

Well, for instance, a white guy will always go down to 97 and pick up a girl and for instance I'll be waiting at a bus stop, I'll see a guy jingling his money, you know, and I blew up and started calling this guy down, you know. Or else like once I was standing at the bus stop at a friend's place and this car load of guys passed and was called us down and all this. And this other guy I have experience of, he was from Germany, I went out with him, and this one guy, well he was sort of drunk, this other white came up and asked him, "How can you be so -- is that the best kind of squaw you can get?"

*Indian High School Student,  
Edmonton*

where we can bring forth viable alternatives because we know that his paper is wrong and that it will harm our people. We refused to meet him on his White Paper because we have been stung and hurt by his concept of consultation.

In his White Paper, the Minister said, "This review was a response to things said by Indian people at the consultation meetings which began a year ago and culminated in a meeting in Ottawa in April." Yet, what Indians asked for land ownership that would result in Provincial taxation of our reserves? What Indians asked that the Canadian Constitution be changed to remove any reference to Indians or Indian lands? What Indians asked that Treaties be brought to an end? What group of Indians asked that aboriginal rights not be recognized? What group of Indians asked for a Commissioner whose purview would exclude half of the Indian population in Canada? The answer is no Treaty Indians asked for any of these things and yet through his concept of "consultation", the Minister said that his White Paper was in response to things said by Indians.

We felt that with this concept of consultation held by the Minister and his department, that if we met with them to discuss the contents of his White Paper without being fully prepared, that even if we just talked about the weather, he would turn around and tell Parliament and the Canadian public that we accepted his White Paper.

We asked for time to prepare a counter

system but his White Paper and his letter of the Premier say otherwise.

The Indian Chiefs of Alberta meeting in Calgary addressed a letter to the Honorable Pierre E. Trudeau dated January 22, 1970. That letter said:

"The assembly of all the Indian Chiefs of Alberta is deeply concerned with the action taken by the Minister of Indian Affairs and Northern Development, the Honorable Jean Chretien, regarding the implementation of the Indian policy. Time and time again, on the one hand, the Minister has declared publically to the Canadian people that the Indian Policy contained proposals to be discussed with the Indian people. On the other hand, Indian Affairs officials have been recruited for implementation teams to go ahead with the implementation of the policy paper.

We find this double-headed approach contradictory. A glaring example is the appointment of the Claims Commissioner.

Another example is the concentrated public relations program being conducted to impose the White Paper on the Canadian public. We find this incompatible with the Just Society. Discussions between the Federal department of Indian Affairs and provincial governments have also been initiated.

This assembly of all the Indian Chiefs of Alberta reaffirms its position of unity and recognizes the Indian Association of Alberta as the voice of all the Treaty Indian people of this province. As representatives of our people we are pledged to continue our earnest efforts to preserve the hereditary and legal privileges of our people.

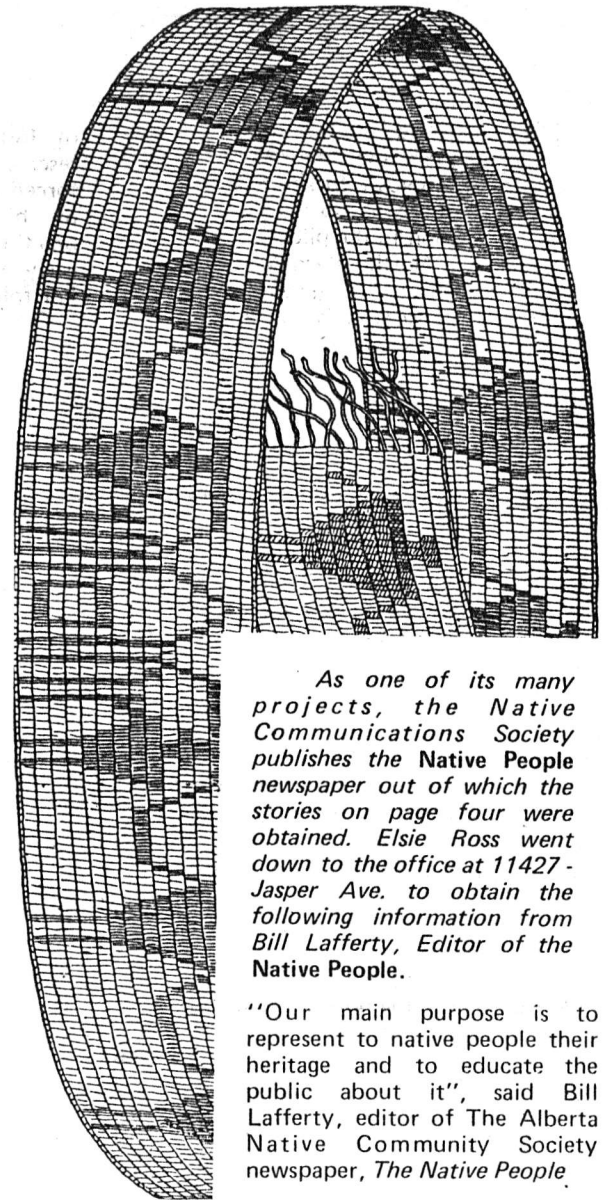
At this meeting of Alberta Indian Chiefs, we have reviewed the first draft of our Counter Policy to the Chretien paper. We plan to complete our final draft in the near future, for presentation to the Federal Government.

We request that no further process of implementation takes place and that action already taken be reviewed to minimize suspicions and to make possible a positive and constructive dialogue between your government and our people."

In his reply, dated February 19, 1970, to telegrams sent by the Chiefs' Conference of January 22nd, the Minister states that "the policy proposals, which were put forward in quite general terms will require modification and refinement

people not to be themselves in order to exist and become a good citizen of European heritage.

If society today were ever to recognize the Indian people as an equal and respected him as being the true people of this country instead of trying to always study his next move in order to keep him down they would realize the contributions we have to give and just how useful we can really be to the European heritage. In closing I would like you people to listen to the Native peoples cause and then ask yourself if you are really everything that you think you are.



*As one of its many projects, the Native Communications Society publishes the Native People newspaper out of which the stories on page four were obtained. Elsie Ross went down to the office at 11427 - Jasper Ave. to obtain the following information from Bill Lafferty, Editor of the Native People.*

"Our main purpose is to represent to native people their heritage and to educate the public about it", said Bill Lafferty, editor of The Alberta Native Community Society newspaper, *The Native People*.

The Alberta Native Community Society was started

## ...Alberta Indians have considered their position, resent it, and hope to

proposal. We have received assurances that the implementation process would not take place. However, the Federal rhetoric has not been substantiated by action. In fact, there is every indication that the implementation process is being carried as fast and fully as possible. For example, the Departmental officials have prepared their budgets so as to make implementation possible. They rationalize this action by saying that if the White Paper on Indians is implemented their programs must be set whereby they can achieve the implementation within five years or if it does not come about that they can have better programs. Where is the moratorium that we have asked for on activities on the implement on the White Paper?

The Minister of Indian Affairs has stated publicly that he is not attempting to throw the Indians over to the provinces in spite of what is contained in writing in his White Paper. Yet, while maintaining this contradictory position he writes a letter to the Premier of Alberta dated February 20, 1970 stating that the Federal Government would transfer funds to the Province for extension of provincial services to reserves; but these funds would be gradually phased out with the assumption that at this point the Provincial Government would bear full financial responsibility for the provision of these services.

Where is the consistency of the Minister's position when he tells Indians verbally that their reserves will not come under the Provincial tax

before they can be put into effect." In a preceding sentence attempting to explain his Consultation and Negotiation Group which we know as the implementation team, he says, "I believe that the policy that has been proposed is a correct one, I expect that my Consultation and Negotiation officers will also try to persuade the Indian people, and the Canadians generally, that the direction of the policy proposals is indeed in the best interest of all concerned."

If this is his belief, where is his so called flexibility, especially when Indian people disagree with his mythical concepts of him leading the Indians to the promised land?

A great number of Native Students quit because of discrimination. By discrimination I mean the teacher not fully accepting native students in his or her classroom. She like her students have been taught by their parents, by television, etc. that Indians are drunks, savages, poor people, they're dumb and everything but the truth.

The School Curriculum teaches their young people that Canada was nothing until the White Man came.

It states that the human beings that were here never offered anything to society. tells him he's a savage that his parents were nothing and that he must try to be an artificial white man and teach his

in 1966 to organize and develop community programs for Alberta Indian and Metis communities and to develop and expand areas of communications and to prompt and encourage the establishment of educational programs through research conducted by Native people. The society now has about 800 members.

The newspaper is just one part of the communication network; the society has also established four weekly native radio programs and is experimenting with video tape to aid in communications.

Mr. Lafferty, though, feels the paper, which is now developing into a "citizens paper" could be the most effective news media for native people. "Until the public is educated (Indians included) to their heritage nothing can be accomplished to the good of Indian society as a whole," he said. That is what the "Native People" will work towards.