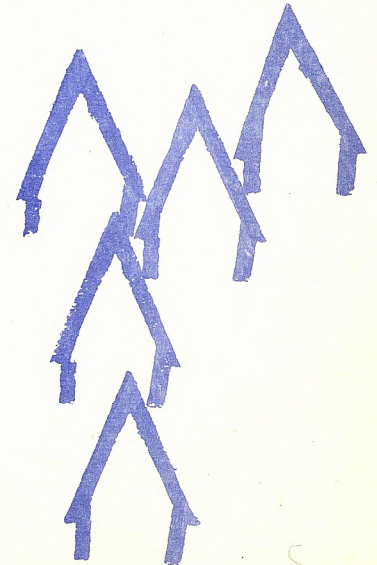
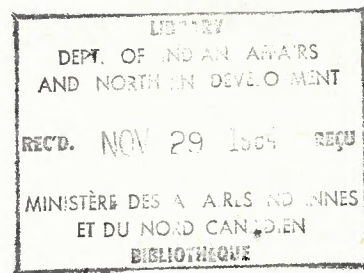


# THE YEARS AHEAD



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ADDRESS OF

LT. COL. H. M. JONES

DIRECTOR OF INDIAN AFFAIRS

NATIONAL SUPERINTENDENTS' CONFERENCE  
HARRISON HOT SPRINGS  
SEPTEMBER 18, 1961

Madam Minister,  
Dr. Davidson,  
Gentlemen

It is with mixed feelings that I speak to you now on the theme of this the third bi-annual Superintendents' Conference. I say this because one cannot help but reflect, not without some pride, on how far we have gone since the first such Conference in 1957 at Ste Marguerite in the ancient Province of Quebec. Surely much has been accomplished in these four short years. Indeed, I would venture to suggest that we have gone further in the past four years than was travelled in the previous decade. The very nature of our responsibility demands such progress.

On the other hand, I realize full well that the speed of this progress must in fact be further accelerated in the immediate future, that we must press on with increasing diligence and effectiveness in the years ahead. This, of course, will require of us the highest order of planning and the utilization of every service at our disposal.

As you all know, the Joint Committee of the Senate and House of Commons has, since our last Conference, completed an exhaustive examination of Indian Affairs. During its three years of deliberation it received over 100 written submissions and heard over 100 witnesses. All the Indian associations and many Indian bands as well submitted their views. In addition, Church authorities, provincial governments, welfare, medical, and other voluntary organizations concerned with the well-being and progress of the Indian people gave their views about Indian administration generally and made suggestions to improve their social and economic status. We in the Branch also

gave our views.

The Joint Committee has now submitted its report to Parliament. It remains for us to examine it carefully. Just as the work of the Joint Committee of the late 1940's influenced the course of Indian Affairs in the 1950's, so too I believe the work of this Committee will shape Indian Affairs in the years ahead.

The whole theme of the Committee Report indicates a new trend of thinking. There is an increasing awareness of the need for bringing the Indians into a more effective partnership with non-Indians. As I see it, the Committee is saying in unmistakeable terms that the time is come for an all-out effort to develop Indian leadership and responsibility. This means we must provide the necessary training which will make possible the transfer of authority and responsibility to the Indians to run their own affairs, and this with the least possible delay.

It is also clear that the Committee believes the Indians should have all the rights, privileges and responsibilities enjoyed and accepted by non-Indians while retaining any traditional rights they may have. It has recommended the removal of those provisions of the Indian Act which impose disabilities against the individual Indian as such.

Then, too, there is a clear recognition that the Indian is a provincial citizen and there should be a gradual extension of provincial services to Indian reserves.

I know that you, in your Committees, will be giving this Report and Recommendations very serious study in depth. However, I

suggest to you that the predominant and ever-present question in all your deliberations here should be - "How best and by what means can we help our Indian friends to prepare to take our place?"

This should be the prime motivation in all our work, both here and in the field. But I am firmly convinced that the most important and certainly most rewarding aspect of our work is the encouragement and development of Indian leadership.

I touched on this at the Banff Conference when I said:

"The most pressing need, in my estimation, is the development and encouragement of leadership. On my visits to reserves across Canada I am made more and more aware that the difference between a successful Indian community of a proud, happy people and the reverse is to be measured by the degree of leadership to be found thereon."

This applies to all manner and condition of reserves and is by no means confined to those in long settled areas. I was fortunate, this summer, to have the opportunity to visit Indian settlements on the Mackenzie, Liard and South Nahanni Rivers which you will recognize as being one of the least inhabited and most primitive areas of the Northwest Territories. Here I found vegetable gardens as good as anywhere in Canada and community housing projects a credit to the bands in question. On our last frontier the gratifying and unmistakable signs of Indian leadership.

Leadership material is there, gentlemen. Seek it out, if needs be. When you find it, cherish and nurture it. It is the most precious, rewarding, and vital commodity in your chosen work.

The whole tenor of the Report of the Parliamentary Committee now brings this into sharp focus. It is our bounden duty to seek ways and means to accelerate this process. These are surely many and varied.

For example, we must at all times give due and proper recognition to Indian leaders, particularly those who have been elected by their people. I was most gratified to note at Fort Simpson that Chief Cazon was one of the small welcoming committee to greet the Prime Minister; one of the head-table guests at the official luncheon. Also that Chief and Mrs. Cazon entertained the Governor-General and Madam Vanier at a luncheon during a recent vice-regal visit.

Yet I also recall visiting a reserve with the Minister earlier this year and found that no arrangements had been made to have the Chief accompany the Minister or attend the luncheon in her honour. I know it was not intentional, and that it was an oversight. But it was an oversight we cannot afford. No opportunity must be lost to publicly give recognition to Indian leadership.

Then, too, we should ensure to do all possible to foster better public relations leading to the acceptance of the Indian community by neighbouring non-Indians - not as quaint hangovers from the past or so-called "wards" of the Crown, but for what they are, fellow Canadian citizens who often need the encouragement and understanding of their neighbours. A proper approach to the local Press is the best antidote to mis-information. Encourage the local Press to check the

facts with you before breaking into print.

I was pleased to note the initiative of one of our Superintendents recently in setting the Press straight in no uncertain terms after sensational stories of an alleged racial riot involving Indians and non-Indians. His action stopped ugly and untrue rumours in their tracks. This is the type of on-the-spot Press liaison which we must encourage.

Available at this Conference are copies of the recently amended booklet "The Canadian Indian", an authentic and valuable source of information for Agency Superintendents. I suggest to you you should lose no opportunity of disseminating these facts by means of the local Press or other local organizations.

In all aspects of our work we are guided by the policy of assisting Indians to become increasingly self-supporting and independent members of the general community. On the one hand this policy calls for action, that is, a program of assistance. On the other hand it looks to a goal, namely Indian independency and self-sufficiency. We see the policy then as calling for action to achieve a goal.

It is obvious that as long as any action is required the goal of Indian policy will not be fully achieved. In other words, until Indians no longer require our services we cannot claim that we have reached our final objective. In saying this I am not suggesting that we should terminate assistance to Indians only for the sake of appearances. I do suggest, however, that any assistance we give to Indians must in some measure contribute to their preparation for the day of our eventual demise.

To illustrate the importance of such preparation, I would like first to quote in part the following words written by the noted anthropologist, Professor Felix M. Keesing, in his book "The Menomini Indians of Wisconsin", published in 1939:

"Above all, woven tightly into the patterns of what has been called the special 'reservation culture' of modern days are -- the habits developed during four generations of expecting 'per capita payments' and other benefits; and the relation of dependence inevitably built up by government policies of controlling tribal affairs, and of almost always doing things for the Indian rather than with the Indian. The 'Great Father at Washington' has indeed come to occupy a prominent place in the modern cosmogony among the deities from whom economic benefits are derived."

Against this background, so tersely summarized by Professor Keesing, there appeared the Termination Law of the United States' 83rd Congress, the aim of which was the withdrawal of Federal responsibility and protection from specific tribes and bands. In 1955 I attended a seminar at the University of Minnesota at which the application of the Termination Law to the Menomini was one of the subjects discussed. The lack of preparation for the law which we saw in Keesing's account was echoed at the seminar by a young member of the band. I do not recall the exact words he used but they were close to this question, "How can you expect us to run our own affairs when for the past 100 years the government has made all our decisions for us?"



To be entirely fair I should mention that what I have just told you is not the whole story of the Menomini. As Keesing states elsewhere in his book, much was being done even then by the United States Bureau of Indian Affairs to promote a greater measure of self-administration and independence in the band. In the following years this program was continued and by 1955 the picture had changed considerably. Nevertheless, it is apparent that the Indians were not entirely prepared for the Termination Law and the young Menomini's question could not be answered. I suggest to you, gentlemen, that there is a vivid lesson in this for all of us.

I am confident that by and large we are on the right track in our approach to Indian preparedness. The programs that we have built in education, economic development, welfare assistance, and in other fields are all sound in themselves. However, for these programs to have the greatest beneficial effect, we must proceed intelligently in their presentation. In this regard may I first suggest that our attitude throughout should be educative rather than protectionist. Like the weather much is said about paternalism, but little is done about it. Again, we should aim through our programs at aiding the Indians to meet their needs and fulfil their goals as they come to perceive them. The self-developing ideas of Indians that will eventually cause them to demand training, self-administration and higher standards for themselves should therefore be encouraged. The need is to tap enthusiasm, not restrict it, even though at first look their concept may not appear to be as clear cut as our own.

In meeting their needs and fulfilling their goals Indians should be brought progressively into the administration of their own affairs, and more and more responsibility should be placed on the governing bodies of the Indian community. In addition, channels of communication between Indians and ourselves must be kept open. It is essential that we know what the Indians are thinking and they in turn know what we have in mind.

Let us now imagine that we are applying the principles I have just spoken of to a specific need in some Indian community, as for example the need for a water supply service. This need has become apparent to the band council through their discussion of ways and means to improve living conditions on the reserve. The Agency Superintendent has suggested that the discussion be held, but beyond this he has not yet taken any part in the proceedings. Under the chairmanship of the chief, the band council now decides to pass a resolution requesting that band funds be spent to lay piping from a local source of water and to install a gasoline pump. Some moneys have already been made available in the band budget for public works in the current year. From information supplied by the Superintendent on another occasion it is foreseen that in the next year sufficient moneys will be accruing to the band to complete the water service. The band council also foresees that to maintain the water service a by-law must be made to raise money from band members to support the project. At the council's request the Superintendent obtains a sample by-law which they amend to meet their particular requirements.

This example may sound somewhat idealized but in point of fact we have many actual cases to document it. Moreover, the principles which it illustrates can be applied to almost any aspect of community development. We have seen the educative approach of the Superintendent in his care to allow the band council to learn by doing. We have seen the band council perceiving a need of the band and fulfilling their goal as they see it. The band is encouraged in their idea by the Superintendent in his response to their requests and in his general attitude towards them. Band council administration of the water service and responsibility for its success is obtained with the making of the by-law. Throughout, channels of communication have been kept open as seen by the band council's possession of information respecting band funds and in their request to the Superintendent for certain assistance.

Something else which is important to our work is our general perspective of Indian society as it exists today. I think we should always bear in mind that change in the social and economic life of Indians is inevitable and irreversible. We live in an age of change, in an era of expansion, which cannot help but affect Indians as it does their fellow citizens. Our job then is to help Indians to adjust to the changes which they inescapably face; to be in a position to handle new problems of living imposed by the complexities of the modern world. Moreover, it is not enough that Indians should just be able to find a job, to just be able to read and write, to just obtain the minimum in decent living standards.

We must look forward to the day when Indians have as equal a chance as any other group to the very best that our country has to offer.

I do not pretend that many Indians as individuals are not already finding their way as adequately as others. It is in fact customary for us to point to these people with a certain satisfaction and not always without reason. To some extent, at least, our programs have been responsible for their success. Let us not forget, however, the welfare of the Indian communities. Social and economic integration is taking place, but for some time to come the reserve will be home and livelihood to the majority of Indians.

I have just mentioned the Indian as an individual and have referred to Indian communities. There is good reason for this for we are working along two roads at the same time. On the one hand we are preparing Indians for life away from reserves, and on the other hand we are concerned with the Indian community itself. There need be no contradiction here, however, for a healthy and progressive community will produce individuals capable of making their way either on or off the reserve. Similarly, by giving our attention to the individual we can expect that he will not only be fitted for integration in the general society but that he can contribute to the building of his home community.

Let us now examine the salient features of the subjects we will be discussing with particular regard to the theme of your Conference.

It has oft been repeated that education is the key to the door of a better future and in that sense I suppose we presume to mean purely academic education of the class-room variety. Well, of course, the statement is true.

On the other hand can we afford to sit back and wait for another generation to grow up and graduate? I think not, and for two basic reasons. First, the effort and millions of dollars we are now spending on formal education will to some degree be wasted unless we can create an attractive home and community environment and offer some measure of encouragement and hope for the graduate in the years ahead. Secondly, we must strive to encourage and improve the lot of the thousands now past school age.

I am, therefore, pleased to note that this Conference is placing emphasis on reserve organization for education in its broadest sense. Not only the band councils and the Agency Superintendent must be concerned about education. This is a matter which must involve the whole community for mutual benefit. Parent-Teacher Associations, Home and School Groups, and School Committees must be organized, encouraged and developed. Eventually this will lead to the establishment of School Boards and the placing of responsibility on the community.

The importance of and need for an effective adult education program has long been recognized. It has been retarded only due to the urgent necessity of devoting our energy to the building of a first-class school system; but the day has now come to enter the adult field with vigor. I would suggest that we pay particular attention to the

development of a program of academic up-grading and social orientation for selected groups as a means of preparing them either for immediate employment or for vocational training leading to early placement in jobs.

I note that in Committee you will be giving close study to two aspects of Welfare: "Housing and Community Planning" and "Leadership Training and Community Development".

I cannot but reflect on how far we have gone in recent years. Many of you will, as I do, recall the days when the designation "welfare" implied little more than rations, ration houses, and cast-off police clothing.

Yet, I cannot conceive of two more vital subjects necessary to bring to fruition the ultimate goal of our thinking, than those now to be studied by these two Committees.

The Committee dealing with community planning and Indian housing is concerned with the most important of our programs related to the improvement of the physical environment of Indian communities. I need not stress here the urgent need for better and more houses - but I do wish to emphasize the urgent need for better planning. Houses built from appropriated funds for needy families must be modest, and a simple form of construction will be common to all plans. However, we can and must avoid the drabness and monotony of houses in Indian communities, each exactly the same as its neighbour.

The layout and grouping of the houses are equally as important. We must avoid, within the limits of economy, two major faults too often found in Indian communities. The first is a stereotyped community formation, usually in long extended rows and often aggravated through the use of the same plan, paint colour, and exterior finish. The second, and equally undesirable situation, is the haphazard, unrelated, disorganized grouping of houses which defeats and can make extremely costly efforts to achieve community organization or provide community services.

In housing itself, as you know large sums of money have been invested by the Government. It is a matter of particular pride that the Indians themselves have made a roughly equal contribution over the years through their own funds. Senior field officers present will recall with me the dreadful housing conditions in the majority of Indian reserves throughout Canada immediately following World War II. I think the Indians and ourselves can take pride in the fact that, today, 75% of Indian families occupy adequate housing and in the great improvement in the standard of housing achieved in these years.

It is, however, becoming increasingly difficult to reduce the backlog of need for housing on the basis of present production figures. Consequently, we must seek ways and means of increasing the number of houses built in the years to come, by ensuring even greater participation by the Indians themselves.

Similarly, leadership training is a challenge we must accept with all the enthusiasm and imagination we can bring to bear.

There have been important and significant developments in this field. I would like to mention, in particular, leadership training programs in Northern Ontario, at Quetico and elsewhere, utilizing the staff and resources of the Community Programmes Branch of the Department of Education in Ontario. Similar developments have taken place in the Maritimes through the Extension Departments of St. Francis Xavier University and provincial Departments of Education. In the Province of Quebec this year a very successful course was conducted under the auspices of the Extension Department of Laval University. These achievements set a standard, I believe, toward which we should aim in all Regions of Canada. In addition to the work of the Committee which will be examining this subject, I would urge you to talk to your colleagues from Northern Ontario, the Maritimes and Quebec and get particulars from them of what has been done in their Regions and the results at the agency level. A striking and interesting example is the work of the Chief of the Big Cove Reserve in New Brunswick, whose effective and imaginative leadership on the reserve was strongly influenced through formal leadership training.

Bearing in mind this importance of the two welfare programs I have referred to, it is realized with some regret that the bulk of our welfare appropriation still has to be devoted to providing needy Indians with the basic necessities of life. This year we will spend about eleven million dollars in this way.



I know it is necessary, indeed it is our duty, to ensure that Indians are provided minimum standards of living in keeping with assistance given non-Indians in like circumstances. At the same time let us be mindful of the fact that benevolence of this type can be insidious, that loosely handled it can become an evil that destroys man's initiative and pride.

We must also keep in mind that relief costs provide a reasonably accurate barometer to measure the success of other programs. If our efforts to involve the Indians in the management of their own affairs, if our programs in economic development, education, health and the rest are going well, welfare costs will reflect this. On the other hand, careless, weak or inadequate welfare administration can frustrate the best efforts in other fields.

Before leaving the subject of social welfare, I must mention what I conceive to be the greatest development in this field in the years ahead. This is the extension of provincial welfare programs and services to all Indians, on and off reserves. This has already taken place in some areas of Ontario and Quebec, and there is a trend in this direction in other provinces.

You, gentlemen, can do much to hasten this day. Good relations with local, provincial and private welfare officials are very important.

Indian participation in this process, as in all other aspects of our administration, must not be overlooked. We should seek out ways and means whereby provincial and private welfare

agencies can become acquainted with conditions on the reserves and the Indian chiefs and councils; and the Indians themselves can become familiar with the operation of these agencies and with the officials who staff them. The extension of provincial programs to the reserves is also contingent on the way in which our programs are handled, the conditions in the reserve communities and the Indian leadership, attitude and understanding on the reserves. If these are good, the problems of transfer of programs to provincial auspices are greatly reduced.

Since the last national Conference a new arm has been added to our arsenal. I refer, of course, to our economic development organization.

There is little point in preparing Indian youth by education to share fully in the national life of this country, or for that matter raising the standard of life in Indian communities, unless we ensure that opportunities exist for the young people and that the communities themselves have the opportunity of standing, economically, on their own feet.

It is my hope that at this Conference you will get to know this new arm thoroughly. Take it apart, if you will, and put it together again. Explore its advantages and uses so that you will be in a position to take full advantage of it.

Briefly, I would say Economic Development has two immediate and urgent objectives. First, to help Indians to find employment on and off reserves; and second, to help them put to best possible

use the resources available to them.

A good beginning in this field has already been made, even though it is only a beginning. We now have ten placement officers in the field and four more are being added this year. Almost one thousand selected young Indians have been placed in permanent employment and many times this number in temporary employment. With a view to seeking better use of reserve resources, economic surveys have been initiated and others will follow.

Then, too, there is increasing interest and co-operation being shown by the provincial governments concerned particularly in respect to agriculture and to wildlife and fisheries development.

In short, I could say that administratively the full effect of this new arm should be felt in the immediate years ahead and that it will be a boon to the Indian people.

But I must qualify that statement and can probably best do so by quoting from the report on this subject made before the Parliamentary Committee, namely, "that its programs and projects require, both in planning and development, participation by the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiative".

Here again, gentlemen, we are back once more to the essential ingredient for the full success of all our operations - full participation by the Indian people under their own leaders. Economic development either in relation to the individual or the community will be mockery unless we attain participation and motivation on the part of the people themselves.

I fervently hope that your committees will explore every avenue which may lead in this direction. You who are neighbours of these people should be in the best possible position to know how we can assist to this end.

As my time runs out I realize how many things have been left unsaid. But I would add one more word of hope and that is that you find ways and means of accelerating the turning over of Band Fund revenue expenditures to band councils. Today 36 band councils, mostly in Ontario, have that control and responsibility. I feel that we are perhaps at times too tardy in encouraging this step towards self-responsibility. Let us be governed by optimism in this regard rather than fear, remembering the case of my Menomini friend I mentioned earlier.

I sincerely hope that my thoughts will have conveyed to you in some measure the trend I hope this Conference will take.

Perhaps some of you will think this too much of a challenge, that we are expecting people to run before they can walk. I think not. If in some quarters there is a reluctance to assume the initiative and take responsibility this is a reflection on us not on him, and we must redouble our efforts to right the wrong.

I suggest to you that in planning for the years ahead you never lose sight of the fact that it is two hundred and six years since the first Indian Superintendent was appointed. After over two centuries of our counselling, the Indian people have a right to expect our confidence.

We should now, as one team, look to the day when our fellow Canadians of Indian status extend the hand of friendship and say, "Thank you for the help - but we can go it alone now".