

MANITOBA METIS FEDERATION

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NEWS

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Historic Meeting



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AN HISTORIC MEETING The meeting, above, of Metis leaders with a Prime Minister is the first since the last of the Metis rebellions. With Mr. Trudeau is Angus Spence, president of the Manitoba Metis Federation, left, and Tony Belcourt, president of the Native Council of Canada.

Spence - Belcourt Meet Trudeau

In an historic meeting in Ottawa on August 16, J. Angus Spence, President of the Manitoba Metis Federation and Tony Belcourt, President of the Native Council of Canada met with Prime Minister Trudeau to present the position of the Metis and Non-Status people of Canada.

The meeting which lasted 45 minutes laid the ground work for a later meeting at which time the suggested that the MMF and

Prime Minister and Cabinet Ministers will discuss Metis people and their problems with the Board of Directors of the Native Council.

Mr. Spence and Mr. Belcourt reported that the Prime Minister seemed to be informed on the issues concerning the Metis and non-status people.

Mr. Trudeau said that he appreciated the position taken by the Metis people

"that you do not ask to be recognized as a special people with problems, but rather as a people with special problems."

The Prime Minister agreed that the Metis may have legitimate land claims and his government is prepared to fund research projects on this matter.

He also agreed that the Government should be developing programs in con-
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Fishing Rules Unfair

By Brian Blomme
Free Press Staff Writer

The Lake Winnipeg commercial fishing licence regulations are unfair because they exclude men who have fished the lake for many years, the vice-president of the Manitoba Metis Federation charged Tuesday.

Connie Eyolfson, the vice-president, said in an interview Tuesday, the regulations are unfair to older fishermen because licences are only given to men who held a licence in 1968 or 1969.

She said some of the men on the provincial government's eligibility list only fished two weeks and then quit in 1968. But they are eligible for a licence in 1972 over men who fished the lake for 30 years, but for some reason or another didn't hold a fall season licence in 1968 or '69.

Licences are issued on a seasonal basis with a fisherman requiring a new licence for each of the three fishing seasons (winter, summer and fall).

The Manitoba Metis Federation recommended to the provincial department of mines and resources during early August, that the regulations be changed, Mrs. Eyolfson said.

She said both the government and the Lake Winnipeg Fisherman's Advisory Council agreed at the meeting that something should be done. However, she said the meeting turned out to be a farce, because the government didn't act on the recommendations.

desperately want to fish to earn a living," she said.

George Hourie, a Lake Winnipeg fisherman, said he has been trying for over a month to get a licence on this basis, but so far has been refused.

The bona fide fishermen would be men who earn at least 60 per cent of their living from fishing, Mr. Eyolfson said. She said the advisory council had asked the government for more stringent regulations limiting licences to bona fide fishermen.

Instead, the government stayed with the old licence formula and drew up a list of eligible men, including about 50 who make most of their living from jobs other than fishing. Some of the

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Vaudry Appointed M.M.F. Housing Co-ordinator



Roland J. Vaudry

Roland J. Vaudry's appointment as the Provincial Housing Coordinator was announced today by Mr. J. Angus Spence, President of the Manitoba Metis Federation. In announcing the appointment on behalf of the Executive Committee, Mr. Spence expressed pleasure that a man of Mr. Vaudry's background and experience had accepted this position of major importance to the Metis people of Manitoba.

Ron is originally from St. Lazare, Manitoba and he brings a wealth of experience in business management into his new job. He completed his High School in St. Lazare and at the same time worked as a 'handy-man' in the local creamery. His perseverance, enthusiasm and hard-work paid off, for in a few years he was appointed Manager of the Russell Creamery. Several years later he bought the Belmont Creamery and operated that

business for 11 years before it burned down in 1968.

His enthusiasm for, and his knowledge of the dairy industry was recognized by all those with whom he was associated and in 1961 he was elected President of the Manitoba Dairy Producers Association. He followed this appointment with several years as a member of the Board of Directors for the Association.

In 1969 Ron retired to Brandon with his wife, the former Marge Stauffer of Roblin, Manitoba and his four children, Howard, Rhonda, Merrilyn and Gwenda.

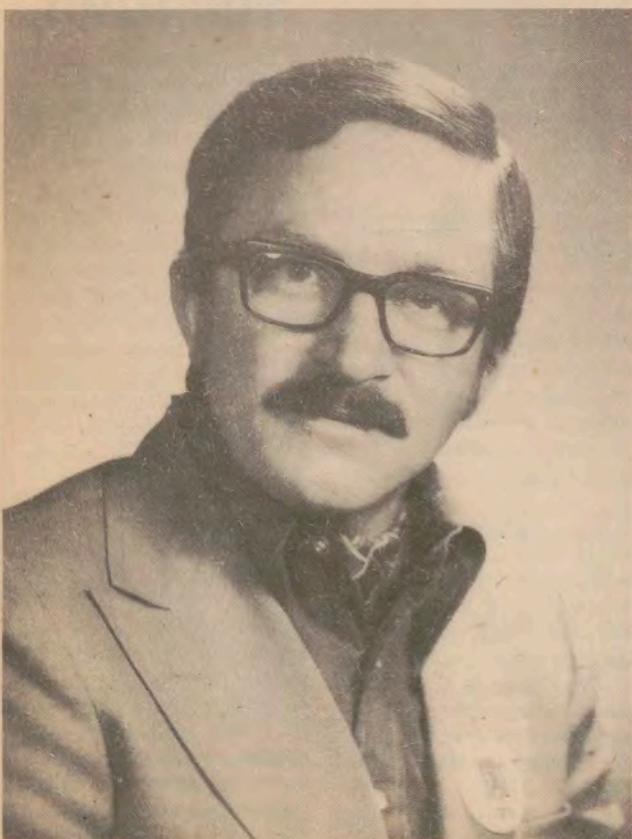
Too active to accept retirement and wishing to meet new challenges, he took up employment with a Dry Cleaning firm in that city. The old saying that 'you can't keep a good man down' was seen once again as Ron was soon promoted to Manager.

When the M.M.F. advertised for a Provincial Housing Coordinator, Ron was interested. He had lived his childhood in a log house with whitewashed walls and so he understood the housing problems of the Metis people because he had lived it.

Mr. Spence in commenting about the selection of Ron Vaudry as the M.M.F. Provincial Housing Coordinator said "we hired him not because he needed a job, not because he happens to be a Metis, but because his story is one of success and we can be assured that he will bring the same story of success to our housing program".

The M.M.F. News welcomes Ron Vaudry to the Manitoba Metis Federation.

Liberals Nominate Guiboche



Mr. Ferdinand Guiboche

Ferdinand Guiboche of Comperville, formerly the Vice President of the M.M.F. Dauphin Region, has won the Liberal nomination in the Dauphin riding for the Federal election.

Mr. Guiboche gained a clear majority on the first count in a three-way contest. Cliff Matthews, a Dauphin lawyer, and Ed Motkalkuk, a Dauphin teacher, were eliminated on the first ballot cast by 400 registered party members.

Ferdinand is well known throughout Manitoba for his work amongst the Metis people and played a vital role in the early organization and development of the Manitoba Metis Federation.

He has also served as a trustee of the Duck Mountain school division and is a member of the Board of MANWAP at Comperville.

Some years ago, Ferdinand toured Canada and the Far East with the Black Watch Regiment Observers of the day noted that he was the "finest looking Metis you have ever seen in a Scottish kilt".

He is married to former Rita Flamond and he is successfully established in Comper-

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Historical Notes :

The Election Of Louis Riel

By Bruce Sealey

In 1870 Louis Riel was forced to flee from Manitoba and a reward for his capture was posted. Despite this the Metis still supported Riel.

In 1873, in the Federal elections, Louis Riel was elected as Member of Parliament for the district of Provencher. However, fear of being arrested kept him from appearing in the House of Commons.

In 1874, Riel was again elected as a Member of Parliament. This time he went to Ottawa and signed in as a member but the

House of Commons expelled him because he was a "fugitive from justice".

A new election was held and the Metis of Provencher promptly elected Riel again.

Parliament met and passed a motion that Louis Riel be given an amnesty (pardon for crimes) but that he be banished from Canada for five years.

Three times the Metis elected Louis Riel and never once was he allowed to speak for them in the government of Canada.

Press Release:

Housing Grant To M.M.F.

The Federal Government announced today September 28, a grant of \$300,000 for The Manitoba Metis Federation Winter - Workshop program.

This program is designed to help repair and patch-up the worst Metis houses in the province.

Mr. Spence has cautioned that this is not intended to replace a meaningful housing program. On the contrary, the Winter Workshop is a 'band-aiding' program which will help some of the poorest families over the winter. It is a temporary program and it will be operated in exactly the same way it did last winter.

Each Region shall hire a Regional Housing co-ordinator and their work shall be co-ordinated by a Provincial Co-ordinator at the M.M.F. Headquarters.

Once again, Mr. Spence has cautioned that the funds may not be available until November or perhaps in early December.

If you wish information about this program contact your Regional Office.

Trapper Information

Average Prices for the 1971-72 Season

Ranch Mink	\$12.10
Wild Mink	19.32
Beaver	18.18
Squirrels	.52
Lynx	39.31
Otter	37.62
Wolf	14.82
Red Fox	15.15
Fisher	27.34
Ermine	.74
Muskrats	2.01
Badger	12.77
Raccoon	6.19
Timber Wolf	37.68
Silver Fox	23.33
Marten	8.46
Cross Fox	19.98
Bear	32.71
Wolverine	84.65
White Fox	12.16

As supplied by:
Dominion/Soudack Fur Auction Sales Ltd.
June 28/72.

Crest Contest Win \$50, \$25, or \$15

Yes, you can be a lucky winner by simply drawing a winning crest for the Manitoba Metis Federation and sending it to this address:

Manitoba Metis Federation,
388 Donald Street,
Winnipeg, Manitoba
R3B 2J4

It does not have to be a work of art, but your drawing must meet several basic requirements:

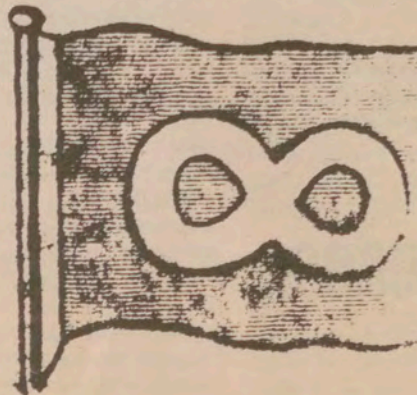
- it must be simple in design - avoid too much detail.
- it must in some way reflect the story of the Metis people. People must be able to associate your crest or symbol with the life and history of the Metis people.
- it must have only three colours - Red, Black and White.
- it should be simple enough to be used as a letterhead for M.M.F. correspondence, as a crest for jackets and sports clothes.

e) all crest drawings submitted to the contest become the property of the M.M.F. If we didn't do this, we could end up with a big job sending back all the submissions at considerable cost for mailing charges.

f) no copyright fees shall be paid to the winners.
g) the deadline for entries is November 30th, 1972. The Executive Committee of the M.M.F. shall meet and review all submissions during the first week of December. The Committee shall select three winners with the following cash prizes:

\$50 - First \$25 - Second and \$15 - Third

What does our history tell us about Metis crests and symbols? Not too much unfortunately.



One of the first flags used by the Metis was seen in 1815 when a group of Metis soldiers from Western Manitoba attacked the settlement of Brandon. This flag was the figure eight (8) in a horizontal position. What did this particular number mean to the Metis people of that day and why in a horizontal position, no one seems to know, although one historian suspected that it originally came from Quebec where it had some significance in local religious ceremonies. In any event, it was never seen again.

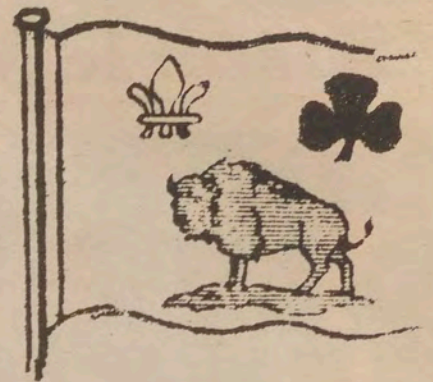
The second flag and the one that is more commonly known was first flown on December 10th, 1870.

It was, perhaps the most controversial flag in Manitoba's history. Few historians seem to agree on its description. Louis Schmidt, Riel's secretary and friend of his school days, describes it as having a "white background with fleur-de-lis and a shamrock with a big buffalo in relief in the lower part".

Its appearance infuriated one old Frenchman who lived

on the St. Boniface side of the river. He was an ardent republican and had no use for kings and queens. And so he objected to the new flag because it reminded him of the royalist flag of France. Dr. Pillard, as Schmidt called him, argued that his hatred of this same white made him leave France.

Apparently Schmidt answered back "What the Devil would you have us use the red of the British or a black flag?"



This flag of the buffalo, shamrock and fleur-de-lis flew over Fort Garry until April 20, when Riel ordered that it be taken down and that the British flag should be raised above the fort. But it wasn't up for long. One ardent Metis tore it down and put up the Metis flag again.

When Riel found out he became angry and said that when he gave orders he wished them obeyed. If anybody wanted the 'provisional' flag (that is the flag with the buffalo, shamrock and fleur-de-lis) hoisted it could be done so under the British Union Jack, as if it were under its protection.

Some of our readers may wonder about Riel making this decision. The reason why is because Riel was very suspicious of an American in the Metis camp by the name of O'Donoghue. Riel thought that O'Donoghue was trying to have western Canada taken over by the United States and Riel would have nothing to do with that plan.

Anyway the flags went up and down for several weeks. One day the Jack was on top and the next day it was the 'buffalo' or provisional 'flag'.

There were other flags flown in Manitoba but these were flags that were raised mainly by the Scots of the Kildonan settlement and usually were versions of the Jack which later became the Union Jack.

Anyway, dear readers this is a little background for your general information and interest. It may or may not help you to draw up a crest.

When drawing up your crest, you should consider some of the things that were important to, or associated with the Metis people. For example, the prairies, buffalo, hunting, trapping horses, red river carts, pemmican, trade, guns, Louis Riel, Gabriel Dumont, land rights, battles, the colorful sash that was used in so many ways by the Metis men, flags and perhaps many others that you will think up yourself.

What about the history of the Metis people?

What about the Metis people of today - where do they fit in Canadian society - are they part of the industrial world or are they knocking at the door of economic opportunity and asking to come in?

Good drawing dear reader and hope that you come up with a real winner!

The Pas Regional News

On July 31, 1972, our Vice - President, Alfred Head, went to visit the locals of Grand Rapids and Easterville. From there, he travelled on to Winnipeg to attend the Executive meeting that was held on August 2-4, 1972.

On August 12 and 13, 1972, our Region held its Regional Conference in South Indian Lake. The meeting's purpose was to find out what Manitoba Hydro was proposing in regards to flooding South Indian Lake, and the alternatives open to the residents.

The meeting also hoped to clarify the Government's position and to ensure that other Northern communities know what was happening. Of the invited guests, only four were represented: Mr. Angus Spence, President of the M.M.F., Mr. Jack Callum, Hydro, Mr.

Ben Thompson, Vice-President - Thompson Region M.M.F., and Phil Thompson, D.N.C.

Alfred Head and other local delegates from The

Trudeau

sultation with the leaders of the Native Organizations.

The leaders also discussed economic development. Mr. Spence mentioned some of the problems we are experiencing in Special ARDA, a program now operating in Manitoba for Native people. Mr. Trudeau the MIB should see Mr. Marchand, Minister of DREE and talk to him about these problems.

Mr. Spence felt that the meeting was a good one. "I felt good about meeting the

Pas Region went to Thompson to attend Thompson Region's conference that was held in September 1, 2, and 3, 1972.

Cont'd. from Front Page

Prime Minister. He is open and prepared to listen and I feel that he has no hesitation in accepting the Metis and Non-Status Indian people as a distinct group".

Mr. Spence was fully aware of the historic importance of this meeting and pointed this out to the Prime Minister. "Except that the last time Riel was elected to the House of Commons the government wouldn't allow him to take his seat in the House". How times have changed!!

Rift Over Adoption

Yellowknife, N.W.T. - Should Indian and Eskimo grandparents have priority when unwanted, abused, or orphaned children are put up for adoption?

When the territorial council debated the question January 27, the question caused a sharp split along ethnic and cultural lines. The motion to give the priority passed, with the four native members voting en bloc, with three supporters, while the other non-natives opposed the preference.

In the north, grandparents often have a vested interest in their grandchildren, taking the first child, sometimes and raising him as their own. The native people felt that legislation on child welfare should reflect this tradition. They objected to standard legislation patterned after "white people living in the south".



Student's involved in M.M.F. - Metis Pride Project (left to right) Juliette Sabot, Darlene Kemash, Sheryl Theobald, J.G. Chartrand Education Co-ordinator (M.M.F.), Tom Chartrand, Project Co-ordinator John Burelle, and Mark Lussier.

Metis Pride Project Students Hope Work Will Be Published

"This new child, so well suited to the land, would grow and become very prominent in the history of the Western Canada. He would become the Metis Nation, something so very Canadian and proud that the mark left on history would be well recognized."

This concluding paragraph of one article typified the spirit of the material developed in a project entitled Metis Pride.

Apparently, it is the first time a composite and comprehensive picture of Metis heritage and culture has been produced.

And the six University of Manitoba Metis students who created it hope the Manitoba DEPARTMENT OF YOUTH AND EDUCATION will see fit to publish the material for both the enlightenment of junior and senior high school students and the public.

The six worked for the past 3 1/2 months on the project, financed under a \$10,000 grant from the cross-cultural youth program of the DEPARTMENT OF YOUTH AND EDUCATION.

The six students are John Burelle, project co-ordinator; Sheryl Theobald, Mark Lussier, Tom Chartrand, Juliette Sabot and Darlene Kemash.

Four sections make up the project package; a research file, stories, a slide presentation and four guides of Metis historical sites for the public.

The stories, mainly adventure tales and biographies, are addressed primarily to junior and senior high school students.

A "book" in "dummy form" with photos and illustrations will be submitted to the department of education when the project terminates Thursday. Mr. Burelle estimates it would run to about 200 pages.

The bulk of the work consisted of delving into the provincial archives.

"Their research requir-

ed a lot of patience and persistence," said Prof. Bruce Sealey, an associate professor of history in the U of M faculty of education. "They had to find many facts which weren't indexed."

In turn, the students praised Prof. Sealey at a recent dinner for his assistance during the project. Prof. Sealey is a former principal of Norberry School in St. Vital.

Others who paid tribute to the students' work were J. Angus Spence, president of the Manitoba Metis Federation; Al Chartrand, the federation's education director, and Stan Fulham, the federation's executive director.

All the research materials from which the stories are based have been compiled into a filing system which is available for further research. Mr. Burelle said in an interview.

"We wanted to correct historical distortions about our people and widen the scope of Metis history.

"All people know of is Louis Riel, and not all that's written about him is gospel, except perhaps for the more scholarly works which are above the level of school children.

"We want to make the Metis student see himself in history. We want to enhance pride.

"And we want to promote a healthier outlook by the public generally on our nationality, traditions, culture and heritage."

One common misconception is that the Metis have always been a minority, the students said. But back in 1871, they noted, five of every seven people were Metis, and blood lines were officially listed then as "English Half - breed and French half-breed."

Metis pride is reflected in the following except from an article by Miss Theobald, "So it was that over the 100 years... ideas

changed and the half-breed child became a new kind of person in a New World. He would have the knowledge of two peoples. The Indians believed half-breed children were stronger, and the whites relied on their knowledge."

That pride also resounds throughout the poem, Once Again, Stad! By Miss Sabot and Mr. Lussier:

"Some say it is too long gone
That we can no longer sing
our song
Must it belong only to the past?
Since we've remained, can it not also last?
"We're so much a part of yesterday
The Manitoba we've made
has prospered till today
Yes, we're still a nation of bois brulees
We should not falter or like
a weakened willow sway
"Canada must grow, Canada will expand
Young Metis, lend a vital hand
To make this an ever richer land
Once again, help! Take a stand.

"Over the past, let your mind wander
Remember the times when
Canada was younger
Let your mind thirst, let your heart hunger
For the freshness and beauty, never surrender"

Among the more than 30 pieces of literature are one describing a buffalo stampede in which a Metis infant miraculously escapes unscratched and another on how Mrs. Riel would depict her husband if she were to write a newspaper or magazine feature today.

The last chapter of the students' proposed book consists of documentation detailing "Where the Metis are today and where we are going," Mr. Burelle said. It includes an analysis of the Metis federation's housing programs and excerpts from the organization's constitution.

The students' slide show illustrates the history of the Metis people from their

By Wayne Drury
Free Press Staff Writer

Native children in 10 Manitoba schools will have an opportunity to learn about Indian and Metis history and culture in their native languages, Cree and Saulteaux, beginning this fall.

New cross-cultural curriculum materials intended for use in the pilot project were introduced to government and education officials in an exhibit at the Manitoba School for the Deaf Tuesday.

The materials were developed by 24 college students, all of native ancestry, employed by the

beginnings to the present. The script and the music accompanying the slides received the critical acclaim of a group of native students in a preview before the show was put on for the public's benefit at the Metis federation's booth during Folklorama.

The four guides of rural and urban Metis historical sites are also the first of their kind.

Prof. Sealey was particularly pleased that four of the six students would be benefitting Metis and other students directly this fall because they are teachers. Miss Kemash will be teaching in Winnipeg's Inner City, Miss Theobald in St. James - Assiniboia, Miss Sabot in Vogar, Man. and Mr. Lussier in St. Malo, Man.

By Wally Dennison
Free Press Staff Writer

Liberals

ville where he has spent many years as a businessman.

In an interview with the M.M.F. News, Ferdinand stated that he viewed his nomination as a new public awareness of the Metis people who are now knocking at the door of our society and asking that they also participate in the economic and social development of the Province.

"There's a great story to be told about the Metis" says Ferdinand "and I intend to tell it to the powers that be in Ottawa."

"But my first responsibility would be to all the people of the Dauphin region who are experiencing problems in unemployment, marginal income for farmers, problems of small business and so on."

"There's a big fight ahead, but I've never backed off a challenge and I certainly look forward to this one."

Sure sounded like Ferdinand was in fighting form.

Project Aim Native History Native Pride

department of colleges and universities affairs. The work was done in co-operation with the curriculum branch of the department of education.

Universities Affairs Minister Saul Miller said the project was conceived to help native people develop "a sense of identity, a feeling of pride within themselves, and a self-perception."

He said the department has saved at least two years by letting young native people develop the curriculum materials.

"If we'd gone the traditional route (of approaching the curriculum branch) something would have been done eventually, but it wouldn't have been as quickly done, as meaningfully done, and it might have missed the point completely."

The 24 students worked since May 15 researching the Indian and Metis way of life, as well as writing, illustrating, filming, taping and photographing stories and scenes which will be familiar to children of native ancestry.

Their materials will be used in schools in St. Theresa, Wasagamach, Cross Lake, Nelson House, Pelican Rapids, Ebb and Flow, Berens River, Split Lake and South Indian Lake at primary levels on an experimental basis.

Ida Wasacase, director of the summer project, said the project is only one phase in getting across a positive image of native people, just a small part of what can be done.

The materials are intended to avoid a stereo-

Continued from Front Page

typed portrayal of native peoples and culture, contribute to the child's pride in his cultural heritage, be relevant to Indian - Metis society and be acceptable to and approved by native peoples.

She said the education system exposes children to urban Euro-Canadian culture, but never anything relevant to native peoples. There is a need for native children to be able to identify their cultural heritage and these materials will help meet that need, she said.

She added that there is a need for a native language, such as Cree or Saulteaux, to be taught to these children as a second language.

The project benefitted the 24 students working on it as well, she concluded. "They were able to come back to their own culture, their own language."

The work of the students fell into six main areas - illustrations, stories, slides, tapes, a Metis pride project, and an annotated bibliography of books, newspapers and magazines from all over North America which deal with Indian culture and history.

The three students writing stories (on themes relevant to the native child) such as fishing, hunting, boating and Indian legends produced 30 stories, 15 in English, seven in Saulteaux and eight in Cree. These stories are at the Grade one and two level. They also produced two workbooks, one in Cree and one in Saulteaux, introducing basic sounds of the language.

The stories were illustrated by another group of three students. They also created alphabet cards in English and Cree. Animal, verb and noun charts were prepared as vocabulary aides.

Four students produced 18 slide series with written and taped English commentary. The slides present both traditional activities and crafts of the Indians and adventures in urban settings.

The tapes contain autobiographies, interviews with residents of reserves presenting histories of the reserves, local legends and vocabulary aids in Cree, Saulteaux and Saulteaux-Cree, a dialect spoken in a number of northern communities. English translations of the tapes have been made.

The Metis pride project includes a slide presentation on the history of the Metis, biographies of important Metis personalities and a tour guide to areas of special significance to the Metis people.

Education Minister Ben Hanuschak felt the new materials were valuable primarily because the students had an intimate knowledge of the culture of the people they were trying to assist.

M.M.F. Opens First No



Officials in attendance, left to right: Stan Fulham - Executive-Director M.M.F., Sydney McKay - Board Director M.M.F., Went Newman - Assistant General Manager for INCO, Gordon Beard - M.L.A. for Churchill, J. Angus Spence - President of Manitoba Metis Federation,

Ben Thompson - Vice President, M.M.F. Thompson Région, Mrs. Anna Denby - Thompson City Councillor, Tom Farrell - Deputy Mayor, Thompson, Ed Head - Board Director, M.M.F.

"In search of a future," a constructive position paper presenting a wide ranging program for the Metis people of Manitoba, took a step towards realization with the opening of the first Manitoba Metis Federation Migration Centre in Thompson last week.

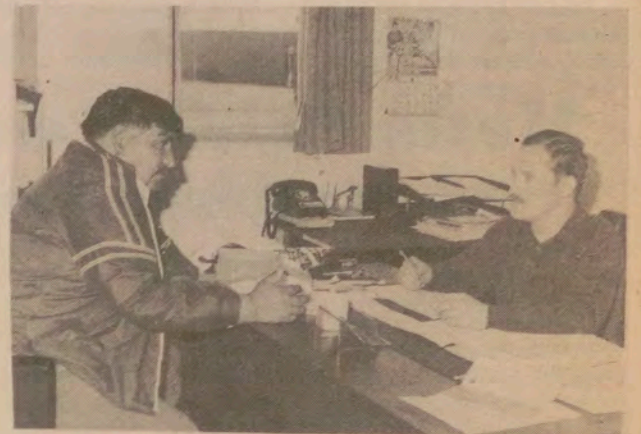
the "so called native problem."

In discussing migration, the Manitoba Metis Federation's "In Search of a Future," does not write off the possibility of developing the existing native communities but it suggests that in reality many, perhaps a majority will move.

Communications of opportunities which may involve a radical change in style of living, cannot be done by a list nailed up on a community hall. It will need visits by employment officials, representatives of prospective employers, and especially from people who have made the move and know it can work.

A list, giving the experience and desires of those needing work, is required by the job placement people in the large centres. How to move a family is another big question to be answered for the man who genuinely wants to migrate?

Can he get a home large enough for his family, and at a price he can afford to pay? Will his wife and children find friends and enjoy themselves in the new setting? How will the kids make out in the schools? What about recreation?

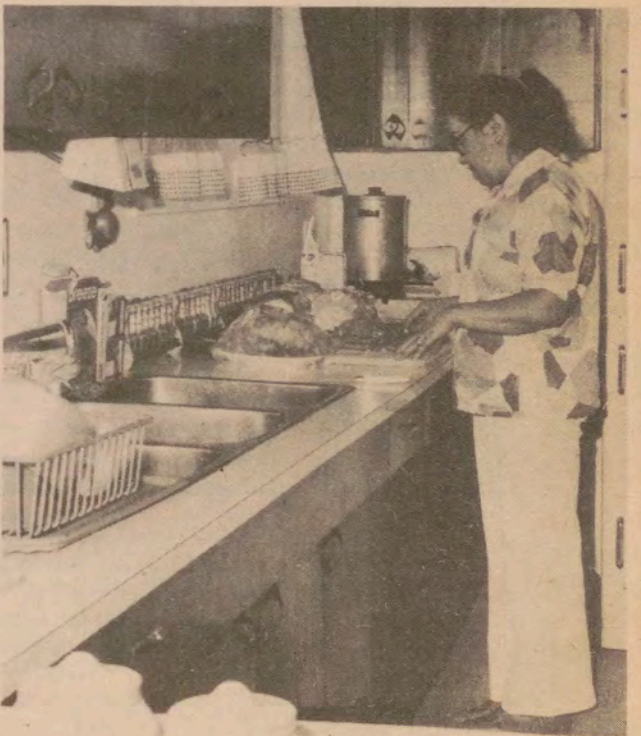


Ed Head, Director of Migration Centre, discusses program with Don Howden the M.M.F. Regional Manager.

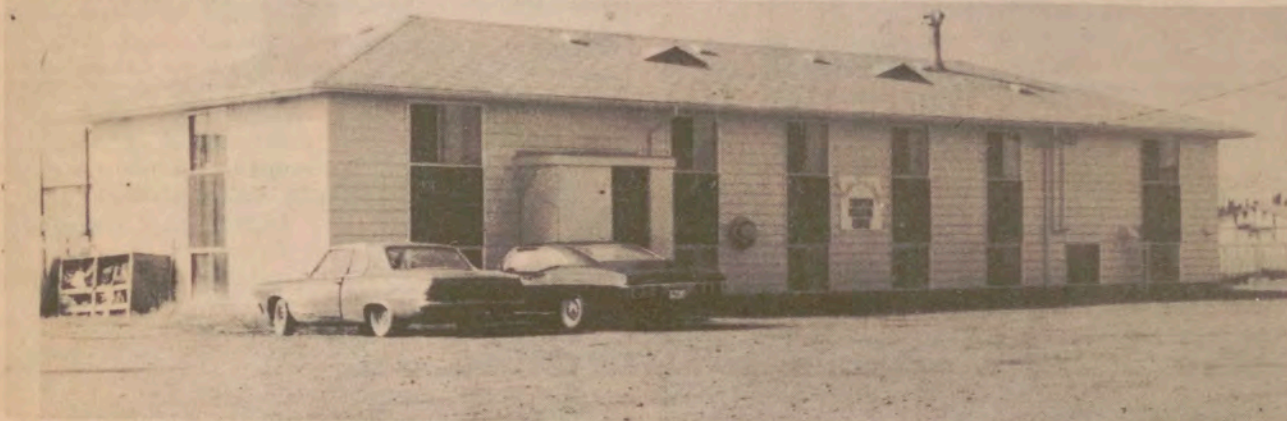
The answers to questions like these are contained in the Manitoba Metis Federation's program to have placement officers and counselling people available at migration centres located at Leaf Rapids, The Pas, Dauphin, Brandon, Portage la Prairie, Winnipeg, as well as Thompson.

The work of this staff would be to help the newcomers get started at his work, find housing accommodation, and begin to feel at home in the new community. From their experience the counsellors who in the case of the Thompson Centre are native people, who have been through the migration mill themselves, have concluded that it is better if men take about two months on the job themselves before moving their families.

This gives them time to get settled into the new work routine, and to look around for the house or apartment they would like to move their families into and can afford to pay for on their wages. It also means that their wives can visit the new community before finally being saddled with living in it.



Mrs. Margaret Novak prepares meal at Centre.



The Department of Manpower and Immigration maintains a coast-to-coast network of 390 Manpower Centres and 80 Canada Immigration Centres.

The Manitoba Metis Federation Migration Centre in Thompson is the first to deal specifically with the Migration needs of the Native people.

As Manitoba Metis Federation President, Angus Spence pointed out at the opening ceremony, the concept of such centres which would help native people migrate from their state of dependency on welfare to a life of independence and employment either in their home communities or new ones, has been under discussion with both the Federal and Provincial governments since the beginning of this year.

Churchill M.L.A. Gordon Beard said of the centre, "This is something we have needed in Thompson for 12 years. It can definitely be of great assistance to people relocating. For anyone needing confidence to keep going, here is where they will find it."

Others present included Deputy Mayor of Thompson Tom Farrell and Went Newman, Assistant General Manager for International Nickel's Manitoba Division.

The strength of the idea behind the Manitoba Metis Federation's proposal is that it is essentially positive. While it turns a search light on the numerous federal and provincial government programs involving native people, its intent is construction. It is based on a faith that the majority of native people, like all others, will rise to fresh opportunity.

Perhaps the most important and exciting factor in the whole proposition is that it was conceived in brains, hearts, and experience of native Manitobans. It is their solution to

"We are all too aware that the traditional employment of hunting, fishing and trapping have all but disappeared forcing people to rely increasingly upon government assistance," the document states.

"At the present time there is no meaningful co-ordinated migration system to enable them to take advantage of opportunities existing elsewhere. The Manitoba Metis Federation affirms that the freedom to move into other areas and to other jobs, is a basic right of all peoples and our proposal for a co-ordinated migration system will guarantee this freedom and their right for the native people."

Under the present situation, too often a native person is ignorant of what job opportunities are available, and the chances for relocation and training. In many cases, his hopes are based only on a superficial understanding of the demands of change, both upon himself and his family.

"What is needed," the Metis policy paper says, "is a comprehensive migration system that employs and exploits those resources of both the government and the people in a positive program of assistance."

Native people even in the remotest communities must know the options open to them, the Manitoba Metis Federation program emphasizes. This means that there must be a continuous line of communication between grass and muskeg root areas and the large centre where more jobs are available.

ive Migration Centre



Vice President Ben Thompson enjoys historic moment with M.M.F. President Angus Spence and Deputy Mayor of Thompson City, Tom Farrell.

An important part of the Manitoba Metis Federation proposal is for the provision of home financing loans and grants for those taking up jobs in new communities. This is particularly needed for Metis and Non-status Indian people who do not have the advantage of the "off reserve housing" program provided for Treaty Indians through the Federal Indian Affairs Department. A graduated system of loans and grants linked to a man's ability to handle the monthly payments is proposed in the migration program.

The pilot project from which the program has grown was developed in the Thompson Region. It started not from a grand concept at the top of the organization, but from concern of one rank and file member, Ben Thompson, who is now Vice-President for the region.

Ben, a former paratrooper in the Canadian army and a veteran of over nine years working underground in INCO's Thompson mines, was bitten with an urge to help some of the men in his home area around Duck Bay and Camperville, whom he always found sitting doing nothing, knew of the chance they could have in Thompson or other resource centres.

He had proven to his own satisfaction that a man and his family can make the move and find, not only a good paying job, but a full place in the new community. Ben was part of an underground crew who hit the highest weekly bonus pay on record in the Thompson mines.

These miners maintained their pace over a lengthy period. Ben moved from stope leader and is presently a shift boss.

From his own experience, Ben discovered that when the men back home, heard him talk about how it is in a mine and a mining community, some want to try it. They were encouraged by the fact that they had at least one friend who would meet them at the train, take them to the INCO employment office and helped them find a place to live.

All this was taking place in 1970, and Ben was operating entirely on his own and at his own expense. Soon INCO showed interest and sent one of their personnel representatives to travel the communities with Ben and later with Raymond "Boxer" Guiboche of Camperville.

On this operation fourteen communities were visited including, Norway House, Cross Lake, God's Narrows, Oxford House, Grand Rapids, Easterville, Duck Bay, Camperville, Moose Lake, Nelson House, Gill-

am, Ilford, Thicket Portage, Pikwitonei, and Churchill. Many of the communities were visited twice since the plan was to give men a chance to think over the possibilities for a month after the first visit.

Between September 1971 and July of this year 621 men wanting work have been interviewed at the Thompson regional office. A total of 463 have been placed on jobs according to Ben's reckoning 60 to 70% are still working here. Eighteen families have been re-located.

Statistics in no way tell the story, which is one of hard work, a lot of heartache and some success. In Thompson the credit has to go to Ben and his wife Linda, the director, Edward Head, the placement officer Vic Devlin, and the Counsellors, Raymond Guiboche, Moses Neepin, Mrs. Myra McKenzie and Eileen Fitzner who is transferring to a new centre at Leaf Rapids. Regional Man-



Moses Neepin of York Factory. Eileen Fitzner (standing) of Wabowden and Myra McKenzie of Cumberland House.

ager Don Howden and secretary Valerie Klyne are also deeply involved in the happening.

The relocation of Ron Dubois of Fort Qu-Appelle, Saskatchewan, probably typifies the meaning of the search of a future, as well as anything.

Ron arrived in Thompson over a year ago and quickly got an underground job at INCO with the assistance of the Manitoba Metis Federation. He happens to be a Treaty Indian band member.

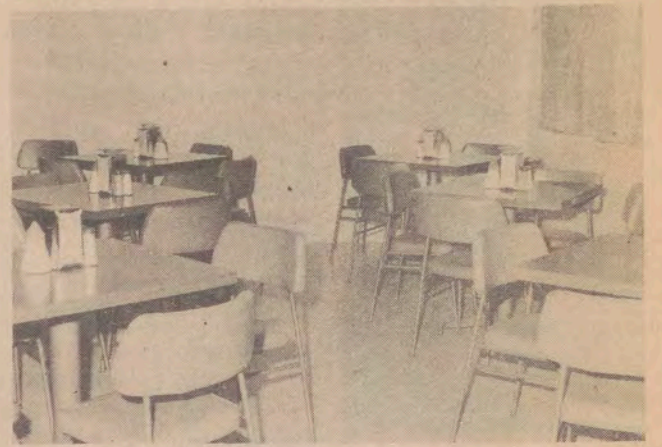
With his wife and children left behind in Regina, naturally Ron's big concern was to move them to Thompson. Canada Manpower told him repeatedly that he could qualify for an \$800 relocation grant if he had a home ready to move into.

This was a lot easier to say than to do. The rub was that on a number of occasions, when Ron would phone a rental agency about renting a house or a suite, his inquiry would



Lounge (shown in part) will be the focus point for bingos, dances, T.V., card games, handicrafts and other social activity.

be received enthusiastically. But when he came to look at the place, the agent or landlord always found an excuse to turn him down.



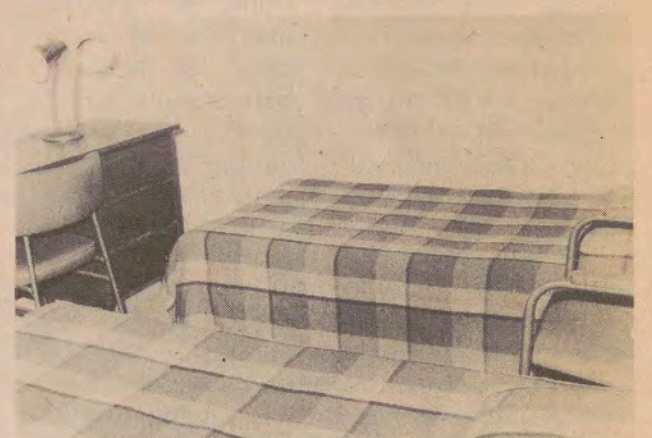
Centre - Dining Room will accommodate 30 people. Additional people may be serviced in lounge.

To Ron, this was clearly a question of racial discrimination. He was fed up and ready to leave town. A taxi driver who had driven him on several of his fruitless calls, asked him, why he didn't take the problem to the Manitoba Metis Federation. He did this and just in time.

Mrs. Dubois who was also fed up waiting with the children boarded the train for Thompson and arrived one weekend without her husband's knowledge.

Fortunately some fast foot work on the part of the Manitoba Metis Federation staff and Health & Social Development officials, meant that the family got temporary accommodation in the Wagon Wheel Lodge. They were assisted in getting a house a few days later.

On the job Ron ran into problems. Like other new underground workers, he started on the shovel. Normally after a few weeks, a man gets a chance to go to "stope school, which sets them on the road to becoming a fully qualified miner. This means that the pay goes up from \$3.82 an hour to \$4.10 plus 5¢ an hour cost of living bonus. Ron remained shovelling for five months.



One of the 14 bedrooms in Migration Centre.

When Ron questioned his shift boss on why he wasn't getting a chance to go to the school, he received the word, "wait until next week". Again, he was frustrated enough to start making plans to leave.

This time he talked over the problem with Ben, who went to the appropriate INCO officials. Ron was promoted to the job of wagon driller which put him into the higher rates.

Speaking of the help that the lady counsellors who had his wife get accustomed to life in Thompson, Ron said, "Those gals would take the world on their shoulders if they could".

What the housewife normally finds most difficult, says Mr. McKenzie is budgeting, shopping, getting children immunized and making friends. She and her colleague Eileen visit the homes once a week or often as it is needed.

"What I like about these counsellors", Ron says, "they don't try to mother you.

(Continued on page 8)

Observer's Viewpoint:

By Noval Desjarlais



N. Desjarlais

I was sure happy to hear that the Federal cabinet had approved the M.M.F.'s request for funds to do some research into the Land Grants that were given to the Metis people in 1870 under the Manitoba Act.

As most of you know, 1,400,000 acres of land was granted to the children of Metis heads of families. This was supposed to be compensation for all the land that the government took away from the Metis.

There must have been a lot of 'Wheeling Dealing' going on because a large part of the land was never received by the Metis people. A lot of that land went to other than Metis people who became rich on these grants.

Some people say this isn't so. O.K., I'm saying let's clear that matter up right now. Let's do a study into the history of the Manitoba Act and find out just where this land all went to. If I remember correctly the Executive Director of the M.M.F. prepared a brief about 4 or 5 months ago and sent it to Ottawa asking for funds to do this research.

Ottawa agreed, but now I hear that they want the Provincial Government of Manitoba to share half the costs and they want the M.M.F. to deal with Ron McBryde who is the new Minister of Northern Affairs and of course he is no special friend of the M.M.F.

Why does Premier Schreyer not deal with a very important matter like this instead of having that Community Development worker from British Columbia doing the bargaining? What does he know about the Metis people of Manitoba and their history?

I don't believe that he has any sympathy for the Metis people because he doesn't know or understand their problems.

I think that it is very significant, why neither Angus Spence, the president of the M.M.F. nor Dave Courchene, President of the M.I.B., would go and meet McBryde on that Northern train trip a couple of weeks ago! Doesn't sound very damn hopeful to me. What do you think??

**

What's this I see in the newspaper about Kip Thompson, who is the Mayor of Ilford and the President of the Northern Association of Community Councils, saying that the 35 members of N.A.C.C. will support the N.D.P. government during the next provincial election?

It seems to me that it was just a short while ago that Mr. 'Kip' Thompson was being talked about as a Liberal supporter and possible candidate.

Of course everybody knows that the Community Council is the baby of the Schreyer Government. The people didn't ask for them, the Government created them. The Northern Association of Community Councils was formed after Schreyer and the N.D.P. party became the government body.

But the funny thing about the situation is that people in the communities in which there are Community Councils are almost 100% Indian and Metis.

Since the M.M.F. and the M.I.B. won't hand over the native vote on a silver platter to the N.D.P. government, then I ask! Who in hell is the N.A.C.C. to say they will! They have a lot of nerve if they follow a man like Kip Thompson who can't even make up his mind on which party he is going to support. He sounds like another Joe Borowski!

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Disbrowe Appointed Magistrate

Attorney General Al Mackling has announced the appointment of Alvin Frederick Disbrowe as part-time magistrate with limited jurisdiction for Berens River.

Mr. Disbrowe, 39, is the Chairman of the M.M.F. Local and a commercial fisherman. In his new position, he will

Since Angus Spence and Dave Courchene ignored that propaganda train trip up to Churchill, I wonder what promises were made to Mr. Kip Thompson and the N.A.C.C. to get this big promise of native votes to the N.D.P. What about it Mr. Spence and Mr. Courchene are you going to stand for this?

be responsible for taking guilty pleas, and handling violations of the Liquor Control Act and minor regulations.

Mr. Disbrowe's grandfather was the first magistrate at Berens River in the early 20th century. Mr. Disbrowe is married, with eight children.

Migration Centre

(Continued from page 5)

Once you can waddle, they leave you to it. But they're there if you need them. It means a lot that they are of Indian and Metis ancestry and what we go through."

A pair of 19 year olds who landed in Thompson recently are Marcel Mercedie of Moose Lake and Robert Genaille of Swan River. They came directly from last June's grade 12 graduating class at the Frontier College in Cranberry Portage. Before they left the school they got one of their teachers to phone ahead to the Manitoba Metis Federation office in Thompson to announce their arrival.

"We weren't met at the railway station, says Marcel, "but one phone call to the office brought one of the counsellors down to get us." They went to the INCO employment office and next day they were mucking in the mine. Within a few weeks both were in stope schools and have climbed from the \$3.82 an hour starting wage up ladder to \$4.15 an hour.

They find life good at the Polaris single men's residences which are reserved for INCO men. Robert says that they have not missed a shift due to a buddy system. Every morning one of them has been awake enough to get the show on the road.

They like their shift boss, their pay, and are even looking forward to winter. Marcel is going to play in the senior basketball league. Robert is still making up his mind.

From the way these nineteen year olds view their migratory move, is they will probably "live here forever".

Moses Neepin, a member of the York Factory band who has lived a lot in Churchill and Dauphin, says that counselling is often a tough proposition but it pays off in the long run. During five months at the job, he has been responsible for counselling 60 to 70 men.

Moses feels that art of counselling is to be close enough to the men that they will tell you what is bothering them while it is still a small thing.

Many big problems can grow out of a man not hearing from his wife. A man may get stuck at something in his work and not know what to do about it. On several occasions, deaths have occurred in families at home and the grief stricken worker has taken off without letting the company know.

All these are part of the days work for the counsellors but being available to these men and their families at the critical moments can be the difference between success and failure.

"I like men to feel I'm just another guy doing a job", Moses says, "whatever may be wrong, a man will never get a tongue lashing. I'm not interested in blame - only in answers to problems."

Asked for the incident that meant most to him in his work, Moses cited a young man who arrived in Thompson from the eastern part of the province. He had his grade 11 and was all set to take his job in the mine.

At Moses's insistence, he re-thought his aims and decided to finish grade twelve. There were many wrinkles to iron out with his wife and the government's authorities to make this possible.

This incident points to some of the more long range objectives of migration which the Manitoba Metis Federation leaders feel should mean the full development of the native people and their broadest participation in the affairs of Canada.

The new centre in Thompson is located centrally and has 4980 square feet of floor space. There are 14 bedrooms, a kitchen, dining room, lounge and office space. The bedrooms will be available for people arriving in town, needing emergency accommodation. A part of the space may be rented to the Alcohol Foundation of Manitoba.

It will be a hub for activities for the families and single men. Bingos and social events are being planned for weekends.

The centre was bought by the Manitoba Metis Federation for \$40,000 with a loan from the Communities Economic Development Fund. This will be re-financed with a Central Mortgage and Housing loan at a later time.

The initial price tag for the province wide application of the migration program is estimated at \$985,685. It is the subject of negotiations with the federal government.

One Thompson Manitoba Metis Federation official points out that the MANWAP program which services five communities in the Dauphin area, on a less extensive basis, receive \$700,000.

The migration program which is proposed for the entire Province of Manitoba be administered by a board composed of four each from the Manitoba Metis Federation and the Manitoba Indian Brotherhood, as well as four public members appointed in consultation with the Manitoba Premier and the Department of Regional Economic Expansion Minister.

Judging from the opening of the Thompson centre there is strong local support. Mr. Newman expressed the appreciation of the Nickel Company for the Manitoba Metis Federation's initiation of the centre and the migration program. He said it would make a significant contribution to the community and the development of a stable work force.

In Deputy Mayor Tom Farrell's view the centre will be "an environmental bridge for people into Thompson and will enhance the city's role as a growing regional centre".

Dauphin Region Report



Walter Menard

The Dauphin Region held a highly successful Regional Committee Meeting on the 15th and 16th of September in the McKay Residence Library in Dauphin.

Walter Menard, Vice President of the Region, was especially pleased at the large turn-out and particularly at the number of new faces that were seen in the meeting.

The Vice President reported on the activities of the Federation and the Dauphin Region since their last meeting. He said that the Executive Committee has recently established priorities for the M.M.F. In broad terms these are:

a) Strong organization, b) Housing, c) "In Search of a Future" d) Community and People Development, e) Economic Development, M.M.F. priorities will be further refined at its next meeting.

Garry Anderson reported on the Dauphin Awareness Project. He stated that they have helped five families to relocate but that it was very difficult to find houses. Louise Stoneman is the courtworker and Matilda Tanner assists in the different organizations to provide information. They are planning to open a drop-in centre in Dauphin.

The local executives each reported to the assembly on the activities of their communities.

There were many prominent guests who turned up at the meeting. These were: J. Angus Spence, President of the M.M.F.; Dr. Ritchie, M.P. Dauphin; Ferdinand Guiboche, Liberal candidate for Dauphin; Mr. Dave Rempel, National Parole Service; Mr. Tony Frank, National Parole Service; Professor Bruce Sealey, University of Manitoba; Al Chartrand, M.M.F. Education Director; Ben Thompson, Vice President, Thompson; Ed Head Board Director, Thompson; Sydney McKay, Board Director, Thompson; R. J. Sanderson, Board Director, Interlake.

Dr. Gordon Ritchie, Member of Parliament for Dauphin spoke to the assembly and expressed his interest in the Metis people and their problems. He said the government "should do away with paternalism" and that in years to come people will have to face the welfare backlash. He supports the Metis organizations and what they are trying to do. He added that the Conservative Party is for the individual while the Liberal Party is for a mass and the NDP is a socialistic group. He said that the Metis were great individualists.

Mr. Ritchie's address was followed by a question and answer period.

Mr. Cliff O'Niell asked about the native migration to cities and the lack of economic development of the rural areas.

Ed Head, M.M.F. Board Director from the Thompson Region expressed his concern about the vast immigration to Canada while

thousands of Metis and Indian people were without work and no future in the native communities.

Mr. Ritchie replied that the government is dealing with this problem from a humanitarian and social point of view.

Ed Head further questioned the destruction of our human and natural resources.

Dave Stoneman expressed his concern about the large amounts of money going to foreign aid. For example in India they won't eat beef while millions of cattle roam around the countryside and in the cities. Is it our fault that food is 'staring them in the face' and they won't use it.

Ferdinand Guiboche also spoke to the assembly and stated that if elected he would work very closely with the Secretary of State to ensure that there is a fair and just distribution of government funding of Native associations. However, he cautioned that there are other ethnic groups in our country and "we must be sensitive and show our concern for their needs".

On the discussion on regional finances, Louise Stoneman felt that there was a great need for fieldworkers to work with the communities.

PLANNING AND PRIORITIES COMMITTEE

Walter Menard suggested that there was a need for a Planning and Priorities Committee in the Dauphin Region. The members agreed. Maureen Lynn was nominated and elected as Chairman of the P. & P.C.

It was decided that Maureen Lynn should have the responsibility of recommending members for the Committee and to submit these names at the Regional Committee for approval.

BOARD DIRECTORS

The Vice President stated that due to Mr. Art Dame's illness and Mr. Leon Guiboche's resignation the Region now requires two new Board Directors.

Nominations for the positions were opened and voting followed.

Maureen Lynn and Dave Stoneman were elected as Board Directors.

Education

Al Chartrand, Director of Education & Training for the M.M.F. spoke to the meeting about his work. He outlined the monies available to Metis students through the bursaries and grants with the M.M.F. Al also discussed his work to come up with an education policy for the M.M.F. Many meetings were held with a considerable number of people involved with education in government and private associations. From these meetings a questionnaire was produced along with certain recommendations relating to education. These questionnaires were circulated to all Locals throughout Manitoba. "The reason is to get people to think education", and to put down their ideas about this important subject and so when we meet at our next Annual Conference we should be able to come up with an Education Policy for the M.M.F.

Al Chartrand introduced Bruce Bealey, a Professor of Education at the University of Manitoba, Bruce, a Metis from the Fisher River Region, gave an excellent and most interesting talk about the history of the Metis people.

As Al Chartrand says after listening to one of Bruce Sealey's speeches "I feel two inches taller". Everyone at the meeting felt the same way. It was nice to know that there were so many good and positive things in the lives and history of the Metis people. We need to know these things if we are to develop a pride in ourselves and with the pride will come confidence which we really need to face the new challenges of today.

Southwest Region News

1. Reta McTavish, a director in the Southwest Region since its beginning has moved to Alberta, necessitating the election of a director to replace her. On August 12th, at the regional committee meeting, Lorne Jessop of the Ft. Ellice Association was elected to complete the term.

The region is looking forward to working with Lorne and wishes Reta the best in Alberta.

2. The regional committee meeting heard a proposal from a teacher interested in working with the Southwest Region to promote the use of the social studies supplement in the schools within the region. The proposal, which calls for the involvement of a committee of Metis people from the region working with schools, teachers, school boards, and parents, and interesting them in the importance of the supplement (which provides a fairer picture of Indian and Metis History to school children).

In a thorough and very interesting discussion, the whole issue of the use of the supplement was talked over, and the region approved wholeheartedly the beginning of the program at once.

A committee of volunteers from the region was selected, and is composed of young people who seem vitally interested in this project. Gordon Wharran (Portage), Gordon Morrisseau (Rivers), Leah Racine (Boissevain) and Margaret Bagley (St. Lazare) comprise the committee, who will work hand in hand with Agnes Grant (the teacher with the proposal).

It is interesting to note that Mrs. Grant will also be teaching with the IMPACTE program (training for native teachers).

3. Two difficult areas of concern in any region is the finances of the region, and the policy (the way things are done).

In order to see these two important and difficult areas work more smoothly, the region adopted a plan to establish both a finance committee and a policy committee . . . at their August 12th meeting.

The Finance Committee is composed of A.H. Venne (Valley Local) Maria McKay (St. Eustache Local) and Gordon Morrisseau (Rivers Local). The committee has already met for the first time, and chairman for the Finance Committee will be A.H. Venne. It will be the job of the committee to approve and okay regional expenditures, check bills and invoices, and make recommendations to the regional committee on how the region better keeps control of their budget.

The Policy Committee is composed of Cecil Canada (Turtle Mountain), Olive Albert (Valley) and Gordon Wharran (Portage). The Policy Committee has met too, and have selected their chairman as Gordon Wharran. The policy committee will work to make sure that regional intentions are better and more efficiently carried into regional action . . . and will also be involved recommending to the regional committee, how the efficiency and effectiveness of the region can constantly be improved.

4. The August 12th regional meeting seen the election of a seven person board to direct their housing proposal. Elected to the Board for the region, were Lorne Atkinson (St. Marks), Alfred West (Portage), Verna Richard (Amaranth), Cecil Canada (Deloraine), Gordon Morrisseau (Rivers), Alex Venne (Valley), Buck Byers (McAuley).

The Housing Board has met and chosen Lorne Atkinson as their chairman, and Alex Venne as their vice chairman.

5. An idea that would see the stories and history of the Metis people in this region collected on tape, was approved at the regional meeting of August 12th. The idea will see the data collected and perhaps used for an Opportunities for Youth project in the area sometime in the future.

Much of this can be done with local involvement and can be worked on with the regional manager who can tape the stories and see that they are adequately documented.

This idea met with enthusiasm from the delegates at the regional committee meeting, and Mrs. Gladys Whitford (Amaranth) volunteered to work with the regional manager and assist her wherever possible.

Fishing Rules

Continued from Front Page

men even work for the government, she said.

Mrs. Eyolfson also said the Selkirk fish packing plant should be re-opened to accommodate the fish caught when the fall season opens September 6. The Freshwater Fish Marketing Corporation's Transcona plant couldn't handle all the fish caught in the summer and it won't handle the fish caught in the fall.

Large quantities of fish rotted at the Selkirk plant,

used for storage, because the Transcona plant couldn't handle the load.

She said the fishermen eventually pays for the rotten fish, because the marketing corporation passes the cost on to the fishermen through lower prices in the next season, she said.

The Selkirk plant could handle the excess fish and reduce losses to the corporation and the fishermen, she said.

THE UNTOUCHABLES ?



Al Chartrand

Dear Reader:

With the kind permission of the Winnipeg Free Press I am reprinting an editorial by Shaun Herron which appeared in that newspaper several days ago. Please read it. Mr. Herron as you can see 'pulls no

punches'. In his article Mr. Herron talks about Indians and the Indian culture. The cultural background of some Metis in some areas is similar. What do they think about Mr. Herron's article?

As many of our readers know, we are the process of establishing an Education Policy for the Manitoba Metis Foundation. Questionnaires have been sent out to all locals, discussions have been held at Regional Conferences, the Executive Committee has debated the subject and hopefully the Metis people shall be sufficiently aware of education that a meaningful Education Policy shall be adopted at our next Annual Conference.

Mr. Herron's article is therefore timely. He poses the question "Should education fit people for jobs only?" What are the aims and effects of public education?

Education should prepare people to meet the demands of the world in which they live - we all agree. But that really means two types of demands - those that life makes of everyone, and those society and the community has a right to make. The young student of today must equip himself to earn his bread and butter under conditions of strenuous competition. (the beaver and the buffalo are gone) in an increasingly specialized and technical economy.

If society (read community, people) is to advance, the native student must also learn to be a useful member of his community and a responsible and intelligent citizen of his country and of the world. And if he is to achieve personal satisfaction and fullness of experience, he must be prepared for living in the broadest sense of the word. The school has a huge task. The school must produce a man/woman as well as a breadwinner.

I do not believe that Mr. Herron would disagree with the above statements.

But the question remains - can the history and culture of a people contribute to this role in education? How important is this role? Mr. Herron says that Native Culture is a 'living' thing and if you have to read about it, then it does not exist.

What do you think?

I would appreciate having your comments. Please submit your letter to myself at the following address:

Manitoba Metis Federation,
122 - 388 Donald Street
Winnipeg, Man.
R3B 2J4

Education - Director
Training
Yours truly,
Al Chartrand.

THE UNTOUCHABLES?

By Shaun Herron

Indians must be given a bigger say in the public school system, says D.W. Simpson, assistant director of the education branch of the federal department of Indian and Northern affairs.

I must confess I'm getting tired of this sort of yatter from bureaucrats who are talking about my money but not about my interest.

"The Indian parent is very anxious to have his child educated so he can compete equally in the Canadian society but he is balking at the price he must pay in the loss of culture, language and self-respect."

"We are being told that the schools cater only to middle-class values, that present-day curricula are irrelevant in today's society and that the stress on consumption and competition are incompatible with the needs of the world today."

These are quotations from Mr. Simpson. They express well-publicized sentiments. Whether they make any sense is another matter.

We keep hearing about people losing their culture. What culture? Is there any longer an Indian culture that is strong enough and separate enough from the stream of life around it to be preservable as a distinct culture in its own right? Not even among the Eskimos. History has taken its toll. The pathos of trying to asser separateness that does not exist culturally is all around us. You have American blacks affecting "Afro" styles, dress and names, to asser their Africanness. It's a pitiful spectacle. It is as if the descendants of Irish immigrants went back to the wolfskin and the saffron cloak, as if the Scots in North America insisted on wearing kilts and plaidies and wrapped their feet in sheepskin, as if the Ukrainians went back to felt boots. What the Indians have left is the dregs of a culture the outward expression of which is itself depleted and the inward soul of which no longer has a living religion or religious or mythologies to sustain it, not an economy anything like the economy out of which it grew. Indian culture was doomed with the dooming of the buffalo, and the incursion of the white man's culture. American Negroes are Americans,

Irish, Scots, Ukrainian immigrants are Canadians or Americans.

Indians are Canadians. Whether they like it or not that is what they are and that is all they can be. There is no "Ukrainian culture" in Canada; there are in Canada strains of a Ukrainian culture that belongs somewhere else and contributes, through those who long ago came from that place, to the emerging national culture of this nation.

There is no German, Irish, Scots, or English culture in Canada; there is a Canadian culture to which all these contribute what remains of their former national inheritance.

Yet nobody wants to tell the Indians straight that they cannot have their original Indian culture, because the conditions in which it could survive do not exist and cannot ever again exist. Nobody wants to tell them that the time is coming when the reserves will be - and are now - totally artificial survivals that have no place in the emerging Canadian society and will have to go. Nobody wants to tell them that if they are anxious for their children to enjoy the opportunity to compete equally with other Canadian children, they themselves are the people who have some serious decisions to make. And the first one is to face the fact that equality involves the decision to be equal.

Which brings up the matter of these much-kicked-about "middle-class values."

These so-called middleclass values are the dominant values of our society. They are the values of our society. They involve a good life, good housing, good education, self-esteem, the idea of honesty, the idea of the lawful society, the idea of the person and his right to be his own man. And one of the ironies of the attack on them is that it is being made primarily by people who have taken advantage of all this to be what they want to be, say what they want to say, live at the centre of these "middle-class values" or on their fringes and draw their sustenance from them - mental and physical sustenance.

In fact, these so-called middle-class values are civilized values. They are adjusting, as they have always adjusted, to eco-

nomical changes and the changes economic change always brings with it. They are the goal of trade unions. They are the goal of the ideas expressed by David Lewis, who is the middle-class man to the n-th degree. They are the goal of the ideas expressed by Ed Schreyer and the premiers of B.C. and Saskatchewan, and more nonsense is talked about their irrelevance and death than about anything else these days. More people in our society aspire towards "middle-class values" than at any time in history. They are the great and desired goal. Calling them irrelevant is bunk. Demanding that there should be schools for minorities that want them but want also to live apart and according to a culture that doesn't exist, is bunk.

It is worse than bunk. This drive to remove the Indian from our society and its terms of reference and educate him on his reserve to standards below our standards is destructive. The Indians and bureaucrats who are pushing for it are in fact saying that they want to educate Indians according to a caste system that will train them for certain jobs at certain levels. In this system will they be allowed to draw their water from the same well as the brahmins in the professions or would the advocates of Indian education on the reserve, for Indians and their disadvantaged capacities, prefer not to look at the implications of what they are saying? So it would seem. They are advocating the education of a nation within the nation, and a nation of serfs at that. For while the education standard of all the other mechanics in our society steadily rises and becomes more sophisticated, the Indians removed them from this context would still lag because of their isolation and they would remain, far into time, the untouchables, never quite well enough qualified to participate.

That might suit a growing Indian bureaucracy which would for all time have a nation to administer and rule within the nation. But it is an administration that would become increasingly and unbearably expensive. It's time to harden opinion against the fancy and destructive schemes being devised and propagandized for public consumption and eventual execution. We are not the kind of society that believes in evasions that in the end create nations of inferior status and capacity within the body politic.