

the Standing Committee on Indian Affairs and Northern Development last June. Not only that, it appears that the amicable discussion and understanding which we recently had with you personally, as well as the statements by Senior Department officials that the recommendations of the Committee were acceptable to Indian Affairs personnel, were simply tactics to pacify and sedate us.

That speech, Mr. Minister, shows very little change, much less progress, in Government thinking on Indian education. Instead, we hear echoes of the White Paper on Indian Policy of June, 1969... a document which was rejected by the Indian people. We can hardly talk of progress.

What has happened to the recommendations of the Commons Committee? When that Report was tabled on June 30, 1971, we were heartened and encouraged. For the first time an official body understood what we have been saying for the past hundred years. That message is simple enough and not hard to understand:

**IN MATTERS THAT CONCERN US AND AFFECT OUR LIVES AND FUTURE WE WANT DIRECT INVOLVEMENT AND PARTICIPATION AT EVERY LEVEL OF PLANNING, DECISION MAKING AND ADMINISTRATION.**

**NATIONAL INDIAN BROTHERHOOD**

*A Cold Lake Chipewyan tribal protest was held on Set. 17, and out of it a statement was issued to the Federal Authorities. A few excerpts follow:*

*Are we living in the "just" society?*

We had to strike by withholding our children on September 13th because we are not treated justly in this society!

We want the educational dollar benefits from

interested in having the Department make heavy investments in outside schools at the expense of growth in our own community; we have no dollars and children as subsidies for those declining schools.

Yes, we have many grievances and problems!

**Economically**, we have been severely exploited. Non-Indians have destroyed our traditional way of living from the land. Much of our best trapping and hunting land was taken from us for an Air Force bombing range and we were never satisfactorily compensated. Cold Lake which formerly amply furnished us with fish, is now almost barren of fish. Now the provincial government threatens to grab from us the last good Crown land for a provincial park.

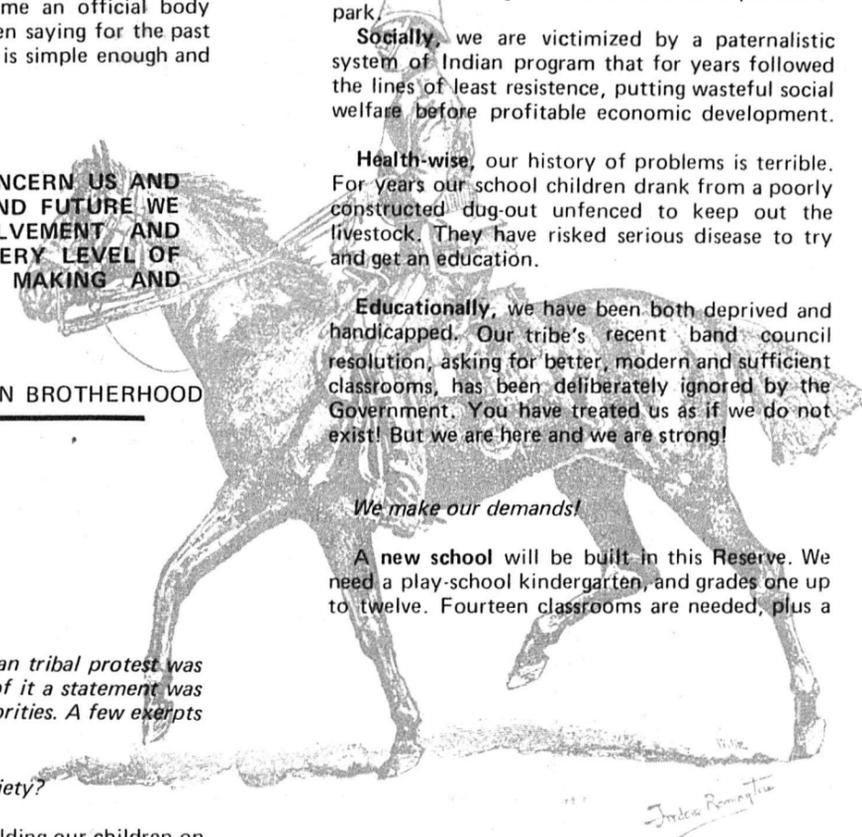
**Socially**, we are victimized by a paternalistic system of Indian program that for years followed the lines of least resistance, putting wasteful social welfare before profitable economic development.

**Health-wise**, our history of problems is terrible. For years our school children drank from a poorly constructed dug-out unfenced to keep out the livestock. They have risked serious disease to try and get an education.

**Educationally**, we have been both deprived and handicapped. Our tribe's recent band council resolution, asking for better, modern and sufficient classrooms, has been deliberately ignored by the Government. You have treated us as if we do not exist! But we are here and we are strong!

*We make our demands!*

A new school will be built in this Reserve. We need a play-school kindergarten, and grades one up to twelve. Fourteen classrooms are needed, plus a



*In 1967, H. B. Hawthorne published a report on the contemporary Indians of Canada. The following excerpt out of his report presents a clear analysis of part of the problem.*

An evaluation of Indian status and the consequences which have been attached to it by governments makes crystal clear that there is a remarkable degree of potential flexibility of 'play' in the roles which have been, and in the future could be, assumed by either level of government. For the entire history of Indian administration this play has been exploited to the disadvantage of the Indian. The special status of the Indian people has been used as a justification for providing them with services inferior to those available to the Whites who established residence in the country which once was theirs. Whether Indians should receive the same rates of social assistance as non-Indians, whether they should have the franchise in federal or provincial elections, whether their children should be given the same services from Children's Aid Societies as Whites receive, whether Indians should have the same liquor privileges, whether Indian local governments should be considered as municipalities for the purpose of numerous provincial grant-aided programs -- these and numerous other queries share the common element of being policy questions unrelated in an inherent way to Indian status as such. These questions pertain to the consequences which are attached to Indian status. It should be noticed that on the whole the consequences simply reflect what governments in their wisdom decide they shall be (Thus,) up until 1960... Indian status was held to be incompatible with possession of the federal franchise. Since 1960 this particular consequence of Indian status has been eliminated by a change in federal policy which extended the franchise without interfering with Indian status. In general, it is in this area of the consequences which have been attached to Indian status that the most important changes have been, and will continue to be, made. The consistency with which Indian status was used in the past to deprive the Indian of services routinely provided to non-Indians is now breaking. The process, however, is far from complete.

*In 1969, Jean Chretien delivered a White Paper on Indians to which many Indian Associations reacted strongly. The following is an excerpt out of the Preamble to the Red Paper prepared by the Indian Chiefs of Alberta to the Government of Canada.*

To us who are Treaty Indians there is nothing more important than our Treaties, our lands and the well being of our future generation. We have studied carefully the contents of the Government White Paper on Indians and we have concluded that it offers despair instead of hope. Under the guise of land ownership, the government has devised a scheme whereby within a generation or shortly after the proposed Indian Lands Act expires our people would be left with no land and consequently the future generation would be condemned to the despair and ugly spectre of urban poverty in ghettos.

In Alberta, we have told the Federal Minister of Indian Affairs that we do not wish to discuss his White Paper with him until we reach a position

Well, most of them figure well, hell, you're an Indian, you're a drunk, and that because they see one or two on skidrow and they figure all Indians are drunkards and that's it, they don't change their ideas.

*Indian High School Student,  
Edmonton*

# Just realizing they are still modern history will prove ...

our treaty with the Crown to come to our tribe, not to the bureaucrats in the Dep't. We are an honorable tribe of Indians; we demand respect and honesty in relations with others -- the Department and non-Indian neighbours.

We have to be the masters of our own future in our own land, our beautiful but unproductive reserve.

We are a united tribe and we cannot be broken down; we have strong supporters at Kehewin and other reserves.

We are a united community with Chief Ralph Blackman, Council and School Committee struggling for our betterment.

We feel that the Department is secretly trying to punish our tribe by not listening, because we have rejected some Department inspired programs.

The Indian Act of Canada denies us educational authority; the power lies with the Department, so we have to take power which is rightfully ours.

We want a meaningful education for our children, one that respects Indianness, one that relates closely to our social and economic problems.

We demand adult education that will be adapted to our economic development needs.

Particularly for the well-being of our children, we have to have safe, good-tasting water.

We have our community to develop; we're not

gymnasium, Chipewyan language center, workshops, adult education center, home economics, art and Indian culture. That makes a total of nineteen classrooms. For the staff, 15 teacherages will be required.

We insist on being involved in all aspects of the planning for the new school. Temporary, flimsy facilities are entirely unacceptable to us. We want the best facilities to bring about the best results. We want to make use of a private architectural firm to ensure that we will have the most modern school possible. The Department of Public Works are too slow for us.

In the economic field, we insist that our human resources be developed. We need a plan and capital funds to make our reserve beneficial and productive to us. We want expertise to help us do the job. Natural gas service, improved water supply and better housing are high among our needs.

Roads, were promised us when we agreed to send some of our children to town schools. Six miles of new road a year were promised. The Government has failed in its commitment. The Government has been more interested in closing our school than in improving the roads.

We want permanent freeze on the provincial park deal on Cold Lake. We need a fair share of the present resources so that we can maintain a living.