

AN HISTORICAL REVIEW OF INDIAN AFFAIR  
POLICIES AND NEW DIRECTIONS  
FOR THE FUTURE

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AN HISTORICAL REVIEW OF INDIAN AFFAIRS  
POLICIES AND NEW DIRECTIONS FOR THE FUTURE

NOTES

FOR

AN ADDRESS

BY

MR. R.F. BATTLE

ASSISTANT DEPUTY MINISTER

INDIAN AFFAIRS BRANCH

TO THE

TRINITY COLLEGE CONFERENCE ON THE CANADIAN INDIAN

AT THE

TRINITY COLLEGE, TORONTO

JANUARY 22, 1966

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DIRECTIONS FOR THE FUTURE"

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I am delighted to have the opportunity of speaking to this group which has been devoting the past day-and-a-half to a conference on the Canadian Indian. As you may have noticed from the original agenda which was sent out, it was hoped to have my Minister, the Honourable Arthur Laing, speak to you in his new capacity as Superintendent General of Indian Affairs. Mr. Laing was unable to be here, but he wished me to bring you his warm greetings and best wishes.

You who are here tonight - indeed all who are participating in this current series of cross-Canada university discussions about Indians - are to be commended for your interest. I am prepared to say categorically that without this kind of interest and support on the part of the general population, Indians cannot hope to go ahead to a better life nor can Government be expected to spend the large sums that are required to help them get there. Acceptance in school, acceptance on the job, acceptance in the home, and above all acceptance in the heart are essential and will continue to be of importance to the Indians in the days and years ahead.

Casting back over the decades to Confederation and the beginning of a national Indian policy, I am struck by the similarity of ultimate aims between now and then. In both cases the aim was and is to see the Indian people participating freely in the general social and economic life of the

country. Something else again, however, are the assumptions of yesterday and today as to how this should be done.

There was little "bang'bang" in the expansion of Canada westward. True, we had the odd uprising, probably well justified; but with the buffalo disappearing, disease decimating their numbers and whisky traders making subtle inroads, the Indians were, on the whole, relieved to have the North West Mounted Police and the Indian Agents among them. In turn, the Police kept order fairly, if resolutely, and the Indian Agents did their best under what were often impossible conditions. The assumption, though, was that the decisions would have to be made for the Indians, seldom with them or by them, until through some kind of evolutionary process - never clearly defined - the Indians should one day be able to take their place as fully responsible members of society. As a result, paternalism with all its debilitating effects, held sway throughout the land.

In the East, the new Federal Government had absorbed the administrative machinery of the several provinces which had also been founded on a paternalistic policy. Federal legislation in 1868 and a new Indian Act in 1876 consolidated existing federal and provincial legislation relating to Indians. While providing band councils with certain limited powers, the Act of 1876, which formed the basis of Indian policy until the passing of a new Indian Act in 1951, was mainly oriented toward the old paternalism and protection. For example, it provided for government control over the management and sale of Indian lands and the expenditure of band funds. Indians were prohibited from buying or drinking liquor, and trespassing on reserves was forbidden.

In the five elder provinces, the Indians were, for the most part, settled on reserves at the time of Confederation. In the West, the Government,

foreseeing the influx of settlers, set about to match this situation. Treaties were made with Indian tribes and bands of the West and Northwest, where, in return for the surrender of their aboriginal interests in the land, annuities and various types of assistance and privileges were promised and reserves set aside.

As it had been in the East, agriculture was presented as the answer to finding a new means of livelihood for the Indians. This was natural enough on the surface, since most Canadians of the day made their living on the land. At the same time, however, it reflected the nineteenth century concept of society's evolution and what were thought of as necessary stages through which people must progress - hunting and food gathering, followed in turn by pastoral, agricultural and industrial.

Indian Agents attempted to introduce various methods of farming with the Government providing seed, livestock and farm implements. Although some Indians did well - especially the Iroquois bands whose traditional economy was based on corn and other crop-raising - the experiment floundered from decade to decade on the assumption that it was only a matter of time until the mystical evolutionary process would one day bring the desired result.

To supplement produce from agriculture and perhaps more often as the main or only food source, the Government introduced a system of rations in which meat and other supplies were issued from storehouses on the reserves. In most areas some game could still be taken and the importance of country food continued. In the North and other outlying areas, trapping, fishing and hunting were carried on much as before.

As the Indians became settled on reserves throughout most of Canada, increasing emphasis was placed on education. Indian education had been carried on for the most part by the various religious denominations prior to Confederation. The Federal Government continued this policy, subsidizing mission schools already in operation, with grants corresponding to the attendance and type of school - day or residential. Pupils at residential schools divided their time about equally between the classroom and household and outdoor chores and instruction. Thousands of Indian children - particularly those living in isolated areas - were not in school at all.

Although Canada began to emerge as an industrial nation in the twentieth century, especially after World War I, Indian policy changed little. The expectation was that the Indians whose population had remained more or less static, would continue to live on the reserves or on the trapline and fishing grounds, getting along as best they could with limited educational and economic assistance and relief. While the need for new policy was seen by some, the depression and war years of the 30's and early 40's served to preserve the status quo.

Following the return to peace and the awakening of a new conscience, Canadian Indian administration came under searching public review. For the first time an exhaustive parliamentary enquiry into Indian affairs was undertaken between 1946 and 1948. All interested organizations and groups, including Indians, made their views known. The result was a complete revision of Indian legislation aimed at giving Indians greater control in the conduct of their affairs and removing restrictive and protective provisions on a

gradual basis. The theme was partnership rather than paternalism. A crash program in Indian education was also begun. Gradually more and more Indian children were taken into the regular provincial schools and older children were encouraged to go on through higher educational and vocational training. Education was declared to be "the key to a promising future for the Indian people".

On the economic side, various programs were developed to bring Indians into wage employment in urban centres and elsewhere. On the reserves physical improvements began to take shape and the rudiments of community development were begun. Liquor restrictions were gradually relaxed and a few years ago full federal voting rights were granted.

In more recent years, impetus has been given to the extension of provincial services to Indians, in education, social welfare, economic development and other fields. New consultative processes have been developed to provide for joint participation and discussion by means of Regional Indian Advisory Councils and a National Indian Advisory Board. The community development approach whereby Indian initiative and responsibility are encouraged, has been more fully embraced with the training and posting to field positions of Community Development Specialists. Hand in hand with this is the new attention being given to the cultural dimension. Indians are striving for cultural identification and are justly proud of their ancient crafts, dancing, and other traditional skills.

And so we arrive at the "here and now" - 1966. And what is the situation today? I would like to be able to tell you that all is well; that, given only a little time, Indians everywhere will enjoy at least as high

a standard of living as the average citizen; that poverty and disease are things of the past. Well I cannot tell you this because it simply is not true. Average salaries and wages for Indians are considerably less than half of what they are for the general population. Even excluding the seriously high number of Indian deaths in the first twelve months of life, the average age of death for Indians is still some 14 to 16 years less than what it is on the national average. Our most up-to-date information shows that 60% of Indian families live in houses of three rooms or less compared to a national average of 11%; that 44% of Indian homes are provided with electricity as against 99% for other people; that a sewer service or septic tanks are available to only 9% of Indian homes.

And yet, while the job remaining to be done is tremendous, and I want next to talk about this, let us not in passing lose sight of the significant gains that have already been made in a few short years. Aided by wider benefits, the Indian population is up dramatically from 136,000 in 1949 to nearly 220,000 today. In the past decade alone, the Indian Affairs Branch annual expenditures, which do not include the millions spent yearly on Indian health, have risen more than \$50,000,000 and are now in the order of \$79,000,000 per year. In the five years from 1960 to 1965, total school enrolment of Indians jumped from 43,000 to over 57,000 with a doubling of the high school enrolment in the same period. In 1960 about 25% of the Indian school children attended provincial schools - today the figure is 44%. The gains in education alone are impressive. Much of the credit for this and for success in other programs can be claimed by the Indians themselves. However, much must still be done.

As we enter a new year, with a new set-up in departmental organization, I would like to point out the five main objectives which we in the Indian



Affairs Branch consider must be pursued vigorously if real and lasting results are to be achieved:

First, an accelerated program in education. Increasing emphasis must be placed on vocational training, and retraining for employment, with assistance in job placement, adult education courses, kindergartens, and an even greater use of provincial schools.

Second, an expanded program of industrial and resource development in economically viable communities, with more attention to the relocation of families and groups to areas with employment opportunities. Our development programs have been based mainly on such traditional resources as fur, fish, forests and farmland. They have been carried out in some instances through joint agreements with the provinces. We need new dimensions in programming to provide for loans and other incentives as a means of fostering both industrial development on reserves where feasible and the movement of families to places where full-time employment is available. Any industrial or relocation project would of course require working closely with the Indians concerned.

Third, a reserve improvement program. A housing survey last year indicated a serious shortage of adequate houses and the necessary facilities and community services. We know that many Indians feel that more attention must be given to this. They must have the opportunity of attaining standards of living that are accepted and enjoyed by Canadians generally. This is of real concern to my Minister. Financial assistance must be provided in much greater measure to overcome the backlog of housing needs and meet the need for electrical, water, sewage and other community services.

Fourth, and this is a major objective, is the development of local self-government. We would like to see Indian bands where possible operating in much the same way as municipalities. A start has been made in this direction, and it is hoped that it will be given impetus in the next five years. Provision is made for grants to bands, where required, which will help them to establish their own band civil service.

Fifth, the extension of provincial services to Indians. Some provincial services are now provided. Where bands so desire and arrangements can be made with a province, additional services will be made available. This does not mean that the Federal Government, in making such arrangements, has any intention of avoiding or delegating its constitutional responsibilities. My Minister stressed this point in a speech made earlier this month.

These are the broad objectives. They will require constant review - by the Indian people, by Government, and by an informed public. Of particular importance will be the critical examination by specialists from the universities and research agencies.

In this regard a Canada-wide research program was begun in 1963 under the direction of Dr. H. B. Hawthorn of the University of British Columbia and Dr. Adélar Tremblay of Laval University. The research covers four major areas: economic development; advancement in education; responsibilities that exist at various government levels; band councils and the development of self-government. This is scheduled for completion this fall. Another study, under agreement with the Canadian Welfare Council, covers the relationship of Indians and the law. It is my hope that these and other studies will help in establishing broad guidelines for future policy and programs.

Within the Branch itself a Directorate of Planning is being organized. One of its functions will be the constant re-assessment of Branch objectives, to ensure that our policies and programs are for the benefit of the Indian people and are in line with their wishes.

This is a difficult assignment: there are many voices being heard to-day from all directions, concerning the Indian people and the place they must have in our society. These voices are not speaking in unison, but rather cover a very wide range of views, even among the Indians themselves.

For instance some Indians, particularly the older ones, are afraid of change. They cling tenaciously to old customs and traditions and understandably so. They know what they have and though at times it may not seem as much as they truly deserve, by some standards, it is nonetheless their own. At the other extreme are those, usually much younger, who want to see sweeping changes made and made quickly. They would discard the old ways, even sweeping aside all special distinctions. At times, some of them may really not know what they want, so long as there is a change.

Then there are the moderates or middle-of-the-roaders. They want to retain their cherished lands, but still develop them; to maintain their traditional relationship with the Federal Government, but still share in some of the services available to other Canadians; to assume increasing responsibility for the administration of their own affairs, but not sever abruptly their ties with our local administrations. They would like their young people to be assisted, through education and training to move with pride and confidence into Canadian society everywhere, without feeling that they need on this account give up their connection with their reserves. They want to

improve substantially the living conditions so that their children may enjoy a healthy environment that will encourage the development of mind and body and prepare them for the challenges and responsibilities of the complex society of today and tomorrow.

In summary, we must move forward on a broad front. I have cited five principal objectives:

1. More and better education;
2. Resource development and employment opportunities;
3. A reserve improvement program - better homes and other community services;
4. Local self government; and
5. Further extension of provincial services.

These are the directions in which we are going. They may not to you seem to be so new or different, but what to us is different is the new emphasis now being given to them. There is determination among Indian leaders and the Department that the next five years will see real progress and achievement in these important fields.

As we move together in these directions the Department must concentrate its attention upon them and not be side-tracked into endeavours of far less importance. We must be flexible enough to meet changing conditions but resolute enough to remain on course. Only in this way do I feel we can carry out our duty to the Indian people and to other Canadians; and indeed that and that alone is our responsibility and our purpose.

FOR RELEASE AT 2:15 P.M.  
PACIFIC STANDARD TIME  
5:15 p.m. EASTERN STANDARD TIME  
SATURDAY, FEBRUARY 25, 1967.

AN ADDRESS  
BY  
THE HONOURABLE ARTHUR LAING  
MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT  
TO THE  
CONVENTION OF THE NATIVE BROTHERHOOD  
AT  
VANCOUVER, B.C.  
SATURDAY, FEB. 25, 1967

It is now just over a year since I had responsibility for Indian Affairs added to my duties. In that time there has been some progress. Not as much as you and I would have liked.....not so much as the Branch itself would have liked.....but nevertheless progress has been made.

What is the problem with which we are linked to one another ? Why has it proved so intractable over the years ? It is the problem of poverty....of lack of resources....lack of training....lack of material things and the consequent lack of spiritual things.

It is the problem of a group separated from the society that surrounds them. There are other places....other people who suffer from this dismal condition....but there are special reasons why the condition of the Indian people is on the conscience of the Canadian people. You are all too familiar with those reasons and I am not going to waste time reviewing the dreary arguments....claims and counterclaims.

I have been fortunate in one special respect. I have been given more money to use in the fight to end the sad conditions. Parliament has given us this resource because it is determined.....as I am determined and as the Department is determined to put an end to conditions as they have been.

A number of programs have been adopted and put into operation. New staff have been added, .....new concepts have been developed and tangible progress has been made. It is often said that this progress is too slow.....that not enough is being done. It has to be said that money by itself won't solve the problem.

THERE IS NO SUCH THING AS INSTANT AFFLUENCE. Just as there is no such thing as instant education...or instant job skills. Such things do not exist. The long journey up will take time. The length of time will depend more upon the amount of effort you....the Indian people put forth than it will upon effort my people and the department put forth.

Some of you are as well off in terms of happiness....money or achievement as any Canadians. (I am happy to say this is more common in B.C. than it is in the rest of Canada) To those of you in this position...I say your people need your help and my department needs your help. Meetings such as this are most important in the continuing process of consultation.

In reviewing the policies and in planning new ones I have been governed by one over-riding consideration: the ultimate objective must be directed to ensure the Indians have equality with other Canadians. This equality must cover education, occupational skills, economic opportunity, health, self-government and cultural identity.

We are irrevocably committed to full consultation with the Indian people at every step and I again renew that pledge to you.

This consultation will be full and meaningful discussion before hard plans are made. It will bring the Indian people into discussion on the formation of policy and of programs. The discussion will be with people of the Indian's choice....and if you don't like the present method of choosing who we should talk to we will gladly discuss changing it.

Once the programs have been agreed they will be pressed with vigor. They are going to succeed no matter what the obstacles. They will succeed because they will enroll the Indians themselves to make them succeed and there is no one in Canada with a greater incentive than the Indians themselves.

To meet our objectives it is not necessary for the Indians to assimilate..... unless they choose to do so. It is essential for the Indian people to retain their cultural heritage and we are fortunate in Canada to live in a land which for many years has been committed to a blending of many kinds of people rather than to a melting of the many into one cultural pattern. Sir Wilfred Laurier used to refer to Canada, with its many ethnic strains as a tapestry in which the many colours enhanced each other. You people are an important part of the Canadian tapestry and you must maintain that heritage.

As the Minister responsible.....As Superintendent General for Indian Affairs .....I can assure you that the Department recognizes its trustee responsibility.



My colleagues and I recognize the position of the Indian people today. My Department has effective plans.....there are programs....and for the first time the money is available to press on with our plans. The government doesn't have all the money that could be used. But with your help....and make no mistake the Indian people are going to have to help....this problem can be beaten.

I know that the Indian population is rising. I also recognize that the reserves will have to continue to be centres of Indian Community life for many years to come. My officials and I realize that as the population rises, the reserve communities cannot.....should not and must not be the only place Indians live. There will be an acceleration of the movement off the reserve by those who no longer wish to stay. That is their right.

Most Indians.....on or off the reserve will want to remain Indians. They will want and they must have the benefits of technology and they will want to control the affairs of their reserves themselves.

In this simple and necessary aim.....the Indian people will get all the encouragement I can give them. While there will have to be some changes in the Indian Act before either of us can achieve our full goal.....there is a great deal which can be done right now.

The Indian people have been consulted about this through the Advisory Council. Their views were clear enough that changes must be made in the Act. The form these changes will take will be decided after we have met the Council again in April.

We know that amendments will have to include provisions under which reserve communities wishing to take the step toward self-government will be able to do so. A number of communities have told us that they will take advantage of such legislation as soon as they can. No community will be pressured or compelled to take any step it does not wish to take.

We know.....from our discussions with the Indian groups that there are enough who will take that step to justify amendments. The form of those amendments.....the mechanics of self-rule will be determined after full and frank discussion with the Indian people.

The exact amendments to be introduced will be decided after the meeting of the Advisory council in April. Another piece of law will require early action.

The Indian Claims Commission has been held in abeyance at the request of the Indians of British Columbia. You asked us to do this to give you time to organize yourselves. We have held off on this.....but we will not be able to delay much longer.

Indians in other parts of Canada are asking us to proceed and we shall have to come to some conclusions on this soon. I hope that we will be able to discuss this further in the near future. In any event.....I do not believe it would be fair to the Indian people in the rest of Canada to leave things in abeyance for very much longer.

I was speaking of consultation and this is one matter about which we must consult one another. Programs must be freely discussed.

From one end of Canada to the other....the Indian bands are coming to the essential decision to manage as much of their own business as they possibly can. Up to last week there were 136 bands who had taken the step of assuming control over their own revenue funds.

This helps them to create a band civil service....similar to the city hall employees found in other municipalities. In the long and arduous steps which lead to self-reliance....this is one of the first and most essential.

The Department has funds available and makes grants of many kinds to encourage this process. This is a new program and it will gain momentum in time. We want to see you all assuming as much of your own administration as you are ready and willing to take on.

Local government is the training ground in which your leaders will find self-realization and will explore their own capabilities. They will find within themselves that they have the capability and the resources which will lead them on to greater steps forward.

With self-reliance....with self-realization will come an awareness of the possibilities for good which will provide the lift for their people in the struggle for parity. The Department's role is to help you to do these things for yourselves....for no one can do them except you.....yourselves.

You will get every encouragement from me and my officials. We want to see as much self-government on the reserves as the reserves are willing to accept. You in this room have a part to play in showing your friends and fellow Indians the benefits of assuming control of their own destiny with the Department assisting in every way you want us to but not interfering when you want to be left alone.

There will be many changes in many of the reserves. Reserve communities with no economic base....and there are many of them particularly in the northern regions will be both a starting point for Indians wishing to seek wider fields and a haven for Indians who wish to retreat to regather their strength to cope with a world moving at an ever faster pace.

Such reserves are a special problem and must be assisted in special.... and often quite individual ways.

Those reserves more fortunately placed will become the centre of thriving developments for the benefit of the Indian people. Many reserves have great potential to yield to their Indian owners. There are 2,267 reserves in Canada and they contain a total of about 6 million acres of land.

I have said the Indian population is rising rapidly. It is apparent that the reserves can't support the Indian people. It is essential that each reserve be developed to produce its maximum benefit for those who own it....the Indian people themselves.

The resources of the reserves must be developed to generate the maximum possible employment and income. At the same time this development will provide a practical training ground for Indian people in the arts of management, administration and operation of business and land development.

The reserves must provide an essential time-cushion while Indian people make their own decision as to the kind of life they want to lead.

The department have a resource development program just getting under way which will assist the Indian people who wish to use it in planning and implementing resource development in a way which is consistent with these aims. It is an integral part of the plan to help the Indians find their feet in the rapidly changing world.

We do not contemplate abolition of the reserves. Unless the Indians advise us that they wish this to happen....we will not be the ones to urge that step. Unless the Indians themselves want the reserves abolished.... reserve by reserve....they will remain....but they will be developed to provide benefits to the Indian community...not as ghettos.

The Department has a role to play in assisting in planning and in providing technical information to help the bands to make their choice on the path they wish to follow. The first step is for the band to decide that they want the resources development group to do a "Development Opportunity Inventory".

Because there are six million acres in all the reserves....these inventories are available on a first come - first served basis and I think the best results will be obtained by those reserves which are near the large urban centres.

The government have given us more money...but not yet enough for all that must be done.

The "Development Opportunity Inventory" is intended to identify those resources which have greatest economic potential. If the band then develops those resources....they will get the maximum benefits for the time and money spent. The inventory will evaluate the resources so that immediate development will bring the least conflict with later development of other resources.

The inventory will warn the bands when a possible development might mean a quick dollar now....but a loss in the future. The Indian people are going to own these lands for a long time. They will be well served by their band councils who look to the long pull and the inventory will help the councils to recognize this. Again I want to say that the final decisions will be in the hands of the Indians if that is what they want. We want them to want it that way.

These inventories are the first step in reserve development. The 1967 program will cover 20 reserves but the total program, which will take from three to five years to complete will cover 230 reserves at a cost of nearly two million dollars.

The second phase of the resource development program is concerned with long range planning and total resource development. It carries the "Development Opportunity Inventory" a step further along the road. As I have said, the Development Opportunity Inventory is essentially directed towards immediate....short term economic solutions of problems facing some of the reserves.

We are presently working with a university to plan an inventory and study of the human, natural and environmental resources of every reserve in Canada requesting it. This program will be intended to consider the resources of each reserve community within the socio-economic region where it is located. It is our aim to have these surveys commence in 1968. I am as impatient as you are to have these started....but when we venture into unexplored territory.....we just have to take the time required to map and plan. Otherwise the surveys might be useless.

The Branch will continue to work closely with Band Councils on consulting with them and assessing development proposals on their behalf and helping in every way possible with technical advice. We want to see you taking the initiative and we will support you in it.

We can bring the resources for research to bear on your problems through our own Resource section, the excellent facilities established under the Agricultural Rehabilitation and Development Act, the Area Development Act and the Prairie Farm Rehabilitation Act, where each is applicable.

We have fur development agreements with the provinces of Manitoba and Saskatchewan and a natural resource agreement with the province of Ontario.

We hope to have more agreements covering areas of mutual responsibility. Agreements which will provide opportunities for the Indian Bands to help themselves further.

We have resource specialists on staff to advise and assist in the development of such resources as agriculture....forestry...fisheries... tourist areas and wildlife. We have industrial and co-operative specialists to advise on how to attract industries to reserves and to assist in setting up businesses for the benefit of the Indian people.

In 1966-67 we spent \$145 thousand on Development Opportunity Inventories; in 1967-68 we have budgeted over twice as much....\$300 thousand. We plan to double that amount in 1968-69. It is the field of technical assistance to help the Indian people find their own solutions that our best hope lies.

Progress....which must be under the direction of Indians....will require managerial skills and capital.

Our educational programs must imbue that skill into those Indians who wish to follow that path in their lives. Capital must come from both



Band Funds and the Department and other sources. Make no mistake....the progress must be managed and directed by Indians. The Department's role is to help the Indians to prepare for their part in that progress and to assist them when they need assistance without putting itself in the paternal....protective role it has too often had to play in the past.

Indian Bands will make mistakes. They will lose some money on some of their ventures. That is to be expected. That is one of the ways people learn. You will have to pick up the pieces and try again. The Department's role is to help....to provide the expert knowledge which might otherwise cost the Bands too much and to help keep the cheats and charlatans away.

There are wide disparities between the level of economic development of the Indian Bands across Canada and those unfortunates who are the furthest behind are going to need the most help. It is the Department's intention to make help available in the economic progress of the Bands on the basis of the need.

The single most important step required to raise the level of economic development of the Indian people lies in developing the skills of the Indians themselves so that they can usefully develop and manage their affairs....both business and personal for their own best advantage. You can always do a better job on your own life than anyone else can do for you.

But even if all the resources of all the reserves were fully developed to their maximum...this wouldn't be the final answer. The Indian must be given a place in the industrial and agricultural life of the nation and it must not be a second place to anyone. I will be speaking on the role of education in the process of raising the standard of life sometime in March and all I want to say at this time is that it has a major role to play.

The health of the Indian people is one of our major concerns. This concern is a dominant and governing consideration in the policies of the Department. All the data isn't bad in this field. There are some welcome advances. There is a long way to go and this is another place where we both have responsibilities.

Let me give you some facts: The infant mortality rate - the percentage of children who do not reach one year of age - has fallen from 82.03 per thousand live births in 1960 to  $61\frac{1}{2}$  last year. This is a drop of 25%. The rate is still too high.

There are some important statistics about the death rate of babies. The death rate for babies who die before birth is not much more for Indian babies than for all Canadians. The Indian rate is 22 per thousand against 18 for all Canadians. Similarly the babies who die at birth are not a much higher percentage. For Indians the rate is 32 per thousand...for all Canadians it is 28 per thousand. So it isn't deaths before and at birth which are raising the mortality.

I am glad to say that most of the Indian women are using the prenatal clinics and post-natal services....but there are still one quarter of those mothers who have the service available who do not use them. You must show your leadership

and see

... 14

that your people use the services which are there for them. This is a job to be done by the Indian people.

Respiratory diseases and accidents are major causes of Indian deaths. Improved housing will materially reduce them. Respiratory diseases are often associated with substandard housing. Accident prevention is a program in which your people should be active.

When your housing programme is complete.....working together we will have built at least 12,350 homes over a five year period. They will have cost about \$85 million. One of the major benefits will be in the subsequent improvement of health standards. But I don't want to stress what we are doing. I want to stress what the Indian people are doing.....and how they can do more.

I want to bring up a subject too often avoided. Alcohol. There is a dreadful co=relation between deaths by accident.....by violence....by fire.....by neglect and the amount of alcohol consumed.

I am not here to preach a temperance sermon and I'm not going to do that. However....alcohol is like many other things in life, it has its place and it is fine in moderation. In excess it is deplorable. It is a feature of poverty stricken people everywhere that they seek solace in drink. Who can blame them? There is little enough in life for the terribly poor and drink makes life tolerable and even pleasant for awhile. Alcoholism is also a disease.

It is a disease which afflicts too many of your people and it is a problem which must be faced. It is a major factor in many of the fires which take so heavy toll of your people. It is a major factor in too many things that happen. It is something which you and I are going to have to look at and for which we must seek solutions. Banning the stuff is no good. It won't work. Mastering it is the only possible way out. This is a very long term.....deeply rooted problem and the Department and the Indians are going to have to think hard and work hard together to beat it.

I am saddened by the havoc it causes.....but I am heartened by the way in which so many of you now recognize it to be a problem to be overcome. There have been some remarkable examples of Indian people who have mastered this problem. Through alcohol education and community effort.....you can win the battle. This is another field where we must work together in closest consultation and one in which Indian people must take the lead.

Your progress in the fight against the evils which beset your people..... evils imposed by others....evils imposed by circumstances and evils which are self-imposed.....will be a measure of how well your communities develop.

There has been a lot said about community development.....and recently a lot has been said about our Community Development Programme. I am going to add a note of reality to that talk. Community Development in Indian Communities isn't a magic .....instant and conclusive answer to all the problems. It is one of the tools.....one of the important tools to use in getting the job done.

Let no one deceive you. There are no quick....simple easy solutions. There is only unremitting hard work. Unremitting effort on the part of your people and mine. Community Development in the Indian Branch is a method....a method which will work for your good....and a method we will be using more and more.

Simply stated....Community Development is a method of helping a community to help itself. The Community Development method attempts to enlist the resources available to the community....in terms of people and of external assistance to enable it to identify its problems and to attempt to evolve acceptable solutions to them.

The idea is to organize the community group for action on its own behalf and to make them aware of aid which may be available from many different sources.

One of the functions of the department's Community Development programme is to offer the Indian people the opportunity to express themselves freely to determine for themselves the positions they would like to achieve in the social and economic life of Canada and to determine for themselves how best to achieve their goals.

Before we had formally established our Community Development group..... before any announcement of policy.....the community development method was being used in the department. The assumption of self-government by the Walpole Island Band on its reserve near Wallaceburg was such an achievement.

Chief Jacobs of that reserve has said that self-government has given us self-confidence. That is the theme of my talk today. Self-confidence. The confidence that comes from managing your own affairs.

In the next few months the Community Development group will be adding more Indians to its staff. We will be recruiting twenty as Assistant Community Development Officers.....all of whom will be Indians. Since the group started last year.....we have recruited forty Community Development Officers .....mostly from the social sciences .....and a number of Indians to assist them. The majority are still with the branch.....still working hard and still helping the Indian people to find their proper role.

But the number of Community Development Officers is not a proper measure of the Community Development process. We have been conducting training programs in community development and many of our staff are now familiar with the technique and use it.

In the light of recent publicity I would like to make one point. It is not the role of community development programs to create dissension in the Indian communities. It is rather to create an awareness of needs and to mobilize the Indian people to act effectively so those needs can be realized in tangible form.

Because the condition of the Indians is on the conscience of the Canadian people.....because the public have become aware of what has happened to the Indian people.....they will express their concern by criticizing the Indian Affairs Branch often unfairly. As long as that positive criticism helps the Indian people.....we will accept it. But when it is damaging to the progress

you are trying to make....when it disturbs your self-confidence..... I think it is time to ask for a sense of responsibility.

What is required is not an expanded sense of grievance .....but an expanded feeling of self-confidence.....an expanded use of the opportunities available and an expansion of those opportunities.

Indeed, the encouragement of the Indian people to be leaders in their own battle is one of the most important objectives of the department. As a man who must run for office from time to time.....I may regret my determination that the Indians are to get full credit wherever possible. I can only hope there is enough credit so that some of it is left for the department.....because we do work hard our jobs.....but I do not intend to do anything which will do otherwise than make the Indians who take the path of self-help feel justified and proud.

Indeed, one of the most encouraging of recent events was a four day conference in Edmonton that brought together all the Indian chiefs in the province of Alberta. The group discussed their mutual problems and voiced their opinions on program developments in the Indian Affairs Branch. This was community development at its best. Their views were clear. They want more self-government. We want them to have it. They want more authority for Band Councils and we want them to have that too.

They want more community development and less administration and they want more adult education. All of these are clearly within the objectives of the Branch and once we have consulted again with the National Advisory Board in April.....the machinery will be set in motion for whatever changes in the Indian Act are required. There will have to be some changes....and the legislative process is slow. But there is scope within the present framework and Act which is not being fully utilized so don't run away with the idea that you have to wait for these changes.

We are committed to a responsible community development process and don't you believe anyone who tells you otherwise.

Make no mistake about development of the reserves. The Indian people must seize the opportunity to learn the arts of self-government. This must start on the reserve. The reserves as communities governed by those who live upon them must become part of the larger community around them. They must have the same benefits and the same responsibilities as other communities.

A reserve managed by its residents....managed by and for the Indian people must be able to take its place with other communities and those who govern it must take their place with those who govern other communities. I look for the day when an Indian will be the President of the Union of B.C. Municipalities. President and representative of and Indian community which has accepted its responsibilities and has discharged them well.....as you will discharge them when you come to assume them.



Indians must be prepared to do for themselves many things they have heretofore left to others. They must....themselves decide when they are ready for this.

One of the factors in helping the Indians to feel ready.....and that is the vital step.....lies in their cultural heritage. It is from the heritage of the past that the essential extension of self-confidence will flow. I know that in the years gone by.....the Department may have been negative about this at times....but no longer is this the case.

The Indian Pavillion at Expo is intended to display a small part of this rich heritage to the public. It is also going to make every Indian in Canada more proud of his race....more secure in his own identity. Many of the Indians who go on from High School to further education find their best role in art schools. Many of them are creating works of art of considerable merit.

Unfortunately many of the bands have allowed this part of their heritage to lapse. The Department is now getting a program under way to do all that can be done to have the Indian people revive these arts....to restore them to their proper place.

As a federal Cabinet Minister in a federal country in which education is essentially a provincial matter it would not be proper for me to comment on school textbooks. I have asked my department officials to give me a report on what is being done in the schools the department operates in respect to teaching the children about the Indian culture.

The cultural affairs section of the Branch are now preparing a pictorial history of the Indian people which will make an admirable classroom text in all schools. When this is completed.....we will be asking teachers everywhere in Canada to use it to teach all Canadian children the true past of your people.

While a better understanding of the past will promote a sense of well-being.....a feeling of greater self-confidence.....there are factors which work in the opposite way. As I have said, there is too much criticism by those who will not trouble to look closely at the problems. There are too many self-seeking people who use the unhappy situation for their own vain needs. I welcome constructive criticism and I welcome the truth which is always helpful when brought forward with full knowledge of the facts.

There is another group who have much to learn before this battle can be won. The vast bulk of Canadians must be made to recognize that the Indian is in no way an inferior person.....is in no way less capable than his neighbours.

In March I will be speaking to a group of business men and community leaders on the subject of the non-Indian community's part in achieving the goals we share. They must recognize that their part is as essential to our ultimate goals as that of the Indian people themselves or of the government.

The Indian must be accepted by the Canadian community as a part of the tapestry with a place equal to any groups. There are no inferior Canadians. We share this land and we must share it equitably.

I have told you that the department wishes you to choose your future pathway carefully. I have said that I want you to assume self-government on the reserves wherever you can. You must develop the resources of the reserves and get the most out of them for your people.

I have told you that all our programs are interlocked with education and health, and I have said that there is much you can do for yourselves. I have promised you that the department will help you to help yourself.

I have told you that community development is very much a part of the department's program, and it is a part that will continue.....not only in that section specifically dedicated to community development.....but as one of the tools of development which will be used by all our staff.

I have asked you to look the problem of alcoholism firmly in the face and to come to grips with it.

I have said that the enrichment of the cultural life of the Indian people and of Canadians through an appreciation of the craftsmanship and artistry of your people is an important step which we will encourage in every way.

My message to you may be summed up by asking you to turn away from brooding on the past. We have made mistakes in this department. We know that. We now want to make up for time lost. I ask you to join me in a forward movement.....with all the help that I can muster on your behalf. Together we can make you free of the bonds of dependency. As Charles Dickens said, "The hill hath not yet raised its head to heaven that perseverance cannot gain the summit of in time."

"POLICIES, PROGRAMS AND NEW DIRECTIONS IN INDIAN AFFAIRS"

NOTES

FOR

AN ADDRESS

BY

A. G. LESLIE

DIRECTOR OF DEVELOPMENT

INDIAN AFFAIRS BRANCH

TO THE

DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY

AT THE

UNIVERSITY OF CALGARY

MARCH 10, 1967

## INTRODUCTION

ONLY A FEW YEARS AGO, IN THE STRUGGLE FOR FUNDS THE VOICE OF THE INDIAN AFFAIRS BRANCH AND A FEW LOYAL SUPPORTERS, WAS INDEED A VOICE IN THE WILDERNESS. NOW THINGS ARE CHANGING. THE CANADIAN CONSCIENCE IS AWAKENING, AND WHILE THE FIRST IMPULSE IS TO CRITICIZE THE GOVERNMENT OR MORE PARTICULARLY THE INDIAN AFFAIRS BRANCH, THERE ARE SIGNS THAT REASON AND GOOD SENSE WILL PREVAIL AND THE PACE OF REAL PROGRESS QUICKENED AND MAINTAINED.

MY TOPIC IS POLICIES, PROGRAMS AND NEW DIRECTIONS IN INDIAN AFFAIRS. AS WE PAUSE IN THIS 100TH YEAR OF OUR NATIONHOOD, TO REFLECT ON OUR PAST, IT IS EVIDENT THAT THE HISTORY OF INDIAN AFFAIRS IN CANADA AS COMPARED TO THE HISTORY OF SIMILAR EVENTS IN OTHER LANDS IS NOT ALL BAD. BUT I, AND MY ASSOCIATES IN THE DEPARTMENT, ARE, CONTRARY TO GENERAL CONCEPTION, IMPATIENT WITH THE PACE OF PROGRESS, BOTH PAST OR PRESENT. AND INDEED, WE SHALL NEVER BE CONTENT WITH IT. THE DIMENSION OF TIME BEARS HEAVILY UPON US. AND SO I HAVE CHOSEN TO GIVE A FACTUAL PAPER ON OUR OWN POLICIES IN THE CONTEMPORARY SCENE. BUT AS CHIEF WILLIAMS OF THE PROUD AND PROGRESSIVE HAIDAS OF SKIDEGATE HAS SAID, THE INDIAN AFFAIRS BRANCH IS IN A STATE OF FLUX. SOME SUBSTANCE OF WHAT I PUT TO YOU TODAY WILL REMAIN WITH US IN THE DECADE AHEAD, BUT MUCH OF IT WILL HAVE CHANGED. IF THIS WERE NOT SO, THEN I TRULY THINK WE WOULD STAND CONDEMNED.

WHAT ARE THE OBJECTIVES OF INDIAN AFFAIRS POLICY AND WHAT ARE THE ASSUMPTIONS OR HYPOTHESIS UNDERLYING THESE OBJECTIVES? INDIANS, LIKE ALL OF US, ARE IN TRANSITION, BUT FOR MANY, BECAUSE OF TIME'S COMPRESSION, IT IS A MORE PAINFUL PROCESS. SOME CHOOSE TO LIVE AS IN COLONIAL TIMES, THOUGH CAUTIOUSLY SEEKING

SOME AMENITIES OF TODAY, PARTICULARLY FOR THEIR CHILDREN. SOME CHOOSE TO REMAIN IN THEIR COMMUNITIES, ADAPTING THE MOLD TO THE WORLD AROUND THEM BUT RETAINING DISTINCTIVE CHARACTERISTICS DEAR TO THEM. MANY CHOOSE TO MOVE FROM THEIR COMMUNITIES, SEEKING A NEW LIFE FOR THEMSELVES AND THEIR CHILDREN, AT TIMES RETAINING STRONG TIES WITH THE PEOPLE BACK HOME AND AT OTHER TIMES ASKING ONLY FOR THE OPPORTUNITY TO BECOME LOST IN THE MULTITUDE.

IT IS NO EASY TASK TO FORMULATE A BROAD STATEMENT OF OBJECTIVES THAT WILL GENERATE POLICY AND PROGRAMS TO MEET ADEQUATELY THE NEEDS OF PEOPLE WHOSE CIRCUMSTANCES AND ASPIRATIONS DIFFER SO GREATLY ACROSS THIS LAND. GENERALLY, HOWEVER, WHAT WE ARE STRIVING FOR IS EQUALITY OF OPPORTUNITY FOR INDIANS IN TERMS OF EDUCATION, OCCUPATIONAL SKILLS, ECONOMIC DEVELOPMENT, HEALTH, SELF-GOVERNMENT AND CULTURAL IDENTITY AND EVENTUALLY, EQUALITY OF TREATMENT. THEY MUST BE ABLE TO MANAGE THEIR OWN AFFAIRS, AS INDIVIDUALS OR AS GROUPS, WITHIN THE CONTEXT OF CANADIAN ECONOMIC, SOCIAL AND POLITICAL LIFE; AND GENERALLY MUST BE ABLE TO DEVELOP THEIR COMMUNITIES TO MEET MODERN-DAY NEEDS AND STANDARDS. THIS IS AS CLOSE AS WE HAVE BEEN ABLE TO COME TO REFLECTING THE CONSENSUS OF WHAT MOST INDIAN LEADERS WOULD ACCEPT AS A GENERAL STATEMENT OF BROAD OBJECTIVES THEY WOULD CHOOSE TO HAVE UNDERLY THE POLICIES AND PROGRAMS IN INDIAN AFFAIRS.

IN ORDER TO ACHIEVE THESE MAIN BROAD OBJECTIVES OF EQUALITY OF TREATMENT AND EQUALITY OF OPPORTUNITY FOR THE INDIAN PEOPLE OF CANADA, WE ARE PLACING SPECIAL EMPHASIS ON FOUR MAJOR FIELDS.

1. THE FIRST IS AN ACCELERATED PROGRAM IN EDUCATION. WE ARE PUTTING PARTICULAR EMPHASIS ON THE DEVELOPMENT OF OPPORTUNITIES FOR VOCATIONAL TRAINING, RETRAINING FOR EMPLOYMENT, JOB PLACEMENT, ADULT EDUCATION AND KINDERGARTEN.

2. SECOND, WE HAVE LAUNCHED A SPECIAL FIVE-YEAR PHYSICAL IMPROVEMENT PROGRAM TO MEET THE NEED FOR HOUSING, ELECTRICAL, WATER, SEWAGE AND OTHER COMMUNITY SERVICES FOR INDIANS. AT THE SAME TIME, WE ARE CONCENTRATING ON THE DEVELOPMENT OF RESOURCES AND INDUSTRIES ON RESERVES AND IN AREAS WHERE THE RESERVES CANNOT BE MADE INTO ECONOMICALLY VIABLE COMMUNITIES, WE ARE ENCOURAGING THE RELOCATION OF FAMILIES OR GROUPS TO AREAS WHERE THERE ARE OPPORTUNITIES FOR FULL EMPLOYMENT.
3. THIRD, WE ARE ACTIVELY PROMOTING THE DEVELOPMENT OF LOCAL SELF-GOVERNMENT.
4. FOURTH, WE ARE ENCOURAGING BY ALL POSSIBLE MEANS THE EXTENSION OF PROVINCIAL SERVICES TO INDIANS ON THE SAME BASIS AS TO NON-INDIANS.

IN WORKING IN THESE COMPARATIVELY NEW DIRECTIONS THERE ARE CERTAIN POLICIES WHICH WE ARE FOLLOWING IN DEVELOPING AND OPERATING OUR VARIOUS PROGRAMS. I WOULD LIKE TO OUTLINE BRIEFLY THESE POLICIES.

#### EDUCATION

I AM SURE YOU WILL ALL AGREE THAT EDUCATION IS THE MOST IMPORTANT SINGLE FACTOR IN ANY PROGRAM FOR THE ADVANCEMENT OF INDIVIDUALS OR GROUPS. ITS IMPORTANCE IN THE PROGRAMS OF THE INDIAN AFFAIRS BRANCH IS INDICATED BY THE ALLOCATION OF \$47,000,000 OUT OF A TOTAL BUDGET OF \$99,000,000 TO THE EDUCATIONAL PROGRAM. THIS REPRESENTS 48% OF THE TOTAL.

1. IT IS THE POLICY TO ARRANGE FOR THE EDUCATION OF INDIAN CHILDREN WITH NON-INDIAN CHILDREN WHEREVER POSSIBLE. THE PROGRAM WHICH WAS INTRODUCED IN THE FIFTIES TO IMPLEMENT THIS POLICY REQUIRES THE AGREEMENT OF THE PARENTS AND PROVIDES FOR FEDERAL SHARING IN OPERATING AND CAPITAL COSTS

THROUGH AGREEMENTS WITH SCHOOL BOARDS OR PROVINCES. APPROXIMATELY 30,000 INDIAN CHILDREN NOW ATTEND IN MORE THAN 1,000 PROVINCIAL SCHOOLS, OR 48% OF THE TOTAL INDIAN PUPIL ENROLLMENT OF 62,000, AT AN ANNUAL COST OF \$11,750,000 TO THE DEPARTMENT.

2. IT IS THE POLICY TO OPERATE FEDERAL DAY SCHOOLS TO SERVE INDIAN CHILDREN WHO CANNOT, BECAUSE OF ISOLATION OR DISTANCE, BE ACCOMMODATED IN PROVINCIAL SCHOOLS. WE ARE OPERATING ALMOST 400 OF THESE SCHOOLS. THE PROGRAM PROVIDES FOR USE OF THE PROVINCIAL COURSE OF STUDIES, THE OPERATION OF TRANSPORTATION SYSTEMS FOR THE PUPILS AND THE UPGRADING OF THESE SCHOOLS AS QUICKLY AS FUNDS CAN BE OBTAINED. HOWEVER, IT IS ALSO THE POLICY TO TRANSFER THE OPERATION OF THESE SCHOOLS TO PROVINCES AND MUNICIPALITIES WHERE THIS CAN BE ARRANGED. TO ILLUSTRATE, THE NORTHLAND SCHOOL DIVISION IN NORTHERN ALBERTA AND THE FRONTIER SCHOOL DIVISION IN MANITOBA HAVE TAKEN OVER MANY OF THE INDIAN SCHOOLS IN THEIR AREAS.
  
3. IT IS THE POLICY TO OPERATE GOVERNMENT-OWNED RESIDENTIAL SCHOOLS, GOVERNMENT-OWNED AND OPERATED HOSTELS AND CHURCH-OWNED HOSTELS, WHERE IT IS NOT PRACTICAL TO ESTABLISH DAY SCHOOLS DUE TO THE MIGRATORY HABITS OF THE INDIANS, OR FOR OTHER REASONS. WE OWN 58 RESIDENTIAL SCHOOLS AND TWO HOSTELS AND THESE ARE OPERATED BY RELIGIOUS DENOMINATIONS UNDER FINANCING AGREEMENTS WITH THE BRANCH; FOUR RESIDENTIAL SCHOOLS ARE OWNED BY THE ROMAN CATHOLIC CHURCH AND ARE OPERATED ON GRANTS FROM THE FEDERAL GOVERNMENT. THE NUMBER OF PUPILS IN RESIDENTIAL SCHOOLS AND HOSTELS HAS REMAINED RELATIVELY CONSTANT OVER THE PAST THREE YEARS ALTHOUGH THE GENERAL TREND IS TO DECREASED ENROLLMENT AS THE PROGRAM EXPANDS FOR THE EDUCATION OF INDIAN CHILDREN IN THE PROVINCIAL SCHOOL SYSTEM.



4. IT IS THE POLICY TO OPERATE KINDERGARTENS TO HELP INDIAN CHILDREN PREPARE FOR ADMISSION TO GRADE 1 AT THE AGE OF SIX. THE KINDERGARTEN PROGRAM IS COMPARATIVELY NEW AND IS NOT NEARLY AS EXTENSIVE AS WE WOULD LIKE IT TO BE. THERE ARE NOW? HOWEVER? SOME 2,500 PUPILS ENROLLED IN THE KINDERGARTEN PROGRAMS IN PROVINCIAL AND FEDERAL SCHOOLS. MORE EMPHASIS IS BEING GIVEN TO THE PROVISION OF KINDERGARTEN CLASSES AND THE DEVELOPMENT OF SPECIAL METHODS OF ORAL LANGUAGE INSTRUCTION.
  
5. IT IS THE POLICY TO ASSIST WORKING STUDENTS IN VOCATIONAL TRAINING AND THROUGH UNIVERSITY. I AM SURE YOU WILL BE INTERESTED IN KNOWING THAT THE DEPARTMENT WILL PROVIDE FOR ANY INDIAN STUDENT THROUGHOUT HIS COLLEGE CAREER? THE ONLY REQUIREMENTS BEING THAT HE PASS? AND THAT HE PROVIDE AS MUCH ASSISTANCE TO HIMSELF AS POSSIBLE. THE DEPARTMENT ALSO PROVIDES ROOM AND BOARD? CLOTHING AND PERSONAL ALLOWANCES FOR STUDENTS ATTENDING VOCATIONAL, ADULT EDUCATION AND SPECIAL TRAINING COURSES AWAY FROM THE RESERVE. DURING 1965-66, THE NUMBER OF STUDENTS ENROLLED IN UPGRADING PROGRAMS, VOCATIONAL TRAINING PROGRAMS, TEACHER TRAINING, NURSING AND UNIVERSITY TOTALLED 2,141. AN ADDITIONAL 2,753 STUDENTS WERE ENROLLED IN 145 ADULT EDUCATION PROGRAMS CONDUCTED ON RESERVES.
  
6. IT IS THE POLICY TO ENSURE CONTINUITY BETWEEN TRAINING AND EMPLOYMENT THROUGH A GUIDANCE AND PLACEMENT PROGRAM. GUIDANCE PERSONNEL WORK WITH THE INDIAN STUDENTS AND ASSIST THEM IN THEIR ADJUSTMENT TO A NON-INDIAN ENVIRONMENT AND IN HELPING THEM TO FIND JOBS. OUR PLACEMENT SERVICE WORKS CLOSELY WITH PROVINCIAL AND FEDERAL PLACEMENT AGENCIES AND DURING 1965-66 WAS INSTRUMENTAL IN PLACING OVER 1,100 PEOPLE IN PERMANENT EMPLOYMENT AND 11,000 IN TEMPORARY JOBS, IN ADDITION TO THOSE WHO WERE

ASSISTED IN FINDING EMPLOYMENT BY THE AGENCY SUPERINTENDENTS AND THOSE WHO SECURED JOBS FOR THEMSELVES.

7. IT IS OUR POLICY TO ASSIST INDIAN FAMILIES TO RELOCATE FROM AREAS OF MARGINAL OR EXTREMELY LIMITED ECONOMIC OPPORTUNITY TO AREAS WHERE JOB OPPORTUNITIES ARE AVAILABLE.

TOWARD THIS END, 20 FAMILIES HAVE BEEN RELOCATED FROM ISOLATED AREAS IN NORTHERN ONTARIO TO THE ELLIOT LAKE CENTRE FOR CONTINUING EDUCATION WHERE THE HEADS OF HOUSEHOLDS ARE BEING UPGRADED AS PREPARATION FOR EMPLOYMENT WHILE THE WIVES ARE BEING GIVEN INTENSIVE TRAINING IN HOMEMAKING.

7 ADDITIONAL RELOCATION PROJECTS OF 20 FAMILIES EACH, ONE IN EACH REGION, ARE PLANNED FOR 1967-68 AS JOINT VENTURES BETWEEN INDIAN AFFAIRS BRANCH AND THE DEPARTMENT OF MANPOWER.

THESE PROJECTS ARE DESIGNED TO TELL US WHAT IS REQUIRED IN TERMS OF TRAINING AND SOCIAL ORIENTATION TO EQUIP FAMILIES FROM ISOLATED AREAS FOR SUCCESSFUL MOVEMENT INTO CENTRES OFFERING OPPORTUNITIES FOR PERMANENT EMPLOYMENT.

#### DEVELOPMENT AND IMPROVEMENT OF INDIAN COMMUNITIES

WHILE ONE OF OUR FIRST CONCERNS IS TO PROVIDE A COMPLETE EDUCATION FOR EVERY INDIAN CHILD ACCORDING TO ABILITY, WE HAVE NOT LOST SIGHT OF THE IMPORTANCE OF THE ENVIRONMENTAL CONDITIONS. IT IS OUR POLICY TO EMPLOY TO THE GREATEST POSSIBLE EXTENT ALL THE AVAILABLE HUMAN AND MATERIAL RESOURCES IN THE INDIAN COMMUNITIES AND TO DRAW ON THE RESOURCES OF ALL LEVELS OF GOVERNMENT IN THIS WORK. THE COMMUNITY IMPROVEMENT PROGRAM INCLUDES PROGRAMS FOR PHYSICAL IMPROVEMENT, SOCIAL IMPROVEMENT, LEADERSHIP TRAINING, CULTURAL IMPROVEMENT, THE DEVELOPMENT OF NATURAL RESOURCES, THE DEVELOPMENT OF INDUSTRIAL RESOURCES AND THE PROVISION OF WELFARE.

1. PHYSICAL IMPROVEMENT

IT IS OUR POLICY TO ASSIST INDIANS TO ELIMINATE THE EXISTING UNSATISFACTORY HOUSING CONDITIONS ON MANY INDIAN RESERVES AND TO IMPROVE LIVING CONDITIONS GENERALLY IN THESE COMMUNITIES WITHIN FIVE YEARS. THIS PROGRAM INCLUDES THE CONSTRUCTION OF APPROXIMATELY 12,000 HOUSES AND THE PROVISION OF NECESSARY WATER AND SANITARY SERVICES. IT INCLUDES RURAL ELECTRIFICATION WHERE FEASIBLE AND THE CONSTRUCTION AND IMPROVEMENT OF ROADS TO AND ON RESERVES. WE HAVE TENTATIVELY COMMITTED \$112,000,000 FOR THE FIVE-YEAR RESERVE IMPROVEMENT PROGRAM OF WHICH \$75,000,000 IS INTENDED FOR THE CONSTRUCTION OF HOUSES, \$10,000,000 FOR WATER AND SEWAGE FACILITIES, \$7,000,000 FOR ELECTRIFICATION, \$17,000,000 FOR ROADS AND BRIDGES AND \$1,250,000 FOR COMMUNITY PLANNING.

IT IS OUR POLICY TO ASSIST IN THE RE-ESTABLISHMENT OF INDIAN FAMILIES IN OFF-RESERVE LOCATIONS PARTICULARLY IN CASES WHERE RESERVES HAVE LITTLE ECONOMIC POTENTIAL, WE ARE DEVELOPING AN OFF-RESERVE HOUSING PROGRAM AND ARE PRESENTLY WORKING OUT THE ADMINISTRATIVE PROCEDURES WHICH WILL BE NECESSARY TO ASSIST FAMILIES LOCATING OFF RESERVES.

2. SOCIAL IMPROVEMENT

IT IS OUR POLICY TO ENCOURAGE INDIAN RESPONSIBILITY AND INITIATIVE IN THE DEVELOPMENT OF THEIR COMMUNITIES. TO THIS END WE ARE INCREASING EMPHASIS ON THE DEVELOPMENT APPROACH AND ARE RECRUITING AND TRAINING SOME SIXTY COMMUNITY DEVELOPMENT OFFICERS AND FIFTY INDIAN ASSISTANT COMMUNITY DEVELOPMENT OFFICERS. IN ADDITION TO THESE PEOPLE A LARGE MAJORITY OF THE STAFF OF THE BRANCH IS BEING GIVEN FORMAL TRAINING IN THE PHILOSOPHY AND PRINCIPLES OF COMMUNITY DEVELOPMENT.

3. LEADERSHIP TRAINING

IT IS OUR POLICY TO SELECT AND TRAIN POTENTIAL INDIAN LEADERS. THIS PROGRAM IS CARRIED ON WITH THE ASSISTANCE OF UNIVERSITIES AND OTHER EDUCATIONAL INSTITUTIONS WITH ADULT EDUCATION FACILITIES. THIS PROGRAM HAS MET WITH SUCH AN ENTHUSIASTIC RESPONSE FROM THE INDIAN LEADERS THAT IT HAS BEEN GREATLY EXPANDED. IT HAS ENABLED AN INCREASING NUMBER OF INDIAN BANDS TO TAKE MORE RESPONSIBILITY FOR THE MANAGEMENT OF THEIR OWN AFFAIRS.

4. CULTURAL AFFAIRS

IT IS OUR POLICY TO DEVELOP A GREATER SELF-CONFIDENCE AND A SENSE OF PRIDE IN INDIAN ORIGIN AND HISTORY. WE ARE ENDEAVORING TO PRESERVE AND STIMULATE THE GROWTH AND EXPRESSION OF CANADIAN INDIAN CULTURE SO THAT THE INDIANS WILL FEEL THAT THEY HAVE MADE AND CAN CONTINUE TO MAKE SIGNIFICANT CONTRIBUTIONS TO THE MOSAIC OF THE CANADIAN COMMUNITY. A PROGRAM IS UNDERWAY AT PRESENT OF DOCUMENTING AND CATALOGUING TRADITIONAL EXPRESSIONS OF INDIAN CULTURE AS A BASIS FOR PROGRAMS DESIGNED TO PRESERVE AND STIMULATE THE GROWTH OF THE INDIAN CONTRIBUTIONS TO CANADIAN CULTURE. A BEGINNING HAS BEEN MADE THROUGH A GRANTS PROGRAM TO SUBSIDIZE ARTISTS, SCULPTORS, WRITERS, MUSICIANS, DRAMA AND INDIAN PAINTERS AND PERFORMING ARTISTS WITH OPPORTUNITIES TO DISPLAY THEIR ART. THE MOST PROMINENT INDIAN PAINTERS WILL PROVIDE MURALS AND PAINTINGS AT THE INDIANS OF CANADA PAVILION DURING EXPO '67. WE HAVE ALSO SPONSORED WORKSHOPS WHERE INDIAN EDITORS OF LOCAL NEWSPAPERS CAN ASSOCIATE WITH AND GAIN ADVICE AND GUIDANCE FROM EDITORS AND OTHER MEMBERS OF THE STAFFS OF LARGE DAILY AND WEEKLY PUBLICATIONS.

5. NATURAL RESOURCES

IT IS OUR POLICY TO ASSIST INDIANS TO DEVELOP THE NATURAL RESOURCES ON THE 2,267 INDIAN RESERVES ACROSS CANADA. SOME LAND USE STUDIES HAVE BEEN MADE BUT A COMPREHENSIVE STUDY AND INVENTORY IS BEING STARTED THIS YEAR TO DETERMINE EXISTING LAND USE AND POTENTIAL. THE BRANCH IS ALSO WORKING CLOSELY WITH THE PROVINCES TO BRING ABOUT GREATER INDIAN PARTICIPATION IN THE USE OF CROWN LAND RESOURCES. OUR NATURAL RESOURCES DEVELOPMENT PROGRAM INCLUDES SUCH ACTIVITIES AS COMMERCIAL FISHING, TRAPPING, HARVESTING OF WILD CROPS SUCH AS BLUEBERRIES AND RICE, WILDLIFE MANAGEMENT AND HARVESTING, TOURIST OUTFITTING AND ACCOMMODATION, TOURIST FACILITIES, FARMING AND FORESTRY. IN ALL OF THESE PROGRAMS WE ARE EMPHASIZING INDIAN PARTICIPATION IN THEIR SELECTION, PLANNING AND OPERATION.

6. INDUSTRIAL

IT IS OUR POLICY TO ASSIST INDIAN PEOPLE AND GROUPS FINANCIALLY AND TECHNICALLY TO ESTABLISH AND EXPAND COMMERCIAL AND INDUSTRIAL ENTERPRISES IN THEIR COMMUNITIES AND TO INCREASE THEIR INCOMES THROUGH WAGE EMPLOYMENT AND INVESTMENT OPPORTUNITIES. IT IS OUR POLICY TO ENCOURAGE NON-INDIAN ENTERPRISES TO LOCATE ON OR NEAR RESERVES IN ORDER TO IMPROVE THE EMPLOYMENT OPPORTUNITIES OF INDIAN COMMUNITIES. AT THE PRESENT TIME THE DEPARTMENT HAS A REVOLVING LOAN FUND OF \$1,500,000 FROM WHICH LOANS ARE AVAILABLE TO INDIAN BUSINESSMEN TO ESTABLISH THEMSELVES IN BUSINESS OR EXPAND AN EXISTING BUSINESS. TECHNICAL ADVICE IS PROVIDED ON THE MANAGEMENT AND OPERATION OF BUSINESS ENTERPRISES. MATERIALS AND SUPPLIES ARE PROVIDED TO INDIAN CRAFT WORKERS TO ENABLE THEM TO PRODUCE CRAFTS FOR SALE. SPECIAL ATTENTION IS BEING GIVEN TO THE STIMULATION OF CO-

OPERATIVES IN THE FIELDS OF AGRICULTURE AND THE PRODUCTION AND MARKETING OF ALL TYPES OF INDIAN PRODUCTS.

SPECIAL MENTION SHOULD BE MADE OF THE DEVELOPMENT OF THE OIL AND GAS FIELDS PARTICULARLY IN THE PROVINCE OF ALBERTA. THE ANNUAL INCOME FROM OIL AND GAS LEASES AMOUNT TO MORE THAN \$3,000,000, WHICH THE INDIANS CAN USE FOR BAND DEVELOPMENT PROJECTS.

INDIAN BAND COUNCILS ARE ACCEPTING AN INCREASING SHARE IN RESPONSIBILITIES FOR MANAGEMENT OF THEIR MINERAL RESOURCES. COUNCILS ASSISTED BY GOVERNMENT SPECIALISTS ARE NEGOTIATING MINING AND QUARRYING AGREEMENTS WITH MINING COMPANIES. ONE OF THE BANDS IN BRITISH COLUMBIA IS ORGANIZING ITS OWN MINING COMPANY FOR THE FINANCING AND DEVELOPMENT OF POTENTIAL MINING RESOURCES. PROPOSED POLICY CHANGES UNDER THE INDIAN MINING REGULATIONS ARE DESIGNED TO ENCOURAGE BAND COUNCILS IN NEGOTIATING MINING LEASES AND ENTERING INTO JOINT MINING PROJECTS WITH OTHER BANDS AND WITH NON-INDIAN INTERESTS.

7. WELFARE

IT IS OUR POLICY TO MAKE ACCESSIBLE TO INDIANS THE SAME WELFARE ASSISTANCE AND SERVICES WHICH ARE AVAILABLE TO THE OTHER RESIDENTS OF THE PROVINCE.

THE PRESENT PROGRAM FOR INDIANS IS PROGRESSING IN TWO GENERAL AREAS:

(a) THE INDIAN AFFAIRS BRANCH PROGRAM, AND (b) FEDERAL-PROVINCIAL INDIAN WELFARE AGREEMENTS.

THE INDIAN AFFAIRS BRANCH FINANCES AND ADMINISTERS PROGRAMS IN THE FIELDS OF SOCIAL ASSISTANCE, CHILD AND ADULT CARE AND REHABILITATION. DURING THE PAST YEAR WE HAVE BEEN NEGOTIATING WITH VARIOUS PROVINCES FOR THE EXTENSION OF PROVINCIAL WELFARE PROGRAMS TO THOSE INDIANS WHO WILL ACCEPT SUCH SERVICES. A FEDERAL-PROVINCIAL AGREEMENT WAS SIGNED WITH THE PROVINCE OF ONTARIO IN EARLY 1966 FOR THE EXTENSION OF PROVINCIAL

PROGRAMS TO INDIAN RESERVES AND NEGOTIATIONS ARE IN VARIOUS DEGREES OF PROGRESS WITH OTHER PROVINCES.

SELF-GOVERNMENT

1. IT IS OUR POLICY TO ASSIST AND ENCOURAGE INDIAN BANDS TO GOVERN THEMSELVES AND ADMINISTER THEIR OWN AFFAIRS, THE OBJECTIVE BEING THE GRADUAL WITHDRAWAL OF AGENCY STAFF. SOME 136 BANDS NOW MANAGE THEIR REVENUE FUNDS IN WHOLE OR IN PART AND THIS NUMBER IS STEADILY INCREASING. BAND COUNCILS ARE NOW APPOINTING BAND MANAGERS, WELFARE ADMINISTRATORS AND OTHER OFFICIALS ORDINARILY FOUND IN MUNICIPAL GOVERNMENT. BRANCH WOULD PROVIDE ADVISORY SERVICE AND TECHNICAL ADVICE WHERE REQUESTED.
  
2. IT IS OUR POLICY TO ASSIST BANDS WHICH LACK FUNDS THROUGH A PROGRAM OF GRANTS TO BAND COUNCILS. THE PURPOSE OF THESE GRANTS IS TO PROVIDE THESE INDIAN BANDS WITH AN OPPORTUNITY TO PLAN PROJECTS, MANAGE THE FINANCES REQUIRED AND TO HIRE, TRAIN AND EMPLOY BAND CIVIL SERVANTS. THIS PROGRAM WAS INITIATED SOME TWO YEARS AGO AND DURING 1965-66, TOTAL GRANTS APPROVED AMOUNTED TO \$77,320. THIS AMOUNT IS EXPECTED TO INCREASE SUBSTANTIALLY AND IT IS EXPECTED THAT SOME \$600,000 WILL BE NEEDED DURING 1967-68.

EXTENSION OF PROVINCIAL SERVICES

IT IS OUR POLICY TO ENCOURAGE THE EXTENSION OF PROVINCIAL SERVICES TO INDIANS ON THE SAME BASIS AS TO OTHER RESIDENTS OF THE PROVINCE. WE BELIEVE THAT THE INDIAN RESIDENTS OF A PROVINCE ARE ENTITLED TO THE SAME BENEFITS AS NON-INDIANS AND THAT EXISTING PROVINCIAL SERVICES SHOULD NOT BE DUPLICATED BY FEDERAL SERVICES PROVIDED BY INDIAN AFFAIRS BRANCH PROVIDED THE INDIAN PEOPLE WILL

ACCEPT PROVINCIAL SERVICES. FEDERAL-PROVINCIAL CO-ORDINATING COMMITTEES HAVE BEEN FORMED IN SIX PROVINCES TO CO-ORDINATE THE WORK THAT BOTH LEVELS OF GOVERNMENT ARE DOING FOR THE INDIAN PEOPLE AND TO CO-ORDINATE THE EXTENSION OF PROVINCIAL SERVICES. IT IS OUR SINCERE HOPE THAT AS THESE CO-ORDINATING COMMITTEES CONTINUE TO OPERATE THEY WILL PROVIDE AN EFFECTIVE MEANS OF IMPLEMENTING PROGRAMS DEVELOPED AND CARRIED OUT JOINTLY BY THE FEDERAL, PROVINCIAL AND MUNICIPAL LEVELS OF GOVERNMENT.

THESE THEN ARE THE MAJOR POLICIES WHICH WE HAVE ADOPTED IN CARRYING OUT PROGRAMS TOWARDS THE ACHIEVEMENT OF OUR OVERALL OBJECTIVE OF EQUALITY, OF TREATMENT AND EQUALITY OF OPPORTUNITY. AS I MENTIONED PREVIOUSLY THESE POLICIES CAN BE EXPECTED TO BE MODIFIED, IMPROVED AND CHANGED IN THE YEARS AHEAD SO THAT OUR ATTENTION IS CONSTANTLY FOCUSED ON OUR MAIN OBJECTIVE DURING CHANGING TIMES AND CONDITIONS. INDEED, NEW POLICIES AND PROGRAMS ARE NOW BEING DEVELOPED AND EQUALLY IMPORTANT IS THE FACT THAT THE LEVEL OF PROGRAM, HAS INCREASED DRAMATICALLY IN THE LAST THREE YEARS - FROM 60 MILLION IN 1964-65 TO 98 MILLION THIS YEAR, AND IT IS HOPED THIS RATE OF EXPANSION CAN BE MAINTAINED UNTIL THE PACE OF DEVELOPMENT AND CHANGE IS SATISFACTORY.

IN CLOSING MY REMARKS I WOULD LIKE TO MENTION TWO OTHER ITEMS VERY BRIEFLY. THE FIRST OF THESE IS CONSULTATION WITH THE INDIAN PEOPLE. IT IS OUR POLICY TO CONSULT WITH THE INDIANS THEMSELVES CONCERNING THE INITIATION AND OPERATION OF PROGRAMS FOR THEIR BENEFIT. DURING 1965, EIGHT REGIONAL INDIAN ADVISORY COUNCILS AND A NATIONAL INDIAN ADVISORY BOARD WERE ESTABLISHED. THESE ARE COMPOSED ENTIRELY OF INDIANS ELECTED BY THE INDIAN PEOPLE IN THEIR RESPECTIVE REGIONS. THEY WERE ESTABLISHED TO GIVE ADVICE TO THE GOVERNMENT ON MATTERS OF POLICY, THE IMPROVEMENT OF EXISTING PROGRAMS AND ON THE DEVELOPMENT OF NEW PROGRAMS AT BOTH THE REGIONAL AND THE NATIONAL LEVEL. THEY ARE NOT INTENDED TO REPLACE THE TRADITIONAL CONSULTATION WITH INDIAN BANDS ON MATTERS OF DIRECT CONCERN TO THEM BUT ARE INTENDED TO PROVIDE THE GOVERNMENT WITH A MEANS OF SAMPLING INDIAN OPINION WHILE STILL PRESERVING THE AUTONOMY



OF BAND COUNCILS. DURING THE PAST YEAR EXTENSIVE USE HAS BEEN MADE OF THE COUNCILS AND THE NATIONAL BOARD IN OBTAINING ADVICE ON POSSIBLE IMPROVEMENTS TO THE INDIAN ACT

AND WE HAVE BEEN PLEASED WITH THE OPEN AND FRANK DISCUSSIONS WHICH HAVE TAKEN PLACE.

THE SECOND ITEM IS THE LEGISLATIVE RESPONSIBILITIES WHICH THE FEDERAL GOVERNMENT HAS TOWARDS THE INDIAN PEOPLE. UNDER THE TERMS OF THE BRITISH NORTH AMERICA ACT LEGISLATIVE JURISDICTION OVER INDIANS AND LANDS RESERVED FOR INDIANS WAS GIVEN TO THE PARLIAMENT OF CANADA. THIS MERELY PRECLUDED THE PROVINCES FROM LEGISLATING WITH SPECIFIC REFERENCES TO INDIANS AND LANDS RESERVED FOR THEM. THIS GRANT OF LAW-MAKING AUTHORITY TO THE FEDERAL GOVERNMENT DID NOT, HOWEVER, IMPOSE ANY REQUIREMENT ON THAT BODY TO ENACT ANY LEGISLATION AT ALL FOR INDIANS. IT WAS PERMISSIVE RATHER THAN MANDATORY. THE LEGISLATION THAT HAS BEEN PASSED BY THE FEDERAL GOVERNMENT IN REGARD TO INDIANS, AS FOR EXAMPLE, THE INDIAN ACT, IS NOT INDICATIVE OF A CONSTITUTIONAL OBLIGATION BUT RATHER REPRESENTS A VOLUNTARILY ASSUMED ROLE. THERE IS A WIDESPREAD MISCONCEPTION, NOT ONLY AMONG THE INDIAN PEOPLE THEMSELVES BUT AMONG MOST CANADIANS, THAT THE INDIANS ARE WARDS OF THE FEDERAL GOVERNMENT, THAT THE FEDERAL GOVERNMENT IS REQUIRED BY LAW TO CARRY OUT A WIDE RANGE OF PROGRAMS AND SERVICES FOR THE INDIAN PEOPLE, AND THAT PROVINCIAL GOVERNMENTS HAVE NO RESPONSIBILITIES AT ALL WITH RESPECT TO THE INDIANS. THIS IS SIMPLY NOT THE CASE AND THERE IS NO CONSTITUTIONAL BARRIER TO PREVENT PROVINCIAL LAWS OF GENERAL APPLICATION, SUCH AS THOSE DEALING WITH WELFARE, FROM APPLYING TO INDIANS AS WELL AS NON-INDIANS. IN SHORT, THE FACT THAT THE FEDERAL GOVERNMENT HAS ASSUMED MANY RESPONSIBILITIES IN RELATION TO INDIANS IS BASED ON POLITICAL AND MORAL GROUNDS RATHER THAN ON LEGAL GROUNDS.

I MENTION THIS IN CONCLUSION BECAUSE IT IS THE RESPONSIBILITY AND DUTY OF ALL OF US ALIKE, NOT ONLY THE FEDERAL GOVERNMENT, BUT ALL LEVELS OF GOVERNMENT AND ALL OF US AS INDIVIDUALS, TO HELP THE INDIAN PEOPLE ACHIEVE THE EQUALITY OF OPPORTUNITY AND TREATMENT TO WHICH THEY ARE ENTITLED AS RESIDENTS OF CANADA.

THANK YOU FOR GIVING ME THIS OPPORTUNITY OF TELLING YOU ABOUT OUR POLICIES, PROGRAMS AND NEW DIRECTIONS THE FEDERAL GOVERNMENT IS TAKING IN ORDER TO ACHIEVE THIS OBJECTIVE.

3-6644

FOR RELEASE:  
12:30 P.M. PACIFIC STANDARD TIME  
MARCH 15, 1967.

TEXT OF AN ADDRESS

BY

THE HONOURABLE ARTHUR LAING, P.C., M.P.,

MINISTER OF INDIAN AFFAIRS & NORTHERN DEVELOPMENT

TO THE

NATIONAL ASSOCIATION OF PRINCIPALS AND ADMINISTRATORS OF

INDIAN RESIDENCES

ANNUAL MEETING - MARCH 15, 1967

RAMADA INN - VANCOUVER, B.C.

As a Cabinet Minister, I carry the title of Minister of Indian Affairs and Northern Development - a long and cumbersome title. In addition to this title, I am also Superintendent General of Indian Affairs. This is by far the older name for the person with responsibility for the government's obligations towards the Indians of Canada.

This title goes back to March 14, 1782, when Sir John Johnson was appointed by Royal Commission to the post. Even that is not the first reference to the responsibilities of the office. Before that, the Commander of the British forces delegated his officers at various posts to act as superintendents. In 1755 Sir William Johnson was appointed Indian Superintendent by General Braddock. Sir William was succeeded by Colonel Guy Johnson and as I have said, in 1782 Sir John Johnson was appointed with the title Superintendent General. He held the job for 46 years. I don't expect to keep it that long.

Since those far off days before confederation was dreamed about, there have been some illustrious names in the long succession. Hector Langevin in 1867 was the first federal Cabinet Minister responsible for Indian Affairs. Sir John A. MacDonald, Clifford Sifton, Arthur Meighan, R.B. Bennett, T.A. Crerar all held the post at one time or another.

The operation changed radically in January of 1950. At that time it was lodged with the Department of Citizenship and Immigration and the Honourable Walter Harris took on the job of remoulding the activities of government to bring, for the first time, a ray of hope into the lives of the Indian people.

It was at that time that the groundwork was laid for a modern and effective approach to solutions. Part of the story lies in the appropriations for the Branch operations.

The Branch budget in the fiscal year ending in 1946 was \$4,573,000. The appropriation for 1966-67 is \$98,600,000.00. Less than 5% goes for administration. All the rest goes for direct services to the Indian community of one kind or another. 49% goes for education.

We regard our educational program as the most vital single effort we put forth. Our Indian educational program is in the forefront of programs intended to assist deprived people. It is one of the finest of its kind operating anywhere in the world. It is effective and it will be the prime mover in resolving the problems which have beset the Indian people.

The long, uphill battle to get the Indian children into school has been largely won. In 1945 there were 16,000 Indian children enrolled in schools. Today there are 62,000. At this time 95% of all Indian children of school age are in school. Where a nominal 100 were attending high school in 1945 - today there are more than 5,000. Where we had no record of Indians taking post-High School training then, today we have over 3,000 taking University, vocational training and other adult education courses.

The corner has been turned. The job started in 1950 is now well advanced. The corner has been turned and we are now on the road which leads directly to progress.

While there are deficiencies in our programs, they are not so pronounced as some would have you believe. Last month, speaking to the Native Brotherhood of British Columbia I defined the Department's attitude and the stress we will be placing on self-government to create a self-awareness and self-reliance.

At that time I spoke of our goals and general programs - today I want to define our educational goals which are an integral part of our attack upon the problems.

I would like to spell out in some detail what our educational program is. We have four principal educational objectives. They are to provide effective education to:

- (1) All Indian children of school age.
- (2) All Indian children of kindergarten age.
- (3) All Indians who wish to continue their schooling beyond High School as far as their talents, ability and willpower will take them.
- (4) All adult Indians who wish to improve their educational status.

In order to achieve these objectives, we have spelled out a seven point policy:

- (1) A complete education for every Indian child for whom the government has responsibility, according to his needs and his ability.
- (2) Close collaboration with the provinces to provide education for Indian children in provincial schools, colleges and universities; the transfer of federal schools in reserve communities to public school boards where the Indian community agrees to this transfer; provincial inspection of Indian schools which remain as federal schools.
- (3) Fuller participation by Indian parents in school affairs through consultation between parents, Band Councils and Reserve Community school committees; the participation of Indian people on the established school boards where Indian children are a significant part of the school population in provincially established school districts.

- (4) School curriculum in federal schools is to be that of the province in which the Indian schools are situated. Curricula will be modified only where this is necessary to meet the special needs of the pupils.
- (5) Residential schools will be used only for those primary school pupils for whom they are an absolute necessity. They will operate under the full control of the Department under regulations established in close consultation with the churches who operate them.
- (6) All federal schools will operate at the provincial standards applicable in their locality.
- (7) The educational program will be closely co-ordinated with the Development Directorate of the Branch to ensure that the needs of the rapidly developing Indian community are adequately met.

As professional educators you will see some of the obstacles to be overcome, some of the difficulties in putting this policy into full practice. If we are to achieve our basic goal of helping the Indian people to achieve full social and economic equality with other Canadians - we shall have to overcome these problems.

We have made a commitment and we are going to keep it. We may not be able to achieve our goal as speedily as some of our critics suggest. We will achieve it as fast as it is possible to do so.

When I spoke to the Native Brotherhood last month I said there is no such thing as instant affluence, just as there is no such thing as instant education, or instant job skills. Such things do not exist. I repeat those words today because I want to emphasize that there is a lag between our wishes and our

achievements; a lag which is constantly being attributed to lack of will. The lag is built into the process by nature.

No people....however adaptable...can change their entire outlook overnight. No people....however clever can become educated in the course of a year. No people....however willing can endow themselves with good health upon the instant. In all our objectives....in all our programs....time is a factor and a factor which....with the best will in the world....cannot be ignored or overcome. We are proceeding as fast as it is possible to proceed responsibly.

Reorientation through education is always a slow process. It begins with the pre-school child and progresses through schooling and begins to have its full impact after the child becomes, not simply a man, but a man of affairs.

I do not suggest that no changes will take place until today's children mature and accept the responsibilities of community leaders. Far from it. Change there will be, and rapid change. I am saying that only the fullness of time will finally eradicate the built in problems of the past.

As educators, your job is to prepare for the future and for the Indian educator the job can't begin soon enough.

One of our educational goals is to provide kindergarten for all Indian children. This is our "Operation Head Start". It is essential because 25% of the Indian children who start school do so with no working knowledge of English or French. If they are to carry out their schooling on equal terms with other children, they must be given a working knowledge of a language of instruction before they start Grade 1.

This is a new program. Today we have 1,800 children enrolled in federally operated kindergartens and 1000 enrolled in kindergartens operated by others, either provincial governments or private agencies.



In the next year we shall be adding 700 to kindergarten enrollments, making a total of 3,500 or 40% of the age group who have been given this essential head start on schooling. By 1971 the bulk of Indian children, of kindergarten age will be enrolled under this program.

It is essential that culturally deprived children be given opportunities to overcome the handicap of their environment. Children coming from homes where the parents are not educated are handicapped in two ways. They do not have anyone to assist them with their schoolwork and they very often find that their efforts to become educated are either not appreciated or actively discouraged.

We must attempt to overcome this problem and we are embarking upon programs such as Operation Head Start as an essential step. Other steps will be taken.

If we are to make Operation Head Start meaningful, we must also look to the environment in which the child lives and learns. Our Reserve Community improvement program is improving Indian housing, it is building roads to lessen the isolation of remote reserves and it is improving the whole physical surroundings of the Indian Bands.

This is going to have a powerful effect on the Indian students you teach. Our new housing programs will provide them with better home life, better places to study and will give them a greater sense of belonging to the society around them.

One of the most important physical improvements being undertaken is the program to bring the benefits of electricity to reserve communities. In the ten months to the end of January we have spent \$372,000 on electrification and have brought electricity for the first time to 1,148 Indian homes. For a student there is no substitution for an electric light bulb.

We do not always take sufficient account of the factors of environment which go to make what the sociologists call our culture. One of the most powerful influences is television. As our program to bring electricity to the reserves reaches out to more and more of the reserve communities, television will inevitably follow.

It is fashionable to talk about television as a cultural wasteland. It is fashionable to deplore the programs....and some of them are deplorable.... nevertheless it is a powerful factor in acculturation. It is a great deal better to watch television than to sit in the massive boredom of absolute idleness....the wasteland of those who cannot read and whose hours are empty.

Television will have a powerful effect on the reserve communities. It will teach the tiny Indian children the English or French language. It will introduce them to the folklore of other children. It will acquaint them with the world. I believe it will be force for the good. It will awaken in the Indian people a higher level of expectation and set him aiming for higher goals.

Because I believe that television will materially assist the Indian in the struggle for self-realization...I am asking the Branch to supply television sets to all Indian schools and hostels situated wherever a television signal is available.

This is part of Operation Head Start. It is part of Community Development. It is part of our desire that the Indian shall have as his goal equality with other Canadians in every respect.

The Canadian Broadcasting Corporation's imaginative Frontier Package will bring more Indian communities into range of television. This program may ultimately harness satellite transmission so rebroadcasting outlets operating by remote control throughout the northern part of Canada can provide this necessary link, tying the remote areas to southern Canada.

We believe that this powerful force must be used to further the agreed objective of assisting the Indian people to achieve complete equality of opportunity with other Canadians.

As the handicaps of pre-school years are overcome, our grade school program must be enhanced. At present the residential schools accommodate between 16 and 20% of our school age children. At present they serve as both reception centres for children from broken homes and as schooling facilities for children from remote areas where day schools are not feasible.

A few of the children are emotionally disturbed. It is not possible for a single institution to do two jobs. With the best will in the world, the Residential School cannot be a reception centre for displaced children and a functional educational plant at the same time. It is an unfair imposition on the good will of a teacher to ask him to undertake the difficult and specialized task of guidance for the disturbed and to carry out his classroom functions efficiently as well. I believe the few disturbed children can be better served in a different way. As I see things now, the future role of the residences will be to provide primary schooling for children from remote areas.

The Residential schools have a long and honourable history in Indian Education. As recently as 1949 they educated 40% of Indian school children. That the proportion today is between 16 and 20% is due to the tremendous increase in enrollment, not to a falling off in numbers of students in the residences.

Since most of the residential schools are operated by religious organizations having agreements with the Department, it is appropriate at this time to pay a tribute to the clergy who have played such a tremendous part in Indian education.

The first attempt to educate Indian people was a church project in 1632. Up until there was a wider acceptance by the Canadian people of the responsibility

they have to provide proper education for the Indians, the churches discharged the job with devotion.

Among the first white people in this province of British Columbia were the Oblate Missionaries whose first step was to open schools for Indian children.

The Indian people are grateful to the churches for their efforts and the Department is grateful. I pay heartfelt tribute to the pioneers who did the job so well.

The Residential school has a place in Indian life. The Indian people know from the close links of the past that their children will not be alienated from them and they have confidence in the schools. There will be a place for them for some years to come, although, I believe the children who come to live in the residences will be, more and more, educated in provincially operated schools.

I am well aware that there is a religious problem here. No one's religious sensibilities are going to be trampled by this change of role. There are many in Canada who believe firmly in the separation of churches and education. There are few who will question the soundness of a good religious atmosphere in the home. The future of the residential schools is to act as homes for children who must be educated away from home.

The schools they attend, and the religious orientation of the schools will be subjects of continuing discussion with the Indian people, with provincial authorities and with the churches concerned.

It is part of our program to bring students from remote areas into more urban areas for their education when we cannot bring the schools to them. We do this for a number of reasons. It is not always practical for us to have schools

in some of the very remote areas. In many cases there aren't enough students to justify a school, in many cases teachers cannot be found who will work in such isolation.

We intend to bring these students into urban areas and to board them in homes throughout the Canadian community. We are seeking good families who will receive into their homes these Indian students and who are willing to act as temporary parents.

I am appealing to the motherly instinct in Canadian women, to the fatherly instinct in Canadian men. I ask experienced parents to make a home for a student from the wilderness for the school year. The Department pays families who care for these young people \$70.00 a month or more depending on the locality.

A little while ago there was an article in a national magazine about a child from the bush who was killed in a deplorable accident. He had run away from a school because he was a child of the wilds and could not make the adjustment to the bustling communal life of a boarding school.

Many of us were deeply touched by this pathetic story. I bring it up here because I believe there are two points worth noting. First, I think it is fair to say that this little chap was frightened and wary, not because he was an Indian boy, but because he was a child of a close knit family who had lived in isolation.

Secondly, I think it should be noted that although he stayed with two families after he ran away neither of them notified the department or the school of his being with them. Had they done so, the accident would never have happened.

I believe that there have been too many unfair references to the departmental staff, to those who have spent their life in working with the Indian people and that had these families known the real attitude of the branch staff, they would have made those phone calls.

I also believe that that story affected many readers deeply. I ask them to come forward and receive Indian children into their homes and help us to ensure that the bewilderment faced by anyone coming from the wilderness is alleviated by the loving kindness of a good home.

We must guide our young charges from the background of their parents, into the modern world without upsetting their normal family relationships. We must open their eyes to the historic culture of the Indian people and assist them to recognize the worth of their ancestors.

In their schooling they are entitled to the highest degree of excellence. It is an accepted educational precept that those who come from homes where there is little education require better schools to aid them to overcome the handicap.

In pursuit of excellence in schools, we must have regard for the teaching staff, who make the school what it is. We have had difficulties getting staff for the schools the Branch operates. However, I hope soon to announce a change in salary scales which will overcome this problem. It hasn't been only a question of money, but the fact that many government employees are now engaged in collective bargaining means that adjustments must take many factors into account. We must be able to reward our teachers in a fitting manner.

Our programs for post High School and adult education are extensive. Any Indian who can achieve passing marks can go to any level of education. Money need not stand in his way. The Department will pay his tuition and it will pay him a living allowance.

This applies to training in any of the Universities, Technical Colleges, Vocational Schools or other institutions of learning.

Indians are responding to these programs. Where in previous years there were almost none taking any form of advanced education, I am happy to say that today there are 4,419. This includes basic learning to overcome the handicap of functional illiteracy and every conceivable kind of training right through to post-graduate studies at University.

I have told you today that the long, uphill battle to get the Indian children into school has been largely won. I have spelled out for you our plans to put the Indian school beginner on a par with other children through kindergartens.

I have told you of our plans to utilize television for expansion of acculturation, and I have outlined the future role of residential schools and our home boarding plans. I have said that our teachers will be adequately rewarded for their efforts.

I have told you something of our efforts to make adult education and advanced training available to the Indian people. These things are the educational backbone of our programs. To accomplish the required tasks of the future will require the effort of those of you who are engaged in Indian education, it will require the unstinting efforts of my staff in the department and it will require a tremendous effort on the part of the Indians themselves.

Our goals will not be reached except through the combined efforts of all. Freed of the stifling paternalism which has left its mark on this proud race, the Indian people can look forward to real accomplishment in the years ahead. The going will be rough and uneven, the days will be long, the struggle will be great; aided

by the good will of their fellow Canadians, helped by the efforts of government at all levels, be sure the Indian people will achieve their goal.

I do not expect to be present when the ultimate battle is finally won, but we shall see greater progress in the next few years than has ever been made in a like period up to now.

Many of the pupils in your schools will see the ultimate goals achieved.

3-6647



Release Time: 12:45 p.m. MOUNTAIN STD.

March 16, 1967

Text of an Address

by the Honourable Arthur Laing, P.C., M.P.,

Minister of Indian Affairs and Northern Development,

to the

Men's Canadian Club, Calgary, Alberta

March 16, 1967

This is the third speech I have given on matters affecting the Indians of Canada since February 25th. I have devoted these speeches to the subject because I believe that with the completion of my first year of responsibility for Indian Affairs, I have a duty and an obligation to spell out my views - both to the Indian people and to the Canadian community generally.

Governments in British North America have been concerned with Indian Affairs since the last half of the 18th century. From 1782 onwards there have been government officials for whom this was their primary job.

During much of this time the Indian was not appreciably worse off than the white settlers of the country. An oldtimer said to me the other day that in Northern Alberta at the turn of the century "We were all as poor as the Indians. The difference is that we have become prosperous while they have remained at the same level."

The depression and the war obscured the problem, but following the war years the government became concerned with conditions which had developed. Following a Parliamentary enquiry in the late 1940's, the Indian Affairs Branch was removed from the Department of Mines and Resources and placed under the then Minister of Citizenship and Immigration, Mr. Walter Harris.

It was with this move that a new approach to Indian problems began. With the introduction of this government's program to combat the effects of poverty in Canada, a new impetus was put behind the programs the Branch has been developing and today, I believe, we are on the road to success. The Depart-

mental budget has risen from \$5 million in 1946 to \$98 million this year, it will go well over \$100 million in the year about to begin. On February 25th I spoke to the Native Brotherhood of British Columbia. At that time I reviewed the policies we are following and spoke of the role of the Indian community in solutions to these problems.

Yesterday I spoke to the Administrators of Indian Schools and I reviewed the paramount position of education in evolving a new way of life for the Indian people.

Today I would like to say a word about the role of the non-Indian community in this task.

Perhaps it would be helpful if I reviewed something of what I have said to these two groups, and something of the basic problem.

Fundamentally the problem of the Indian people is that of a group whose way of life has remained relatively unchanged in a society which has changed radically. The encroachments of modern life have largely destroyed the trapping, hunting and fishing economy on which the Indian's life had been based. Some Bands have adjusted to these changes and are well off in material things. Some have not had the opportunity to find a viable alternative and they are desperately poor.

It is difficult to generalize about Indians because they are as varied a group as any other group of 220,000 persons. Some Bands are as well off

in terms of happiness, money or achievement as any Canadians. They have what might be termed a residual problem of acculturation.

Other Bands, notably those in the more northerly parts of Canada live a life of poverty and dislocation. Between these two groups lie the bulk of the Indian people. I am always chary of quoting statistics to illuminate the level of life these people maintain. Regardless of what changes are made, regardless of programs and their effect, the statistics are quoted and re-quoted to harrass the officials and the Indian people themselves. A never ending stream of gloomy outlines of the plight of the Indian will discourage the Indian people themselves and serve only to magnify the difficulties and minimize the achievements. At the same time the situation cannot be ignored and it would be futile for me to pretend that the problem is not serious and that many Indians live otherwise than in poverty.

The Department submitted an outline of the condition of the Indian people to the federal-provincial conference on poverty two years ago. Among the figures submitted by my officials at that time were data on mortality and life expectancy.

I am sure you will recognize that life expectancies are the sum of the health of the community under discussion. Health with all the built in defects of a poverty stricken life and inadequate diet. Two years after the figures were issued, a prominent Canadian newspaper ran an article asking why there had been no improvement.

The article didn't say that the infant mortality rate, the one figure which is immediately responsive to government action, had dropped by 25% in the four year period covered between the compilation of figures quoted and the publication of the article.

It didn't say that Indians born today, have almost equal life expectancy with all other Canadians. It relied on figures which by their very nature reflected all the long and troubled past. This is typical of the treatment of Indian matters. There is so much of the past intertwined with the present.

In any event, and whatever the causes, many of the Indian people have been reduced to a state of dependency. They became over the years only too accustomed to having the government solve problems and assume responsibility. It is one of our principal aims to restore to the Indian people the dignity of permitting them to manage as much of their business as they feel able to undertake and to encourage them in every way to extend that commitment until they are self-sufficient.

There is only one way to end a state of dependence and that is to replace it with independence. On the other hand it would be foolish for us, having sapped their initiative and negated their capability to turn around and expect them to cope immediately with all the problems. Such independence must come and it must come quickly, but it cannot be forced.

Accordingly I told the Indian people in February that we would consult with their spokesmen at every step of the way but we would encourage them to end

their dependence by having them take over as much of the management of their affairs as they felt they could handle. I believe this has to start with management of their reserve properties.

I want to see each reserve used to its best advantage for the Indian people. I want to see reserve communities administering their affairs in the same way that other communities do. I want to see these communities take their place alongside the municipalities of the provinces and I want to see them with equal status with other communities.

To this end the Department will become over the years more of a group of specialists to assist Indian communities to evolve their own solutions rather than a body to manage their affairs for them. There is no question that some Indian Bands will make mistakes. That is one of the principal ways people learn independence. We must be prepared to help them to avoid mistakes, we must be prepared to help them to rectify their errors.

We must not, ourselves, make the mistake of doing everything for them. Whenever there is something pointed out about Indian matters which is held to be wrong, there is great outcry for the Department to step in and rectify matters. Dependency will not end that way. That is not the path to independence.

Many of the problems will eventually have to be solved by the Indian community. One such problem is that of alcohol. I have said many times that this is a problem which the Indian people must solve. All we can do is to have educational programs available and to provide assistance when we are asked to

do so. The real solution will come from the hearts and minds of the Indian people.

I do not propose to attempt to solve the problem of dependency by making the Indians more dependent than they presently are.

Our ultimate aim is that the Indian people shall have full equality of opportunity, full equality of treatment with every other Canadian.

In pursuit of this goal we are embarked upon a tremendous program of physical improvement to the reserves. We believe that poor housing and poor environment are principal contributors to the poor health and poverty of the Indian people. Over a five year period we will be spending \$112 million on providing better housing, on providing adequate roads to reserve communities, on water systems, sewage systems and on bringing electricity to the reserves.

Briefly it is our view that if we start the Indian child at kindergarten, ensure that his grade school education is at the same standard as that of provincial education, encourage him to go as far in High School as he is willing and able to go, make post-High School training available, encourage and assist him to attend University to take vocational training ... in short, to go as far as his talents will let him in education and training, then the Indian will have been given an equal treatment with his fellow Canadians at the start of life. All these things we are doing.

We believe that the physical environment must be brought up to standard, and with the help of the Indian community, that job is under way. We believe

that we must develop the talents of leadership among the Indian people and that is one of the things reserve self-government will do. We also have positive leadership training through adult education facilities.

We believe that cultural self-realization will emerge from a better understanding of the Indian people's past and from an appreciation of their distinctive art forms. We have a program which when developed will help to stimulate cultural affairs.

We believe that the Indian people will want to develop the resources of the reserves for their own benefit and we assist them in this. We believe they will want to develop the reserves themselves to their highest and best use and we have taken steps to assist them in this.

The bulk of the Canadian community has a role to play in all this. They must do more than deplore the present situation. They must not feel that having placed the blame on the Department of Indian Affairs, their responsibility ends.

I do not believe that discrimination against Indians is a major factor in Canada. There are places where it is a factor and I call upon all non-Indians in Canada to reject such discrimination out of hand.

I ask all of you who are employers to consider carefully whether you are placing any barriers in the way of Indian people on the grounds that somewhere, sometime, an Indian let you down. I ask you to consider carefully whether you cannot do more to open the doors of steady employment to these people.



Some employers make special arrangements to accommodate Indian employees and sometimes these special arrangements encourage the attitudes of dependence that the Indian people as a whole wish to throw off. I would like to see employers with operations in the more remote areas consult with the Indian leaders in their province and to evolve arrangements which are beneficial to everyone and which will not encourage dependent status.

At the same time, I ask employers to recognize that there are deep seated cultural differences to be taken into account. Indian workers may not be adapted to one particular job, but may be excellent at others. I ask employers to seek out the job opportunities at which Indians may very well excel and to open their doors to the Indian people.

We have people at our Regional offices who will sit down with the personnel officials of any company and discuss what they can do to help both the employer and the Indian people. While there are Indians who are capable of doing almost any job in Canada, there are some jobs at which most Indians will excel.

I want to ask my friends in the Trade Union movement to consult with us too. It is not part of the policy of my Department, or of the Indian people, to have Indians work at sub-standard wages. The Indians are not a pool of cheap labour. Part of the equality we are seeking is equality of earnings and we seek the co-operation of the Unions in this.

The Trade Unions of Canada have done a fine job of representing the workers

of this country. They have always accepted their social responsibilities and I am sure they will respond to this challenge too.

As a matter of fact I am sure that all Canadians will respond. The business community has always been willing to make its specialists skills available for the good of the community. As our Reserve Opportunity Program gets operational, we shall be needing the help of business executives.

This program is intended to define and outline the opportunities for development available to the various Bands through the development of their reserve land. As these opportunities are defined and outlined, I would hope that members of the business community will come forward and offer their assistance to the Bands in making the best use of them.

Indian Bands will need advice which is available from experienced executives. They will benefit from the help which Universities can provide. They will need help from the Trade Union movement. It is my hope that as the needs arise, the various groups will offer their help.

But it isn't only in employment and opportunity development that problems arise. The Indian population is growing fast. The reserves do not offer an adequate base for the Indian population. In addition to this, Indians, like all Canadians, are moving to urban areas. In making the adjustment to urban life, they need the assistance of the non-Indian community. They need housing accommodation, they need orientation. They need to be welcomed into church groups, into community groups into urban life. They require the help of the community organizations of all kinds.

There is a role for all community groups and service clubs to play in this job. Indians will have to overcome many obstacles before they find urban life easy. In doing so they will require assistance... but not paternalism. Steering this difficult path will give some of your service clubs, some of your community organizations some idea of the difficulties faced by my Department. The line is a fine one to draw. It requires a careful examination of each proposed step. It must be tested and retested to ensure that enough is done ... but not too much.

There is another role I invite those of you who are able to undertake. There are many Indian students whose homes are in remote areas. We bring them into centres where they can get the best education available. Some are High School students, some are attending vocational schools, some are attending other scholastic institutions. We need family homes for them. We need families to take them in and help them to finish their schooling. We are seeking such families all the time. The Department pays families who care for these young people \$70.00 a month or more, depending on the locality.

As I have said, the evolution of the Indian people's way of life to bring it into harmony with today's society is a complex task. The Indian people will mostly want to remain Indians. They must be freed of the bonds of dependency as rapidly as they feel capable of taking over their own affairs, they must not be held back, but they must be kept free of untoward pressure which might do more harm than good. They must and will be consulted about each step, community by community as well as on an overall basis.

As part of the process of evolving and encouraging Indian leadership, we have embarked upon a program of community development which is intended to encourage the Indian people to seek their own solutions. We have recruited specialists and we have extended special training to many of our staff. We are entering into agreements with Provinces so that they can extend community development programs to Indians. Community development is not the solution to all Indian problems and ills. It is one approach, which when used responsibly will help do the job.

There is another aspect of the Canadian Indian and his role which I feel I should touch upon. The Indian, like other Canadians, pays his sales taxes, he pays his gasoline taxes, he pays all the taxes paid by you and I, except for Income Tax on money earned on the reserve.

With this one exception ... and most Indian income is earned off the reserve ... he is a paying member of the community. However he is often denied many of the services available to other Canadians. The Indian Act sets out the areas for which my Department is responsible, and covers mainly the management of property and the administration of trusts. In all other respects, Indians are of the same status as non-Indians.

However, it has become a fixed idea in many Canadians minds that the Department is wholly responsible for every aspect of Indian life. This is not correct. I am most anxious to see Indians enjoy provincial government services on the same basis as other Canadians. They are entitled to these services and to deny them, is to perpetuate racial prejudice of a distasteful kind.

In the last two weeks, I have called upon the Indians themselves to press onward toward independence, to grapple with their problems to the best of their ability, with the full assurance of all the help the Department can provide to the end that the bonds of dependence will be broken and be replaced with full and fictional independence.

I have spoken to the specialists in Indian education and I have said that we are committed to a full educational program which will put the Indian on an equal footing with his non-Indian contemporary.

I have asked you to recognize the role of the non-Indian community in assisting in the task which faces us. I have asked for the co-operation of Unions and of business, of the community and the universities in keeping the job going and in ensuring it is brought to successful conclusion.

Do not expect to be relieved of the problems in the next few months or even the next few years. Such deep and stubborn problems do not vanish with the coming of a pious hope. Time is required.

The length of time depends upon the will of the Indian people, the determination of the non-Indian community and the positive programs now underway.

But the solution will come. Make no mistake, the job has been well started. It is well underway. With the educational program now reaching 95% of Indian children of school age, with the adult education - training and retraining - reaching thousands of Indian families the groundwork is prepared.

With the Physical Improvement Program, the Reserve Opportunity Program, with Reserve Community self-government growing the reconstruction is under-way.

With the Cultural Affairs Program bringing a new morale to the Indian people, the climate is changing.

I shall not see the job completed. I shall see it well advanced. I can see the end coming nearer month by month. I ask you to join with the Indian people, join with my loyal and devoted staff in seeking true solutions and speeding the Indian people along the way to full equality in all respects.

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FOR RELEASE

7 PM Pacific Standard Time

10 PM Eastern Standard Time

Saturday, April 1, 1967

ADDRESS

BY

THE HONOURABLE ARTHUR LAING

MINISTER

OF

INDIAN AFFAIRS AND NORTHERN DEVELOPMENT

TO THE

NORTH AMERICAN INDIAN BROTHERHOOD

I. O. O. F. HALL

KAMLOOPS, B.C.

SATURDAY, APRIL 1, 1967.

When I told my staff in Ottawa that I was going to be speaking here, today they said "What on earth is there left to say?" This is my fourth major speech on Indian Affairs in less than six weeks. The Indian people may be getting tired of my words, and, if I didn't know how complex, how deep and involved this subject is, and how important it is, I could very well get tired of speaking about it.

It is important. It is vital. It is worthwhile. There is much to be said. It is essential that the Indian people know of my determination to keep things moving toward our mutual goals. So, for the pleasure of your company, so that I may listen to your views, so that I may tell you some of my own ideas, some of the department's policies and so that the Canadian people may fully appreciate the task we share, I am here to speak to you today.

In earlier speeches I have outlined the general views of the government and of my department, outlined the role of education and spoken to the Canadian community at large on their place in our efforts.



I have outlined a number of programs and policies and stressed the necessity of amendments to the law which will permit Indian communities to conduct more of their own business in the reserve communities. At no time have I suggested that these changes will be imposed. I have said that each community will be free to choose the time for it to assume self-government. I have said that we will need to be flexible about the reserve communities' needs and aspirations.

I have outlined some of the practical policies which will enable the reserve communities to determine the direction of reserve development and some of the assistance that will be available to them to get reserve development under way. The government will be spending nearly \$2 million on land use studies of 230 reserves.

These are essential if the reserves are to be put to the best and highest use for the benefit of the Indian people. It is a good rule to make the best use of the assets you have. We intend to provide the supplemental technical assistance to enable the Indian communities to determine the best path of development for their reserve and the best way of achieving that development.

The primary role in the development will be that of the Indian people themselves. It will be up to your own communities to put the developments into effect and this is as it should be. Many reserves offer a great potential for benefitting their owners. Others offer little scope.

Each community, each Band will require somewhat different forms of assistance. Some require none at all. They simply want the Department to get out of their hair. Others will require a great deal of help. Our policies must be suitable for all these needs. They must not encumber the drive for independence and autonomy. They must not leave the less well prepared to stagnate.

There has been far too much generalizing about the Indians of Canada. It is not possible to talk sensibly in generalities about two hundred thousand individuals. The Indian community in this country encompasses many different individuals, many different groups, many different problems. There are University professors, there are lawyers, doctors and other members of the learned professions. It includes skilled workers, unskilled workers, the aged and the indigent and a group of children who are learning to find their feet in a bewildering world of change. It includes every type of man and woman that any normal community of this size would find.

As I have said, the problems are varied, the solutions must be adaptable to the needs. The government is finding such adaptable solutions and it is proceeding with them. Our goal is equality of opportunity. Equality of opportunity in education, occupational skills, economic life, health, self-government and cultural identity.

We are committed to seeking these goals through consultation with the Indian people. We are committed to a program which will achieve those goals. To do so will require a tremendous effort on the part of the Indian people. It will require government expenditure. It will require the co-operation of the non-Indian community. It will not be achieved overnight. I said in Vancouver at the meeting of the Native Brotherhood that there is no such thing as instant affluence, just as there is no such thing as instant education, or instant job skills.

Worthwhile goals call for great effort. They call for co-operation and willingness to achieve. I pledge the government's support, I pledge my department's effort, I pledge my own determination. I ask that you join with us and fulfil our faith that you will show the determination, the will to succeed.

Individual Indians will be called upon to put forth their efforts. Band councils will be called upon to continue to show their determination in the face of even greater challenges ahead. I ask the Indian people to support their Band councils, to get behind their leaders and to unite in a co-operative, persistent drive to achieve the goals we share.

There is too much at stake to allow petty and minor differences of opinion to detract from the required authority of the Councils. I am not asking that there be any lessening of the political life of

the reserve communities. I believe firmly in free and hard fought elections. They are a healthy way to focus attention on the issues confronting a community. However, I do ask that once an election has decided who is to form the council, who is to be the chief, the community must give their full support. In the same way, the Indian people must support those Indian leaders who have accepted the responsibility of serving on the Band Councils.

There is no question that the responsibilities of local government in Indian communities will increase. As they increase the demands imposed upon the Band Councils will be even greater than they are now. The already important Band Council will become the pivot of the local community. I am confident the councils will find, within themselves the resources, the leadership to meet the challenge.

Once the leaders are chosen, they must be given the full support of the community. Your communities are the same as others. It is a universal characteristic of representative democracy that those who didn't bother to vote, are the loudest with the complaints. This is discouraging to the hard working Councillors.

Councils do not always get the support to which they are entitled. Those who serve go out to meetings and work hard on behalf of their people. They make many sacrifices and they do not always get the recognition they should. Healthy, constructive criticism is desirable. Everyone in public life gets it and it can be a help and a benefit. Destructive opposition and attempts to obstruct the

carrying out of decisions made by a democratic choice is harmful and bad for everyone. One of the great virtues of democracy, as any politician will tell you, is that if you don't like the people who are carrying on the government, you can turn them out at the next election, but you must wait for the election and not act before it comes. The evolution of Band Councils and their acceptance of the additional responsibilities will require the community to expand its capacity for co-operation and the effective use of government by representation. This will require the use of community resources for mutual benefit. The policy of the Department is to encourage the community to explore and use all available resources.

In 1965 the government made the decision to make greater use of the techniques of community development. This, as most of you know, is a method of approaching social problems through the people themselves so they may determine the steps they wish to take. It is not a new technique but is a new name for an older way of doing things. Those who discover it, are like the man who found out that he had been speaking prose all his life and never knew it until he read a book on poetry.

To broaden the use of these methods, the Department entered into community development agreements with the provinces of Ontario and Alberta and it recruited a staff of specialists trained in the techniques. In addition to the highly trained specialists there is a corps of assistant community development officers, all of whom are Indians.

Community development is not a cure all, or a magic potion which will instantly solve all our problems. It is one of many techniques which will be used to help you to achieve your goals.

It is a principle objective of the community development officer to assist the Indian people to research the alternatives open to them, to measure the options available and to have them decide for themselves on the basis of sound information the best course to follow.

Part of the process is to develop awareness of what can be done, to create community recognition of the resources available to the bands so that the band itself can decide just what is its best course of action.

Another part of the process is to develop the Indian Affairs staff and to make our people aware of the possibilities within the Indian community and the broader community around them. Community development involves building bridges of awareness between the Indian and the non-Indian communities on a local, provincial and national scale. It must necessarily involve the clergy, teachers, civic officials who come into daily contact with the Indian community. It involves the entire world of officialdom who must deal with Indian people.

It is not part of community development to stimulate needless and frustrating local dissension within the Indian communities or between the Indian communities and their neighbours.

Nor is it a part of community development to stimulate a sense of grievance. Community development is essentially a constructive process. It is the constructive creation of positive attitudes and actions.

To further this constructive approach, to assist the community development program to reach more of the Branch staff, the estimates for the Department recently tabled in the House of Commons include funds to expand the program.

The appropriation of \$2 million will enable the branch to add to the number of Indians employed in community development. It will assist the community development group to expand its training program considerably and to extend the techniques to more and more of the field staff.

Starting in May the Indian Affairs Branch is embarking on an extensive staff development program which will see continuous courses operating for the Branch staff and Indian community leaders.

These courses will run for four weeks and there will be one class in every month, except for the holiday months of July and August and the month of December. The training will extend community development capability and expand the resources available for the benefit of the Indian people considerably.

One-third of each class will be Indian people. Some of these Indian trainees will wish to enlist in the community development group. Some will want to work in industry. Some will return to their own community to assist their people along the road to full equality of opportunity.

No matter what the graduates do with their training, there will be a benefit to the Indian people. As the Indian community becomes familiar with the responsible community development officers, with the approach and techniques, they will, I am certain, respond in an equally responsible way.

The pathway leading from dependence is a rough and troublesome road. The only way to break the pattern of dependence is to provide independence. Independent decisions arrived at with first hand knowledge and examination is the goal of community development.

Many of the decisions facing the Indian people today are difficult. Many are in the field of complex social philosophy. Many require long-term choices to be made. Others are of a more personal kind. Individual Indians must take part in the total effort and their part must begin with their everyday, normal life.

If the entire community of Indians is to be given new opportunities, new directions, then every Indian family must be prepared to form a vital part of the ongoing whole.



Let me point out one area where each family have a responsibility. The government is spending \$112 million for houses on the Indian reserves. It is a personal responsibility of these families who occupy these houses to keep them in proper condition. It is a community responsibility to see that these community assets are properly treated.

The few Indian families who move into a nice new house and let it go to rack and ruin , sometimes hastening the process through carelessness, are letting down the responsible members of their own community. This is one of the problems which squarely is in the hands of the Indian community. It is one which must be faced and must be dealt with by individual Indians and by their fellows. There have been some disturbing things about the way some of the assets provided have been treated. It is only a minority, a small minority who do these things, but this minority threatens the position of all their fellows.

Family difficulties must be examined in the light of personal needs, of personal aims but also in the light of joint goals. Independence requires the acceptance of personal responsibility.

Personal and family responsibility is the foundation of any society. The Indian people have always had a warm and close family unity. This is one of your great strengths and virtues. Do not let changing times and changing circumstances alter this. It is one of the heritages from your past which will stand you in good stead.

The backbone of family is always the wife and mother. Indian women have demonstrated their qualities over the years, they have been towers of strength to the Indian community. I hope that they will continue in this role. In times of stress and change it is the lot of women to provide that essential anchor in a sea of turmoil which keeps a family as a family, a home a home.

I appeal to the Indian women of Canada to continue to be the solid backbone of the community, to provide the inspiration to the men which can only come from the love of a good wife.

I believe that the Indian women of Canada can help the Indian people to overcome one of the major problems faced by individual Indians. The curse of alcohol when it is the master rather than the servant of man. When I spoke to the Native Brotherhood in Vancouver a few weeks ago, I pointed out that there is a dreadful correlation between deaths by accident, by violence, by fire and by neglect and the amount of alcohol consumed. This is not an Indian problem. It is an individual problem. It is an individual problem faced by many in your communities.

It can only be dealt with on an individual and a community basis. It is a curse of poverty and who shall blame the poor for seeking solace? I do not blame. I do not bring this up in a carping moralistic way. I draw it to your attention as one of the problems which must be faced and which no policy or program of government can possibly solve.

It is not an unbeatable problem by any means. There are countless stories of alcoholics who have turned from the waste of their disease and have become their own masters. Alcoholics Anonymous have done a splendid job and there are a number of resources available to help. It is a field in which we must all work together, but the principal effort must come from the Indian people.

Individual Indians must make their decision and the community must help. But those decisions will only be meaningful if the individual has opportunities to expand his life.

As part of the expansion of options the Department has co-operated with the Department of Manpower and Immigration in a pilot project to relocate families from remote areas and to train them so they can take their place in permanent employment.

The first step was taken at Elliot Lake where twenty Indian families were brought from the bush country of Northern Ontario. They were established in homes at Elliot Lake.

With the children attending the town schools, the women studying homemaking and the men improving their skills, the whole family joined the effort to meet the new requirements of the technical world. Progress has been good. The initial experiment has been judged successful enough so that this year we are expanding it.

The government has provided sufficient funds this year to bring in 20 families in each of the seven regions - a total of 140 families in all - to centres where they can be given the required help to make the difficult adjustment to urban life.

As there are many thousands of Indians living in areas where the economic resources will not support them, relocation is essential if self-sufficiency is to be accomplished. This is the second stage of a pilot plan. It will have to be tested and adjusted carefully. There would be little sense in applying this program to thousands without first making sure that the training is right and the results justified.

It would be a tragedy for the Indian people if such a plan were started too ambitiously without careful consideration for the future of those trained. Such a poor start would hinder the growth of training programs for years to come. We are better to start a little more cautiously and to ensure that the solutions are genuinely capable of helping.

The plan makes provision for transportation from the remote areas to the training centres, clothing allowances of \$500.00 for a family of four, \$400.00 a month for food, rent and utilities, a grant of \$1,500.00 for household furnishings and there is provision for incidental expenses of the kind which always arise.

The Department of Indian Affairs will pay the various grants and the first months food, rent and utility cost, after that the Department of Manpower will pay monthly grants and the cost of training.

On completion of the training, the Indian families will be assisted in getting permanent employment.

I had hoped that I would be in a position today to announce all the details of the new program to assist Indian families who wish to build a home off the reserves. There are some details not quite settled, so I cannot spell out all the provisions of the program.

I can say that it will materially assist Indian families who wish to make their homes away from the reserve communities. It will place them on an equal footing with those who wish to remain in the reserve community and to build under the Indian Housing Program.

In this short talk, I have not attempted to review all the programs available to the Indian people. I have spoken about the expanded role of self-government and the need for the Bands to support their Councils. I have outlined briefly the land use studies which will be undertaken to help the Bands to plan the development of their reserves.

In pointing out that we are both determined to achieve the goals of equal opportunity and of independence, I have spoken on how the Community Development technique is to be used to help you to realize those goals.

I do not say that our programs offer solutions to all the problems. I do say that great progress is being made. We are agreed, I think, on our common objectives of equality of opportunity. We are agreed that achievement of these objectives will take time. It is the obligation of the Indian Affairs Branch to provide the tools and of the Indian people to make use of the programs provided.

If we both do our job well, the objectives will be achieved. Not so quickly as we would like, but sooner than some of the critics expect.

There is much to be accomplished. If you, the Indian people, join us in the Branch, each undertaking his proper role, our purpose will be achieved. The sooner we achieve our immediate goals, the sooner we come to grips with the next step. As Charles Kingsley says, "The best reward for having wrought well already, is to have more to do." The sooner we get to the next stage the sooner the ultimate goal is reached.