

casserole

a supplement section of the gateway

produced by the gateway staff

Once again, with the help of Doug Cuthand of "The Native People", Casserole people bring to you another spine tingling, mind-bending issue, the last for the year. The issue this week is the Native People in Alberta and Canada.

The centre spread, in two parts, comments first on Jean Chretien's new Indian Policy with quotes from spokesmen of Indian organizations in the West. Don Taylor adds his analysis in the second half and the partial T-maze is just thrown in to make it difficult. There must be an exit to it all if any one can ever find it.

Page C-2 features an edit from Mr. Cuthand and viewpoints regarding the status of Indians. C-3 adds a bit of wry humor from Tumbleweeds (you can see it here now as well as in the "other paper") and a look at the Metis' attempt to create local self-government.

Since it's nearly spring, your fancy can lightly turn to artsy things, from page C-6 onward. Nancy Henwood examines Dance in Alberta, from tap to modern interpretive dance—Orchisis. As well as the comment on Dance, Alberta Ballet and Showcase '70 are reviewed on C-7.

Reviews continued on C-8 with Brian Campbell's candid on symphony. His column in Gateway today sums up the year and gives the last blows, and bouquets to Edmonton's musicians.

Today's cover is a picture of Chief Dan George of the Tel-ball-watt band in British Columbia. This picture was taken at Soney Band Reserve 30 miles west of Calgary during filming of the movie Little Big Man in which Chief George portrayed a member of the Cheyenne tribe at the time of the Battle of The Little Bighorn.

So this is — 30 — for Casserole. We hope it's been good.

Leadership from within

By DOUG CUTHAND

"What can we do?" is often the cry of university students when native problems are brought to their attention.

Spurred by lessons of social action by other ethnic groups, students often long to act as a catalyst in an Indian revolution.

Very often in the past students on summer vacations have joined the CYC or the Alberta Youth Core. They have then gone into native communities and attempted to organize by taking leadership into their own hands and leading people in the direction they think is best. For any group to be able to progress leadership must come from within. Can you imagine Student Power under the leadership of the administration?

In Saskatchewan students worked on reserves in the Nestow Project (Nestow means "brother in-law" in Cree). Before the summer was over most of the students were politely told to leave the reserves. The project was a failure because the Indian people weren't consulted and the students were trying to take leadership in their own hands.

The move among native people is toward native leadership and control. And they are doing a good job.

The U of A students could have learned a lot about student power watching the sit-in at the Newstart facilities at Lac La Biche. The people were way ahead of most of the university students. They wanted community control of Newstart with an all native board. How many students have demonstrated for an all student Board of Governors?

The white community must be made aware of Native problems. The role the university should play is that of education. The university should foster teach-ins. The student newspaper should cover native developments.

The white community must be educated and this is the role that the university should take.



DOUG CUTHAND
... "Native People" editor

two views

The Indians' status

Canada has 235,000 Treaty Indians. That means they are registered as wards of the Department of Indian Affairs and Northern Development. They are entitled to certain government compensations—unlike Canada's estimated 225,000 non-registered Indians and 350,000 mixed-blood Metis. ACCORDING TO THE DEPARTMENT OF INDIAN AFFAIRS:

It costs Canadian tax-payers \$941 a year to support each treaty Indian living on our 2,274 reserves.

The 170,000 Indians out of 558 hands now living on reserves don't pay property tax for the 6,000,000 acres of land they own.

They pay no income tax.

Depending on their ability to pay, they're entitled to free accommodation—an annual total of \$12,000,000 is being spent on their housing.

If they have no job, they receive an average of \$150 a month in food and clothes vouchers—more than \$23,000,000 goes to them annually in welfare cheques.

They receive \$25,000,000 annually in free medical care.

They get free schooling—almost \$67,000,000 is being spent on their education this year (186 students are currently being subsidized through university).

They are trained in Indian handicrafts, given agricultural supplies to improve their reserves—more than \$66,000,000 a year being spent on what is called their "social development."

They get a total of \$536,000 in treaty annuities—an annual \$5 head grant for each tribe member, plus an extra \$20 and triennial suit of clothes for chiefs and council headmen.

Altogether, the 3,931 staff members of the Indians Affairs Branch scattered across the country will spend more than \$139,000,000 this year looking after them.

The life expectancy for Indian men is 59 years (compared to 63 for white men) and 62 for Indian women (compared to 74 for white women).

Cont'd on page C-3

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