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JEAN I. GOODWILL

Jean Goodwill is a Cree Indian from northern Saskatchewan. She is a registered nurse and has worked as an Indian health nurse, a public health nurse, executive director of the Winnipeg Friendship Centre and in various government positions. She knew Malcolm Norris in La Ronge and Prince Albert.

HIGHLIGHTS:

- Friendship with Malcolm Norris.
- Social and political activity in La Ronge.
- Development of Friendship Centres in Prince Albert and Winnipeg.
- School integration in La Ronge.

Murray: I am speaking to Jean Goodwill, now of Ottawa, formerly of Prince Albert. Jean, maybe we could talk about your first meeting with Malcolm, and how you first got to know Malcolm Norris. Can you remember that?

Jean: I think I can. I was in charge of the nursing station in La Ronge at that time, and I met him through friends of mine. Berry Richards and people were talking about him. You know, met him at their home at different gatherings and I was always very fascinated by him because he was extremely intelligent and spoke good Cree, which is the language I speak. But he was such a deep thinker that he was always, whatever he discussed, especially with government officials, he was always way above them, way ahead. I was very impressed with him so I was always very happy to see him and, of course, we also joked about, you know, in Cree quite a bit. This was before I was really aware of the Metis, as such, you know.

Murray: You didn't have that consciousness?

Jean: Yeah, well I didn't have that consciousness for the simple reason I think mainly because, being a nurse, you know, I dealt with people or else just native people, period. People of Indian ancestry was the way I look upon them even though I was a treaty Indian, you know. But as a nurse you deal with people, eh, you don't make no distinctions and I guess maybe I wasn't that politically conscious anyway, at that time.

Murray: Very few native people in La Ronge were at that time.

Jean: No, they weren't at all, you know. People in the north generally just weren't very conscious. And also too, of course, there was no reason to it. We didn't have the federal vote till 1960 for one thing, you know, for the status Indians.

Murray: Right.

Jean: So consequently there was never any, you know, political involvement. But being in La Ronge, I became aware of political situations between Indians and non-Indians and Metis and small villages like La Ronge, because everything

just sort of surfaced, you know, when every little thing happened. It surfaced. And I became very good friends with the Quandts and Richards, and learned an awful lot from them.

Murray: Do you think Malcolm got you interested in politics to some extent, or the political aspects of things?

Jean: I think he made me aware of many things that I haven't done. He used to tell me that, "You should know this," he'd say. He had no qualms about telling me exactly the way things are, and he made me very much aware about the political situations, you know.

Murray: Was he impatient with native people who didn't have that awareness, who didn't bother with it?

Jean: No, no, I don't think he was impatient. I never felt that he was impatient with me at all, because he would just go ahead and discuss things. And he was very open to questions and I was constantly questioning because I was becoming more

and more interested myself because of the things he was talking about, you know. Because I hadn't had any kind of that background prior to meeting him.

Murray: He was willing to spend the time then to talk to you?

Jean: Oh yes, he was, always, because he knew that I was in the position of - I couldn't call it a state of tact - but I was in a position, one of the prominent positions in a small village like La Ronge. There was DNR people; there's the Saskatchewan government air people, then there was me in the nursing station, eh. It was the only medical facility for the whole town.

Murray: You had power over the people, eh?

Jean: Yeah, in a sense. And although I was only working for Indian Health, I worked closely with the public health nurses too, so we sort of exchanged information about patients whenever we travelled in the north, that sort of thing. So consequently, being in that position, I was one of the targets of gossip and what have you, like most people are in a situation like that. So I think Malcolm really had a reason to make me aware of what was going on.

Murray: So he would urge you to use your political consciousness in your job?

Jean: Right, oh yes, he certainly did. Because he knew that I was working for one government, you know, I did this government job, I was dealing with provincial government people and I was dealing with people of different ideologies within that small town. Because that's when it really comes out, you know. So I appreciated it, you know, him telling me many things.

Murray: Some of the things he was saying such as native pride, native nationalism - was he the first person to really talk like this that you encountered?

Jean: No, no. That part of it, as far as native pride goes, I got that from my own people from at home. You know, on the reserve, my reserve. But never really at the national level. It was local in the reserve life, and pride, and culture, and identity, and language always remain with me.

Murray: So you had all of that?

Jean: I had all of that already, you know. But his teachings, I suppose one could say, brought in a whole new perspective - of the whole Indian situation, you know. It made me realize that - now I know why we had so many problems at that time, you know.

Murray: Right. It's a long time ago. Are there any particular things that stick in your mind that he would talk

about? Things that seemed to be more important to him or most important to him?

Jean: Well, I think that the major thing that stuck in my mind was people control of services. What other way can I describe it? Because I'm trying to remember. That's what used to amaze me about him, and I used to think, "Well, isn't that a great idea."

Murray: About health services or education?

Jean: Whatever services! That these are people things and they should be controlled by the people, be run by the people. They shouldn't be controlled by individuals who are obviously there for their own selves.

Murray: Responsible only to themselves.

Jean: Right, exactly. That type of philosophy that he was talking about. As a matter of fact it was quite a while later, after having been in La Ronge - and I wasn't without running into problems either, myself, as an individual person, you know. Like being a target for gossip, like I said, and eventually left La Ronge after two years and went to Prince Albert.

Murray: What year would that have been?

Jean: That would have been 1959. '59, '60 - within that winter I left La Ronge. Went to Prince Albert and did public health out at Prince Albert health unit. And Friendship Centres then were just becoming... there was a Friendship Centre in Winnipeg.

Murray: That was the first one?

Jean: It was the first one, yeah. And there was a national conference being held - I don't even know who sponsored it, I forget now - in Edmonton. And I was on night duty and he said, "Why don't you come along? It would be good for you to find out what these Friendship Centres are all about. Maybe you'll learn something." And I said, "Okay. Providing you let me sleep part-time in the car." Because I worked all night. So we travelled. It was a fantastic, very educational trip. He talked a good part of the way and I learned, like I said. He just carried on with all the different things he used to discuss with me, you know.

Murray: He was always talking?

Jean: Yeah, he was always talking. And from that time on, you know, you just don't forget Malcolm.

Murray: He was an agitator, then, wasn't he?

Jean: Oh yes, very much so, but his dealing with Indian people was different from when he dealt with white people.

Very different.

Murray: Can you elaborate on that a bit?

Jean: Well, I think he had great respect for Indians for one thing and although he, above, up there someplace at all times in terms of conversation, he still could talk at their level, had a great respect for them and I think he was also very proud of his Indian identity. But at the same time he was a Metis, and he was still very proud of that, too. But his Indian identity was very important to him, you know.

Murray: In describing what he thought that the problems were facing native people, did he distinguish between treaty

Indians and Metis or was it just generally that whole group of people who were his ancestors?

Jean: Yes, he distinguished them. He had his own interpretation about treaties. Now I wish I could remember the things that he said, because now it would be important to me in doing the book on my father, for example, who upholds treaty rights right to the hilt. He figures that was sort of the last real stronghold for Indian people in terms of getting so-called rights that's owed to them by government. Whereas Malcolm said the treaties were made, not necessarily for their own good, but it was a method of taking away again.

Murray: Right.

Jean: Of taking things away from them. And these were just small tokens, token efforts made to appease the people by taking their land away.

Murray: It was really fooling the people?

Jean: Right. That was his interpretation, see, but where as my dad is on the other side. He's trying to see - my dad talks about the positive aspects of treaties.

Murray: But Malcolm would certainly have stood for aboriginal rights?

Jean: Oh yeah, this is what he probably was talking about, you see. What's being talked about now.

Murray: Beyond the treaties.

Jean: Oh yes, beyond that, and like I said, he was so way ahead of many people, and the Indian political scene wasn't that strong at that time, but he just lived it all the time. And consequently he went through so many frustrating situations because he couldn't get across. He couldn't get people to understand.

Murray: That's something that comes up time and time again, is this frustration. Could you talk a bit about that and how

you saw that in Malcolm? His frustration.

Jean: Well, I think sometimes he was mad because we as native people were held back for so long through various methods, mainly education. He was mad about that because the way we had been taught, we hadn't been taught enough about what's going on around us. And he used to get so frustrated,

he used to say, "I wish I could make our people understand." You know, if he could have only had a few people, just sort of to work with him, along with him and make people understand. I think his great hope was to be able to go out and talk to them and tell them, "For heavens sakes, open your eyes. This is what's happening to you. Do something about it." He was very frustrated in that sense because he couldn't - because people just didn't - they just weren't aware. They weren't aware of what he was talking about.

Murray: Do you think he understood why they didn't understand?

Jean: I think he understood.

Murray: But it was frustrating.

Jean: Frustrating to him because we had been put through an educational system with different... It didn't offer this kind of training or thinking or development.

Murray: Exactly the opposite.

Jean: It was opposite. Everything was held back from us. Here I was, you know, an RN. By that time I was over 25, registered nurse. At that age when I compare myself now to, say, somebody like Harold Cardinal, who wrote a book at 23 years old on The Unjust Society! You know, here was a guy, obviously had been taught much faster, maybe from his own people, I don't know where. At my age, at that time, to me that was - I suppose to Malcolm, too - it was incredible that I wasn't that aware, eh. So that frustrated him.

Murray: Right.

Jean: You know. But he sure did his best to teach us anyway.

Murray: In Alberta, of course, he spent a tremendous amount of time actually with the people and in Saskatchewan he worked all those years for the government. Did that ever frustrate him that he couldn't spend any more time being a political person and organizing?

Jean: I think that frustrated him. I don't know whether it was more his work for government. I don't know if he thought that by being in there - maybe somebody else can tell that part of the story - by being in there, he may be able to do something; because some of us have that thinking in the back of our heads, like myself, for example. I worked for the federal

government, I worked for Indian Health, I worked for Secretary of State, Indian Affairs, and somewhere in the back of your

mind you sometimes like to believe that maybe, somewhere along the way, you might help to make some change. You may not show but at least, if nothing else, will help to make somebody change their attitude towards Indian people, eh.

Murray: Right.

Jean: It's a bloody long struggle, mind you. And he may have had that kind of motive to work for government.

Murray: He didn't talk about it much though?

Jean: No, he didn't. He didn't talk about it. He talked about a lot of, what I consider private things, about his relationship with government employees and I think he trusted my... You know, in order to show me how things functioned, he would give me examples of how government people operated. But I think this was sort of entrusted that, of course I wasn't going to say anything to anybody about it because of his government position. But I think it was frustrating and also in some respects, I think it was a challenge. Because Malcolm liked nothing better than being challenged and he would just love to get up in a big meeting and challenge the top of government officials, whether they came from Ottawa, wherever, you know. And always made his point.

Murray: Do you think he did it partly from enjoying doing it, just for the sake of doing it? That it was something that he got pleasure from?

Jean: Maybe. Sometimes I think. Because he knew he had them over the barrel. And also too, he knew that he could walk all over them. So he became very unpopular of course.

Murray: I've heard some people say - and you know this may not be correct - but from other people's point of view, he sometimes came on so strong that he may have lost some sympathy with the crowd, whereas if he hadn't come on quite so strong, he might have gotten more support.

Jean: Yeah.

Murray: Do you think that's true?

Jean: I think that's true. I think that's quite true because people generally don't move that fast and also, too, they don't like to be upset in public. And sometimes I think he overreacted about a lot of things.

Murray: In what way would he do that? Might he be doing this with native people, trying to push them faster than they wanted to go?

Jean: I think so. I think he was trying to do that. I think he was trying to make them more conscious of what was going on, you know. But sometimes turned them off because of that, you know.

Murray: As if it had to be done now?

Jean: Yeah. Because of his frustration, he wanted change and he wanted them to be involved, he wanted them to know. And didn't go over very good for some people. Liable to make them mad.

Murray: What kinds of things was Malcolm involved in in Prince Albert when you knew him there? Was he involved in a lot of different organizations?

Jean: I don't know what organization he belonged to because I saw him so, sort of sporadically. He came in because he was in that mines and resources - was that the department he was working for?

Murray: I guess it was probably mineral resources.

Jean: Mineral resources and with prospectors.

Murray: Prospectors' plan.

Jean: Yeah right, that's what he was with. So, you know, I didn't see him that often when he was in La Ronge. Just periodical visits or if I happened to be at Quandts or I happened to be at Richards' place or whatever, I talked to him. It wasn't until I moved to Prince Albert that I got to know him a little better, you know, because he was living in Prince Albert. And I was involved in helping get the Friendship Centre set up, for example, in P.A. I saw him at meetings then, you know.

Murray: Maybe you could talk a bit about the Friendship Centre and its origins. How it got started and who was involved?

Jean: Well, it's really very strange how the whole thing started. I think it was in the back of people's minds for some time, because like most small cities in Saskatchewan or anywhere, these people are aliens within that community in more ways than one. And we had talked about it through a

member of the United Church and Brother Adam was there. He was living there at the time and - no, he was in Montreal and he come in at meetings and it was real interesting. I don't know now, I, maybe I'm pin-pointing on one thing where somebody might say different, but I remember an incident that took place where one of the hotels was raided and, of course, some Indian girls were involved and some of the business men were involved in Prince Albert. And as a result of this, one of the girls - I'm sure this press release is in the Saskatchewan Archives and

the Prince Albert papers - when one girl was, one night, driven out north of P.A. and threatened. You know, with a violent... or whatever.

Murray: This was after this incident?

Jean: This, yeah. To keep quiet, because obviously, you know it was going to implicate some of the businessmen in Prince Albert. I got very upset about that. All of us got terribly upset.

Murray: She came back and told the story?

Jean: Yeah, well she told the story to somebody. I just forget now. I think it's all in the papers if you look it up and find out. And that really got us going in saying well, maybe it's time we did have something for Indian people who come to the cities. Obviously many corrupt things are happening. And the businessmen of Prince Albert obviously are involved and so there's something rotten... (laughs)

Murray: In the state of Prince Albert?

Jean: Your darn right, exactly. And it was right there in the present. I don't know how the incident turned out. If I could just remember. I remember going up to the editor of that P.A. Herald - I think his name was Farmington, or something like that. Anyways, something like that. He eventually ended up here in Ottawa. I was so mad at him because I think it was a question of investigating and, of course, that whole story was...

Murray: Suppressed.

Jean: Suppressed. And I think that's what I was mad at when I went up to talk to him at work, and I was very upset and he wouldn't do anything about it. And that was the end of it.

Murray: So this may have been the incident that sort of sparked the establishment?

Jean: I remember that. That's one thing that stays in my mind. That's one of the things that really sparked the whole question of setting up a Centre in Prince Albert. So, you know, it first started off on a very small scale, of course, at the YWCA, you know, like at most places, and eventually got a building. And then I worked with a youth program and I guess it wasn't until after I left that Malcolm got involved in that Centre.

Murray: Were a lot of young native girls involved in prostitution and that sort of thing at that time?

Jean: Well, you see this is it. You can't really say that, and I wouldn't want to say it without any proof. You know I don't want to make any statements about that sort thing except - this particular incident. If you were to check with the

Saskatchewan Archives, the P.A. Herald. That would be be around '61, between '61 and '63. Yeah, that would be around '62 I imagine, because I left in '63 to take on the executive directors position in Winnipeg Friendship Centre. So it would be around '62, I think.

Murray: The Friendship Centre was already going at that time then?

Jean: It was pretty well on its way, you know. It was just getting involved; people were more interested. It was just sort of getting set up then.

Murray: Were there quite a few white people involved in establishing the Friendship Centre as well as native people?

Jean: There were. Quite a few of the church people were very much involved. You know, people connected with the YWCA. Any group that's concerned about social issues was involved.

Murray: Right.

Jean: So we had a sort of an almost equal number of people that were working on it.

Murray: Do you think that during that time there were a lot of native people moving into Prince Albert, or was the native population growing or not?

Jean: Well, there weren't really many at that time except that they were coming to Prince Albert for medical purposes, to come and see Indian Affairs or medical services or whatever. You know, Prince Albert is sort of the biggest city they could come to from up north and all over. So obviously it was always getting people.

Murray: A lot of people in and out all the time.

Jean: Yes. A lot of transients. But across the river where a lot of Metis people had been living there for many years - so they were there. So it was sort of a ready-made thing because of the transients that were coming in and the Metis living in Prince Albert, who obviously didn't fit into the best part of the community anyway, in spite of the fact that they'd lived there for many years. So it just sort of involved both groups, you know.

Murray: Certainly racism is a major problem in every city? Was it a problem in Prince Albert at that time, or were the communities sort of divided?

Jean: I think it existed. I can't say it didn't exist. It didn't affect me that much because I took my training at Holy Family Hospital, and I never had real problems in terms of what you call discrimination, but maybe because I trained in a Catholic hospital and we were well protected for that matter as

student nurses.

Murray: You might not come across it.

Jean: So I never really came across it, eh. But I know others did. I remember looking after cases of Metis people who lived in Prince Albert who came to the out-patient department when I was working there who had got involved in alcohol and fights and that sort of thing. You know, accidents. And you'd hear a lot of stories and of course my language came in handy and I was able to interpret for a lot of patients. So I knew it existed. Oh, I found out a lot of things that was going on in Prince Albert. So I had already had that background knowledge of what was happening in that town before I came back again three years later.

Murray: Can you remember any particular incidents that would reflect that kind of racism that might have existed in Prince Albert at that time?

Jean: Well, people like the Metis people kept to themselves. At that time I was going to church too, and you

didn't see very many Indian people going to - well, what it was the Anglican church. Eventually I didn't go. But you know, these sort of things. You can pick things out where Indian people didn't get involved in any kinds of clubs or recreation facilities or whatever. Because when we did open the Centre eventually, when we were able to rent a hall for recreation facilities, that's the only time the native people came or the native kids, you know. Had some place to go where they...

Murray: They felt comfortable.

Jean: They felt comfortable; they were able to relate to that crowd. It was their own crowd. And this was very obvious because they used to become quite active and it just seemed like there was never enough to do for them. They just kept me going all the time.

Murray: The Native Youth was separate from the Friendship Centre was it?

Jean: No. It was attached to the Friendship Centre. Oh yes, the Native Youth came out of the establishment of the Friendship Centre.

Murray: Could you talk a bit about the kinds of activities besides the setting up of dances and that that Native Youth used to get involved in?

Jean: Well, like in the summertime we tried to get them out on trips when we could. And we tried to get them involved in other school activities, like the basketball team or whatever sports activities they are interested in. And it was just a matter of trying to bring them out. And, of course, you see at

the same time there was also what was one time St. Albans Residential School was there, too. You see, there was a whole bunch of Indian kids there but of course their being in a residential school they had their own things to do. So we had sort of exchanged events between the Centre youth and the residential school kids, that kind of thing. It was just a matter of keeping the kids busy and they wanted to do a lot of craft work and wood craft or whatever. But there was always never any funds or no facilities or no equipment.

Murray: But you were never short of participation?

Jean: No, there was never short of that because, like I said, the kids were very active and always wanted to do something.

Murray: There was a real need there?

Jean: Oh yeah, there was obviously a real need. I mean, they would come from all the way from across the river in the cold winter days just to come to the Centre.

Murray: Just for something to do.

Jean: Yeah, just for something to do, yeah.

Murray: This was the Friendship Centres?

Jean: This was the Friendship Centre and the youth group in connection with that, you know. And then there was a youth group that was in Saskatoon and that's where Ed Lavallee was. So we sort of exchange...

Murray: There was contact between the Centres then?

Jean: Yes, there was at that time, but just between Prince Albert and - I mean there was no Centre in Saskatoon but there were a group of youth, which got together, which Ed Lavallee was involved in. So we sort of had joint programs at times.

Murray: Did Malcolm ever get involved in the Friendship Centre while you were there, as far as being active in meetings or anything like that?

Jean: Not really because, you see, he was still in the government at that time. And he was very busy and he spent a lot of his time, I think, going to Regina and going to meetings, you know. Let's not talk about having had to go to Regina, that sort of thing. It wasn't until he left the government that he became involved in the Centre.

Murray: Did he ever talk to you about the Centre? I know that some other people have said that he felt that - well, how did they put it? I think one said that he felt maybe because there were a lot of white people involved that he didn't want to get involved. Does that make sense to you from what you know of Malcolm?

Jean: Well, I think what he said was that certain white people he didn't trust. It wasn't that he was totally against all white people like some people get terribly paranoid about things like that Indian - white business. It's just that certain people he knew he couldn't trust, and these were the ones that he'd rather not be involved with. And he just stayed out of their way because that person's not going to - they're in there for obviously...

Murray: Right. So it would have been a waste of his time to try and deal with them I suppose?

Jean: Yeah, and that's something else that I learnt from him too. You know, you just don't waste your time with people you can't do anything about. So why bother because there are so many others that you can work with, you know.

Murray: Right. You can bang your head against the wall.

Jean: Yeah. I learnt that lesson from him, you know. He used to always tell me, "Don't go and worry yourself."

Murray: Right.

Jean: Yeah.

Murray: Do you ever remember - it just came up once in a conversation that I had - that there was a committee on minority rights set up by, oh, I think it was the CCF government and Tommy Douglas.

Jean: Tommy Douglas.

Murray: Do you remember anything about that committee?

Jean: I remember hearing about it, but I don't ever get involved in anything on it. But I remember hearing about it, you know. I'm afraid I couldn't make any comments on it.

Murray: Do you recall Malcolm ever talking to you about the need for a Metis Association? Such as he had been active in organizing in Alberta. Did that conversation ever come up?

Jean: Oh yeah, it came up. His whole idea was people have to become organized in order to do something because you cannot work alone. You've got to organize people, you've got to have some kind of political base to work from. You have to have political power. A lot of this that he talked about as far as even the Metis people, my dad was advocating that sort of thing for treaty Indians. So politically they were really heading in the same direction - had the same idea in mind, you know. Oh yeah, he talked about it but he could never get the people really...

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(SIDE B)

Jean: They were happy because they were getting some recognition, because they were living in this impoverished condition. And they had nothing. They didn't know of anything else except welfare. But the adults themselves, oh, they came out when there were dances, general dances for all. And they came out whenever their children were involved in something, you know. But outside of that, the Centre was used mainly for transients, people that came and went. They had some place to go if they came shopping or if they came for medical treatment they had some place to go, that sort of thing, you know. It was really a Centre at that time. In those days they were basically referral centres, they weren't for activity centres.

Murray: You didn't have services - you would refer them and help them get services.

Jean: Yeah. And the point was, it was intended to refer them to whatever services are available, and this same thing happened in Winnipeg. But I don't know what's happened to the Centres since. (laughs)

Murray: They're certainly all over the place. I don't know exactly...

Jean: Oh, there's over sixty now - Centres in Canada. I remember in those days when I was in Winnipeg I said, "You know, there's something wrong. We have to have a Centre for native people in the city. Somebody isn't doing their job." I was saying that in 1965. And here we are in '76. Obviously things haven't improved or else maybe because of the funds that they're getting now that there's more Centres. I don't know. I'd like to know because I worked in the Secretary of State Native Citizens program, with native women, but the people in the next office to me were dealing with Friendship Centres, you know. And a lot of times that crossed my mind. What's wrong with the country if at this point in time, ten years later, we're still setting up Centres.

Murray: Still struggling the same.

Jean: Yeah, still setting up Friendship Centres. Still a need for Centres and, you know what progress have we made in other words, in that time?

Murray: In Prince Albert during this time we're talking about, most of the Metis people then didn't live in the city. They would have lived across the river there.

Jean: Well, the Metis people, yes. Well, maybe the odd one lived in the city, but the young people as they became of age to go to high school, came to the main part of the city to go to high school, you know.

Murray: So it was mostly young people who were actually in the city?

Jean: Mostly young people that were in the city, yeah. Like the main part of town.

Murray: Was there ever any political consciousness among those young people or an attempt to get them that way or was it - you had your hands full just with the recreation?

Jean: There was never really any political consciousness because, you could say there was enough to do without that. And I was working, too, at the same time, eh. So I was doing this on a voluntary basis so there wasn't really that much time to be doing anything else.

Murray: Do you recall Malcolm's activity in any other organizations? Was he active in the CCF party at all?

Jean: Oh yeah, he definitely was. People that I knew in La Ronge were obviously, you know - very open too - members of the CCF. And because of his talks with me and talking to me about his ideology and this sort of thing, he was obviously this.

Murray: He was a socialist and made no bones about it.

Jean: Oh, heavens no. He didn't hide it whatsoever. He just told you, "That's the way things are and this is what I believe and I'm just telling you one way." (laughs)

Murray: When he talked about socialism did he talk about it as it related specifically to native people or was he looking at society as a whole?

Jean: As a whole. Oh yes, he talked about native people. It was important, you know, because I think he sort of believed in the fact that basically native people, because of their communal way of life, were socialistic-minded really, in a sense, the way they lived. So it shouldn't be that difficult for them to develop in that sense. Because their ownership of land, for example, it's vastly different from the white man's concept of ownership and this sort of thing. But he talked about the whole country's issues, the United States, and the world and that sort of thing. We used to talk about all kinds of fascinating things.

Murray: And he would fit native problems into those in and that larger perspective.

Jean: Fit that, yeah right. Fit into, yeah. And I think he would have been a fantastic man if he were even to live now, about international involvement. He would have been right in front. As of last year there was a world conference, a world council of indigenous peoples.

Murray: Right.

Jean: And Malcolm would have been right in there.

Murray: He would have been right in there, sure.

Jean: Oh, he would have been right there. And he would be just happy as a (laughs) as (?) he was, you know. I often thought about him at the time when that conference was being held in Port Alberni. I was on secondment from the department to work for two weeks to help them coordinate it. And I couldn't help but think, remembering how he felt, especially when the people from South America arrived.

Murray: He would have been excited?

Jean: Oh, he would have been just right in there.

Murray: He never missed a chance to put forward the native cause.

Jean: Oh, never. Never at all. He was an incredible person.

Murray: Do you recall any other kinds of meetings he might have attended?

Jean: I don't know. Like I said, my meetings with him were sort of sporadic. So I never knew what his other activities were. I knew what his beliefs were and I knew how involved he was, that sort of thing, but what other meetings he went to, I really couldn't tell you.

Murray: Right. So as far as the Friendship Centre, it wasn't really until after '63 when you left that he was involved?

Jean: Yeah, right.

Murray: Do you recall him being involved in it at all?

Jean: No, well he would...

Murray: Would he go to meetings at all?

Jean: Once in a while he would come to meetings, yeah. And again, of course, his impatience would come out, you know.

Murray: Right.

Jean: But he used to come to meetings before that whenever he had time. He was so busy.

Murray: What do you remember about Jim Brady?

Jean: Jim Brady, I didn't know very well, except here again was another person that I met with Quandts and Richards and Malcolm. Jim Brady was quiet. He was a quiet man; he wasn't as vocal as Malcolm was. But he's a very deep thinking person.

Kind of shy, so it was very difficult for me to get to know him. I don't know if it was because he was shy with me or because that's the way he was with any people or because I was in the position where he... you know, I could never really get close to Jim. But I used to listen to him talk. I found it very difficult to communicate with him, but I would hear him talking. And he was obviously an extremely intelligent man, but I wish I had got to know him better, you know.

Murray: You didn't see him that often?

Jean: No, I didn't see him that often. It just so happened, if he happened to be there at the particular function or I'd be visiting and he happened to be there. That's about all I knew of him. Yeah.

Murray: What kinds of things would he talk about when he did talk?

Jean: Oh, he would talk about socialistic philosophy - much the same as Malcolm.

Murray: What group of people might be together when you would see him? What individuals would be there?

Jean: It would be the Quandts, Richards and I forget the other... There were a few other people there, too.

Murray: It was La Ronge people then?

Jean: La Ronge people, the local people. And they would get together privately whenever specific incidents happened within the town and they would want to do something about it, that sort of thing.

Murray: Did that sort of thing happen fairly often where people would get together and say something should be done about this or that?

Jean: Yeah, well that group anyway.

Murray: Right.

Jean: I mean that group was very conscious about what was happening to Indian people. They were very conscious of the school system. For example, when the integration program was coming in that the Indian kids should now come to this big school that had been built in La Ronge, eh. That's when Allan Guy was the principal at that time. Bless Allan Guy!

Murray: I've heard other people blessing Allan Guy in different ways!

Jean: (Laughing) Yes. I'm afraid we didn't ever see eye to eye either. But that became a real concern. I was very concerned about it and I started talking about it. I said, "Yes, I'm very concerned for the simple reason, here is a big

beautiful school - who's going to school there? Not so-called rich kids, but the kids who were better off in that town were going to go to school there. And little kids coming from off the reserve from little one-room log shacks, and trying to compete with these kids in that school. It's just not going to work, that's all there is to it. There's just no way." We talked about that and we said, "Well, what can we do? Government decides he wants to integrate Indian kids, well, let's wait and see - it won't work." So one day when one of the teachers came over to see me and she says she's concerned about so and so. She says, "I'm very curious what kind of a home he comes from." I said, "You mean to tell me you have no idea what home these kids come from?" "Yeah," she says, "but they're so quiet. I can't make them talk, I can't make them do anything." "Okay," I said, come with me; let's go to the reserve." I had this little van I used to drive because I was

doing not only the work in the nursing station, I was also doing public health when I could, you see - visiting. So we both went out to the reserve. Well that poor girl, she was so shocked. She had no idea that this little fellow came from a little log shack, no floor, pine boughs for flooring, and a little wee stove in the corner. And I said, "That's his home. You wonder why he feels strange in that school?" It was a shock treatment to her. And I took her around, all these little houses, you see. "That's exactly where they live. And some of them there's five, six, seven people in those houses. The whole family, you know."

Murray: Three generations.

Jean: Yes. Oh, she was shocked so I took her back. Then she came back again the next day, she was practically crying. I don't know if it was the next day - but a while afterwards. (inaudible) She was just in tears she was so upset. And I said, "What's wrong?" "Well," she said, "I went to speak to Mr. Guy about what I saw and I was very upset. He told me it was none of my business to go out to the reserve." Because that was like my responsibility to look after these people. And she was not to get involved at all in these issues. Well, anyway I had some very choice words you know (laughs) for Allan Guy. Well to me that was absolutely the wrong thing to say because it was obviously... there was such a contrast in the way of life of these people. There was just no way they were going to... The kids would just never make it, that's all.

Murray: They still don't.

Jean: They still don't. Well as a result now, everything has reverted back to building schools on the reserves, building the school right by the communities.

Murray: Bringing teachers from the south.

Jean: Yeah, right. So that's, to me, an example of the attitude that was there in that town between people like Allan Guy and the people who are concerned and those out there that

we were concerned about, which we could not do anything. Their hands were tied, they were poor and they were you know, just name it. (Inaudible)

Murray: And they wouldn't respond?

Jean: No, they wouldn't. There was apathy because they had no - first of all they didn't have enough food so they had no strength and that sort of thing. It was really a pathetic situation, you know.

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