

reflected at the community level where municipality, hamlet and settlement councils are increasingly asserting themselves. At the same time the native associations, in particular the Indian Brotherhood of the NWT and the Inuit Tapirisat of Canada, have been working: to loosen the authority of the Territorial Government and Council; to influence political development at community level; and to achieve political power, cultural recognition and economic strength for native groups as a whole, mainly through land claims which the Federal Government has since 1973 undertaken to settle through negotiation.

In essence, most of these assertions of political aim and aspiration are recognized by the Government as being legitimate and timely. The Carrothers Commission of 1966, whose recommendations were instrumental in starting the movement towards Territorial self-government, called for a further review in ten years and in effect this is now underway. However, the issues today are aggravated and confused by a tendency on the part of political leaders on all sides in the NWT to express their objectives in extreme terms. Extreme utterances have served to harden positions, to drive the racial groups farther apart and to create a potential for confrontation that for the small population widely scattered across the NWT can only be destructive.

The Federal Government has full con-

stitutional responsibility for political development in the NWT. It is committed to certain policy courses which for some time have had a direct bearing on that responsibility among them:

- The adoption in December 1970 of national objectives for the North that included furthering the evolution of self-government;
- the emphasis and priority in the northern policy statement of March 1972 on fulfilling the needs of all northern peoples;
- the commitment in the Indian/Inuit claims policy statement of August 1973 to negotiate comprehensive claims settlements with various claimant groups in the Yukon and NWT;
- the increasing involvement of local communities and other groups in the decision-making process as regards major resource development, signified since 1974 by the appointment and proceedings of the Berger Commission of Inquiry;
- the emphasis since 1975 in Indian and Inuit policy on promoting and safeguarding the identity of these native people within Canadian society and in achieving an improved relationship with them through a co-operative approach to policy and program development....

Protection of Native Rights

From a variety of sources the Government is aware that the Indian, Inuit and Métis groups in the NWT are looking for

legal provisions and political safeguards that will continue to protect their rights and interests no matter what changes may take place in future in the composition of the population; in the responsibilities, powers and functions of the Territorial Government; and in the shape and functioning of the Territorial economy. The native peoples are particularly concerned about their languages and other cultural aspects; their lands and traditional pursuits of hunting, fishing and trapping; their participation in subsidiary bodies of government concerned with such key questions as education, game management, surface land use, conservation and environmental protection. In claims proposals, they have also raised the question of political control and of residence requirements for political purposes.

This whole question of safeguarding the rights and interests of minorities in various parts of the NWT is not easy to answer but it is one that clearly needs to be given full weight in claims negotiations and in any political consultations about constitutional development. Because of the complexity of the current demographic distribution and the possibility that the composition of the Territorial population may change substantially, it seems desirable that any legislation proposed for establishing legal rights and political safeguards should strike a fine balance between minority and majority rights....

Immigrants and their stories

On the back porch of his home in Winona, Ontario, Albert Papazian, 64-year-old Stoney Creek councillor and semi-retired farmer, told a *Hamilton Spectator* reporter that he could remember the discomfort of his youth, the years that followed the death of his father in Turkey in the First World War, years during which his widowed mother and his sister and brother roamed the Middle East.

"I remember being hungry and cold," he said. "I remember picking up crumbs here and there, scrounging, and sleeping wherever we could find shelter."

His mother gave up the struggle and surrendered her children to an orphanage in Lebanon. In 1927 she died, one year after her son Albert had left for Canada. He spent one month in an orphanage in this country, then worked on a farm. Despite obstacles he had obtained a degree

in agriculture by the time he was in his early Thirties, and soon had his own farm.

"I consider myself very fortunate. I had a chance here. It hasn't been easy, I've had to work hard. I'm not saying I've made a big success of myself. But I'm independent. I'm known in the community. I travel a bit. I'm happy." *Hamilton Spectator*, May 15, 1976.)

Sculptor from the U.S.

John B. Weaver, now a Canadian citizen and residing in Edmonton, Alberta, was born at Anaconda, Montana. His father was a distinguished artist whose paintings and sculptures depicted life in the silver mining camps of America's Western frontier days. John Weaver's own love of the West dates back to an exciting boyhood coloured by the stories of his aged great grandmother who had come west on a covered wagon in the early 1860s.

Mr. Weaver, a graduate of the Art Institute of Chicago, taught at the Layton School of Art in Milwaukee and was curator at the Montana Historical Society for several years. He spent six years as Natural History Sculptor at the Smithsonian Institute, Washington, D.C.

Weaver is known primarily for his public monuments, such as the highly publicized heroic bronze statue of Charles M. Russell in Statuary Hall, Washington, D.C., and the massive bronze works dedicated to Alberta's heritage in the Provincial museum and Archives in Edmonton. His "dramatic" small bronze compositions are now attracting the interest of collectors internationally.

John was commissioned by Carling Community Arts Foundation to develop a Canadian series of bronze figures. His six figures representing Canadians at work form now the Carling's Heritage Collection.