwindling minority within the legally constituted Indian communities which elect band councils, regulate the internal affairs of reserves and represent Indian interests in dealing with the wider community.

The control of Indian life will gradually be filched from those most interested in preserving its character. An Indian status that is open to anyone with the minutest element of Indian ancestry is no status at all. Public policy toward Indians would more and more have to face the fact that a great number of status Indians would not be in any real sense Indians. Some new effort would have to be made to sort out the real Indians from the others.

It is no answer to say that Indian bands themselves should decide who their members are. Those who have legal and traditional claims on Canada have an obvious interest in restricting the number of people who share in the claim. Local community control of Indian status would open the door to arbitrary decisions and favoritism. Since Parliament has the responsibility of honoring Indians' claims, it also has the responsibility of deciding, on a reasonable basis and after ample debate, which individuals it will regard as Indians.

A decade of debate has not drawn from Indian political organizations a satisfactory solution. The loudest official Indian voices say either that the law on status should stay as it is or that each band should regulate its membership, but Parliament cannot accept either solution. Another possible solution would strip Indian status from men and women alike when they marry non-Indians, though that solution is sure to be vehemently resisted by the male-dominated Indian organizations.

The best Parliament can do is keep forcing the issue, as the Commons subcommittee has done, with the threat of an imposed solution in the hope that the Indian organizations will recognize the untenable injustice of the present rule and come up with a better one which will eliminate sex discrimination but will also keep some relationship between legal Indian status and real attachment to the Indian community. *(Winnipeg Free Press)*

range of topics

might use stories as authentic as those in the book LEGENDS OF THE SWEETGRASS CREES, which gives genuine insight into Indian thinking.

Remember to work in advance (June copy must be in by May 15).

This editor knows the Indian people and is a highly respected journalist himself, so writers can look for fair treatment and prompt reports.

J.P G.

Submit, with self-addressed, stamped envelope, to:

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'INDIAN NEWS' folds

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. □

Book reviews

Native legends restore creator's song

MY HEART SOARS by Chief Dan George; Hancock House; 95 pages; $14.95.

THE SONG OF CREATION by Helmut Hirnschall; Hancock House; 88 pages; $17.95.

If the legends fall silent, Chief Dan George asks, who will teach the children of our ways? We must take care, he warns us, or soon our ears will strain in vain to hear the creator's song. He has had a vision, however, that quietness and beauty will return to the land the gentle ways of his race.

In both volumes Austrian-born artist and writer Hirnschall puts his skills and insight into the service of George's vision. With dramatic pencil drawings Hirnschall illustrates George's legacy to his own people and to all of us. Now in its fourth printing, George's testimony to Indian culture and his plea for its rediscovery remind us of a vital moral truth: We own nothing; what we take from nature's bounty we must share.

As his own heart soars in harmony with and gratitude to nature and with reverence for life, George invites all races to seek calmness of heart, mutual understanding in genuine love. The vision he shares with his own people and with all peoples will happen, he assures, "— if you let it happen."

* * *

In his own brilliantly illustrated book on North American Indian myths, Hirnschall brings to life 40 legends selected from Indian mythology. The full-page reproductions of the artist's original paintings illustrate the vital power within the myths. The author's modest hope that the book will prompt readers to reflect on the wonders of creation will surely be outstripped by their enthusiasm.

The Wabanaki myth of the Earth Woman, Mother of All Beings, tells how she filled all with the song of creation, extolling the beauty of life. Peace will prevail, the Hopi believe, as long as songs of gratitude and praise prevail. The Kwakiutl know why the white raven's feathers turned black and how the raven rescued the sun from the seagull. The Iroquois accounted for the North Star's origin and the Ojibway told of Big Bear's origin.

Through the wisdom of the chickadee, a Sekani orphan becomes immortalized in the Northern Lights, and best of all, an Algonquin legend on the vanity of human wishes rivals an Old Testament insight. One hopes to see more of Hirnschall.

(JWG in The Prairie Messenger).

The Cariboo Missions
(A history of the Oblates)

by Margaret Whitehead

Victoria, B.C. Sono Nis Press, 1981. 142 pages

Margaret Whitehead has written a fine book, the history of St. Joseph's Mission, a history "as old as the earliest days of white settlement in the Cariboo." It constitutes a chapter of the history of the Church in British Columbia and, as such, of the Church of Western Canada.

As one who teaches Church History, I am grateful to her. She has made an excellent contribution for which she deserves praise. . . .

This book is another human and honest account of the dynamic Missionary Oblates of Mary Immaculate who established the Catholic Church in British Columbia. It is another chapter of the story of these "Specialists in Difficult Missions," the true sons of their founder, Bishop Eugene de Mazenod whose tremendous spirit of charity has pervaded his Congregation. *Sr. Alice Trottier, FJ.*

Iroquois Crafts

IROQUOIS CRAFTS by C. A. Lyford. Abundantly illustrated. Extensive Bibliography - 1945 - reprinted 1982 by Iroqrafts, R.R. Ohsweken, Ontario N0A 1M0 (100 pages). 7" x 10". Price is $5.95, plus $1.00 postage and handling.

New Pemmican Publications

— Pemmican Publications, 34 Carlton Street, Winnipeg, Manitoba, R3C 1N9

***RUBABOO* by Dorine Thomas**

$6.95 *(Reviewed by Thecla Bradshaw)*

Pemmican Publishers refuse to stereotype. Rubaboo (a kind of pemmican stew) is styled for the connoisseur book collector of vintage How To's. Weavers, potters, bakers, dyers, spinners alert! Medicines from the wayside for those amongst us tempted to abandon forever the m.d.'s offices. If making lye, candles and soap do not appeal then quilt skills and patterns may tempt you.

Smoking and tanning (fur left on or fur discarded), constructing lacrosse sticks, children's toys, knitting toques, preparing herb teas and jellies, whittling wooden clothes pegs, cooking in stone ovens and fire pits: all this and much more in a delightful little book with tough, creamy-gold pages made for durability.

Rubaboo was written and charmingly illustrated by Dorine Thomas who says: "Being a Métis means being a divided spirit in one body." Her work as illustrator and teacher is ideally integrated.

* * *

LITTLE WILD ONION OF THE LILLOOET is the story of Kelora's trip along the Fraser River Canyon as she and her people journey to their winter home. The story takes place during the early 1700s. The story describes how Kelora and her family prepare food such as berry cakes and camus roots, fish for salmon, and build a winter home. Two Lillooet legends are also related, the first being the story of how coyote saved the animal people from the river monster, and the second is about how the length of the seasons and days were determined.

* * *

LITTLE LOON AND THE SUN DANCE is a story about a young boy's perception of the nature and purpose of the Sun Dance. The story relates many activities associated with the great ceremony, such as food preparation, the ceremonial, sacred pole raising, the healing of the sick, the naming of babies and dancing. Festive clothing appropriate to such a celebration is described in detail. The story occurs in the early 1800s and takes place on Canada's western prairies.

* * *

MARIE OF THE MÉTIS tells the story of a young girl's experience during a buffalo hunt near the Pembina Hills in the late 1800s. Highlighted are the complex organization of people necessary for such an endeavor and the role of women in the hunt. The story also describes the origin of the Métis, focusing on their importance to the fur trade, and the struggle of the Métis to have their rights recognized by the Canadian government. Particularly noted is the role of Louis Riel.

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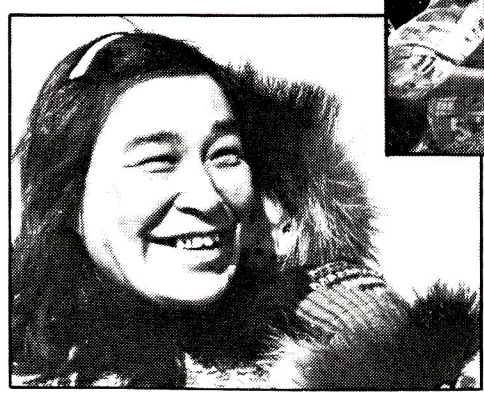

Monique Begin, Minister

For further information in the Manitoba Region on employment opportunities in the health care field, please contact:
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