

tered health services. Indian witnesses were quick to point out, however, that the devolution of health programs did not include a transfer of control. Real power remained with NHW.

Health care is a basic necessity. We are ready to implement health care services on reserves, but the federal government is not. New federal legislation should enable us to take control of this area. (Anishinabek Nation, Special 15:12)

The interrelationship between health care and other factors such as housing, community infrastructure and employment cannot be denied. An unhealthy child with low resistance to colds and infections is unlikely to do well at school. An alcoholic mother may bear a child suffering from fetal alcohol syndrome. Health, in particular preventive health care, is an essential component of many other programs and activities. A holistic approach is required. Indian communities would like to have the power to establish priorities, co-ordinate the overall planning, and control the process of health care.

Our goals are to improve the health status of the Blackfoot Band with emphasis on preventive health; advocate and encourage health careers, professional or para-professional, among the young Blackfoot; establish a tribal health planning process—that is taking place now; initiate a comprehensive communications system; establish rapport within and among all sectors. I would underline that word *rappori*, because this is something that not too many sectors talk about. Rapport means to exist in harmony. (Blackfoot Band, Sub 8:85)

Health has a less tangible dimension, not demonstrable by death or disease statistics, yet just as real and possibly more important. It is 'whole health', involving spiritual, social, and mental aspects of the life of the individual and the community. It is 'health as strength'. . . as togetherness, as harmony with the universe, as self-esteem, pride in self and group, as self-reliance, as coping, as joy in living. . . (W.G. Goldthorpe, report tabled by Kwakiutl Tribal Council, Special 5)

Health and Welfare officials also supported a holistic approach:

I think a healthy community is one that looks at itself in a rather comprehensive and holistic way, and that the concept that by more medicine we can improve the indices of health has its limitations. I think we are firmly committed to the view that real improvements, dramatic improvements in the health of many native communities, have to come about as a result of a multiplicity of things: as a result of improvement in the employment situation, improvement in the economic situation, improvement in the housing situation, improvement in the community infrastructure. We do not think we can improve those very tragic statistics solely by the application of contemporary medicine. The renewal has to come from within. (Sub 6:37)

The provision of health services is an area where the importance of traditional practices must be emphasized. The Chiniquay Band, for example, expressed concern that health services on the reserve have a corporate organizational structure that "is foreign to our traditional 'clan' social structure, and therefore causes family conflicts". (Written Submission) The importance of traditional medicine was pointed out by NHW officials and others.

It is clear that the Kwawkewlth people were a lot healthier before this last century. Their health has declined with suppression of their language and culture, with the anti-potlatch laws. . . Their health has declined with the death of the last Kwawkewlth medicine man, with the forgetting of the healing powers of the herbs and barks around them. (W.G. Goldthorpe, report tabled by Kwakiutl Tribal Council, Special 5)

We have come to appreciate very much the relevance and the utility of traditional approaches, particularly to mental health problems—approaches which address the suicide