

LEGISLATIVE ASSEMBLY OF THE
NORTHWEST TERRITORIES

8TH ASSEMBLY, 59TH SESSION

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Indian Brotherhood of the Northwest Territories

P.O. Box 2328,
Yellowknife, N.W.T.

EXECUTIVE OFFICE

MEMO

TO: All Fieldworkers
FROM: George Erasmus
DATE: April 17, 1975

Hi guys and gals,

Sorry for the group memo again. I know how impersonal these dam things are and I would rather avoid them as much as possible, but sometimes they are a necessary evil.

I have a couple of items I want to share with you that will hopefully improve our work output.

FIELDWORKER'S MANUAL

Work has finally begun on a manual (a dream of mine for sometime now). Don Castleton was here for a couple of days and did some preliminary work on the manual, the outline of which is attached. (Appendix I).

The idea behind the manual is to put together a resource kit for fieldworkers and staff of the Brotherhood and Menis Association to assist them with their work in the communities. As mentioned before, we don't want to put out a bible or dogma on community work. We want to put a kit together comprising of real experience backed with some very real theory to be used as a discussion and learning tool for people working in communities.

Since the handbook is primarily for staff presently working in communities, we would appreciate fieldstaff input. In fact, I would expect that the manual's quality and relevance would be proportionate to the effort from fieldstaff in putting the manual together. So please, every one of you, do something that can be added to this manual. Give us an idea on proper entrance to communities; what to do and what not to do to survive politically, mentally--when to push an issue--when not to--how to find hidden leaders--how to run good meetings--how to get what you want out of government or industry, etc.--good books to read--films--and so on. Anything that will help out work in the north or even if you can at least pin-point the kinds of items you would appreciate

the manual dealing with. We are developing a special section for land claims so send us ideas to help us with land claims work or anything else that you can think of that will forward our struggle for a just land settlement and give us independence. I repeat my plea--please contribute something to the manual and do this before the end of May as we are trying to get the text together for early June.

FIELD SUPPORT TEAM

For some time now I have been wrestling with a solution to proper support in experience, skill in community work, documentation of work being done, etc. Travelling across Canada I have had a chance to see the skills of community development fieldstaff or community organizers of other Indian organizations that have had field programs for many more years than we have. Even though they have been in operation for four or five years, they appear to be as weak in skill and results as we are in our beginning stages. This knowledge has been very disheartening for me, but has made me all the more determined that we must not come up with a half assed program here in the north. We just can't afford such a mistake.

One way I feel we can better our skills as quickly as possible is by hiring a support team for fieldworkers that will spend more time with fieldworkers right in the communities where the support is badly needed right now. What I have in mind is two skilled community organizers familiar with the north, aware and supporting our struggle to work out of the regions. The regions now under discussion are the Delta and Mackenzie Liard. The two people being talked to about the position are Wilf Bean and Ed MacArthur, respectfully. A third member of the team is Tommy Nez, a Navajo medicine man who will be with us until at least the end of July and maybe longer. Tommy is a mental health worker as well as a spiritual healer. He, along with Wilf and Ed will be at our workshop the end of May.

The other two people on the support team are Pat Nelson and Berna Unka. Pat will start a new position starting next week in which she will begin travelling and meeting with fieldstaff to help with administrative matters, documentation of work, expense claims, office staff relations, etc. Berna will continue co-ordinating work in the office. Jimmy Hope is still working out of the Metis office with direct attention to Inquiry staff.

FIELD WORKSHOP (Third Week in May)

Phoebe, Betty and I are now discussing the long awaited field workshop. We are looking at the third week of May as the best time. This workshop is coming at a very opportune time as all three programs are badly in need of evaluating and new direction.

Land Research: This program is now nearing the end of the first phase; that is, the completion of the land use maps. The next step, either that of additional research in new areas or what to do with the present data must now be planned.

Inquiry: The hearings have begun. The first community hearing should give us lessons for the many more coming up this summer and what strategies we will use to maximize our returns from the hearings in our struggle for a just land settlement.

Community Development: We have been in operation over a year now. Where are we going? How informed should we become in Dene Councils? What priority should economic development projects have in our over-all plan? These are some of the questions we could deal with at this workshop, but I would appreciate ideas from fieldworkers on what they would like the training to entail. Please give us your opinion of the subjects we should cover at this training and planning workshop. Don't feel self conscience about this because we are arranging this for you. For this to be beneficial, it must be what you want.

The site of the workshop has not yet been decided. Originally we planned for La Pointe Hall but apparently the hostile will be renovated during that time. If you have any ideas, please call in.

BOOKS, POSTERS, FILMS, BOOKLETS

Over the past couple of months we have been ordering books and posters that are politically in line, or can be used as learning tools for our staff, particularly those in the communities. On many different occasions we have discussed the need for the development of staff's political awareness. I can't stress enough the need for continuing study and discussion amongst our staff of the struggle we are in and the shortest route to realizing our goals of a just land settlement and maximum independence within Canada. We must be fully aware of what we are doing at all times when we are organizing our people for the struggle to retrieve our land. There are many lessons to be learned from third world countries like Tanzania and Mozambique where a determined people are regaining control of their homeland and starting to build a society that will benefit all the people, not just a handful in control of industry and government.

The situation in the north is that of a colony where the resources are being extracted for the benefit of outsiders (Southern Canada and America). Institutions in the north are foreign to the people and government is in the hands of Ottawa. We have a long way to go before we win the fight for our land and create the future we want in our north. Our biggest hurdle and our weakest link internally is the political awareness of our people. The first step in our struggle is obvious--we educate ourselves to the situation we are in. We are at a point of little influence and power on our very own land. We must strive to put the present first and let those in front take a back seat. We are watching others get rich on Dene land with handouts as payments. All this must stop. But, we must study. We must learn from other similar experiences around

the world.

Enclosed is a list of books and booklets available from our office. (Appendix II). Please phone Berna or Pat if you wish any sent to you.

We must soon develop an ideology by which we can measure our performance. The Metis Locals have been requested to look at what they want as a development philosophy. This is a much needed thing, but an idea that must be approached with much seriousness and deliberation. Many alternatives must be looked at, especially the example of our culture, the approach to development and distribution of material or ownership that our forefathers took. The way of life in the old days was communal or socialistic in nature. There are many lessons to be learned from the old way. We may wish to keep the way of old in this industrial era. We must only decide what to do with our land claims benefits after much deliberation and only when most of the people have talked about it and decided what is right. As an example of development philosophy, I am enclosing a copy of one that was drawn up at a regional co-ordinators workshop. (Appendix III).

Anyway, as mentioned earlier, we have a lot of books, films, posters and booklets of interest to us in the field. These will be sent out upon request. A list of what is available is enclosed. (Appendix IV). Please return or circulate books or films as soon as you are finished with them.

MEMBERSHIP COUNT

We are doing a quick count of all Dene people in all the communities. Berna has been co-ordinating that research from H.Q. If your community has not been done yet, please contact Bernie right away with the information. What we are after is an idea of how many Dene people in total are in all the settlements and how they break down in the two categories, Treaties and Metis or Non Status. At this time we are not asking for names or a list, just numbers. Also, a separation in age of over and under 30 years of age would really be helpful.

INFORMATION

The Brandon University Power and Systems Laboratory will have to be cancelled due to a lack of representation.

A copy of a letter received from A. M. Manuel regarding a trip to Tanzania is attached. If anyone is interested in going, please notify us immediately. (Appendix V)

Did you hear that Cambodia has fallen to the people's liberation army today? Three cheers to the movement!

APPENDIX I
FIELDWORKERS' MANUAL OUTLINE

*Don - George

1. FIELD WORK

Organizing:

- Why? -How? -Meetings -Workshops -Land Claims
- Issues -Thoroughness -Political -Consciousness Raising

Planning:

- Goals -Evaluation -Peflection -Study -When to plan
- Why -Evaluating

Work:

- My impact on others--How others perceive me
- 24 hour nature of job
- Organizing my time -for study -for dialogue -for training
-for getting away from it
- What is Productive Work?
- What isn't Productive Work?
- Documentation -my work -reports and why feedback
-what H.Q. needs to know and why
-what other workers need to know
- Staff Team Work -able to confront, challenge and support
each other
-able to risk/criteria for staff selection

Don-George

2. FIELD WORK

Why? Who it is for? Purpose?

Role - Limits I place on myself

What is it? -C.D.

-Social Animation

-Research-Study

Projects - Issues - Goals (my, community, organiz.)

Strategies - Tactics:

- Resources in the Community

-Allies - Team Effort

-Opposition

- Politics of Community Work (Distance and Isolation)

-Survival - Psychological (Mental)

- Pacing - Didn't get burned out by 30

- Local Politics

- Achievement or accomplishments

- Support system

-other C.D. staff

-H.Q.

-Allies

-Personal Growth and Development

-My needs being met

-Continuous Learning Opportunity

-Training - Setting own learning goals

- Intervention - Worker's impact on community

- Getting acceptance

Peter, Mel (Don)

DEVELOPMENT - What Does It Mean To You

- Culture (Language - How do we interpret it)
- Economic
- Overall
 - Individual
 - Family
 - Group
- Traditional Indian Development
- Industrial Northern Development - Private Enterprise
 - International Corp.
- 3rd World Development
- Liberation Movements
- Philosophy
- Indian Initiated Development
- Importance of Land Claim
 - Land Claim as one step in development of Native People
- Development as a Process
- Who It Benefits
- Conflicting Development Goals

Peter, Mel (Don)

ORGANIZATION - Politics - Government

- Why a Brotherhood? Metis Association? C.O.P.E., etc.?
- Structure
- Co-alitions

- Information on Government - Local, Territorial, Federal, Council
 - What it does
 - Jurisdiction

- Concept of Government
 - Indian Concept - Consensual Politics
 - Colonial
 - Responsible - Self Government
 - Why Government - Its purpose
 - Authority - Power
- Political Parties - Adversary System - Majority Politics
 - Who decides -Election

- Social Structure - System
 - Government
 - Corporations - Economic
 - Authority - Police - Military
 - Control
 - Class

Don, George

COMMUNITY ANALYSIS

- Approach - Method
 - How to work with people
 - Belief in people

- Special Needs in the North
 - Getting information - Communication
 - Building strong community organization
 - Self Reliance
 - Consciousness raising - Politicization
 - Approach to existing structure (Making democracy work)
 - Economic Development
 - Organizing - A Mass Movement
 - Articulating Traditional Beliefs - Values - Decision-making methods, leadership
 - Indian Institutions
 - Control
 - Internal Dialogue - The need to question what we are about
 - Study Groups

- Strength of the Organization
 - Relationship between leaders and people and leaders

*Peter

LAND CLAIMS

- Primary Objective
- Basis for future development - means to the end
- After the land claim - when do we start planning?
 - importance of planning our future
- Thorough discussion of all models and implications of each
- Dialogue
- Negotiation Process
 - Role of negotiation team
 - Role of communities
- Struggle - Commitment - Demonstrate
 - Need for organization and leadership
- Consensus of the people
- What we are up against (Internal--External)
 - Others and what their stake is
 - What we can gain--what we can lose
- Nature of the research--How it is being done
- The need to be aware and involved in land claims

(Peter, Lois (Don)

RESOURCES

- Quotes
- Bibliography
- Where to get information, material
- People - What they can do) Internal
 - Where to find them } External
 } Community
- Films
- Tapes and Slides
- Posters
- Books
- Papers
- V.T.R.
- Like-minded groups and organizations - 3rd World
- Material for Study Groups
- How To -Newspaper, Radio, T.V., Film Strips, Mount Pictures,
 Posters, Booklets, Interviews, Overlays for overhead
 projections
- Education - Training Opportunities
- Funding Sources
- Equipment -Use of cassettes, cameras, video tape, 8 mm movie
 -Care of cassettes, cameras, video tape, 8 mm movie
- Practical Survival
- Organizations - Local, Territorial, National, International
 and Service Groups

APPENDIX II

BOOKS

WE ARE EVERYWHERE, Jerry Rubin

BETWEEN IDEALS AND REALITIES, Svetozar Stojanovic

THE COLONIZER AND THE COLONIZED, Albert Memmi

PEDOGOGY OF THE OPPRESSED, Freire

FIDEL CASTRO SPEAKS, Kenner and Petras, Eds.

~~SOUL ON ICE, Eldridge Cleaver~~

~~THE NEW SOCIALIST REVOLUTION, Michael P. Lerner~~

THE HISTORY OF QUEBEC, Leandre Bergeron

REVOLUTION FOR THE HELL OF IT, Free

RULES FOR RADICALS, Saul D. Alinsky

THE WRETCHED OF THE EARTH, Frantz Fanon

BURY MY HEART AT WOUNDED KNEE, Dee Brown

THE AUTOBIOGRAPHY OF MALCOLM X

REVOLUTION IN THE REVOLUTION, Regis Debray

~~SOLEDAD BROTHERS, The Prison Letters of George Jackson~~

MAU MAU FROM WITHIN, Barnett and Namja

APPENDIX III

DEVELOPMENT PHILOSOPHY

"What Does Development Mean for the Indian People of the Mackenzie District?"

Notes from the Regional Co-Ordinators workshop, October, 1974

The following two definitions of development seem to us to be excellent examples of the kind of development we should seek in the N.W.T.:

1. "Any action which does not increase the people's say in determining their own affairs or running their own lives is not development and retards them, even if the action brings them a little better health and a little more bread."

- Tanzania African National Union (TANU)

(Tanzania is a former colony of Great Britain and now an independent country of 10,000,000 people trying to develop an independent economy built on communal enterprise).

2. "Real community development can never take place without economic development. But economic development without full local control is only another form of imperial conquest.

Countless numbers of Indian communities have rejected proposals offered to them under the guise of economic development that promised an uncertain number of menial jobs with no specified opportunities for advancement, in return for ninety-nine year leases and unpredicted amounts of pollution. This is not a cruel dilemma between moving in one direction or another. It is a choice between one kind of stagnatory poverty and another".

- George Manuel, The Fourth World: An Indian Reality

(George Manuel is President of the National Indian Brotherhood).

We need to define an Indian way of economic development relevant to the Indian people of the Mackenzie District.

1. It means development by the community rather than by outsiders. It means development by the community as a whole rather than by individuals within the community.
2. It means not participating, even as workers, in activities you cannot control. If such development go ahead anyway (such as large resource developments), Indian people, as owners of the resource should benefit from royalties, and the political rights of Indian people (which would be threatened by an influx of white workers) would be protected by entrenching them as part of the land settlement.
3. It means getting expertise when it is needed in the form of short-term technical assistance without giving up ownership (even of the joint venture variety).
4. It means long-term planning and priorities (since it's impossible to do everything).
5. It means continuity with the past, by complementing and reinforcing traditional pursuits, and by drawing on the community's experience.
6. It means communities relating to each other, regionally and for the Mackenzie District as a whole (for unity means power).
7. It means a process which unites and builds up the community's sense of self and the sense of self of all its members.
8. It means that development is implemented in a way that fits the Indian way of doing things (which is not the same as the government's way or the companies' way).

9. It means learning by doing so that development become an on-going, self-reinforcing process.
10. It means both greater economic independence and greater political autonomy.
11. It means maintaining an egalitarian and sharing society.
12. It means setting an example for Canada.
13. It means growth in Indian communities...not only economic development but cultural, social, political and spiritual development ...and the sum is greater than the parts.

APPENDIX IV
PAMPHLETS, POSTERS, FILMS

PAMPHLETS:

MOZAMBIQUE REVOLUTION - 10 YEARS OF PEOPLE'S WAR

ECONOMIC & SOCIAL INDICATORS by Economic Council of Canada

A SOCIAL HISTORY OF MANITOBA METIS

WHY DO WE SUPPORT THE PELP?

PRINCIPLES OF LIBERATION SUPPORT MOVEMENT'S ANTI-IMPERIALIST WORK

GETTING HIP TO IMPERIALISM: ALCAN, JAMAICA AND CABORA BASSA

THE ORGANIZER - STORY OF TEMBA MAYO

TOWARD AN INTERNATIONAL STRATEGY by Don Barnett

NOTES ON A STRATEGY FOR NORTH AMERICAN REVOLUTIONARIES

THERE WILL COME A DAY.....IMPERIALISM & THE WORKING CLASS by
Gotfred Appel

TANZANIA: PARTY GUIDELINES

INSTITUTE OF SOCIAL & ECONOMIC RESEARCH REPORT

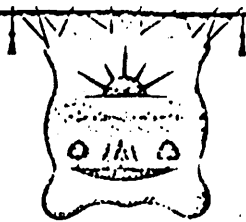
LSM (Liberation Support Movement) NEWS

POSTERS AND FILMS TO FOLLOW

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APPENDIX V

INDIANS OF QUEBEC ASSOCIATION
ASSOCIATION DES INDIENS DU QUEBEC



PRESIDENT
Chief ANDREW T. DELISLE
Chapman

V. PRESIDENTS
1. ROBERT KANATEMAT
Tas-Chung
Chief MAX O. GROSLOUIS
Village Moun
10 Director of the District of Quebec
AURELIEN GILL
Pointe Stue

DIRECTORS/DIRECTEURS
Chief RONALD STAGY
Quebec South District
HARRY BURNETT
District of Pointe Stue
Chief MICHAEL MURPHY
Temiscougue District
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Misham District

DIRECTORS/DIRECTEURS
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District of Amos
Chief BILL BIANCHI
North Bay District
Chief EDWARD PAUL
District of Chicoutimi
Chief RICHARD JACQUES
Lac Beauport District

CAUGHNAWAGA SUB-OFFICE, P.O. BOX 729, CAUGHNAWAGA, QUE. J0L 1B
TEL.: (514) 632-7321 / TELEX: 05-24574

April 14th, 1975

Mr. Richard Nerysco, Vice President,
Indian Brotherhood of the Northwest Territories
P.O. Box 2339
Yellowknife, NWT

REF: Trip to Tanzania

Dear Richard:

On Wednesday, April 9, 1975, I met with the Honorable S. Rutakaymira, High Commissioner of the United Republic of Tanzania. The purpose of the meeting was to discuss the possibility of sending ten (10) Young Native People to Tanzania for a period of two to three months. These Young People would work with the Young People of Tanzania on local projects so that they may learn how they are organized and also how the Young People of Tanzania are motivated to work for the development of their People.

In response to this inquiry, the Tanzanian High Commissioner expressed his very sincere interest in assisting us in our effort to learn from their experience in development. He however added that in order to better serve our interests, he must be provided with a more detailed list of what we would like to learn. This he suggested could be achieved by preparing and making available to him a resumé of each of the tentative guests. These resumé's would then be forwarded to all the appropriate authorities in Tanzania so that they may plan our itinerary according to our interests.

The resumé should contain our individual vital statistics; that is, name, place of birth, age, sex, etc. In addition, we should also detail our educational background, as well as our related work experience. Naturally, we should also outline our interests, such as agriculture, Community Development, Education, etc, and finally, what we intend to do with what we learn.

In regards to funding for the trip, it would be each individual's responsibility to save (or raise) the total sum. The amount needed would be \$2,290; any additional funds would definitely be an asset. In order to save the required amount, I would suggest inquiring into the possibility of each person opening a term deposit with a local Bank or Trust Company. This would assist you in two ways - first you wouldn't be able to withdraw on it until you need it; and second, the interest rates are higher.

...../2

In addition to this first funding plan, I am working on an auxiliary plan. This involves working with a Consultant who is experienced with International Programs where funds could be found. Naturally, the chances are 50/50. There is, however, a sincere interest on the part of the Canadian University Students Overseas Program.

In addition to saving money for the trip, I would strongly suggest you design your own individual educational program on Tanzania. I suggest you purchase the following books: (they can be ordered through any local book store)

- 1) FREEDOM & SOCIALISM - a selection from writings and speeches (1965-67)
1970
Pap. - Oxford U. Press - \$2.95
CB - Oxford U. Press - \$10.50
- 2) FREEDOM AND UNITY - a selection from writings and speeches (1952-65)
1967
CB - Oxford U. Press - \$8.00
- 3) NYERE ON SOCIALISM
1969
Pap. - Oxford U. Press - \$0.90
- ✓ 4) UJAMAA: ESSAYS ON SOCIALISM
1971
Pap. - Oxford U. Press - \$1.75

(I will also send you additional material on Tanzania)

This would serve two purposes: First, you would learn about the Country you are to visit, and secondly, I feel it would increase your interest and desire to visit Tanzania.

The tentative commencement date and duration of the study tour would be January, 1976 through to February, 1976. This should give us ample time to learn the basic approach of the Tanzanian People towards development. There would, however, be a possibility to extend the stay or even visit some neighboring country or countries.

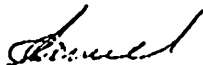
The People selected to make the tour are individuals whom I have met or were suggested to me as People who are sincerely interested in the development of the Native Peoples through self-reliance. A list will be made available to those who respond to the request for a resumé and commit themselves to save (or raise) the necessary funds.

Needless to say, you should respond as quickly as possible. If your answer is no, please contact me by telephone - you can call me collect at 514-632-7321.

April 14th, 1975

You can also reach me at the above number if you need more information.

Yours Truly,



A.M. Manuel

AMM/lm

P.S. This project is being organized with the assistance of the Indians of Quebec Association. All participants will be considered as individuals, or as representatives of their respective organizations, as you may so desire.