

must die

The white paper for white people from the white elephant

By DON TAYLOR

Don Taylor is the Editor of TAPWE in Hay River, N.W.T.

Tapwe is a Cree word meaning "It's true." The paper was started six and a half years ago and has attempted to fairly accurately reflect the feelings of the people in the north.

One of the basic biological rules is that animals of one species do not give birth to animals of another species.

Dogs give birth only to dogs; cats bear only cats; the parents of a kangaroo are invariably kangaroos, etc.

So, nobody should be shocked or surprised at the species of creature which emerged recently from the womb of the Department of Indian Affairs and Northern Development.

The Department, as anyone can plainly see, is a white elephant. It's offspring can hardly be expected to be anything else but baby white elephants.

Characteristics which have been bred into the Department over many years are those which are manifest in its latest infant. The most striking of these traits is the apparent nobility of its intentions.

The general rule is that its objectives must appear to be worthy and pure. As long as this can be made to appear so, little concern is wasted on the matter of whether the exact

reverse of the objective is eventually achieved, which is generally the case when this particular department becomes involved.

The particular "road to hell" along which Canada's Indian people have travelled has lacked many things. But there was never any shortage of "good intentions" in the composition of its pavement.

I don't mean to suggest that bad intentions are preferable. Good intentions are fine . . . provided there is satisfactory resolution of the questions: good for whom, and good by whose standards? And provided there is some machinery—noticeably lacking in this particular depart-

ment—for bringing worthy intentions to fruition.

One only has to read through the white paper to recognize it as the creation of the Department's public relations councillors, its image purifiers and its dialectical acrobats who endeavour (with little success) to convince all and sundry that the benevolent government is about to give the native people something which they have not possessed before.

They are to receive equality . . . on one condition. They must give up all they hold worthwhile and "participate" in the cultural, social, economic and political life that is designed for them by Ottawa. In other words, they are to be booted into the mainstream of the Canadian race. At the same time, they are being told, they are to be allowed to cling to and preserve their own cultural heritage.

The draftsmen of the new policy have managed to arrive at the conclusion that Canadian society as a whole as well as the Indians themselves will be "enriched" by this technique of chaining the Indian people to two horses which are galloping in opposite directions.

Actually, I should have said eleven different horses for each of the provinces as well as the federal government are going to get a piece of the action.

The white paper goes on to suggest that anyone who argues against

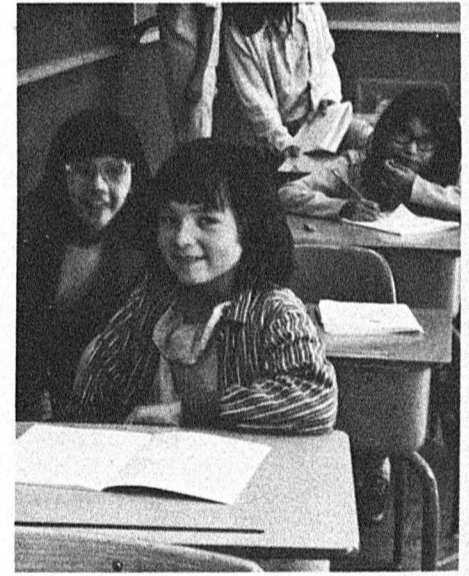
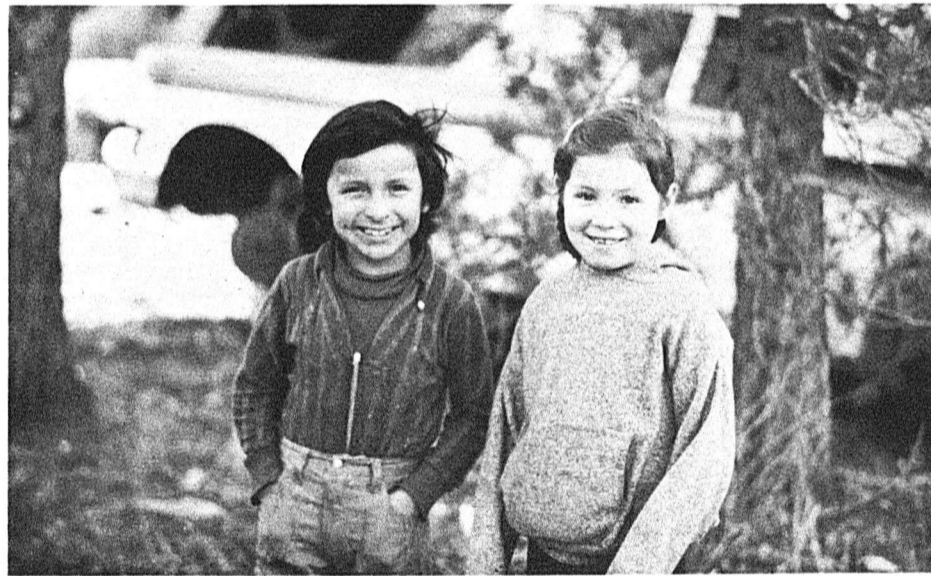
the "right" of the Indian people to be dismembered in such a barbaric fashion is in favor of discrimination.

Don't let such an accusation scare you, however. Just remember that its authors are the same bunch who have created the Official Languages Bill and sundry other measures designed to keep any of the unwholesome water of the Canadian mainstream from splashing the people of Quebec.

Some of the planks in the new policy statement make very interesting reading, despite their remoteness from reality and realization.

Take the one about providing the Indian people with services through the same government agencies as other Canadians.

This obviously requires some drastic changes in most of the agencies involved. Locally the federal government would have to eliminate the Territorial Administration which is another of the white elephants spawned by the Department of Indian Affairs and Northern Development as well as the local town council. The senior government would have to make available several million dollars in Hay River alone in order to provide to the Indian residents of the Community the same services as it has already provided to the wealthier of the white residents (and a similar sum if the rest of the Canadian hereabouts are to receive the same treatment as the wealthy white and the poor Indians).



The four colors of life

By ADRIAN HOPE

There are four colors to indicate why we are living; should one of them be missing, no one would be alive.

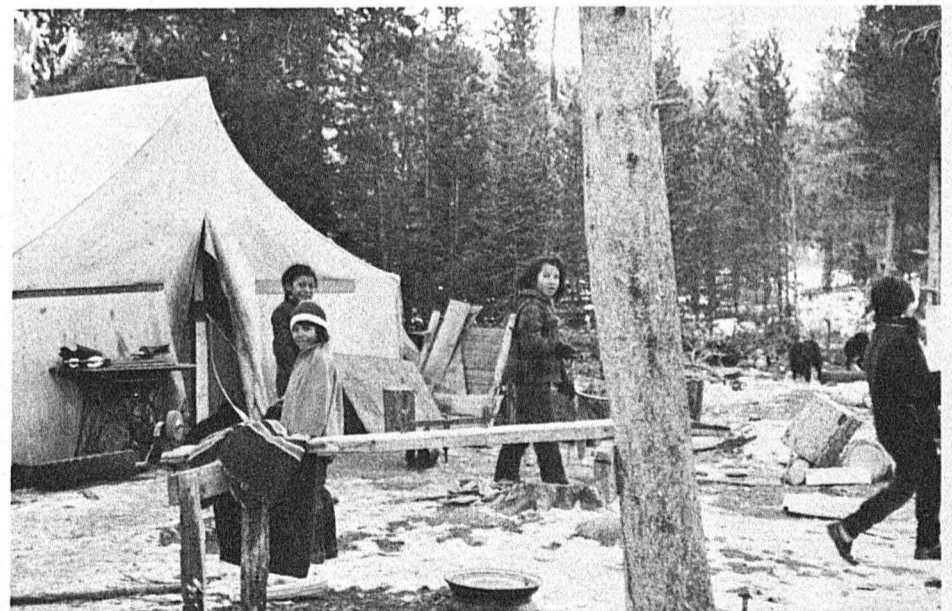
Now you will note when bead work is done, there are four obvious colors. First there is the Red—signifying the color of the sun, which brings us heat. If it was not for the heat of the sun, we would freeze to death.

Now there is the color Blue—signifying the color of water. Without water, nothing would grow and plants and soil would easily blow away without water.

Another color is Green—which signifies the early stages of growth of plants before they turn colors for harvesting.

Lastly, we have the color Yellow. In the evening we see the yellow sunset and we say that tomorrow is going to be a windy day. This signifies air, if it was not for the air we breath, nothing would be alive.

These are the four colors that signify the meaning of life.



WILL THEIR INHERITANCE
... be the same as your kids'?