

CA1 I 54
Uol. 16, #8

STORAGE
561 / G / 136

VOL. 16
NO. 8

INDIAN NEWS

CURRENT ISSUE
JAN 1974

CA1 IA 59 I54 V.>



Federal appeal On NWT judgement A surprise

In mid-December, the Federal government, in a surprise move, has appealed Judge Morrow's decision granting natives of the Northwest Territories the right to file a caveat claiming an interest in 400,000 square miles therein.

The federal government had appointed Dr. Lloyd Barber, Indian Claims Commissioner, to lay the groundwork for an out-of-court settlement. For this reason, lawyers for the Brotherhood of the North-

west Territories did not continue formal court action.

They were caught somewhat off guard when the federal government appealed the decision on three counts - - challenging Justice Morrow's jurisdiction to hear the case, arguing that a caveat cannot be filed against ungranted crown lands, and using the Land Titles Act to question the jurisdiction of the

(See Appeals page 11)



In late November approximately 300 people gathered on Parliament Hill, Ottawa to protest the Quebec Court of appeals decision on James Bay.

"Quality of justice" Protested by citizens

An estimated crowd of 300 marched on Parliament Hill, Ottawa in protest of the "quality of justice" handed down by the Quebec Court of Appeal and its effects on

the James Bay power development scheme.

The November 30th protest was organized by a group of concerned citizens from the Montreal, Ottawa and Toronto areas, from various James Bay committees and from

residents of the James Bay area. The demonstration was a peaceful one with the group marching quietly around the Centennial Flame directly in front of the Parliament buildings. When the group made

(See PROTEST page 9)



Listening to discussions on the Land Claim presentation are: l. to r.: Mr. Guay, Parliament Secretary for the Department of Justice, Mr. Jean Chrétien, Hon. Minister of Indian and Northern Affairs, Chief Albert Levi of the Big Cove Indian Reserve and Mr. Irvine Goodleaf, Special Assistant to the Minister.

Big Cove Band Receives land

by Theresa Nahanee

The Big Cove band of New Brunswick received a Christmas gift from the Minister of Indian and Northern Affairs in the form of 1500 acres of land, unoccupied and adjacent to their reserve.

Chief Albert Levi, accompanied by his band council and Research Director, Andrew Nicholas Jr., came to Ottawa in December to

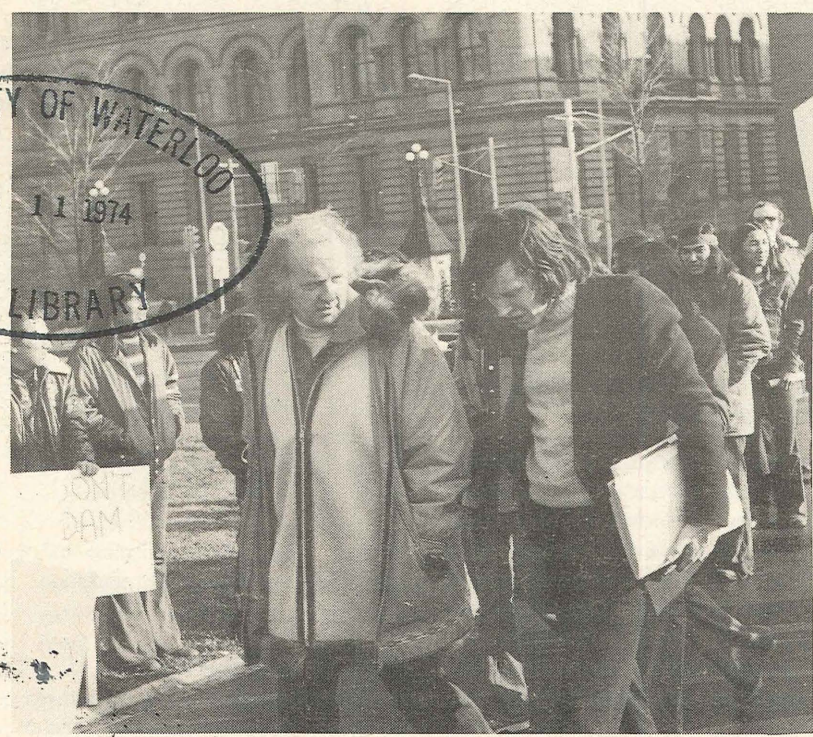
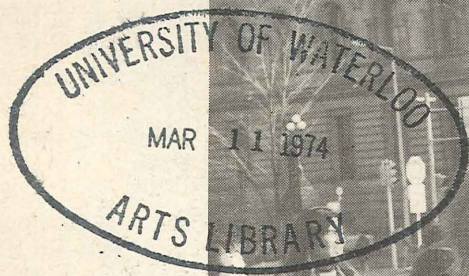
present the Minister with documented evidence that the land surrendered of 1879 illegally deprived the Band of 3000 acres.

Stating that his Department or Ministry was not building an empire, the Minister under advice from legal counsel for the Department

(See BIG COVE page 10)

Postes
Canada
Post
Canada
En nombre
troisième
classe
Bulk
third
class
K1A 0S7
OTTAWA

Indian and Northern Affairs
Affaires indiennes et du Nord
Indian Affairs
Affaires indiennes
Ottawa, K1A 0H4, Canada



Boyce Richardson, on the left, freelance writer from Montreal, was one of the organizers of the demonstrations.



INFORMATIONS FRANÇAISES

Phénomène de renaissance de l'artisanat amérindien

Québec — C'est tout un phénomène de renaissance qui peut être perçu actuellement dans le domaine de l'artisanat amérindien! Et les artisans indiens du Québec, réunis dans la Vieille Capitale, pour un colloque sur leur art ont décidé d'accentuer encore plus ce renouveau en se regroupant en association.

Cette association est perçue par les participants comme un outil essentiel à la protection de leur art, une école qui leur permettra de retourner aux sources de leur culture propre ainsi qu'une tribune qui leur donnera la chance de se faire entendre plus clairement et de participer plus activement au dialogue qu'ils désirent établir entre les autorités et les artisans.

Cette association des artisans indiens du Québec a vu le jour à l'occasion d'un colloque qui a réuni dans la vieille capitale, quelque 70 artisans et artisanes des différentes régions de la province. Le colloque a de plus été suivi d'une exposition d'art et d'artisanat indien, tenue à la bibliothèque municipale de Sainte-Foye. Il s'agissait de la première exposition du genre tenue à Québec.

C'est le ministère des Affaires indiennes et du Nord qui est à l'origine de ces deux premières manifestations sur le plan provincial, mais l'instigateur véritable est Michel Noël, directeur de la section artisanat, au bureau régional du Ministère, pour le Québec.

Ce dernier a d'ailleurs spécifié que le but de l'association, tout comme du colloque lui-même, est d'établir un dialogue constant avec les artisans indiens. Il semble également que devant le succès remporté et la satisfaction des participants, le colloque ainsi que l'exposition deviendront désormais des événements annuels.

Le colloque

Le colloque d'une durée d'une semaine a réuni plus de 70 artisans, délégués de toutes les régions du Québec.

Il avait pour but d'informer les artisans Indiens sur les résultats d'une première année d'un plan de huit ans du gouvernement fédéral, afin de développer l'artisanat et l'art amérindien. Les assises ont également permis, en plus de faire le point de la situation, d'établir des priorités pour l'année qui débute, et de mettre aux participants d'émettre leur point de vue sur l'exploitation de leur art.

Le plan de huit ans du ministère des Affaires indiennes et du Nord veut promouvoir l'aspect économique tout en préservant l'aspect

culturel de l'artisanat amérindien.

Le plan prévoyait la création chaque année, de trois ateliers de travail pour les artisans avec chacun un animateur à plein temps. Au cours des derniers six mois, deux ateliers ont été créés, soit Bersimis et Amos tandis qu'un troisième sera bientôt réalisé à Oka.

Ces ateliers permettent chacun à une trentaine de personnes de travailler en groupe et l'on y trouve un comptoir de vente, le matériel et les outils nécessaires pour produire de l'artisanat (machines à coudre, peaux, fils, aiguilles, etc.).

Le plan prévoit également l'engagement d'un gérant-animateur pour chaque atelier créé. Ce dernier doit voir à la bonne marche de l'atelier, fournir aux artisans tout ce dont ils ont besoin pour produire et également faire la comptabilité de l'atelier. A chaque mois les artisans se réunissent pour discuter de ce qui a été fait à l'atelier et de ce qui devra être fait le mois suivant.

Tout l'investissement est payé par le Ministère pour des périodes de 2 ou 3 ans et aucun remboursement de la part des artisans n'est prévu. Après trois ans, l'atelier doit faire suffisamment d'argent pour se suffire.

Au cours de l'année qui vient de se terminer, outre l'implantation des ateliers, le programme a permis d'organiser des cours de formation dans l'administration de l'artisanat, (tenue de livre, comptabilité, mise en marché, animation, culture amérindienne, etc. Ces cours sont commencés depuis le 7 janvier 1974 à Pointe-Bleue, Val D'or, Maniwaki.

Matières premières

Un des principaux problèmes rencontrés par les artisans au cours de l'année qui vient de se terminer fut l'approvisionnement en matière première dont entre autre les peaux tannées, surtout celles tannées selon les manières traditionnelles des Indiens.

Un programme est actuellement à être mis sur pied pour tenter d'acheter des chasseurs toutes les peaux disponibles des animaux abattus à la chasse, soit les peaux d'originaux, de caribous et de chevreuils. Ces peaux, selon le programme élaboré, seront ensuite

tannées et entreposées pour être revendues aux artisans au prix coûtant. Ce projet prévoit-on devrait être réalisé à partir du mois d'octobre 1974.

Un projet identique a également été entrepris afin d'approvisionner en lanières de frêne, pour le tressage des paniers, tous les artisans qui sont à la recherche de cette matière première. Le plan prévoit qu'à différents endroits des hommes seront engagés pour couper et battre le frêne et les lanières seront ensuite vendues en rouleaux aux artisans. Un troisième projet prévoit également la cueillette d'écorce de bouleau, si le besoin s'en fait sentir.

Comité

Lors de l'assemblée générale qui a suivi le colloque, les participants se sont élus trois représentants sur le comité provincial de consultation sur l'artisanat.

Les trois élus sont M. Léonard Jérôme, chef de la bande Maria, Mme Lucette Robertson, de Pointe-Bleue et Mme Eliane Gabriel, d'Oka.

Hockeyeurs indiens en Suisse

LA TUQUE: Les Indiens du Québec prendront contact avec la civilisation helvétique le mois prochain, alors que l'équipe Pee-wee du pensionnat indien de La Tuque effectuera une journée d'une quinzaine de jours en Suisse.

Ce voyage s'effectuera du 19 février au 5 mars et les "ambassadeurs de bonne entente des Indiens" seront les invités du Lausanne Hockey Club.

A l'occasion de cette tournée, sanctionnée par la Fédération Internationale de hockey sur glace, l'équipe Les Indiens du Québec disputera six joutes dans les principales villes de la Suisse romande, soit Lausanne, Genève, Villars, La Chaux de fonds et Sion.

Equipe indienne du Québec

La formation canadienne de 17 joueurs se compose de jeunes Indiens dont les âges varient entre 10 et 12 ans et fréquentent le pensionnat des Indiens de La Tuque.

Les Indiens qui composent l'équipe proviennent en fait des bandes de Mistassini, Weswanipi, Abitibi Dominion et du Village Huron.

Nouveau Conseil déjà à l'oeuvre à Sept-Iles

Sept-Iles (le 11 janvier 1974).

Le nouveau conseil de bande de Sept-Iles, qui entrera officiellement en fonction d'ici une couple de semaines s'est lancé résolument au travail et, au cours d'une réunion spéciale tenue hier soir, a étudié plusieurs cas d'occupation ou de projet d'occupation non-indienne de terrains, sur les réserves de Sept-Iles et de Maliotenam.

Les discussions ont été principalement actives dans les cas du Vieux Poste, de l'Avenue Laure, de la station de pompage, du Yacht Club ainsi que de la voie de ceinture sur la réserve de Sept-Iles, sites qui font partie des réclamations territoriales des Indiens Montagnais des réserves de Sept-Iles et Maliotenam.

Nombreux cas

La réunion était présidée par le nouveau chef de bande, M. Paul-Emile Fontaine et l'on pouvait également noter la présence, à cette rencontre, de M. Fernand Boivin, surintendant du district de Sept-Iles, de M. Roméo Boulanger, directeur pour la région du Québec et de M. Vincent Caissie, directeur régional du développement économique.

La question qui a soulevé la plus longue discussion fut sans doute le cas du Yacht Club, dont un récent arpentage situe d'une façon assez nette certaines bâtisses dans les limites de la réserve de Sept-Iles, bien qu'aucune entente ne soit intervenue en ce sens. La seule entente à être intervenue concerne un droit de passage cédé en 1962, pour une période de cinq ans, afin de donner accès au Yacht Club.

L'arpentage ayant toutefois soulevé un problème difficile à résoudre, quant à la localisation des bornes naturelles de la réserve, étant donné les effets de l'érosion dans ce secteur. La question a été soumise au Ministère de la Justice avant d'entreprendre des pourparlers en vue d'un règlement.

Station de pompage

Des démarches sont également en cours, afin de tenter de régler avec la municipalité de Sept-Iles, le problème concernant la location de

la nouvelle station de pompage érigée sur un lot de la réserve, ainsi que d'une conduite d'égoûts de 48 pouces et d'une voie de ceinture route qui n'existe encore que de façon incomplète.

Selon les discussions soulevées lors de la rencontre, il semblerait qu'aucune entente finale ne soit intervenue avant la construction de la station de pompage sur le terrain des Indiens. Le nouveau conseil de bande demande que ce cas soit révisé afin de finaliser une entente entre les deux partis en cause.

Droits de passage.

En ce qui concerne la conduite d'égoûts qui a été installée il y a environ deux ans, soit juste avant la construction de la station de pompage, des offres de règlement ont été faites par la ville, mais aucune entente n'a encore été conclue. La conduite d'égoûts, un tuyau de 48 pouces va de l'Avenue Laure jusqu'à la station de pompage en suivant un parcours destiné à devenir une route de ceinture. Cette route apparaît au plan d'urbanisme de la ville bien qu'elle n'existe pas encore de façon complète et, selon les Indiens, le conseil municipal parle de cette voie comme d'un fait accompli avant même d'avoir négocié un droit de passage avec la bande.

En 1971 la ville de Sept-Iles a fait une offre pour le règlement de tous les droits de passage dont elle avait besoin. Elle offrait au conseil de bande les services d'aqueduc à perpétuité et sans frais, à titre de compensation. Cette entente n'a jamais été finalisée.

En ce qui concerne l'Avenue Laure, qui traverse la réserve de Sept-Iles, le conseil de bande désire obtenir compensation pour les terrains qui ont été expropriés à cette fin.

Le conseil de bande se propose également de suivre de très près la progression des pourparlers en vue du règlement de toutes ces réclamations territoriales.

Graduation of Indian Cadets - a first

Six Indian Police Cadets received their graduation certificates from the Atlantic Police Academy upon completion of a set of courses comprising instruction in 65 police subjects.

This graduation, the first of its kind involving Indian people, took place on the 14th of December at the Atlantic Police Academy, which is part of Holland College situated in Charlottetown, P.E.I. The academy was established in 1971 as a division of Holland College to meet police training needs for the Atlantic area. Director of the academy is W.J.R. MacDonald, formerly a Sgt. with General Investigation Section, RCMP, Halifax, Nova Scotia. Mr. MacDonald has 21 years of police experience.

The six graduating cadets are, John Brooks from Nova Scotia, Leo

Francis, Walter E. Paul, John Paul, Anthony Augustine and Joe Sanipass, all from New Brunswick. Their entrance into the academy was on the combined suggestions of the Regional Office of the Department of Indian Affairs and Northern Development and their respective band offices. Previous to their acceptance in the academy all six were employed by Band Councils in the Maritime Provinces. Upon completion of their studies they will return to employment with their home band councils.

Training term for these and 34 other cadets commenced January 15th, to May 15th, with a summer break, then to return to studies from September 5th to December 14th and the expected graduation. For this period of training they were sworn in as Special Police



The graduating cadets, from left to right, John Brooks, from Nova Scotia, Leo Francis, Walter E. Paul, John Paul, all from New Brunswick. (missing are Anthony Augustine and Joe Sanipass).



Len Marchand, member of Parliament from Kamloops, B.C. was requested to give an inspection of the graduating class. To his left is Mr. W.J.R. MacDonald, director of the Atlantic Police Academy.

Constables in and for the province of Prince Edward Island. During this term they worked directly with the Charlottetown Police and the police force of surrounding towns and villages on a training on the job basis. On weekends their training consisted of handling actual situations such as traffic control, foot and vehicle patrol, dispatching, taking complaints, road blocks, mishap investigation, etc. During the summer months the cadets were available for employment with Police forces throughout the Atlantic area.

Guest speaker at the graduation was the Hon. Len Marchand, Member of Parliament for Kamloops, B.C. In his address he stated the need for "training to reflect the needs of the community," when it comes to the policing of Indian reserves. Prior to his speech Mr. Marchand was witness to a fine display of precision marching by the graduating class then after he was called upon to give an inspection of the group and assist Holland College president, Dr. D.E. Glendenning in awarding certificates of achievement to the class.

After graduation exercises were completed there was an exhibition of equipment used by law enforcement officers on the job and in training. John Brooks was responsible for demonstrating equipment, which included arms, protective and restraining devices, drug identification kits and an audio-visual unit. This included an explanation of some of the practical work and theory used in cadet training.

Greyeyes - enjoys RCMP career

Cst. J.R.R. Greyeyes is a full-blooded Cree Indian of Treaty Status and a member of the Royal Canadian Mounted Police.

For him interest in the RCMP began very early in life, "with my up bringing and a respect for authority in general." His interest deepened, when at the age of 12 he was involved with a school group which was taken on a tour of the Royal Canadian Mounted Police Training Centre, known as "Depot" Division, located in Regina, Saskatchewan. Greyeyes became determined to join the force after being witness to some of the activities at the centre. In addition to this he had always been impressed with the reputation of the RCMP had earned itself throughout its existence.

In his last year of high school, at the age of 19, Greyeyes talked to one of the constables at the local RCMP detachment. Nine months later after completing the necessary educational and medical examinations he was engaged on August 25,

1965 as a member of the Royal Canadian Mounted Police. From this point he was to receive his basic training at the "Depot" Division, Regina for a seven-month period. On completion of training he graduated and became eligible for posting for any province in Canada. He chose British Columbia, the Chilliwack Detachment, which, except for a brief station in Abbotsford, has been his permanent posting.

His work thus far has been in general detachment duties, which includes the answering of all types of complaints from the public.

Cst. Greyeyes states that another very important aspect of police work is that of community relations. Visiting schools and maintaining contact with the public, in other than a law enforcement role, is a determinate factor in keeping good communication with the general public. A better two-way understanding between the Force and community develops through

these channels, an example being the participation and organization of minor league sports.

In Cst. Greyeyes career as a member of the RCMP, there have been several memorable events. One of them is being chosen to escort "Her Majesty, Queen Elizabeth II" for her tour of Manitoba and the Northwest Territories. Another was in Canada's Centennial year when a reporter from "Canadian Magazine" interviewed the constable for a photo-story which appeared in that national publication.

Constable J.R.R. Greyeyes states firmly that the opportunities afforded him by his enlistment are almost boundless and he hopes to realize his ambitions and work efficiently until the day of his retirement. He hopes that other people of native descent can have the same opportunities and he encourages any native person who has interest to take serious consideration in "joining the Force".



Constable J.R.R. Greyeyes a member of the Royal Canadian Mounted Police.

Dear Editor...

PENPAL WANTED

Dear Editor:

I would like to correspond with different kinds of people throughout the world.

I am 18 years old. I am interested in their culture and way of living. I like sports and beadwork. I also like writing to people and also to meet them.

Martha Half,
St. Paul, Alberta.

COMPLAINT

Dear Editor:

Greetings to all brothers and sisters at the Indian News headquarters, and to those who read the newspaper. I hope everything goes well with everyone.

I am writing in hopes that something might become of a little problem happening at the Vancouver Indian Centre. It also has to do with P.A.C.I.F.I.C. (Pacific Association of Communications in Friendship Indian Centres). The situation has arisen in many other Indian Centres, societies, etc., across the country, so I'm sure everyone is aware of it.

The problem is that a white man has been hired on as executive secretary of P.A.C.I.F.I.C. There are many of us around the area, and other brothers and sisters elsewhere I'm sure, who feel that centres, societies, etc., such as P.A.C.I.F.I.C. (whose aims are to help out brothers and sisters in any way possible) should restrict their hiring to people of Indian descent and heritage.

I am sure there are a few brothers and sisters who are as, or better, "qualified" (a nice word used to achieve a position of any sort) as any white man for such a position. In fact I think a brother or sister would be better qualified, since he or she is of Indian heritage; would know what is happening and is more aware of the problems; and best of all would know what to do, because he or she, being an Indian, has come in contact with a lot of

the problems our brothers and sisters have.

I don't live in the Vancouver area, but I know there are brothers and sisters, and I'm sure there are many, many more elsewhere, who would like to see brothers and sisters, (and not white men), in a position such as executive secretary of P.A.C.I.F.I.C., or any other position in a centre or society whose purpose is to help brothers and sisters.

May the Great Spirit guide and watch over you all as I remain yours in Friendship.

AH-OO-MULTH

COMMENTS?

Dear Editor:

I am Indian member of the munciey reserve and a regular reader of the Indian news. I have been very pleased with the progress the paper has been making and is still making. I would like to say here that just such as that is exactly what is needed to start our people off in the right direction. I noticed that in the issue of August 1973 an article from the editor's desk, title "TO HAVE A FUTURE YOU MUST HAVE A PAST" written apparently by Miss Theresa Nahanee. That name Nahanee has an Indian origin, and if you are an Indian I am doubly pleased. It is my opinion such articles as that should have a regular corner in your paper. I noticed the word OPINIONS followed by a question mark after the title. I am going to hand out my opinions and hope they will sound as pleasing to you as your article sounded to me.

I noticed your article from start to finish had every choice selection of words properly placed in each sentence to give the proper meaning you wish to convey to the reader. Now that is an Art. If we could write and express ourselves in speech conditions would be simplified to a great extent. What we need now is more writers that can do just that. What I would like to do now is to take points of interest

from some of the paragraphs with comments on these points in order to attract comments from writers on my comments. In the second paragraph there is statement" quote.

"The Indian community of today ---- which shattered by the advent of white civilization of North America." There could be written a whole book just on that one sentence and be every word true. Not the dreaming of some fiction writer that would be willing to sell a whole race of people to the wolves in order to make some money for his or her own selfish purpose.

There are several points I would like to raise for comment between my last and the next one but I am not an expert at this job so I am going to pass that up and will select for my next comment the fourth paragraph. "We know we have lived in the North American Continent for 20,000 years ----." A return to such a life is infinitely impossible. Now that 20,000 years is along time. If you refer to that old theory that the Indians crossed over from the continent of Asia via the Alutians and the Bearing Straits. That is for the birds. Just because that could have been done does not mean that it was done. In fact, I have no time for that idea "absolute" a theory does not prove a thing. And that theory could make monkeys of those who advocate it. There are a dozen other things I would like to comment on in your article, but I am not fond enough of this job. I would rather read what others have written. I enjoyed reading your article very much and would like very much to see it become a regular thing, and in order to promote a continuance of that I am going to give you or anyone else that may be interested a subject. Here it is. It is commonly known that previous to the coming of the Europeans the Indians were living in the stone age. They had some crude Earthen Ware in which they cooked their food. Knives arrow heads spearheads were all made of stone. What in your opinion was the psychological attitude of those early people. To attempt to answer that would take us into the subject, culture.

A.P. Logan.

POETRY

Dear Editor:

Here are some poems I've written that I thought could maybe be used.

Though Mental Madness is long, I like it for its effect, and its voice, meaning its meaning; and hope you will be able to use them.

My return address is:

Diane Gregory
R.R. #2, Site 3, Box 13
Craven, Saskatchewan
S0G 0W0

Thank you for your time, and your excellent paper.

Diane Gregory

Scalping custom An old practise

by Garvin LaRocque

Somewhere the myth has grown that it was the Indian who introduced the custom of scalping to history. That is not true. Scalping is not a New World practise.

In fact, it's so old that Herodotus mentions the practise in his reports. He states that the Scythians took the scalps of their fallen foes. This doesn't mean that the entire white or civilized world practised it. All it proves is: scalping did not originate with the Indians.

Scalping was introduced to the Indian in the latter part of the 17th century by the invading whites, who came to settle America. It was only after the settling of America that the Indian began to practise the custom.

During the 18th and 19th centuries, the early settlers were willing and did pay bounty for any Indian killed providing actual proof of the deed could be furnished. The entire head was sufficient proof.

Governor Keift of New Netherland is credited with originating the idea of taking the scalp instead of the entire head. This made for easier handling; besides, scalps didn't rot and waste away.

In Pennsylvanica, a fixed bounty of \$134. was paid for every male killed; the squaw was worth only \$50. Other colonies employed this practise, too, but none ever paid as much as Pennsylvania.

This is how scalping came to flourish in America; however, Canada is not exempt from the practise either.

In Canada, the French paid bounties for Indians who dealt with the British Hudson's Bay Company.

In America, the Indian was killed for land ownership, but, in Canada he was killed over competition in the fur trade.

The French offered the Micmac a bounty on the Beothuk of Newfoundland. By 1827, the entire tribe had been exterminated.

The Indian seeing his neighbors, friends and family killed for "bounty money" learned to hate and retaliated by taking the scalps of the whiteman. No human being, white or Indian, likes to see his people killed for a small piece of the scalp, much less for a few dollars. Is it any wonder why the Indian began to practise the custom?

Practically every major Indian tribe began to scalp and the custom became widespread over a short period of time. Some tribes never took scalps at all; some never took any until they began their decline. It doesn't matter to the common layman which Indian scalped and

which one didn't. Instead, as far as history is concerned, all Indians were barbaric and practised it.

Instead of trying to understand how the Indian felt towards scalping, the whiteman is all-too-ready to lay the blame onto the Indian. The Indian didn't scalp for money like the whites did; this has to be understood by the white society.

The scalp, to the Indian, wasn't anything sacred or a symbol of courage. Unlike the coup, the touching of a live enemy with a special stick, it didn't denote courage. It only served as a record of how many whitemen a warrior had killed in battle.

With this view in mind, one can begin to understand how the Indian felt towards scalping, but many still believe that he initiated the custom. This projected misconception is supported by the motion picture industry, which is the biggest liar of all. This can be seen in many movies dealing with the Indian wars.

Pictures of this nature only slud the image of the Indian; thus, reinforcing the thought that he is not any better than an animal. Children who watch television movies, learn this concept and carry it with them for their entire lives. The image of the barbaric Indian is carried forth from generation to generation through movies of this sort.

Through it all the Indian must pay for this because almost everybody in society believes it. History and movies go hand in hand along these lines. Both serve to stereotype the Indian into something that isn't good enough for society.

It's easy to understand why movies like these are still being produced. Would any ethnic race, white, yellow or black admit the whole truth about their past mistakes? The answer is no. Society will only believe what it wants to believe, even if it is false.

As long as movies support twisted history, the Indian will never be accepted as an equal to the whiteman. The image projected through movies do not help him change his role in society. In fact, it hinders every move he makes.

It has been a long time since the last scalping occurred, but the myth of its origin, with the Indian, still persists. It is time the record was set straight once and for all. The Indian did take scalps but why won't someone tell society why? If no one else wants to set things right, then, perhaps, the Indian should take it upon himself to clear his own name.

the Indian news

Editorial Assistant: CARMEN MARACLE

The Indian News is edited by Indians and is devoted to news of, for and about Indians and Indian communities. Free expression of viewpoint and/or opinion is invited. The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development, which produces this publication each month for free distribution to Indians and other interested persons and organizations. Articles may be reproduced providing credit is given this newspaper.

400 Laurier Ave. W., Room 351, Ottawa, K1A 0H4, 995-6386

The Total Community Approach



I once knew a man who used to hunt rabbits where downtown Edmonton now stands. Of course, this was before the turn of the century when Edmonton was little more than a trading post on the North Saskatchewan River.

He watched Edmonton grow and sprawl across the landscape as other people from other places reaped the harvest of this land and the riches beneath it.

Indian people all across this land have watched cities build upward and outward as they remained in a dormant state. Cities like Vancouver, Regina, Montreal and Toronto have been built largely in the past century.

Up until this day we remain as spectators in this country. Some say that we have a lot of catching up to do. But "catching up" implies that we will abandon the Indian way and accept the greater society "carte Blanche". This we cannot do.

Indian development is a collective term rather than sporadic individual endeavours. No part of a community can be changed either positively or negatively without ultimately changing the whole. As Indian communities sunk deeper and deeper into the welfare trap, sports events and cultural activities disappeared also and in their place came the devastating social problems that have wrought havoc among our people.

To change this situation requires a total attack on all the problems by involving all the people in the community. As many choices as possible must be given to individuals so that they may increase their potential and take a meaningful place in the life of the reserve. On welfare a person has very few options open and the struggle for survival makes personal exploration impossible.

This has led to a drain of manpower and leadership adversely affecting the total com-

munity. With the advent of job creating programs, self administration and social programs many people are returning to their reserves and participating in the development of their communities.

There is a strong collective feeling among Indian people. Indian Reserves are islands of Indian culture and land in an alien sea. Over the years Indian people have remained together and there is a much stronger collective bond than in white communities. Because of this partial or myopic programs have employed only a few and caused rivalry and factionalism to damage the social fabric.

In these four pages we will attempt to redefine development. Development is not only economic but includes the whole spectrum of activities that affect the daily life of a community.

Past programs have created a patch-work of development as program staff functioned in their own area of concern and were unable to tackle related problems.

When the local people themselves control their own program they are the best equipped ones to come up with the answers.

The keys to development are found in local control and total involvement on behalf of the community members.

The total community approach draws people together and involves the total life of the community including; economic, spiritual, cultural, education, health, political and leisure activities.

Each community is different and there is no magic formula other than simply letting the people decide what they want and how they would like to go about it.

Our ancestors lacked the tools and public support to change their situation. Hopefully now we have both of these and will see meaningful change come to our communities.

Exploring In The Marketplace

Indian communities offer an excellent source of manpower for labour intensive industries and light manufacturing industries. Very little has been done to explore the potential and perhaps the most successful has been the canoe and snowshoe manufacturing in Huron Village in Quebec.

Virtually all reserves are overpopulated in terms of supporting people off the land through agriculture. Although most reserves are underdeveloped agriculturally, the potential exists for only a few families.

New Possibilities

The obvious solution then lies in exploring the possibilities of labour intensive manufacturing industries.

When economic development is considered by reserve residents, it is important in view of the total community that they determine to the best of their ability what industries will serve their communities the best.

From August 21 - 24, 1973, the top floor of Eaton's main store in Winnipeg was the scene of an Indian display and sale of handmade products. The object of this sale was to test the market potential for Indian goods and also to acquaint the producer with the marketing and retail side of business.

The largest contributor in the display was the Kehewin Reserve from Alberta. They supplied singers and dancers to enhance their display of handwoven products from the weaving factory located on the reserve.

Local ladies from the reserve are employed in the factory which is funded by manpower training funds.

Two ladies from the Frog Lake Reserve also from Alberta accompanied the group and set up a display and sold leather goods that the ladies of the reserve had produced the previous winter under a local initiative grant.

Other groups that participated were the Sioux Valley handicraft

Co-op from Manitoba and Central Marketing from the Department of Indian Affairs.

Two ladies from the Winnipeg Friendship Centre sold bannock and did a roaring business.

Local artists from Manitoba and Ontario also displayed their paintings. A fine display from the Odjig print shop highlighted the art display.

Singers and dancers from Kehewin put on four shows daily, once in the morning, a noon time show, and twice more in the afternoon. The dancing drew large crowds and local Indian people from Winnipeg helped out in both the singing and dancing.

Market Potential

The display began as an experiment to see the market potential for the weaving products from Kehewin. As the organizing progressed, more groups became involved until the display took up most of the top floor. While the sales were not what they might have been had there been more publicity, Eaton's staff were quite satisfied at the outcome. Lorne Cameron, the Special Events Co-ordinator, assumed that had there been more advertising, the sales would have tripled. As it turned out, \$2,800.00 worth of sales were realized for the week.

The unsold merchandise was turned over to Central Marketing so none was returned to the producers.

Eaton's staff were very co-operative in setting up the display and assisting in seeing that the merchandise was attractively displayed. Eaton's also supplied the cashiers and some advertising over radio and newspapers.

An interesting result of this experiment was the staff reaction to working with Indian people. As the Special Events Co-ordinator stated "from their comments, it leads me to believe that they now have a completely different opinion of Indian people".

**Economics
and
Development**

**Education
and
Development**

Planning a New Community

In February of 1973 a series of long simmering disputes and bad feelings between the James Smith Band and the town of Kinistino boiled over.

A teacher in the Kinistino High School accused some of the students of being filthy and having lice. The students were sent home and the next day no students from the reserve came to school.

The protest rapidly mushroomed from a complaint against a teacher for a petty indiscretion to one which embodied the whole spectrum of Indian education. There were three basic areas of concern for the band members. First, came quality of education. Many students had reached High School and still couldn't read with the fluency necessary for High School Level. There were 250 students on the reserve and 100 dropouts or as they called themselves "pushouts". Clearly the quality of education was lacking.

The second issue was control of education. In the past the reserve had not had any say in the running of the Kinistino school in spite of the fact that there had been a large contribution from Indian Affairs. The town of Kinistino has a population of slightly over 1,000 and the reserve has a population of 1,500. Instead of meeting as equals, integration and control was a one sided affair.

The third and final reason was that a school on the reserve would provide much needed employment on the reserve. When the school had been in Kinistino there had only been two people employed as bus drivers. Now they could look to many new jobs with the construction and teaching staff.

The demand for a new school was now loud and clear. The process of planning and developing the curriculum, the courses and the actual physical building had to begin.

But first it was necessary to finish off the year and see that the remaining students didn't lose a year of school.

Portable classrooms were built and new teachers were hired. The setup was very temporary and crowded but most of the students managed to pass in the spring.

Many of the teachers drove daily from Saskatoon some 75 miles to the south.

Band Elections

In April of that year, band elections were held for Chief and 9 Councillors. Sol Sanderson, then the Assistant to the Executive of the Federation of Saskatchewan Indians was elected Chief. Later that year he successfully contested the position of first Vice-President of the Federation.

Among the Councillors, James Burns was named Education Co-ordinator. His job was to organize and help plan the new school and all its complicated facets.

It was obvious that an Indian run school must emphasize Indian culture and beliefs. In the past, no stress had been placed on the Indian students' heritage and language. History, Literature and other courses stressed the white culture and heritage. Columbus "discovered" America and the Renaissance was the birth of western culture. The white students were College bound while the Indian students dropped out.

Indian culture does not stress competition to the same degree as the non Indian society. The school committee and the parents favoured a non graded continuous education program that went at the child's pace rather than a black and white pass or fail system.

The purpose of setting up an Indian school is not to limit the students and force a self imposed segregation but rather to provide the student with the skills to enter whichever society he chooses. The choice of a person's future must be his own and he must have the opportunity to positively decide which career and society he chooses to live with.

Past Programs

Past education programs were all based on leaving Indian society and "joining" white society. The results have been disasterous. Young Indian people suffer from the highest crime rates, alcoholism rates and suicide rates in the land.

The people of James Smith wanted to change this dead end system and provide something better. They saw education as their vehicle for achieving equality for each person on their reserve.

An elaborate system was drawn up which provided for a 16 room school plus vocational facilities, a gymnasium and cafeteria. When completed the school would hire 80 people, 75% of whom would be Indian. The staff would include teachers, teacher aides, bus drivers, maintenance and creche curriculum staff.

The principal of the school, Jerry Hammersmith, is a former employee of the Department of Northern Saskatchewan. He has his Masters Degree which he obtained by doing a thesis on Social Studies texts and their discriminating content in regards to Indian people. His thesis was the basis for action from the Provincial Government to eliminate as much as possible.

As the principal, he lives and works within the community taking his direction from the people and helping to organize the education program.

Total Planning

As work progressed it became apparent that the school couldn't be regarded as a single entity but rather it had to be involved with the total planning and development of the community.

The band obtained some construction equipment on a rental purchase plan and improved some of their roads and tendered out to local reserves for work. The construction machinery is band owned and consists of two caterpillars,

tractors, two motor graders, two self propelled earth movers and a pull type earthmover.

This equipment will be used to excavate the land for the new school. The school will form the nucleus for a village of 1,000 people using the same water and sewer system.

The band will also build its own school and one councillor, Malcom Sanderson, has been placed in charge of all housing and construction. This includes Senior citizen homes, band buildings and school construction.

This year the band didn't take over their own housing program, however, next year they plan to. New housing ideas are planned to replace the Indian Affairs Homes.

Another councillor, Delbert Sanderson is in charge of the construction equipment and obtaining contracts.

School bussing was another area of band employment and enterprise. The band purchased a fleet of 10 buses and hired 10 bus drivers. The bus drivers will earn \$20.00 per day.

None of the band enterprises are incorporated as corporations but rather the Chief and Council follow a portfolio system with each councillor in charge of one project. The feeling is that the Chief and Council are the legal entity and the formation of numerous co-ops and corporations would hamper development because of the red tape and strings attached to such organizations.

What began as a single outrage from the parents has grown to embody the total community. A part cannot be improved or be allowed to decay without affecting the whole. This is what has happened on James Smith.

When completed the school will be far more than an education mill from grades one to twelve. The community school will include a day care centre, group homes, adult education facilities and all the services that any community of 1,500 should have.

INDIAN BUSINESSMAN

Most reserves have no way of circulating money, instead money earned on reserves goes off into the local town or store.

We are losing the opportunity to circulate money in reserve commerce.

One man taking advantage of this system is Walter Steinhauer on Saddle Lake Reserve in Alberta. From 8:30 in the morning until 7:00 at night, his store and gas pumps are open to serve the people on the reserve. He is closed on Saturdays because he needs a day off and that is the day everyone goes to town anyway.

At the present time this is a small family business supporting Walter, his wife, Genevieve and their five children, four girls and one boy.

"I could have gone back to my old job as a carpenter at \$4.50 an hour, he said, but I find this is much steadier even though the pay isn't as good".

His advice to anyone thinking of starting a business is to start small and not hire too many staff. He had a hired hand at one time but found it cut too deeply into his profits.

He started with only \$900.00 and used part of his own house for the store. Five years later he has now established himself after working his way slowly up.

"I have no special problems getting help from the bank", he said, "they know me well enough by now besides I use my food order for collateral".

Future plans include a new building with a confectionery, pool hall and barbershop as well as gas pumps, a coin car wash and a coin laundry. Another reserve member is a barber and has agreed to look after the barbershop and pool tables.

Right now, Walter is looking into a loan to expand his business. Judging by his determination over the past five years his dream should become a reality.

Welfare and Development

Alcoholism and Development

Health and Development

Planning and Development

Local Government and Development

Attacking our Number One Problem

Without a doubt the major social and health problem facing Indian people today is alcoholism. Years of welfare frustration and lack of upward mobility have exacted a heavy toll on our people.

When looking at the development of the total community alcohol rehabilitation plays a key role. The social, welfare and economic parts of a community are seriously affected if that community has problems with alcohol.

A man may not be able to keep regular hours at his job and as a result his paycheque will be less and his family will suffer. On the other hand, a lack of employment in the first place was probably a large factor in his drinking problem.

Obviously, the problem is complex and the answers are found in all the parts of the whole community.

The problem is being studied and attacked all across the country and the results are now being felt.

A report prepared for the Department of Social Development in the Northwest Territories by William Wacko outlines the magnitude of the problem and provides some concrete recommendations.

Mr. Wacko is the former Executive Director of the Alcohol and Drug Abuse Commission of Alberta.

Many Northerners feel that the problem is of a serious epidemic nature. About 95% of the offences leading to imprisonment in the Yellowknife Correctional Centre are alcohol related. Law enforcement people interviewed for the report felt that their work would be cut by 75% if it were not for the abuse of alcohol.

Alcohol abuse is a complex problem. It cannot be isolated out as a single problem but must be looked at in the total life style Indian people live in such as housing, recreation and job opportunities. Where no opportunities exist or are not allowed to exist, people vegetate and lack mobility.

Psychologically Hurt

In his report Wacko refers to Indian people in the N.W.T. as psychologically hurt people.

"There is growing resentment against the non-native for coming into their country to take care of them, to research them and to exploit their natural resources. Some see this psychology as similar to an invaded people where there is a continuing passive resistance to what is being imposed on the

people. Part of this resistance is reflected in self-destructive processes such as suicide and excessive drinking."

The report points out that most Indians and Eskimos in the Territories are not alcoholics in the usual sense of the word but rather are "binge drinkers". That is to say that they do not drink daily as the traditional alcoholic but rather they drink excessively when it is available.

Alcohol is a relatively recent factor introduced into the Territories and a generational as well as cultural gap exists among the young who drink and the elders who oppose any use of alcohol.

Some people interviewed for Mr. Wacko's report thought that alcohol should be banned because they saw drinking as an all or nothing proposition.

In Kenora, Ontario, an experiment is currently running called A.I.M. — Alcohol in Moderation. The point is to teach people how to drink rather than total abstinence.

Violent Deaths

In October of 1972, the Kenora Social Planning Council set up a subcommittee called the violent deaths committee. The purpose of this committee was to look into violent deaths in the Kenora area with special emphasis placed on native people.

From January, 1970 until June 30, 1973 a total of 189 Indian people in the Kenora area died either directly or indirectly from alcohol. Of the total, 142 were from accidents, 24 were confirmed suicides, 12 were suspected suicides, 7 were from homicide, 3 were from neglect and 1 was not stated.

These shocking statistics are not unique to the Kenora area. A similar study done by the British Columbia Alcoholism Foundation in 1971 came up with virtually identical results.

There is no single answer to the alcohol problem facing Indian

people. For some, total abstinence is the only solution; for others, moderation must be practiced and also a large percentage do not have an alcohol problem at all.

Some recommendations

In his report on alcoholism in the Northwest Territories, Mr. Wacko recommended sweeping changes including that those who sell alcohol should be liable to civil action for problems created to their customers.

The report said many Northerners are anxious about the "irresponsible profit-making motives of those in the alcohol beverage industry and suggested that the recommendations might induce some degree of social responsibility".

"Various Government law enforcement and native people are quite concerned about the very lax enforcement of the existing territorial regulations in respect to the serving of alcoholic beverages to minors and to those who are excessively intoxicated."

"Even casual observation confirms the latter. People who could hardly hold their heads up were being asked if they wished more beer and were served more".

Among other recommendations include: making available a weaker beer and pricing according to alcohol content. This would push up the price of cheap fortified wines and lower the weaker ones which encourage less drunkenness. Also non alcoholic drinks such as tea and coffee should be sold in bars as well as making food easily available.

A breathalyzer or similar device should be made available in every bar so that people could determine their own degree of intoxication.

A possible management of liquor outlets by native people was suggested so that the native leadership could control their own distribution and thereby cut down on profiteering and bootlegging.

Southern workers should be transported to Southern urban centres for the physical release they seek rather than harrasing at the small Northern communities at the expense of the Indian girls. Many of the southern workmen are not the best ambassadors for southern



Canada but are rather enlisted for quick gain and have little sensitivity for the north and its people.

The report also recommends the establishment of an Alcohol and Drug Co-ordinating Council to be made up of representatives from government, industry and other native and voluntary organizations in the North.

A community education program in co-operation with two Rehabilitation Centres would be set up. The Rehab Centres would be in Yellowknife and Frobisher Bay.

Rehab Centres

The formation of Indian operated alcohol Rehabilitation Centres is a relatively recent development and appears to be the most positive one so far.

The longest established centre in the west is the Pe-Ta-Pun Centre in Meadow Lake, Saskatchewan. Pe-Ta-Pun is a cree word meaning "dawn". Pe-Ta-Pun was established about two years ago and since that time has improved the lot for numerous Indian alcoholics. Pe-Ta-Pun program involves using cree culture and way of thinking as the basis for the program. Indian pride and values are stressed and viewed from the direction of alcohol abuse.

The Pe-Ta-Pun program does not isolate the individual from his family or community but rather the individuals are encouraged to bring

may gain a greater understanding of the problem. The Centre is also actively involved in the formation of AA groups and an on-going public education program.

Other centres currently starting up in Western Canada are the Saulteaux Centre at Kamsack, Saskatchewan, the Bonnyville Centre at Bonnyville, Alberta and the Samson Band Centre at Hobema.

Alcohol is a problem in all parts of Society but the Indian problem must be looked at as having different roots so that the most qualified and most viable programs are those established by Indian people.

Indian people know their problems and solutions better than anybody else.

Many Provinces have very worthwhile alcohol programs but these are broad programs which are not geared exclusively for Indian people.

Indian people then must be encouraged and receive support for programs which they develop.

The solution to our problem will only come when we are allowed to seek our own solutions and in turn have positive support from funding and related agencies.

Either directly or indirectly, every Indian is affected by the alcohol problem. During the coming years one of our priorities must centre around its cure.

Spiritual Life
and
Development

Culture
and
Development

Recreation
and
Development

The Role For Our Elders



In Saskatoon some elders from one reserve served as consultants for another reserve pow-wow. The elder had put on pow-wow for years but the other reserve had only recently began to review their culture. They needed help and they found it in the old people.

On other reserves' older people make regular visits to the schools and tell stories and legends to the students. In Blue Quills School in Alberta the elders play an active role in the curriculum development and all language courses.

In our old people lies a tremendous storehouse of wisdom and insight. It is necessary to make as much use of this as possible both for the well-being of our old people and also for strengthening and developing our culture.

The Federal Government program called "New Horizon" offers reserve communities to form organizations of elders for whatever purpose they wish. The important point being that the program benefited the community.

The program began on September 18, 1972, and is administered by the Developmental Programs Branch of the Department of National Health and Welfare. The program operates on a continual basis so applications may be submitted at any time.

Groups of 10 Volunteers

If you or your reserve are interested in obtaining funds for a project or projects involving the elders you must have a group of at least 10 volunteers, the majority of which are 65 or over. People who are approaching 65 but are unemployable or widowed are also eligible.

Staff of any can be hired such as secretaries, co-ordinator and consultants. However, the program must be planned and carried out by a group of retired persons. Projects which are beneficial to the community as a whole are encouraged.

Projects can be funded for a period of up to 18 months. Some

support may be given for another 18 months if the project is re-evaluated favourably.

As well as full and part time staff the grants can be used to meet the cost of rental of a building, purchase or rental of equipment, minor building repairs, telephone, travel, publicity, salaries of temporary staff, consultant fees and audit fees.

Organizations earning money or a non-profit basis will be eligible, however, projects which provide regular salaries or profit to the directors or participants or involve capital construction will not be eligible.

Of course, the Director will be asked to submit a record of receipts and expenditures and a progress report.

Up until now this program has not been used extensively with Indian people. But the potential is there to develop projects involving our elders.

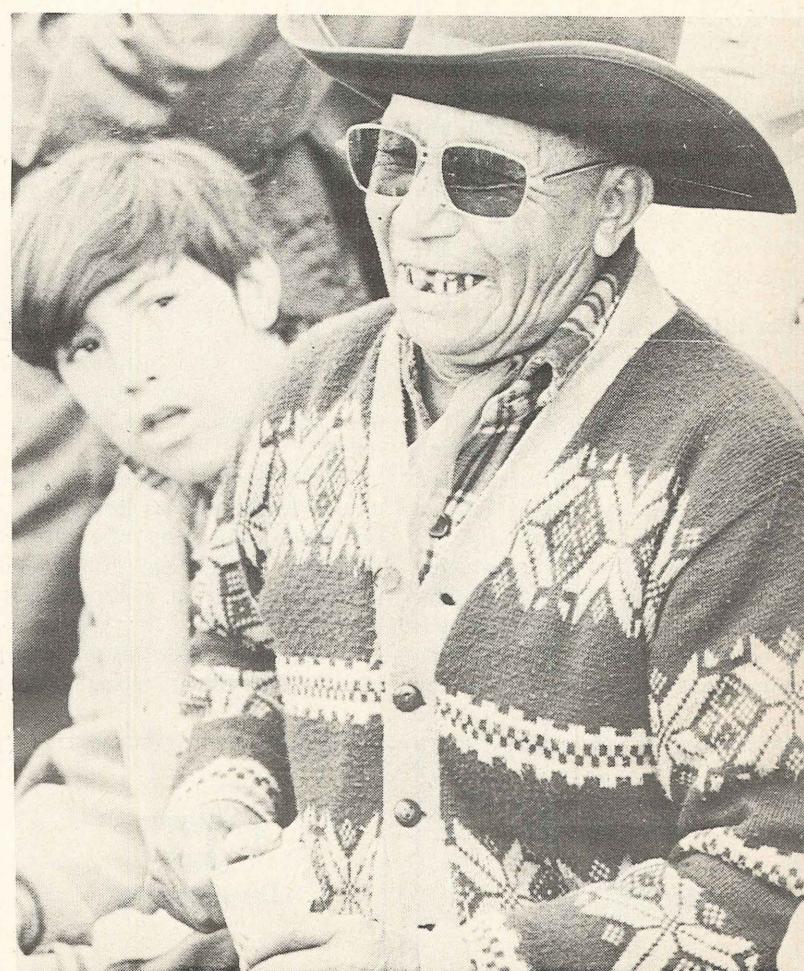
The old people in an Indian community form the moral and spiritual backbone and are a stabilizing force in that community.

They are the keepers of the history and legends and their duty is to see that this information is passed on to the next generation.

It is important that we not leave our elders out of any process of development but rather we must make every effort to include them. They play an extremely important role in the total development picture. Naturally the more strenuous and demanding jobs go to younger people but instead of retiring our elders and considering them unemployable, as is the case in white society, we must look for new and meaningful work for them.

Their Usefulness

On many reserves the pow-wow and cultural committees consist of old people who plan events while drawing on younger people for funding and accountability.



Educational changes Discussed at workshop

by Dale Hibbard

WEST BAY, ONT.-Methods of training teachers in Ontario must become more flexible if Indian students in the province are to be educated in harmony with their culture, according to Dr. Art Blue, professor of Indian and Northern Education at the University of Saskatchewan.

Dr. Blue, one of 10 resource speakers who sparked discussion at an Indian Education workshop held last month at the West Bay reserve on Manitoulin Island, told more than 200 federal school teachers they should stop regarding curriculum as an educational compass and start considering it as a vessel of exploration.

"Discovery, not direction, is the role of curriculum," he said. "But until educators decide to evolve curriculum rather than enact it, Indian students will continue to get the short end of the scholastic stick and teachers will remain occupationally hamstrung."

When Dr. Blue who once taught at the West Bay reserve, invited comments, one teacher said she was in complete agreement with the university professor.

"However," she added, "if we were to do what you suggest, we would all be fired."

Defining culture as a process of thinking and education as a system of changing behaviour, Dr. Blue said teachers of Indian students must learn to interpret behaviour in terms of culture. "What teachers must sooner or later realize," he said, "is although there are sub-differences amongst Indian groups, cultural differences do not exist and this explains the natural bloom of the Indian identity."

Dr. Blue said a group without a firm identity is a group without a future. "Euro-Canadians," he said, "because of their heterogeneous heritages, have had to settle for a legalized identity. But for the natives of North America, whose culture is as palpable now as it was in the past, a legalized identity would constitute a genocidal cataclysm, not a utilitarian compromise."

Dr. Blue said teachers must make every effort possible to understand the relationship between attitudes and values.

"Unfortunately," he said, "this relationship is not seriously examined in Ontario teacher training institutions. However, this should not prevent teachers from performing in accordance with the dictates of their own awareness and, by so

doing, become curriculum specialists rather than curriculum serfs."

Convinced that an Indian University will be founded in Ontario "in the not too distant future," Dr. Blue said the "educational brass" of the province could help to hasten the event by immediately acknowledging the exciting breakthroughs in Indian Education that are taking place in Manitoba and Saskatchewan.

IMAGERY AND IMAGE

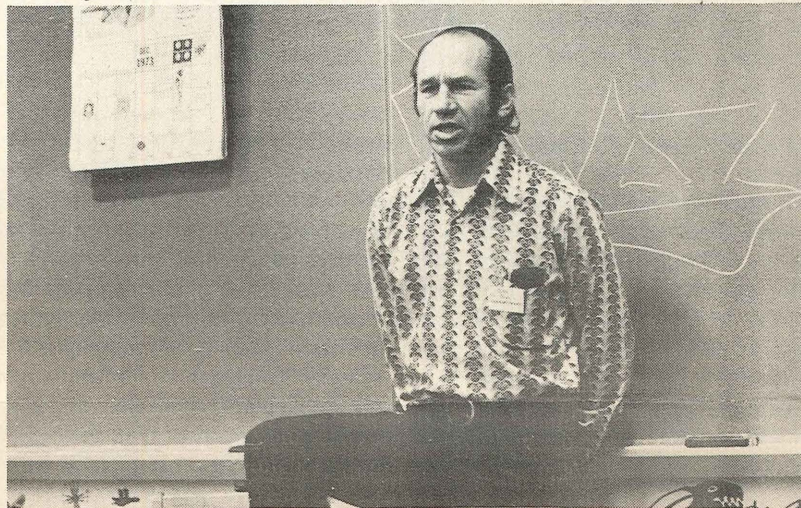
In a workshop session dealing with Indian values, Ernest Benedict, a social counsellor at the St. Regis reserve near Cornwall, told teachers the stilted prose of contemporary politics does little to foster dynamic communication between governments and citizenries.

"The language of governments," he said, "is couched in colorless, cumbersome terms which breed cynicism and misunderstanding."

Mr. Benedict said if governments enriched their language with good imagery, dialogue would become more natural and meaningful. "Poetry," he said, "is an integral part of the human condition but, unfortunately, it would seem that governments consider this characteristic unprofessional and irrelevant." (See Changes on page 11)



Workshop well attended: More than 200 federal school teachers in Ontario attended the two-day Indian Education workshop which was held Dec. 7-8 at the West Bay reserve's Lakeview School on Manitoulin Island. Here teachers await the appearance of Calvin Jumping Bull, an educator from South Dakota who gave an informative presentation on Curriculum Development.



Popular topic: Dr. Art Blue, professor of Indian and Northern Education at the University of Saskatchewan, illustrates his talk on the Philosophy of Indian Education, one of the more popular topics discussed at the workshop.

Changes at Qu'Appelle

In a two year agreement, which was the first of its kind in Canada, control of the Qu'Appelle Indian Residential School was handed over to an all Indian school board. The school had previously been under the control of the Department of Indian and Northern Affairs.

During this two year trial period the federal government will be responsible for finances and the board will handle all policy changes. The ten-member board previously an advisory committee, has been unofficially in charge of the boarding school for registered

Indians since April 1st.

The agreement was signed by the Minister of Indian and Northern Affairs, Jean Chretien, and Mrs. Alice Poitras, chairman of the board. Mrs. Poitras stated that some changes have been instituted, such as the teaching native languages. Cree is being taught to Grades 2, 3 and 4, with other languages in the curriculum being Assiniboine, Saukteaux and Sioux.

Mrs. Poitras said that having the school governed by local people will give it a boost - they are closer to the children and are in a better

position to determine their educational needs and wants. This was in agreement with Mrs. Mary Ann Lavalee, one of the speakers at the ceremony, who said that Indian parents must have an active roll in the education of their children.

Emphasis will be placed on the retaining of native heritage at the school, which is affiliated with the Roman Catholic Church, Father Leonard Charron has been the administrator since 1964.

The school represents 24 bands and has 222 students from Grades 2 to 9, with a staff of 15.

New staff member More self-control

Mr. Patrick Brascoupe and Mrs. Pat McKay have joined the staff of the MacKay Student Residence. Mr. Jack Bays present administrator of the residence made the announcement that the two will join the staff respectively as administrative trainee and assistant. Mr. Brascoupe

formerly of Ottawa is to receive training as administrator to eventually replace Mr. Bays who will leave his position no later than June 30th, 1974.

The appointment is part of a general trend of the Department of Indian and Northern Affairs to pass

control of Indian education to the Indian people, stated Mr. Bays.

When asked if this appointment meant that the residence will remain open beyond the end of the school year, Mr. Bays replied "at time there is no talk of closing, but more and more of these decisions are being made by Indian parents on the management board."

With the idea of Indian control in the future, the residence could

(See McKay on page 11)

PROTEST (cont'd from page 1)

efforts to meet with either Prime Minister Trudeau, Justice Minister Lang, or Indian Affairs Minister Jean Chretien they were told that these respective officials were out of town or they were to busy with other matters to have hearing with the demonstrators. However Wally Firth, NDP member for the Northwest Territories spoke briefly to the crowd and expressed pleasure to those who came out and let their

position be known on the James Bay affair. New Democratic Party leader David Lewis took the time to offer his sympathy and to say that he hopes the appeals court decision will be overturned by the Supreme Court of Canada.

Government and opposition leaders received telegrams from the protest group which demanded that the federal government fulfil its res

(See Protest on page 11)



Wally Firth, Member of Parliament for the Northwest Territories, expressed his pleasure at the number of people who gave their support.

Golden Lake Judo Club Keeps youth active

"Judo is a healthy, active competitive sport which helps build confidence, strength and coordination." These are the words of Mike Herrisson judo instructor for 45 students who have enrolled in his Golden Lake Judo Club.

The club presently holds practices on the second floor of the Golden Lake Library in a mat-covered area 20 ft. wide by 36 ft. long. At first the club started off occupying a private house, in February of 1973 and from there moved their training sessions to the Golden Lake Recreation Hall and in the warmer weather, held open air sessions. But this involved the constant moving and setting up of the mats, so the group was pleased when they were allowed usage of the permanent facilities of the library.

When the club was in its initial stages there were 7 or 8 kids that first took interest in the sport, but the membership has grown to include 25 girls and 24 boys. These are under the age of sixteen and when they enter into a tournament are classified as junior. There are six students who are over the age of sixteen.

The club has grown very rapidly in the last three months and expectations are that it will continue to do so. If this occurs Mr. Herrisson is afraid that limits will have to be imposed due to lack of space.

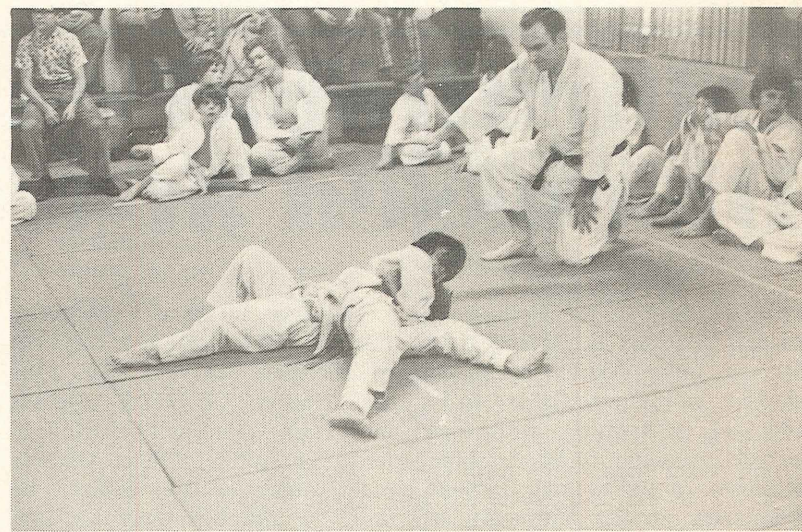
Mr. Herrisson states that at first the mats and uniforms were purchased by himself, but now they are receiving some assistance from the band council and the Golden Lake Recreation Director Randy Commanda.

Parent reaction to the sport was at first negative or there was no response at all. But now that some of them have seen that their sons and daughters enjoy judo and take a keen interest in the sport, parents are now showing the interest by driving the kids to practices and watching them participate. Mr. Herrisson noted that Indian kids seem to have the balance, coordination and toughness that enables them to adapt quickly to the sport. One of the main problems to be overcome in teaching the kids to be proficient at the sport is the mental attitude. The job being to motivate and inspire the students to have belief in themselves that they can become skilled at judo. Once they

have the necessary self-confidence the rest follows naturally. Individual attention is another matter, to ensure that each student progresses according to his or her ability.

In the Golden Lake Club there are several outstanding judo students. One is Rodney Whiteduck, age 13. Rodney holds the Red Belt, the highest rank available to a junior. This is equivalent to a brown belt for seniors. Although not a student of the Golden Lake Club, Rodney is a student of Mas. Takahashi of Ottawa, who is 5th degree black belt. Rodney acts as assistant instructor to the club, and according to Mr. Takahashi is the first Indian living on the reserve to attain the rank of Red Belt, there have been seniors to achieve higher ranks. Only one or two per cent of all judo students under the age of sixteen ever achieve this rank. Instructor Herrisson is also a student of Mr. Takahashi and holds the rank of brown belt.

The highest ranking students at present in the Golden Lake Club are Green Belts, of which there are five.



Paul Sarazin holds his opponent for the required 30 seconds to win his match in the light-weight division.



Members of the Golden Lake Judo Club, watch and wait for their turn to fight.

Don't live in the past

Indians should not dwell on injustices of the past but should look to the future and work diligently to preserve their heritage and great destiny.

This admonition was given by Robert L. Bennett at the recent Third Annual Indian and Home Management Conference at Brigham Young University in Provo, Utah. Bennett, an Oneida Indian, is director of the Indian Law School at the University of New Mexico in Albuquerque and is former Commissioner of Indian Affairs in the U.S. Department of the Interior.

Some 300 Indians from throughout the U.S. and Canada and Mexico attended the three-day conference and heard Bennett tell them of the "fall and rise of Indian sovereignty"

in the United States.

After outlining the atrocities and injustices that have been heaped upon Indian peoples in the past, he said times are changing in favour of Indians. "The political climate is right for us and the opportunity is here. I believe that Indians have a

The respected leader said, "It would be better if you use your

energy in the agonizing search for social justice than to burn yourselves out in anger and hate. If you feel you are an Indian, you should feel so good about it that you don't have to hate anybody."

He said Indians have reached a period in history "where I don't believe it is any longer a requirement that services to Indians be provided by federal government employees."

"Some people say that Indians have not been helped enough, but my position is that Indians have been helped too much," Mr. Bennett said.

On another matter, he said Indian identity is not racial. Indian identity is tribal. "It is important great destiny in today's society," he said.

"Indians should not look backward in anger because you cannot change history. Hopefully Indian tribes in the future will be able to influence how history is written, but you cannot change existing history," he continued.

that if Indian society is to survive, young people must support institutions (tribes) by which they can identify themselves as Indians."

Big Cove

(continued from page 1)

and Len Marchand, MP-Kamloops, Parliamentary Secretary to the Minister, offered to hand over 1500 acres free-of-charge. The band had offered to purchase it back for the price sold in 1879.

Concerning the other 1500 acres, the Minister stated that it is presently occupied by non-Indian settlers, some families of which have been settled there for almost a century. "If you are adamant about getting land back where white people have settled - there will be problems." But, "we will do whatever is possible."

Chief Levi stated that most signatures on the surrender document were forged and most were written by the same person. To this the Minister questioned, "Was it legal at that time?"

To the allegation that the Department in 1879 masterminded the land surrender, he replied, "What are the rights of the Crown

Games planned By Sask. Indians

Plans for the first Saskatchewan Indian Games to be held next August were announced by the Federation of Saskatchewan Indians.

Bill Faris, director of sports and recreation for the FSI stated the event is designed to bring together various provincial individual sports championships, presently offered by the FSI.

Approximately 750 athletes are expected to compete in the games,

which will be held at the Cote Reserve near Kamsack.

"The FSI presently has provincial championships in 28 events now and I don't know when that will stop increasing," stated Mr. Faris.

The FSI's sports and recreation program is serving as an example to other native groups across Canada, Mr. Faris said and the all-Indian provincial games will be another first for the FSI.

to decide without the Indian's consent?"

"You say the land surrender was illegal, but it has not yet been proven or established."

On a more positive note, he stated that "it is the policy of this government to remedy the wrongs of past governments. This is a clearly stated policy," he said referring to settlements such as the Ammunition money in Alberta last summer.

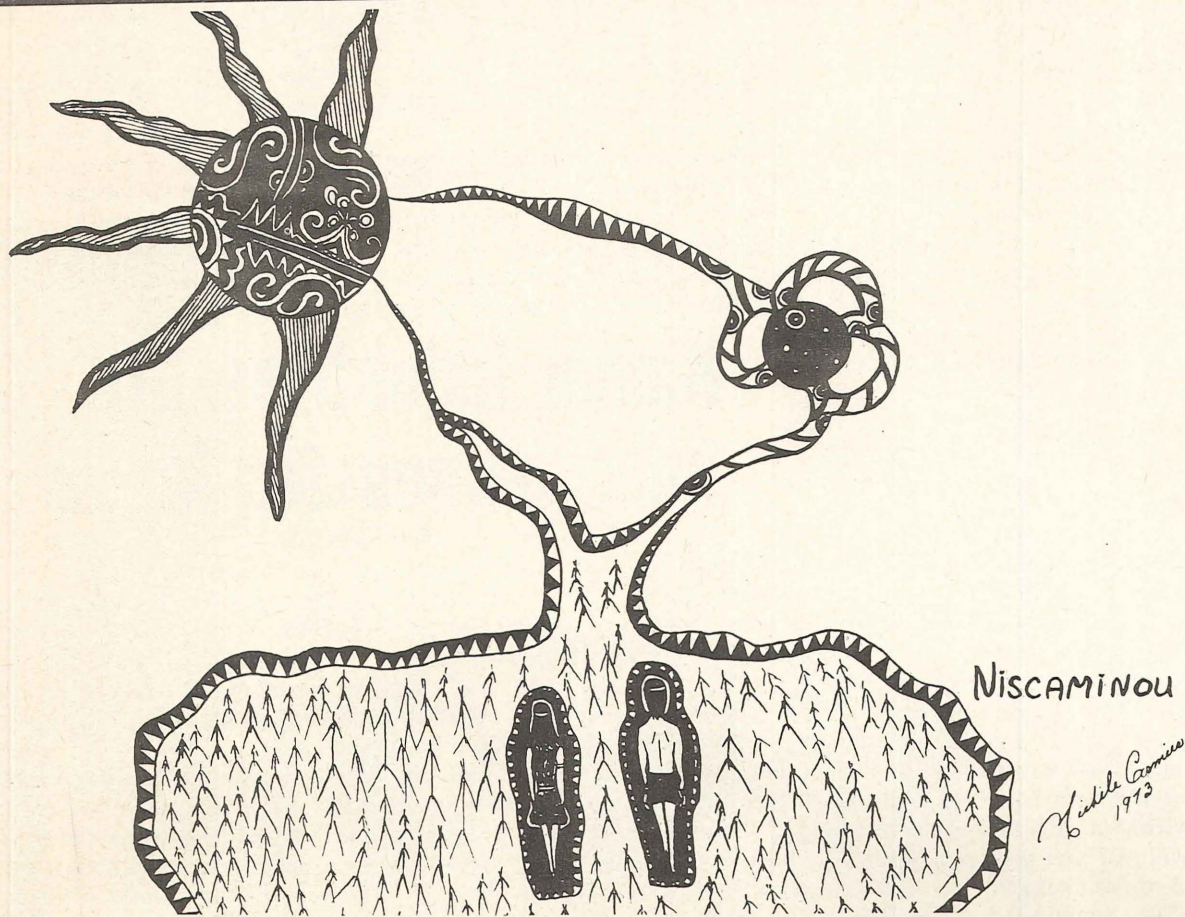
"If land was taken away illegally, I can assure you we will get it back for you or compensate it. Compensation in money or land,

however, must be decided by Cabinet if your claims are true."

The Minister foresaw difficulties with land claims in the Maritimes especially where lands were surrendered prior to Confederation. "We don't know if surrenders were legal or illegal. But today you are forcing us to have a crack at it."

He said he realized "your aim is not to create social disturbances, but Justice."

The document impressed the Minister as to the band's concern for justice and he promised to come up with a policy for dealing with similar land claims in the future.



Michèle Cormier, Moncton, N.B., a Micmac legend.

Protest . . . (continued from page 9)

possibility to the native people of the James Bay area and not to pressure them to negotiate for a settlement that may leave their native rights in question. Also that the federal government should intervene and stop works on the project and that financial aid should be secured for the Indian and Inuit of Quebec to help solve legal costs.

A spokesman for the group, Montreal freelance writer Boyce Richardson stated that the protest represented citizens concern with the "quality of justice" in Canada. In a press release issued at mid-day of the protest the organizers of the demonstration condemned the Quebec Court of Appeals decision to lift the interlocutory injunction as "a decision without precedent which makes a mockery of the law and nonsense of the whole procedure of obtaining an interlocutory injunction". The decision which came after two days of hearing was also criticized as being over-hasty and that the appeal court made no reference to the extensive reasons handed down by Mr. Justice Malouf in granting the injunction. Mr. Justice Malouf heard evidence from

December 1972 through June, 1973, in this period he heard the testimony of 150 witnesses and read through thousands of pages of transcript and he then considered his decision for another four months.

Other statements from the group press release pertaining to the Quebec Court of Appeal decision to lift the injunction are as followed: Interlocutory injunctions are suspended on appeal only in case of a gross error in law by the judge, or in view of some startling new evidence. No such error was alleged or no new evidence was produced. An appellant normally has to justify his appeal. The three judges insisted that the Indians show cause why the work should not resume, thereby shifting the burden of proof from the appellant. The Quebec Court of Appeal completely ignored section 43 of Bill 50, under which the project is being built. This section reads: "This Act shall in no way affect the rights of Indian communities living in the territory."

The two hour protest ended with signs being discarded at the

side and group members waiting for buses to return them home. Many of the protesters wondered if this demonstration had accomplished anything except to bring it to the attention of an all ready propagandafed public.

New centre For research

In view of increasing interest in native claims and the possible revision of the Indian Act, the Department of Indian and Northern Affairs announces the opening of a reception centre which will provide improved services to researchers from outside the Public Service of Canada.

The new Treaties and Historical Research Centre is located in Suite 733 of Centennial Tower; 400 Laurier Avenue West, Ottawa, Ont. K1A 0H4.

Researchers working on behalf of native groups or associations have been invited to make full use of these expanded services. Prospective researchers are being asked to give the Centre two weeks notice before their arrival dates, and to indicate their areas of special interest, so that adequate preparations can be made to facilitate their work before they arrive. Enquiries should be directed to Mr. George Brown or to Mr. John Leslie at the Centre. (Telephone 992-6419) — Area code 613.

Changes . . .

(continued from page 9)

Deploring the "almost hysterical homage" paid to successful entrepreneurs, Mr. Benedict said Canadian society is afflicted with a confused sense of priority. "What about those who work tirelessly for the improvement of human relations?" he asked. "Surely, they are the ones who deserve our wholehearted and undivided admiration and applause."

In a discussion period, Richard Lyons of the Indian Friendship Centre at Thunder Bay expressed a major concern when he said the image of the North American Indian has to be completely reconstructed if Indian aspirations are to be realized within the context of the greater society.

"Before Indians," he said, "are publicly portrayed in the mass media and the classrooms of the nation, they should be consulted and not just arbitrarily depicted in the idiom of slanted research."

Other resource speakers at the two-day professional development workshop were Omer Peters of the National Indian Brotherhood, A.E. Bigwin of the Ontario Ministry of Education, Basil Johnson of the Royal Ontario Museum, Calvin Jumping Bull of the Red Cloud School in Pine Ridge, South Dakota, Art Solomon of Sudbury, Cecil King of the University of Saskatchewan, and Evelyn Corbiere and Margaret Fox, both of the Wikwemikong reserve on Manitoulin Island.

Entertainment was provided by a group of Indian dancers and two artists, Alanis Obomsawin of the Odanak reserve, 70 miles southeast of Montreal, and Paul Ortega of Albuquerque, New Mexico.

More than 900 Indians attend the five federal schools on Manitoulin Island which is situated in Lake Huron about 100 miles southwest of Sudbury.

Appeals . . .

(continued from page 1)

Northwest Territories' Supreme Court.

The Brotherhood expressed "great surprise" at this move saying, "the Department of Indian Affairs has supported the Quebec Indians through financial assistance, and has called for a settlement of their aboriginal rights. The decision of Mr. Justice Malouf was received by Mr. Chretien as his happiest moment as Minister of Indian Affairs. Yet, the Minister was silent when the decision of Mr. Justice Morrow came down, and the Minister and the Government are apparently much less happy by that decision judging by the haste to appeal. Why the difference?"

According to the NATIVE PRESS, official native newspaper of the north, Dr. Lloyd Barber also was not pleased with the decision to appeal Justice Morrow's judgement. He agrees it was inevitable, but he felt that negotiations should have been carried out to clearly define the claims involved.

Gerry Sutton, lawyer for the Brotherhood, states that they did not serve the government with the judgement in the hopes that something could be worked out before proceeding with formal court action.

The next sitting of the court of appeals is expected to be in October, 1974.

Editor required . . .

The Editor of "Indian News" is responsible for planning, writing, editing and producing a monthly newspaper for Indian communities in Canada.

Duties will include travel opportunities to cover Indian events; special features; writing, revising or editing articles sent in for publication; overseeing production of each edition; soliciting articles as well as maintaining a liaison with Indian people from the band level to officials of the Indian Brotherhoods and other Indian organizations.

This is a unique opportunity to

perform a service for the Indian people of Canada, as well as further your own career in the communications field.

Salary: to be determined
Résumé including experiences and special training in the journalism field should be sent as soon as possible to:

Mr. Aimé Trudel
Chief, Indian Group,
Information Services,
Department of Indian and Northern Affairs,
Room 351, 400 Laurier West,
Ottawa, Ontario K1A 0H4

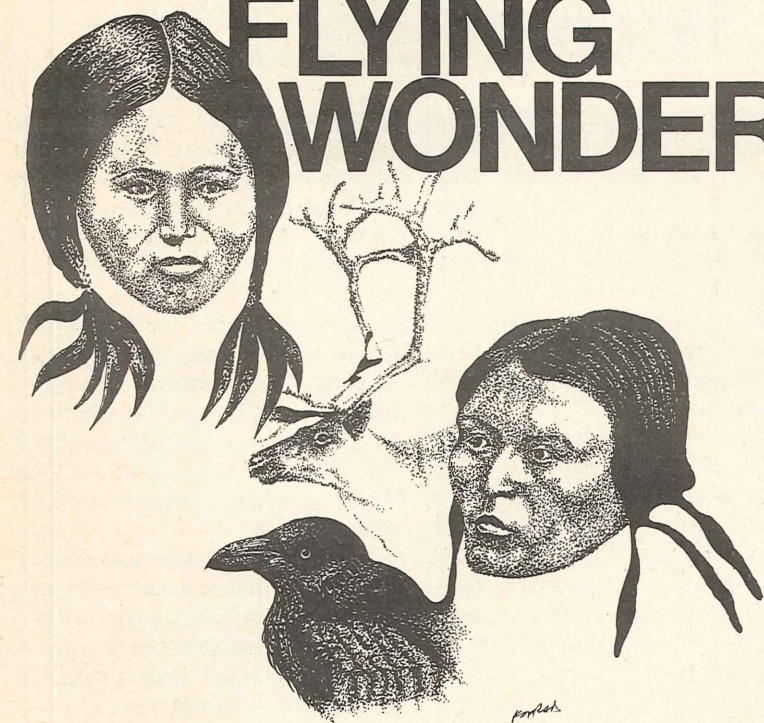
MacKay . . . (continued from page 9)

be funded by the department and operated by the management board. Mr. Bays stated that in Le Brett Saskatchewan and in several other residences, an incorporated board of management has taken over administration of the residence from the department with people

working for the corporation rather than directly for the federal government.

Enrollment this year is expected to be the same as last year — a residence population of about 175 and approximately 80 students in home placement.

FLYING WONDER



Written by James McNeill
Illustrator: Don Konrad

Once upon a time there was a happy and contented family of a father, mother, three strong and skillful boys and a beautiful daughter. They were so happy and prosperous that they feared only the day, when in the normal course of time, the sons would marry and the daughter would leave for a home of her own. Already many young men had come to seek her hand but each time the father would say: "You may marry my daughter only if you can prove you are a more skillful hunter than her brothers." Many men tried but the brothers were mighty hunters indeed, and their camp was always full of meat.

One day when the brothers were away hunting, a stranger came and asked to marry the girl. "As others have before you," answered the father, "you must prove yourself a better hunter than my sons." "Let me stay with you until I can prove it," said the stranger. "What is your name and where do you come from?" asked the father, and the young man replied: "I come from a land where there are no people. I call myself Flying Wonder."

Flying Wonder lived with the happy family all during the winter and daily he hunted with the three brothers, and proved that he was a greater hunter than the three combined. If each brother brought home caribou each — he would come in late bringing three by himself. When spring came, he again asked to marry the beautiful girl, and no one in the family could refuse him for he had proved his skill. They were married and they set up

their camp nearby.

They had not been married long when Flying Wonder began to change. He no longer went hunting but stayed at home all day. Soon his wife was starving and her clothes were tattered and worn. The once happy family were sad when they heard the young woman crying because her husband beat her for no reason. The three brothers who loved their sister dearly, decided to punish their brother-in-law.

The next time they heard their sister sobbing and the voice of her husband shouting, the brothers seized their knives and rushed at him. They fell upon him and cut him to pieces. They scattered his body in every direction.

They took their sister back with them. Somehow their luck in hunting left them. Whenever they came across a herd of caribou no matter how carefully they approached, before they could release arrows, a raven would fly over their heads, squawking and cawing. The animals would flee in alarm. Day after day and time after time this would happen. At last they understood its meaning. Their dead brother-in-law had become a raven and was taking revenge on them. They wasted many arrows trying to shoot him. Soon they were starving and weak from hunger.

"I have a plan," said the youngest brother. "Lay out my body on a platform as if I were dead, and then abandon the camp. The raven will think that I have died of starvation and will fly down to eat me."

With every sign of mourning, they covered the young man with brush wood, leaving his arms free. Then the family moved their camp and set up a new one a short distance away. The raven appeared, and seeing the bundle from high in the branches, flew down to it. He was cautious and he hopped around looking and listening. The young man lay very still and it was not until the raven grew bold enough to begin pecking at his eyes did he move. In a flash he seized the raven's legs and head. He tore the feathers from the evil bird. Then he kindled a large fire and burned the body. From the fire he carefully picked up the bones of the bird and pounded them into powder and these he scattered to the wind.

That very evening as the hungry family were sitting around the fire in their new camp, Flying Wonder, a man again, came to them. "Do not reach for your weapons," he said. "You cannot kill me for my heart is not in my body but it is hidden in a secret place. Let me have my wife back and I will behave myself. If I mistreat her again I will tell you where my heart is and you can kill me."

The family had little choice. Though they knew a promise made by a man with no heart is a promise without meaning, they were starving. For some time after Flying Wonder kept his promise and soon the camp was full of meat. As before he was more skilled in hunting than the brothers were. He often mocked their efforts, and teased them. While the brothers had to look for game on the ground, Flying Wonder would change himself into a raven and was able to travel faster and further.

One day they sighted a large herd of caribou and the brothers set out a row of strong snares between the trees. When all was ready they travelled in a circle to get behind the herd and began to drive them toward the trap. Now the caribou herd was led by a giant animal and this one Flying Wonder wanted for himself. He fastened a snare around his neck and as he flew over the frightened animal, caught him in it. But the caribou was so strong that he dragged Flying Wonder through the brush, and pulled his head off.

"Have I no relatives to help me? Fit me together and I shall be whole again," cried the severed head.

The brothers consulted with one another in whispers. "Let him die," said the eldest. "No," said the second brother, "he will come back to haunt us and we will starve as before."

"I have a plan," said the youngest. "If I can find his heart and destroy it we shall be rid of him."

The younger brother picked up the raven's head and said: "I shall put you back together, but first tell me where your heart is, so I can make you complete." The raven

had no choice.

"It is on the bush with the dried red berries which stands close to our camp."

"Very well," said the youngest brother. "I shall put you in my sack until I find your heart."

The young man returned home and found the tree with the red berries. One by one he picked the berries. They were dry and hard. But at last he found one that was warm and soft and seemed to beat between

his fingers. He squeezed and the head in his sack cried out: "Stop, stop. You are killing me." The youth plucked a sharp thorn from the bush and punctured the heart with it. That was the end of the raven. When he opened his sack it was a lifeless head. He buried it and returned to help his brothers bring home their caribou.

They must have lived happy ever after because that is the end of the story.

Kainai Industries Ltd. Build homes for Metis

Kainai Industries Ltd. on the Blood Reserve at Standoff, Alberta are anticipating a 20 per cent saving on construction costs of 50 units of housing for the Metis people of Alberta.

The \$943,000 contract awarded by the Alberta Housing Corporation, covers the construction of 11 three-bedroom, 14 four-bedroom, 19 five-bedroom and 6 six-bedroom homes which are to be built at various locations throughout northern Alberta.

The speed of construction is expected to contribute to the cost savings — with the houses ready for occupancy within 120 days of the start of construction. A spokesman for the AHC stated that design parameters have been left very flexible in order that the project could be adopted to innovative building techniques. The onus for detailed design was left up to the manufacturer.

Prior to this builders bid on single projects, this represents the largest number of units ever assembled by AHC in an aggregate request for proposal call.

Kainai Industries with a staff of 75 was incorporated in 1969 and is operated by the Blood Indian Tribe. Kainai Industries produces one house per day and is presently

operating at a profit without government subsidies.

The plant does not manufacture components or mobile homes — but sectional homes. They are built in two or more sections with 5 to 25 per cent of the completion of the work done on the site.

All homes which are marketed under the trade name Wickes are built to Central Mortgage and Housing Corporation specifications and National Building Code of Canada regulations. Production which began in 1971 was originally handled on a speculative basis is now geared to sold orders only.

The organization has dealers in BC Northwest Territories, Grande Prairie and Winnipeg.

Kainai has recently been successful in tendering on a number of special projects in addition to the AHC contracts. Included in these are units for Drumheller penitentiary, Grenfall, Saskatchewan, Waterton Park and the Daysland, Alberta senior citizens project.

In total the contracts represent more than \$1.5 million. The total does not include on-site work for contractors.

Kainai officials say it will be necessary to step up production to meet the needs of contracts recently received.

Batchawana claims land

Declaring that they own land on which a section of Highway 17 North is built, Indian of the Batchawana Band, who live on Rankin Reserve, blocked one lane of the highway and handed out leaflets to stopped motorists.

When police arrived on the scene the group moved the wooden blockades on request. Indians remained on the scene and continued to hand leaflets to motorists who stopped.

Police officials stated that it was a peaceful demonstration and that there would be no charges laid.

The leaflet handed out by the protester said the portion of the Trans-Canada Highway in the Batchawana Bay area was built illegally on land owned by the Batchawana

Band whose ownership was established by the Robinson-Huron Treaty.

The leaflet adds that the band council had been negotiating for eight years with the province to have them "correct their mistake and settle their problem of trespassing on Indian land.

It asks that if readers agree, he or she should contact the local members of Parliament or the Ministry of Transportation and Communications.

The spokesman said motorist stopped on the highway appeared to be sympathetic. "Most of them shook their head in disbelief and said they couldn't believe the government would neglect to settle the issue.