

CA 1 IA 59
I 54
Vol. 15, #9

561/G/92

Indian news

Vol. Fifteen, No. nine / Vol. Quinze, No neuf

Circulation: 58,000

Ottawa, Canada

April / Avril, 1973

Southern Plains Co-op Produces Jobs and Art



Co-op Manageress Norma Bird arranges moccasins on display shelves.

Nestled in a colorful little shop on a quiet Fort Qu'Appelle, Sask., street, some very determined and far-seeing ladies are working to expand their dream. The basis of the dream is now a reality — but the biggest part is to ensure now that it will grow.

The women, from several area reserves, are members and workers in the Southern Plains Handicraft Co-op Ltd., the first Indian handicraft outlet in Southern Saskatchewan. Together they buy, make and sell Indian arts and crafts, moccasins, clothes, paintings, murals —

all of the highest possible quality.

One would think they would want to expand to the point of mass production — to meet all the demands for the work — but such thinking is wrong and such an end is definitely undesirable.

"Our main goal in setting this up," noted shop manageress Norma Bird, "was to create employment and foster good Indian art. We will buy Indian works directly from the artist, but only if it is of a certain quality. We don't want to commercialize the art or lower the standards. Our purpose is directly the opposite of that."

The Southern Plains Handicraft shop consists of a small packed display room where one can buy everything from home-tanned moccasins to a full suit of clothes, from a beaded mini-skirt to an original painting. Behind the small sales room the women work steadily to fulfill orders and meet demands.

"We have no trouble with markets," said Mrs. Bird, "and we get all sorts of requests and inquiries from across Canada and the United States. Individuals have put in special orders and even Regina stores have asked to buy our stuff to sell in their establishments. In the summer lots of tourists buy here and we're fairly busy at Christmas and on festival days."

Currently the ladies are working very hard to fulfill an order for Central Marketing Services in Ottawa that requires some \$25,000 worth of moccasins, rugs, wall hangings, coin purses, knife sheaths and rag rugs. The women do all work by hand as the only machinery to be found in the building are eight sewing machines. With such care and pains-taking work fulfillment of orders can last for months.

The Southern Plains Handicraft Co-op began in the fall of 1971 under the direction of the Department of Indian Affairs, but since that time has come completely under the Co-op's Board of Directors management. Currently representatives of some 20 area Indian bands com-

SOUTHERN PLAINS
(See page six)

The ultimate responsibility rests with the Indian parents, and the local Indian community. Some communities are prepared now to undertake responsibility for school administration of programs, in whole or in part. Others wish to take more time to consider the choices which they might make and to study the implications of such choice.

The main tenets of "Indian Control of Indian Education" may be stated simply as *local control* and *parental responsibility*.

What are the educational needs and how can they be served?

All existing programs must be evaluated, and where necessary, revamped to reflect the intent and expectation of the Indian parent in order that no further damage befall the Indian student.

The educational needs of the Indian community are many, but they are not unique. They are the needs of man in society everywhere. In the context of the multicultural society of Canada, the educational needs of the Indian people are exceptional only to the extent that they have not been equitably met.

In this sense, we must acknowledge that these needs are great.

Societal needs exist in the areas of communication, transportation, economic viability, health and sanitation, political recognition, social welfare, recreation and many others.

Often times policy makers, administrators, sociologists and community leaders have been overwhelmed by these needs — and understandably so. To obtain an overview, and proper perspective, it is necessary to also list the assets as well as the liabilities. — over one quarter million people (65% under 25 years of age), from 150 linguistic groups and a rich galaxy of cultures.

The greatest asset is of course the People. On the basis of their character and development, all needs can be met, and all problems surmounted.

The greatest need is the need for community-wide, *quality education*.

Terms such as "adequate", "minimum" and "basic" are not acceptable in the general sense when referring to the pre-school, primary, elementary, secondary and adult education needs of the Indian people. The total dynamics of contemporary and future Canadian society, national standards of education at all levels, and the societal needs of the people are the measure of quality necessary to meet the standards of a people aspiring to equal socioeconomic status through equality of opportunity in the society of the nation.

GUEST EDITORIAL INDIAN EDUCATION by Edith Whetung

EDITOR'S NOTE: With the responsibility of educating their children being placed more and more in Indian hands, THE INDIAN NEWS invited Miss Edith Whetung, head of policy and planning in the Education Branch of the Department of Indian Affairs, to write an explanation and interpretation of Indian education policies and needs. Miss Whetung, a Mississauga Indian, holds a B.A. from Queen's University in Kingston, is a graduate of the College of Education, University of Toronto, has studied law and is a former secondary and college level teacher. She has worked on Adult Education programs with Canada Manpower and has been with the Indian Affairs Department for a total of three years.

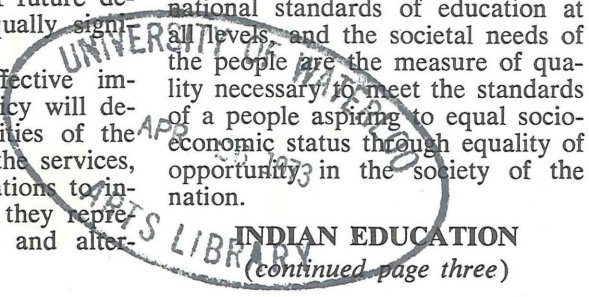
set by the Indian parents, as stated in the National Indian Brotherhood paper entitled "Indian Control of Indian Education".

Policies and Needs

This paper is a most significant document in the history of Indian education and is the crux of the development and emancipation of the Indian people.

The acknowledgement and acceptance of this document by the Minister as the basis of future departmental policy is equally significant.

The question of effective implementation of the policy will depend upon the capabilities of the bureaucracy to deliver the services, and the Indian organizations to inform the people whom they represent as to their rights and alternatives.



Postes Canada Postage paid
Canada Post
En nombre
troisième
class
K1A 0S7
OTTAWA

Bulk
third
class

Affaires indiennes
et du Nord
Affaires indiennes
Canada
Ottawa, K1A 0H4, Canada

15
GOVERNMENT PUBLICATIONS
DANA PORTER ARTS LIBRARY
UNIVERSITY OF WATERLOO
WATERLOO ONT

FOR CIRCULATION

Educational direction and development must be geared to the goals

CAI IA 59 I54 V.>



Louis Waswa, un Ojibway, de Fort Hope, s'entretient avec des visiteurs à l'exposition sportive de Missouri.

(Photo Don Konrad, Service d'Information)

Pourvoyeurs à la conquête des États-Unis

Le cri puissant des oies sauvages se fera entendre dans l'enceinte de six expositions sportives auxquelles participeront les pourvoyeurs Indiens du Canada, d'ici le mois d'avril.

Les guides Indiens et les directeurs des camps et centres touristiques présenteront les sons et images des lacs et rivières du Grand Nord, à l'aide d'un montage audiovisuel, commandité par la section de Développement économique du ministère des Affaires Indiennes et du Nord.

Les pourvoyeurs des provinces de la Saskatchewan, Manitoba et Ontario participent à cette promotion organisée par le INA et destinée à fournir aux amateurs de sports en plein-air, du centre des États-Unis, des informations sur l'éventail des facilités disponibles pour la chasse et la pêche dans ces trois provinces canadiennes.

Les pourvoyeurs dirigent 60 camps et centres indépendants dans différentes régions du Canada, allant de la pêche au saumon en Nouvelle-Écosse jusqu'à la chasse aux oies sauvages et la pêche en eau douce de la Baie d'Hudson et de la Baie James. Ils comprennent la chasse aux gros gibiers dans les régions éloignées de la Colombie-Britannique et le Yukon et des facilités récréatives pour les campeurs dans plusieurs régions.

Les gérants et employés de ces camps sont uniquement des Indiens, familiers avec le territoire, dont la majeure partie se situe le long de célèbres routes canadiennes d'explorateurs ou de voyageurs. Certains de ces camps ne sont accessibles que par avion tandis que l'on peut se rendre aux autres, soit par des routes forestières, ou par de grandes routes bien fréquentées et carrossables.

Les informations sur le genre d'accommodations touristiques et les services offerts pourront être obtenues des représentants Indiens, ou kiosque du ministère des Affaires Indiennes et du Nord.

Le groupe participera à des expositions commerciales, dans plusieurs villes du mid-Ouest Américain, tôt ce printemps, ainsi qu'à l'exposition sportive de Toronto en mars.

Aux États-Unis l'itinéraire comprend les villes de Cincinnati, Kansas City, Indianapolis, Chicago et Milwaukee.

Une page d'histoire prend fin . . . une autre commence

Une page de l'histoire prend fin aujourd'hui, et une autre commence.

Un soleil se couche, un autre se lève.

Ceci est un message du Nord, d'un Esquimau. —

Voici que pour les Eskimos et aussi pour les Indiens — que toute notre civilisation tombe. Tout s'écroule. Les Indiens et les Eskimos sont rendus sur le point de se joindre aux Blancs. . . . Mais moi — je pleure — parce que c'est fini pour nous. — Nous aimions tant notre vie (genre de).

L'association des Indiens et Eskimos étaient forte me disait-on, mais je viens de prendre conscience, aujourd'hui seulement, qu'elle ne l'est pas. Indiens et Eskimos! . . . les Blancs nous poursuivent encore.

Par ici, *Chez-Nous*, au Nord, les Indiens et les Eskimos sont excessivement bouleversés de cette situation. —

Il nous faut reconstituer notre avenir — parce qu'ils ne prêtent

Pour encourager les jeunes artistes indiens du Canada, le journal "Indian News" lance une invitation à tous ses jeunes lecteurs francophones. Les jeunes artistes qui désirent avoir leurs illustrations publiées dans "The Indian News Art Page" doivent faire parvenir leur illustration à l'adresse suivante, avec une description de l'auteur (nom, âge, adresse, etc.)

Faire parvenir vos inscriptions à l'adresse suivante:

Le Directeur du journal "Indian News"
Pièce 360, 400 avenue Laurier, ouest
Ottawa Ontario K1A 0H4.

the Indian news

Editor: THERESA NAHANE

Assistant Editor: GRETCHEN BOZAK — 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 360, Ottawa, K1A 0H4, 995-6386

par l'oreille aux cris de douleur des Eskimos dépouillés — Croyez-vous que c'est réellement la fin? — Je ressens que c'est vrai.

Texte reproduit par *Eléonore Sioui*

La briser, c'est jeter la pierre dans la mare.

*Lyse Cree,
Oka, Qué.*

Rêver, c'est le sourire de l'âme triste

Le baiser de l'oublié

Et la gloire de l'artiste.

Rêver, c'est revivre un amour perdu

Un amour qui vous tient

Et qui pourtant n'est plus.

*Lyse Cree,
Oka, Qué.*

POEME SANS NOM

Il s'éveille

Et voit soudain la vieille

Une vieille morte

Une vieille morte

D'une sorte de trop Solitude

Qu'en a jamais pris l'Habitude

CET Etre cher

Est mort hier

Hier dans le passé

Ce passé de mystère

D'un Règne sur terre

Hier peut-être aurait-Elle été

Reine

Reine oui mais de Solitude:

Son âme voit, vole

Vers la plénitude

Chacun de ses rides

Voulait dire quelque chose

Un en particulier

Qui allait jusqu'à

Ses yeux bridés

Elle voulait signifier la

Peine

La peine à elle seule peut

provoquer

la HAINE

Hier cette vieille

Nous savons laquelle

Mais la haine

Elle

Ne l'avait jamais atteinte

Aujourd'hui cette peine s'est éteinte

Pour un BONHEUR

Que l'on a jamais connu

Même dans nos rêves éperdus

par *Eleonore Sioui*

Huron Reserve, Que.

Réflexions

Le destin est une chose fière

Qui dresse la tête

Comme la rose

Dans le matin qui s'agit

Des cours de langues pour 4,500 étudiants

Ottawa — Le Secrétaire d'État, l'honorable Hugh Faulkner, annonce que grâce à un accord conclu entre le gouvernement fédéral et le Conseil des ministres de l'Éducation du Canada, quelque 4,500 étudiants du niveau postsecondaire pourront bénéficier, pendant l'été de 1973, de cours intensifs dans l'une des deux langues officielles du pays.

Le Secrétariat d'État consacrera un montant de \$2 820 000 à la réalisation du programme. Ce montant servira à acquitter les frais de scolarité et de logement des étudiants pendant les cours de langue seconde. Ceux-ci, d'une durée de six semaines ou plus, seront offerts par des universités et des collèges accrédités par les provinces. On s'attend à ce que plusieurs étudiants suivent leur cours dans une région du Canada qui leur permettra de faire l'expérience personnelle de la culture qui se rattache à la langue qu'ils étudient.

Le Conseil des ministres de l'Éducation du Canada, par l'entremise de son Secrétariat, assurera la coordination du programme à l'échelle nationale. Dans chaque province, le ministère de l'Éducation ou des affaires universitaires administrera le programme et désignera un coordonnateur à cet effet.

Ces étudiants pourront obtenir sous peu des formules de participation et des brochures explicatives en s'adressant aux coordonnateurs provinciaux. Les intéressés pourront également se procurer sous peu ces brochures dans les Centres de main-d'oeuvre du Canada, au Secrétariat d'État, à Ottawa, dans les bureaux régionaux du Secrétariat d'État et d'Information Canada, ainsi qu'au ministère de l'Éducation de leur province.

INDIAN EDUCATION

(continued from page one)

With a priority emphasis on *quality*, comprehensive education the Indian people will have an opportunity to maintain self-sufficiency where it exists and regain self-sufficiency where it has ceased to exist.

- the opportunity to exercise choice in vocation, culture and politics.
- the opportunity to keep intact a rich cultural heritage.
- the opportunity to become an integral part of competitive society.
- the opportunity to prepare for positions of leadership toward the future of Canada and the future of the Indian people.

In order to insure the priority of a quality educational structure, it has been suggested that these fundamental requirements be met:

1. A comprehensive system of pre-school facilities.
2. Kindergarten - Primary Structure utilizing native and/or bilingual teachers and teacher assistants.
3. A transitional program to ensure continuity between Primary and Secondary experience:
 - Resource personnel and cultural centres could provide an integrated and sequential experience in this transition from reserve to urban setting.
4. Secondary education should improve the community pattern of life, by offering a multi-faceted curriculum with cross-cultural enrichment. Implications of resource development technology and the technical pattern in tandem with academic quality must be related to the needs of the community.
5. Extra-curricular activities program. As well as serving to cover drop-out rate will achieve goals of personal and social development. A balance of on-reserve activities would be reflected by the needs of local community and existing facilities in the regular day-school program.
6. A comprehensive special education program is a vital necessity to meet the needs of exceptional children.

Psychometrics, vocational and academic guidance, personal guidance and curriculum ana-

lysis must be made available to all members of the communities.

7. *Lifelong Education Program.* This is in keeping with the Indian tradition of education. There is a need for instruction in vocational and industrial arts and in all academic fields. Business skills, skilled trades, consumer education, family life education, political science, social science.
8. *Environmental Education Program* — The Indian as "first environmentalist".
 - a comprehensive environmental studies program in all federal schools.
9. *Experimental Programs*
 - team teaching, ETV
 - work experience programs
 - co-op programs
 - ungraded school
 - individual timetable*Experimental Institutions*
 - junior high school on reserve
 - free school concept
 - regional school concept
 - open classroom concept.
10. *Auxiliary Teachers* —
 - itinerant specialists in art, music, crafts, speech arts, dramatic arts etc.
 - (Indian people without formal academic qualifications can be utilized as auxiliary teachers in these areas.)
11. *TESL* — (Teaching English as Second Language)
 - curriculum development, methodology, specially trained teachers etc., to assist existing staff in development of ESL program.
12. Cooperative use of school/community facilities.

In the years of formal education offered by IAB, a grade level attainment of 8 years has been reached with only a very recent minimum degree of success in secondary and post secondary training.

In the interim, the nation has gone from Industrial age to atomic age to Electronic age.

It is critically important that ever-widening disparities in technological skills, cultural adaptability, and political and social involvement be immediately and imaginatively overcome.

It is in acknowledgement of this state of emergency in Indian education, that we must set the first priority as quality education.

Names in the news

Stewart Paul, formerly of the Tobique Indian Reserve, N.B., now residing in Fredericton, has been appointed to the job of Education Liaison Worker. From January to March he worked on a part-time basis. Beginning April his job will be fulltime. As an Education Liaison Worker Mr. Paul will liaise between the Department of Indian Affairs, the provincial government and the Indian people on educational matters. . . . **Chief Robert Smallboy's** Band, which moved into the wilderness of west-central Alberta some five years ago, has received a loaned television set for use in its trailer school room. Chief Smallboy, 75, led a group of some 20 Cree families from Hobbema Reserve to the remote spot in order to restore social and cultural values lost to the Indians by the white influence. The television set was added to give school children more outside information and as a diversion for the older people. . . . Further west, near Nordegg, a second band led by **Lawrence Mackinaw** continue their new life after they split from the Smallboy band about a year ago. Children in the camp of about 15 families attend school in Nordegg. . . . More than 70 representatives of the 20,000-member Association of Iroquois and Allied Indians attended a conference at Oneida Reserve to discuss pros and cons of Indian police forces on reserves. Included among the delegates were **Carl D. Brant** of the Tyendinaga Reserve, President of the AIAI, **Keith Lickers** of Six Nations Reserve, **Richard Isaac**, Chief of Six Nations, **Ward LaForme**, AIAI board member from Mississauga Reserve, **Winston Williams**, special supernumerary constable from the Walpole Reserve, **Chief Earl Hill** of the Tyendinaga Reserve, **Syd Henhawk**, councillor for Six Nations, **Chief Don Isaac** of Walpole Island, and **Constable William Brant**, an Indian officer on the Curve Lake Reserve near Peterborough which is not a member of the AIAI. . . . **Sarah Danford**, 75, originally of the Caradoc Reserve near Melbourne, teaches Ojibway one night a week at N'Amerind, London Ontario's Indian Friendship Centre. A Potowatomis Indian, she also teaches two nights a week in Muncey's adult education program. . . . **Jimmy Mianscum**, 53-year-old Cree testifying before the James Bay injunction hearing, said his life as a trapper was ruined by the white man coming into the north. He told the court each year there was more house construction, mining and other activities in the area and that for the past two years he was working nearly full-time on housing construction. "I haven't been doing much hunting, I'm waiting for the animals to replenish themselves on my hunting territory," he said. . . . **Josie Sam**, a Fort George Cree, told the same court James Bay power project construction workers were dumping sewage into the La Grande River. Mr. Sam said waste from construction camp toilets flowed into a creek that fed into the La Grande River, the Indian's main fishing stream. A recently-built road, he said, had destroyed feeding grounds used by migrating flocks of geese, a highly-prized Indian food. . . . Executive member of the Treaty Voice of Alberta, **Vicki Crowchild**, recently said the Indian way of life would be destroyed if Indian women who married white men could keep their Indian status and live on the reserve. Mrs. Crowchild said such a situation would result in reserves being overrun by white men. The Treaty Voice of Alberta opposes action being taken by **Jeanette Corbiere-Lavelle**, an Ojibway Indian from Toronto who lost her treaty Indian status in 1970 when she married a white man. . . . A report of the life and conditions of **Theresa Rabesca**, welfare recipient at Fort Ray near Yellowknife, first given at a national Anti-Poverty Organization meeting in Hull, Que., last fall was repeated recently in Vancouver at a meeting of the Status of Women Council. Mrs. Rabesca's report tells of her life as a 26-year-old widow with six children in a town where poverty is rampant. There are some 1,500 Dog Rib Indians living at Fort Ray. . . . The Vancouver Club, established last year as an offshoot of the British Columbia Native Women's Society, is "a group that investigates and brings the problems of the Indian people in this city into the limelight," organizer **Hattie Ferguson** said recently. The 15-member women's organization works as a catalyst and referral agency which concentrates on aiding Indian women in such areas as health, education, equal rights, delinquency and day care centres. . . . A 24-year-old Toronto secretary raised by Irish catholic parents, **Philomena Checkcock** has found her Indian relatives. After meeting a young man with the same last name at the Ontario Federation of Indian Friendship Centre where she works, Philomena discovered she had a grandmother (after whom she was named) and many relatives on the Parry Island Indian Reserve in northern Ontario. . . . **Mrs. Fern Alexander**, an Otoe-Missouria Indian and granddaughter of the last surviving chief of the Otoe Tribe of Indians, was awarded the Federal Employee Distinguished Voluntary Service Award of Action in Washington, D.C. Mrs. Alexander has been employed by the American Bureau of Indian Affairs for nine years and is currently a housing counsellor with the Bureau in Portland. She had also been named "Outstanding Indian of the Year" at All American Indian Days in Sheridan, Wyoming.



Miss Edith Whetung

Dear Editor...

LIBRARY EXPANDING

Dear Editor:

At this time I would like to request that this Centre be put on your mailing list for future issues of your publication. At this time, I am currently trying to expand our resource library, which is available to the general public upon request.

As Director of this Centre, I feel that your publication would be an asset to our resources. I sincerely hope that you will be able to assist us with this request.

*Mrs. Jan L. Paterson, Director,
High Prairie and District
Information Centre, Alta.*

INCREASED AWARENESS

Dear Editor:

Thank you for continuing to send us The Indian News. The various issues are used by many different teachers and students during a year. They like especially the poetry, illustrations and articles dealing with current activities and problems of Indians in Canada. It increases their understanding that the word "Indian" does not just refer to the Pimas and Papagoes of our immediate area.

I appreciate your courtesy.

*Iris Mulvaney,
Supervisor of Second Curriculum,
Tucson Public Schools,
Tucson, Arizona.*

INTEREST REMAINS

Dear Editor:

I am an Indian student attending school in the U.S. and I would like to keep informed on what is happening in the Indian world in Canada. Would you please send me The Indian News whenever it comes out. I would appreciate it.

*Bellingham, Wash.
Mark Retasket,*

TEXT IN TUKUDH

Dear Editor:

The enclosed "A Grammar of the Tukudh Language" is sent to you with the compliments of the Curriculum Division of the Department of Education.

Although the book itself may be of limited practical value in your situation there are implications of considerable importance in publishing materials of this type. Initially, the original book was brought to our attention by the Chief of the Loucheux people in Inuvik, James Koe. Chief Koe requested that this book, long out of print, be made available to the Loucheux people so that they could help their children learn their language. It is this sort of "people involvement" in education that is of great significance. We feel that this is what is basic to everything we try to do.

It may be that people in your location, although speaking entirely different languages, might be interested in seeing this book and possibly at some future time would like to have publications available in their own languages.

*Paul Robinson, Chief,
Curriculum Division,
Department of Education,
The Northwest Territories.*

INDIAN WOMEN ORGANIZE

Dear Editor:

We would like to subscribe to your paper. We are just a new organization and as yet do not have much money. Would you be able to send us your publication free of charge?

Our name and address:

Manitoba Committee on Indian
Rights for Indian Women,
711 - 416 Main St.,
Winnipeg, Man.

Thanking you in advance.

Jenny Reed.

LETTER OF COMPLAINT

Dear Editor:

Because it was widely circulated to Indians, and because Indians have traditional respect for the RCMP I found it painful to see what appeared to be a false story on "Almighty Voice" in your paper.

Subsequently I wrote to the Commissioner of the RCMP for the correct information from the official records and now copies of this are available from Commissioner Higgitt which contradicts key points of what you published in the "Indian News". We would now urge you investigate this matter, obtain the facts, and if your original letter is not true then publish a full correction.

There is no reason why the RCMP should be damned in 1973 for what they did not do wrong in 1895, and if a grievous mistake was made it should be corrected.

*Kahntineta of Caughnawaga,
Caughnawaga, Que.*

Editor's Note: It is the policy of this newspaper that "Free expres-

sion of viewpoint and/or opinion is invited", and in publishing Mr. Peter Frank's letter in the November-December issue we were following that policy. We should also like to clarify that, as our masthead notes, "The opinions and statements contained in its pages are not necessarily those of the Department of Indian Affairs and Northern Development" or this newspaper. The letter to the editor regarding treatment of Almighty Voice was not a statement of our views, nor was it "our story", but simply a private letter from a concerned citizen. We thank you both for your interest.

OVERSEAS INTEREST

Dear Editor:

Thank you for your letter dated 12 October, 1972 forwarding back copies of TAWOW and The Indian News, which have just been received at this office.

We have also now started to receive regular copies of The Indian News and we look forward to receiving regular up-to-date information through these sources.

*P. E. Felton,
Senior Research Officer,
Ministry of Aboriginal Affairs,
105 King Street,
Melbourne, Victoria, 3000*

WANT AN IRISH PENPAL?

Dear Editor:

Your address has been forwarded to me by your embassy in Dublin. I write requesting a native Indian penfriend.

I am a twenty-year-old Irish girl. I am very interested in the culture and habits of the Indian.

I would be grateful if you would put me in touch with an organisation which knows of a native Indian who wishes to correspond.

Thank you for your trouble.

*Miss Denis McCormack,
22 Hillsbrook Ave.,
Perrystown,
Dublin 12, Ireland.*

FOUNDATION AIDS TRAVEL

Dear Editor:

Principally for the Indians of Canada, a great program has been set up a few years ago by "the Beaver Foundation". Its aim is to establish better communications and fraternity between communities, second, to give opportunity to girls and

boys, men and women to travel to other provinces in Canada or to foreign countries, third, to work with and for other people, without salary as to construct homes, to repair houses, by this to partake other cultures.

Last year I have been sent with my son to the West Indies (Grenada) and I am most thankful to "Beaver Operation" for this great opportunity to serve as to receive.

If someone is wishing for such a chance to fraternize Please write to: Rev. Charles Calto, 2328 Danforth Ave., Toronto 13, Ontario, or to myself.

*Eleonore Sioui,
Huron Reserve, Quebec.*

RECEIVES PH.D.

Dear Editor:

Please print the following item in The Indian News:

Malcolm King, born in Ohsweken, Ontario, in 1947 has just received a Ph.D. in Chemistry from McGill University. Malcolm attended school on the Five Nations Reserve High School nearby Hagersville. He graduated in Honors Chemistry from McMaster in 1968. With benefit of a science scholarship he continued his studies at McGill.

Mr. King has been awarded a National Research Council of Canada Post-doctoral Fellowship and will join the research group at the Weizmann Institute of Science in Rehovot, Israel.

*Margaret J. King,
Hagersville, Ont.*

WANTS INDIAN PENPAL

Dear Editor:

May I ask you for a favor? I'd like to correspond with an Indian penpal who is between 20 and 40 years of age.

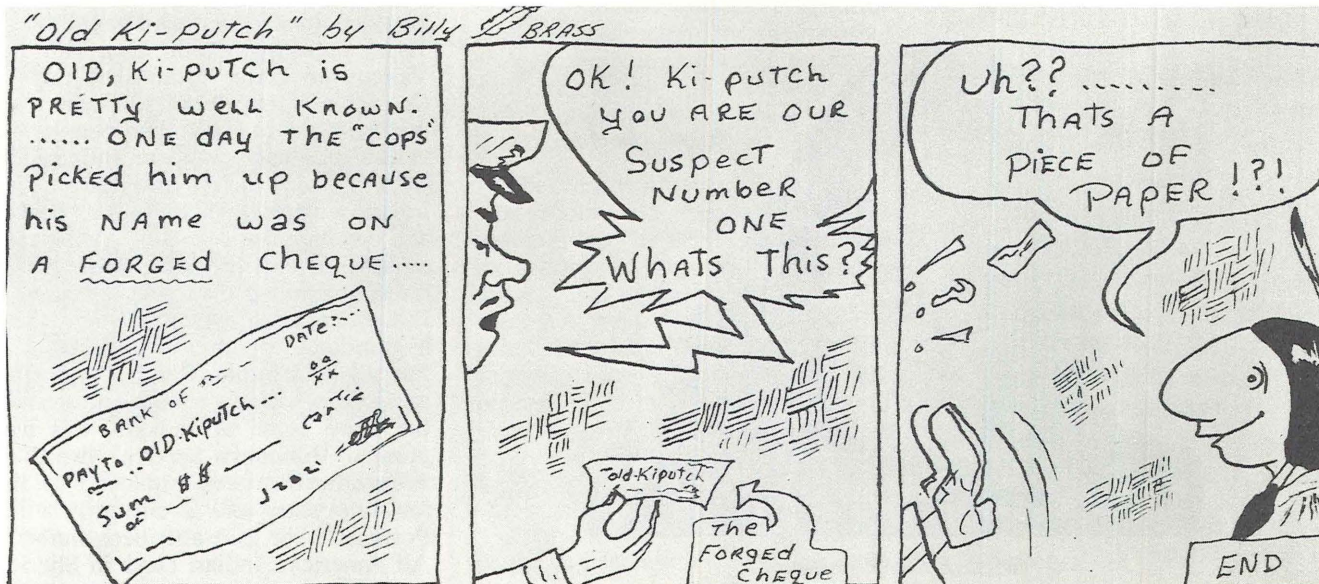
I am 27 and interested in North American Indian life, culture and history.

Please, if possible, manage it for me.

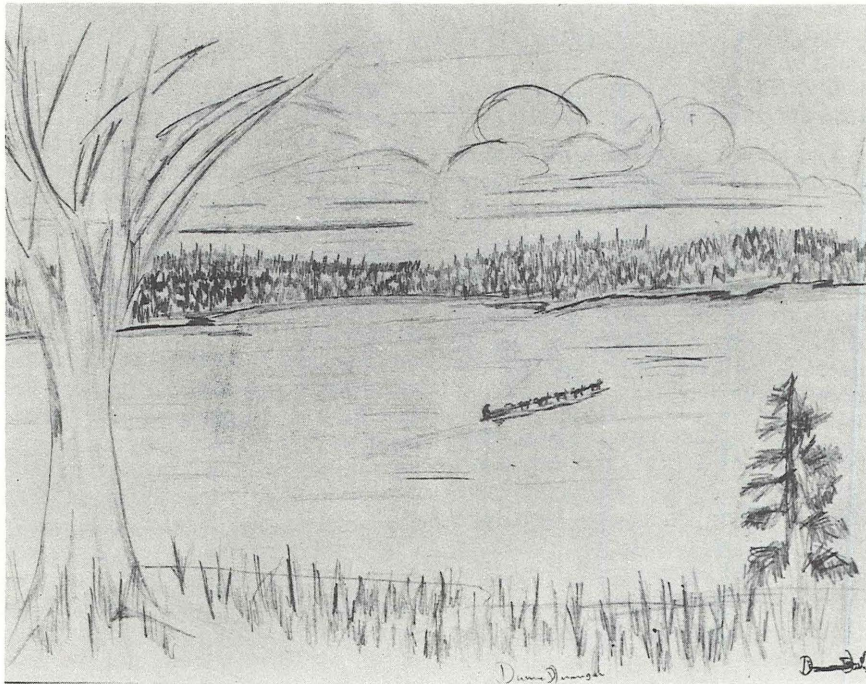
Besides, I'd be very glad to become a permanent subscriber of your "The Indian News".

Thank you very much for your kindness.

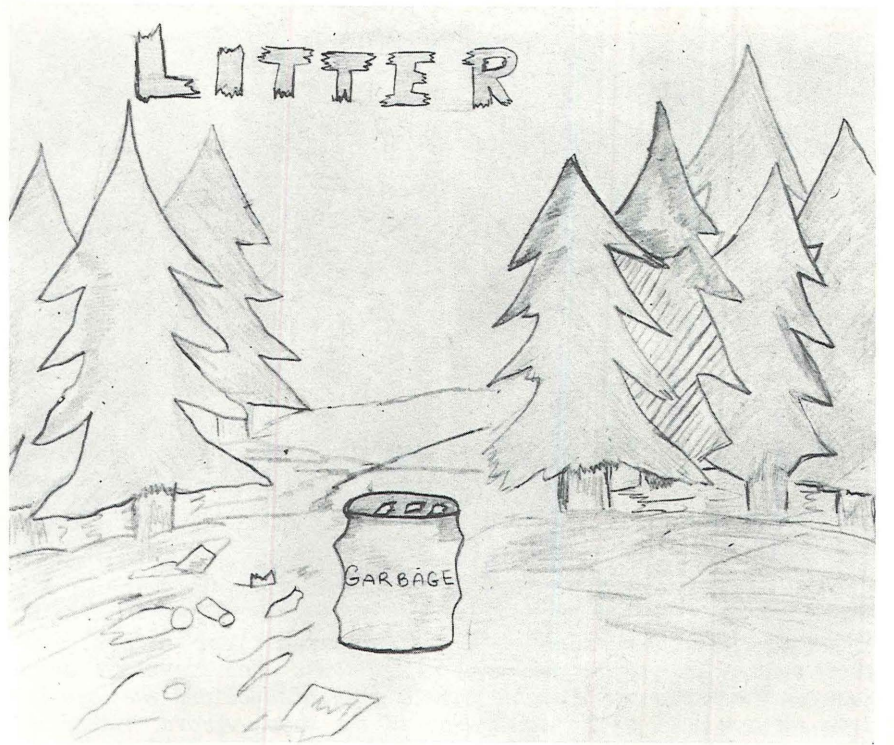
*Vojtech Gajda,
Ramova 4,
110 00 Praha 1
Czechoslovakia*



Entries Submitted to "The Indian News" Art Page



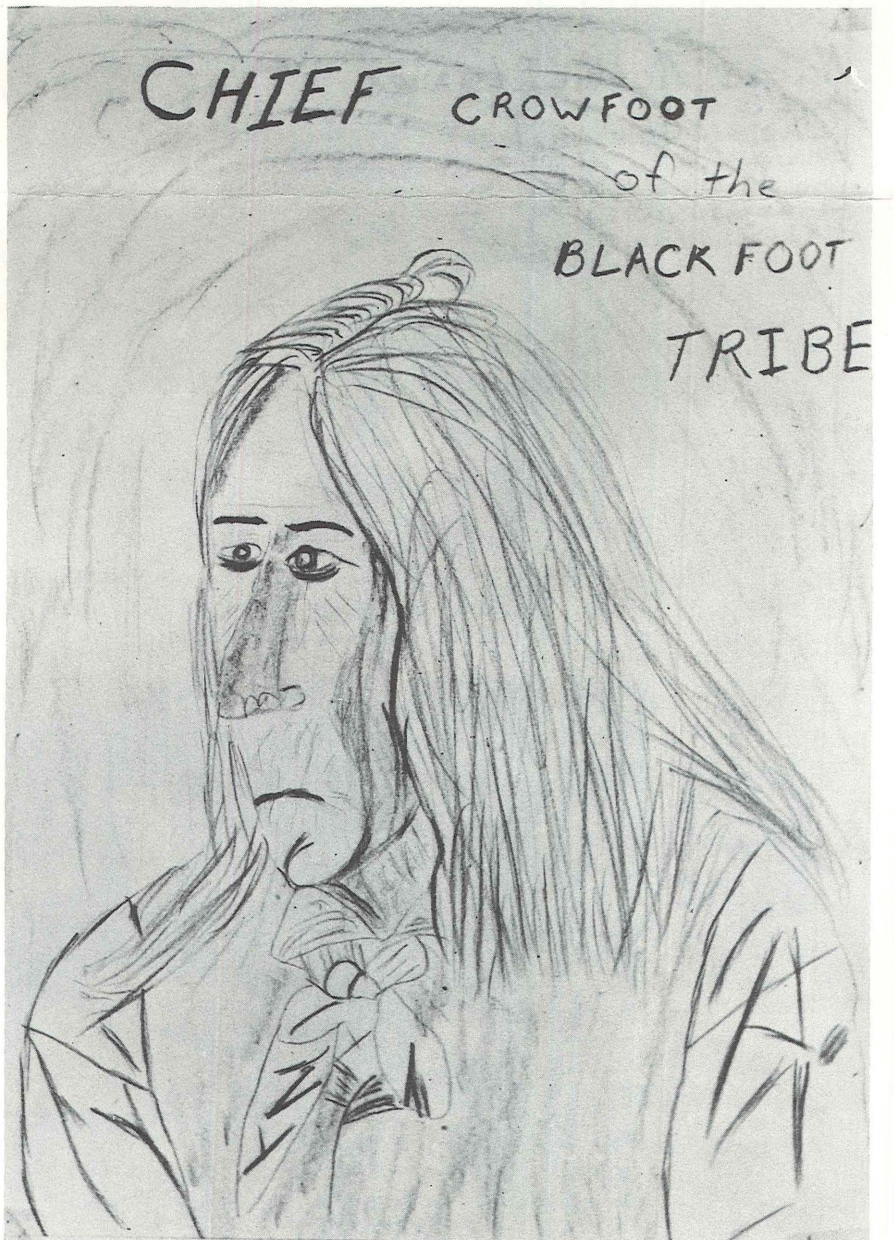
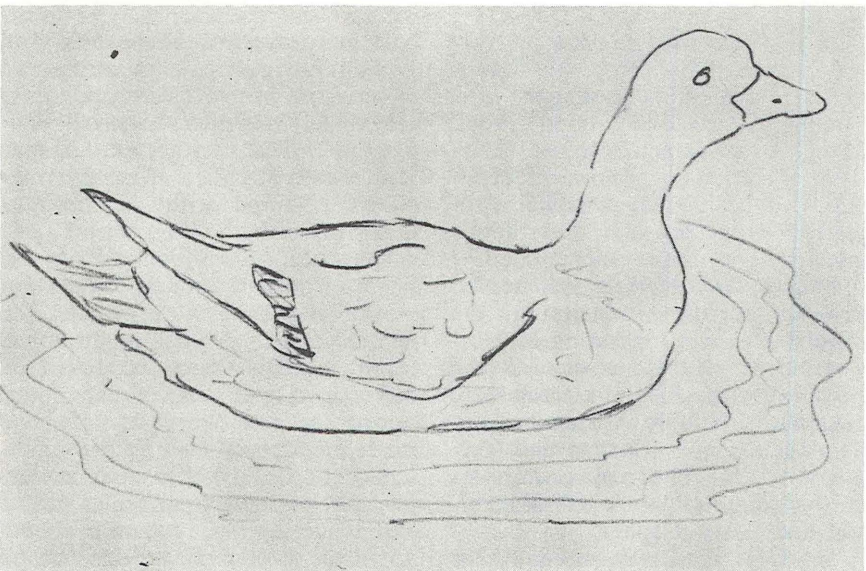
"DOG-SLEDDING" by Donna Deranger. Grade 9. Bishop Piche School, Fort Chipewyan, Alberta.



"LITTER" by Alice Tucker. Grade 9. Bishop Piche School, Fort Chipewyan, Alberta.



"BOY SELLING PAPERS" by Kathy General. Below "DUCK" by Frank Papar. Age 13. Fort Hope Indian Day School.



"CHIEF CROWFOOT OF THE BLACKFOOT TRIBE" by Robbie J. Lazore. Age 11. Chenail School, Grade F, St. Regis, Quebec.

Southern Plains Handicraft Co-op

(Continued from Page One)



The Fort Qu'Appelle "Southern Plains Handicraft Co-op" is one of the most colorful and unique buildings in the town. The impressive design between the two doors is visible from a great distance and the log-cabin type exterior adds to the atmosphere of the shop. Above, Manageress Norma Bird (Left) and Miss Deloris McLeod of the Peepeekisis Reserve leave the shop for the day. Miss McLeod is President of the Co-op's Board of Directors.



In the basement of the Co-op building the ladies quietly work at fulfilling a giant order for moccasins. Mrs. Rose Buffalo of Standing Buffalo Reserve, above, is intent on the intricate cutting of the moccasin linings.



Behind the Co-op display shop permanent employees hand make most of the articles that are sold. Above, Mrs. Katherine Desnomie (Left) of Peepeekisis Reserve and Mrs. Muriel Star of Star Blanket Reserve work on the Co-op's moccasins.

prise the Co-op's membership, directed by the nine-member board. Once a year a general meeting is held of all 113 members and once a month the board meets.

The shop opened with three staff members — the manageress, a clerk and a handicrafts specialist. In the fall of 1972 seven area women took a production worker's training course and today five of them still work at the shop on a permanent basis. Another training course is planned for early this year for 12 more people.

"Our workers are mostly women," said Mrs. Bird, "but they don't have to be. Since we don't have the room here, the ladies who take this upcoming course will probably work at their homes, but eventually we hope to expand."

Such expansion, though, is for the future. At present the Co-op is hard at work trying to establish a price list and one of their more immediate aims is the acquisition of a

cutting machine. All cutting is now done by hand.

A look into the shop sales room reveals shelves and cases filled with traditional beadwork, modern flop hats, mini skirts, hot pants, leather coats, rugs, wood carvings, native handicrafts, lamps, works with horns, slippers, and every type of medallion, jewelry and hair fasteners.

"All of our materials are ordered except the home-tanned hides which we buy locally. Often we take the moccasin vamps out to the reserves and have the people do the beadwork at home. Our slippers bear a unique locally-created design in that they are all of moose hide and bear a geometric-type bead decoration."

Members of the Co-op agree response to the project has been tremendous, continues to grow. "Our members get a ten per cent discount on things they purchase here and we have received encouragement and a very positive outlook from our people."



Cutting vamps for the moccasins, Marita Swaine of Fort Qu'Appelle, above, concentrates on her job. Much of the beadwork that the moccasin vamps bear is done on the reserves.

Norway House Council holds inauguration Chairman of Ceremony given citizen award

In a recent inauguration at Norway House, Manitoba, the Mayor and six councillors took part in a ceremony at the Jack River School. Mr. C. L. Anderson acted as chairman of the inauguration proceedings and Magistrate Maxwell Pauptanekis witnessed the declarations made by the mayor and council.

Mayor Wayne Flett has served as mayor for the two years that the council has been operating in Norway House. He was re-elected to a two year term. Also re-elected were councillors William Arthurson, William Flett, Daniel Reagan and Hermann Wulff. The new councillors in the community are Oli Arthurson and Larry Hauber.

Mr. C. L. Anderson explained the reason for the meeting to those gathered and called the meeting to order. Archdeacon Gerry Woolsey

gave a prayer of invocation and Father Laviguere read a passage of scripture from III Kings; Chapter III; verses 3-15. Mr. Maxwell Pauptanekis then witnessed Mayor Flett's oath of Office. The six councillors followed with the declarations of office. The Mayor and some of the councillors spoke to the people who had witnessed the ceremony. Mayor Flett expressed the hope that the council might make fewer mistakes since he felt they had gained much needed experience during the past two years. He also made mention of some priority matters that council would work at during its present term. Councillors expressed appreciation for being voted on to council and also asked the public work to support and inform them of concerns in the community.

Indian religion may have held the key To a viable theology for modern man

by Dan L. Thrapp

Los Angeles, Calif. — The American Indian, whose culture was almost destroyed by the white man who brought a sophisticated religion to "save" him from his barbarism, may all the time have held the key to the survival of his conqueror and the foreign culture.

So argued theologians who are specialists in American Indian religions. They addressed an American Academy of Religion group Sunday at a Congress of some 3,000 Biblical scholars.

Professor Ake Hultkrantz of the University of Stockholm and Professor J. W. E. Newberry, University of Sudbury, Ontario, discussed the religion of the American Indian, which they agreed provided in its concept of the wholeness of man with nature a forgotten key to a viable theology for modern man.

Indian religion also is valuable, said Dr. Hultkrantz, in opening a window to the stone age faith through which presumably all sophisticated religions of the world have developed, and as such warrants scrutiny and more profound study on the part of modern theologians.

"Indian religion must take its rightful place as one of the great religious traditions," he said. "It is no finished chapter but a continuing phenomenon of our times."

Indian religion, professor Hultkrantz said, has few new concepts and forms of faith, but offers fresh approaches to long-held beliefs. He listed several aspects of Indian religion, most of them well reported in ethnological and historical studies, worthy of more serious investigation.

"Occupation of the western continents by races of Europe has been called inevitable," he said, "but the calculated, methodical, determined, cynical destruction of the native cultures and peoples found here was a global crime and the most notable vandalism of all history."

"Through this cruel deception the free peoples of this land were reduced to the withdrawal and apathy they exhibit today."

He further stated that the remaining Indian people are caught and torn between two cultures. "What is needed is a recognition on the part of the church that the native concepts were and are basically religious ones, that they hold truth they were expressing in their own way when the white man fell upon them, but the invaders were blind to what they found."

"Our ecological and sociological problems demand spiritual as well as technological solution, and I am thrilled to find the essence of that solution in ancient native cultures, and the core of these concepts is Christian."

When this is recognized generally, he added, the Indian may be helped out of his slough of withdrawal and apathy, and this will prove "a long step toward the humanizing of man."

Dr. Newberry stressed the concept of "wholeness", or "holiness" in the Indian's view of himself and nature, and said white culture must regain this view that, while developing independently, still possessed the essence of biblical and Christian faith.

The Indian, he said, was not a pagan nor an idolator, but recognized that all is spirit and all spirits are united.

boys participated.

The Elmvale Village Council, Ministerial, Church Ladies Organizations, the Elmvale Lions Club, and the Community Centre and Arena Boards all co-operated to make this tournament a great cultural exchange and well enjoyed by all.

Scoring Leaders in Georgian Bay Tournament:

Bantam: Andrew Cameron (Saugeen), 6 goals; Charles Jones (Cape Croker), 4 goals; Guy Chegahno (Cape Croker), 3 goals.

Pee-Wee: Charles Baker (Parry Island), 7 goals; Tim Proulx (Cape Croker), 7 goals; Doug Monague (Christian Is.), 6 goals.

Atoms: Danny Kewageshig (Saugeen), 5 goals; Roland Monague (Christian Is.), 3 goals; Jim Kewaquom (Saugeen), 2 goals.

Meanwhile at Sturgeon Falls the North Shore Georgian Bay and Manitoulin Island Reserves also had a successful tournament. There were 19 teams from 7 reserves, with over 280 boys, participating. The win-

ners and results at Sturgeon Falls were:

Bantam: Wikwemikong 6, Dokis 2.

Pee-Wee: Wikwemikong 2, West Bay 1.

Novice: Nipissing 3, West Bay 2.

In the consolation event the results were:

Bantam: Birch Island 8, West Bay 2.

Pee-Wee: Dokis 4, Nipissing 1.

Novice: Wikwemikong 9, Whitefish Lake 0.

Wasso Gee-Wad-Nee Indian Group Organized Marquette Branch prisoners elect officers

by Chief Jones

Indians of the Marquette Branch Prison held a meeting in December, for the purpose of organizing a Native American Group.

The meeting was to set up an organizational body and to listen to a proposed constitution for the future organization.

Individuals were nominated for the offices of Chief, Sub-Chief, Secretary and News Secretary.

Members elected to office of the now, Wasso-Gee-Wad-Nee (Lights of the North) Native North American Group are:

Chief, Vernon Jones; Sub-Chief, Carl Cox; Secretary, Jake Grundy; News Secretary, Obeshaw.

The proposed constitution was read by Jake Grundy. It was ratified by the group and sent to prison officials for approval.

The second meeting of Wasso-Gee-Wad-Nee North American Indian Group was held Dec. 12. This meeting was attended by members of the Nishnaube News, Mike Wright, Bob Baily, Indian Co-ordinator at N.M.U. and Wayne Martin, member of the Indian Group at N.M.U.

Discussion was held on proposed programs for future meetings such as Indian culture, Indian history, Indian Languages of the various Michigan area Indians. A program of classes in Indian affairs through N.M.U. was tentatively decided upon.

To participate in the Wasso-Gee-Wad-Nee Group you must be ¼ Indian or more and able to prove it.

The ¼-Indian-blood-and-prove-it attitude was adopted from the U.S. Government's policies on Indian claims, Indian Education grants and Indian Veterans benefits.

This group is not the first-in-prison group of its kind, but it is a first for MBP.

Wasso-Gee-Wad-Nee invites all who claim Indian blood and can prove it to join with other members in the Indian awareness program and to achieve a better understanding of our fading Indian heritage.

Many thanks go out to all whose cooperation has helped in establishing this long-awaited group.

Special thanks go to Warden Buchkoe and Treatment Director, Mr. Gach.

You'll get out of it What you put into it

In an attempt to make THE INDIAN NEWS a more vital and meaningful communication of facts, accomplishments, ideals and present activities of the native people of Canada, we wish to extend this invitation to you to make an input into the paper. Studies have shown that relatively few Indian people are aware of what is happening on Indian Reserves in other provinces. It is our firm conviction that most reserves are breaking new ground in the fields of educational recreation and economic development programs which could serve as an excellent example to other reserves. This being the case, such achievements need to be recorded, acknowledged and publicized for the benefit of other Indian people across the nation.

THE INDIAN NEWS is your paper and is a vehicle for the expression of your views, and acts as a record of your achievements.

You, of course, are simultaneously invited to express your views on any other topic than those mentioned above.

If your band is involved in economic development programs or projects, perhaps you could submit an article for publication in THE INDIAN NEWS listing the background and present state of the project. The same would apply to recreation programmes, educational endeavours, or any other transaction in which your band is involved.

Again, I wish to state that you are invited to express any opinion you desire on any topic of interest to Indian people across the nation.

Please feel free to write if we may ever be of assistance to you.

Editor: THE INDIAN NEWS
Address all correspondence to: The Editor, THE INDIAN NEWS, Room 360-400 Laurier Ave. West, Ottawa, Canada. (613) 995-6386.

QUOTABLE QUOTE . . .

Education is that which you have left over when you have forgotten everything you learned in school. (Albert Einstein)

NOTICE

In the September-October issue of THE INDIAN NEWS, the article entitled "More Indian people entering business field due to increased use of Indian Economic Development fund — Ottawa Report", it is stated that \$2 million had been approved for 800 applications. It should have read \$12 million.

Reserve hockey teams Share Elmvale honors

Hockey titles among the Indian Boys at their Georgian Bay Annual Little N.H.L. Tournament were well divided among the five reserves participating in the recent tournament at Elmvale.

Cape Croker won the N.H.L. or Bantam Crown with a 7-4 victory over Saugeen. Saugeen won the consolation by defeating Rama 13-5.

In the Pee-Wee or A.H.L. division a strong Parry Island trampled all opposition defeating Saugeen in the final by 11-0. Cape Croker won the consolation final by defeating Christian Island by 6-4.

The Novice or Junior "A" championship was won by Saugeen who defeated Christian Island 7-5. Rama won the consolation with a 1-0 victory over Cape Croker.

There were thirteen games played in the two day tournament for Indian Boys at Elmvale and some 144

NATIVE NEWS

All Indian bands and members are invited to contribute to this new column in THE INDIAN NEWS. Write: The Editor, THE INDIAN NEWS, Room 360 — 400 Laurier Avenue W., Ottawa, Ont. K1A 0H4.

Regina, Saskatchewan — Residents of southern Saskatchewan have been told that their prime recreation area, the Qu'Appelle lakes, is more polluted than Lake Erie. This is the finding of the Qu'Appelle Basin Study. In all, 64 recommendations were made toward cleaning up the lakes; three quarters of them requiring action in the next one to three years. Also that some \$15 million must be spent almost immediately and many more million in the future or there will be no recreation area.

Winnipeg, Manitoba — Under the sponsorship of the National Indian Brotherhood and the Canadian German Mardi Gras Societies, three Indian dance troupes left for Germany on a tour that ended on February 14. The 10 Cree dancers from St. Theresa, Manitoba are under the leadership of Boniface Mason. Vancouver Maple Ridge Band sent 10 Shuswap dancers under Ernie Philips, also 10 Mohawk dancers from Oshwegan Band will be held by Jim Skye. Omer Peters first vice president of the National Indian Brotherhood accompanied the troupe.

Co-ordinator was Rev. Guy Labelle.

Calgary, Alberta — Ninety-six years ago the Blackfoot Nation surrendered their rights to 5,000 square miles of prairie land for designated reserves and a few promises, among them promises for an annual ammunition allowance of \$2,000 in cash for bullets so that they could always hunt food for their families.

But payment was never met, and now former band chief Clarence McHugh figured that the federal government owes the Blackfoot tribe \$621,000 half of which can be itemized.

McHugh said "It is important to us and Indian people across Canada, because if we win, we will set new precedents in our dealing with the federal government." A settlement is pending further negotiations.

Ottawa, Ontario — Prime Minister Trudeau has agreed to establish a federal committee to negotiate Yukon Indian land claims. In a brief that was presented by the Yukon Native Brotherhood a 15-member settlement committee was proposed — seven chosen by the government and seven by the Indians. A chairman would be appointed to the agreement of both parties.

The Yukon delegation had entertained high hopes because a week ago Mr. Trudeau told British Columbia chiefs that they might have better legal claims to their land than he first thought.



(Photo: Don Konrad/Information Services)

INDIAN OF THE MONTH

An Ojibway Indian and member of the Fort William Band, artist Noel Ducharme likes to paint when he can find the time between the hours when he is working in the skier's check room at Ojibway Resorts near Thunder Bay. Mr. Ducharme's paintings have reached such popularity that he finds it hard to keep up with the demand and sells his work as soon as it is completed. The painting above, a large scene including a brook, birch trees and a mountain, has been purchased by the Indian Affairs Department for its district office in Thunder Bay. Mr. Ducharme likes to paint outdoors, prefers bright colorful landscapes and wild life, and often uses bits of twigs or glass in his work to give the paintings a more realistic effect. During the winter months he works fulltime at the skier's check room of the Ojibway Resort, owned and operated by the Fort William Band, and he resides in the resort lodge.

Edmonton, Alta. — Canative Housing Corp. has received a \$50,000 loan from Alberta Housing Corp to launch a housing program in Calgary. The loan represents five percent of capital costs for the program. This non-profit, self-help organization is waiting approval from Central Mortgage and Housing Corp for the remaining loan of \$950,000.

With the purchase of 100 homes in Edmonton the organization has enabled native families to move from slum to middle class homes. The \$5 million program will be completed in Edmonton by the end of the year with the purchase of another 150 homes. At least the same number of homes will be bought in Calgary as in Edmonton.

Grande Cache, Alta. — The closing down of a small lumbering operation has resulted in the loss of jobs for 40 Metis and Indian workers. Operations will close down when its timber lease is taken away because the firm cannot meet new provincial forestry legislation.

Lloyd Bossert, president of the Grande Cache Chamber of Commerce said Kakwa Logging Ltd. provides these people with a sense of purpose and opportunity they haven't enjoyed for generations. This cannot be estimated in dollars and cents, he adds.

The Grande Cache chambers wants the province to give back its lease.

Eel Ground, N.B. — A local initiatives grant of \$48,500 was approved by Canada Manpower to the Eel Ground Band. The band council will employ 17 people for 5 months to complete the band hall, construct a skating rink and complete four unfinished homes.

Eskasoni, N.S. — Mrs. Margaret Johnston of the Micmac Indian reservation has been making baskets for the last 47 years, and by her count has made 39,104 baskets of all shapes and sizes.

Mrs. Johnston, a familiar figure at the Atlantic Winter Fair in Halifax, is not only an expert in basket-making but is skilled in the making of doe-skin clothes, beaded headbands and moccasins.

Ottawa, Ontario — The House of Commons gave unanimous approval in principle to a private members bill that would lower the voting age in band council elections from 21 to 18. The bill will now be referred to a standing committee on Indian Affairs for consideration and consultation with Indian associations. The change would give voting rights to over 10,000 people.

Slave Lake, Alberta — Premier Peter Lougheed said the government will launch a \$1 million program during the 1973-74 fiscal year to provide housing for Metis people. The premier spoke to 500 Metis representing 72 locals of the Metis Association of Alberta after hearing a brief presented by the association. The housing program details to be worked out between government and association officials, will be provided in conjunction with a planned lunch program in schools in Metis communities. The lunch program starts this year and is part of a three year program. The brief stressed that before any long range program could be effective immediate needs in the areas of land, housing, health, revisions in the social assistance act and the restoration of certain hunting and fishing rights had to be met.

Calgary, Alberta — A replica of an ancient West Coast Indian village will be built at the University of British Columbia. Housed in the village will be UBC's 100,000 piece collection of Northwest coast Indian art and the Walker and Marianne Koerner Masterwork collection of tribal art. Also on display will be 10,000 artifact from Asia, classical and tribal worlds, and more than 92,000 items from the prehistoric period of B.C. Indian history.

Burnt Church, N.B. — A grant of \$43,000 was approved by Canada Manpower for employment of 13 men for 6 months at Burnt Church. Then jobs on the reserve centre around renovations of the band hall including clean-up, painting and panelling.

Gandar, Nfld. — The first step toward starting a native people association in Newfoundland have taken place at Gandar. Representative of the Nascapi Indians of Labrador and the Micmac of Newfoundland have met for two days with the intention of forming an association.

Yellowknife, N.W.T. — "We have in the past year seen a great increase in suicides among our people with no apparent pattern", says elected councillor Lena Pederson. Mrs. Pederson is an Eskimo from Coppermine on the Arctic coast.

She said feelings of unhappiness was growing throughout the native population in response to social upheaval in recent years. More people also were appearing in court on liquor and drug offences.

POETRY CORNER

VIADUCT

A lonely old man neath a viaduct
lay
Away from the rain on a cold
winter's day
The heaven's great fury was striking
down hard
And left not a road way or garden
unmarred

The old man was ragged, and lonely,
and cold
Gone was his youth with it's daring
so bold
He squatted in silence as if in a
dream
As into his shelter came pouring a
stream

A stream that was dirty and ugly
and brown
And carried the refuse of half of the
town
The waters swirled by him and went
on their way
And left a deposit of filthy black
clay

The stream held suspended within
it's brown self
A dozen old bottles from some
chemists shelf
Some hay and some papers were
floating on top
And all that remained of a bottle
of pop

The old man sat quiet and thought
of his life
His youth and his parents, his chil-
dren and wife
He shivered and shook as he
watched the stream run
And wondered if ever would come
out the sun

He thought of his wife and the time
they had spent
And the way that she slowly his
will to hers bent
The fights and the problems, the
strife and the tears
That seemed to have filled all the
slow passing years

What the fights had been over he
couldn't recall
Somehow it all seemed to make no
sense at all
She kept getting fatter, she ate more
and more
Then early one morning he walked
out the door

He'd wandered around quite a lot
since that day
He couldn't recall why he'd come
out this way
He'd spent time in jail and some
time on the run
His memory was blurry of all that
he'd done

His body was shaking, he put down
his head
A last breath escaped him and then
he was dead
His body fell forward and went in
the stream

One piece of refuse, and the end of
a dream.

"INDIAN ECHO" Newsletter,
P.O. Box 150,
New Westminster, B.C.

FLOWER

A lady named Mrs. Powers
Told me she loved flowers
So I planted for her some roses
As it turned out, they were posies
For I took the wrong box of seed
A mistake I had made, Indeed.

Carol Richard,
Grade nine,
Sandy Bay School,
Marius, Manitoba.

IF I WERE A —?

If I were a bird
I'd fly high in the sky,
If I were a forest,
I'd love the wild animal cry,
If I were a street,
I'd hear a million feet,
If I were a tree,
I'd stand mighty high,
If I were a bee,
I'd let you fly by,
If I were a star,
I'd be way up high,
I'd look down from afar,
I'd own my own sky,
If I were the sun,
I'd stay in one spot,
If I were a gun,
I'd have my own shot,
If I were a lake,
I'd be very deep,
If I were awake,
I'd let you sleep,
If I were the moon,
I'd shine at night,
If I were a loon,
I'd fish with delight.

Len Sheldon, Yukon,
(Vancouver City College Squawker)

The following poems by students
at Junior High, Cross Lake, Mani-
toba, were edited into a book, A
Manitoba Centennial Gift, 1970, en-
titled "Nature, A Poem For Us".

RIVER

River! river! flooding down,
blowing hard,
waving fast, and
working hard.
All the time, never stop,
and never sleep.

Betsy Blacksmith

MOON

The moon is a baseball
that God threw at us,
but it will not fall.

Because, the earth caught it
in its baseball mitt;
The earth's arm is strong
It will hold the moon for very
very long.

Ricky Veregin

STARS

When I look up at the stars
they seem to be scars
on the face of the sky.

Martha Scott



Louis Waswa, left, an Ojibway from Fort Hope, Ontario and Ivan Ahenakew, right, a Cree from Prince Albert, Sask. talk with Indian princess Jody, a Cherokee from Oklahoma and visitor to the display booth promoting Canadian Indian tourist outfitters during the Kansas City Sports, Boat and Travel Show. (Photo by Don Konrad/Information Services)

Indian Tourist Outfitters' Exhibits Advertise appeal of northern resorts

Canadian Indian tourist outfitters will take the sound of the wild goose and paddle to six outdoor sportsmen shows in the United States between now and April this year.

Indian guides and resort operators from Canada will present the sounds and images of northern lakes and rivers through an audio-visual display sponsored by the Economic Development Branch of the Department of Indian and Northern Affairs.

The outfitters, based in Saskatchewan, Manitoba and Ontario are part of a promotion by INA designed to inform outdoor sportsmen across the midwestern United States of the wide range of facilities available for hunting and fishing in these three Canadian provinces.

Canadian Indian outfitters operate 60 independent camps and resorts in various locations across Canada. These range from salmon fishing in Nova Scotia to goose hunting and freshwater fishing in the Hudson Bay and James Bay

areas. They include big game hunts by packtrain in remote regions of British Columbia and the Yukon and recreational facilities for camping in several locations.

The resorts are managed and staffed entirely by Indians familiar with the territory, much of which is situated along Canada's famed explorer and "voyageurs" routes. Some of the areas can be reached only by aircraft, while others are accessible by wilderness roads or well-travelled highways.

Information on the types of tourist accommodation and services offered will be available first-hand from the Indian entrepreneurs in the Indian and Northern Affairs display booth.

The display will participate in trade exhibitions in several midwestern U.S. centres early this winter and the Toronto sportsmen show in March.

In the U.S. the itinerary includes Cincinnati, Kansas City, Indianapolis, Chicago and Milwaukee.

Just proof of how the West was really won.

Recently a skinner escaped from jail . . .
and the R.C.M.P. had photographs of him shown in six different angles.
The photos were sent to all detachments across Canada asking that he be
apprehended . . .

After he was picked up in Vancouver, a prompt reply came from a constable in Victoria, B.C.

It went; pictures received, have captured five (5) of them and 'am on the trail of the sixth . . .

Right on for Canada's finest . . .

INDIAN ECHO NEWS, Box 150, New Westminster, B.C.

Several oldtime Honkies . . . were talking about the old days in the West and the Indians.

I'll never forget the time I killed my first Injun' one recalled,
did-ja shoot em, asked one?

nope — he replied!

Kill em, hand to hand with a knife? asked another.

Nope, ran him to death I did . . . he replied.

How far did-ja chase 'em? he was asked.

Didn't — I was in front . . . he said.

INDIAN ECHO NEWS, Box 150, New Westminster, B.C.

Elder's Workshops important part of Saskatchewan Cultural College



Cree and Saulteaux Indians gathered and resided at the college centre during this particular Mixed Elders Workshop. Front row, from left, are Tanis Quewezance and Dorothy Crowe of Keeseekoose Reserve, Dorothy Ironstand, Dorothy Francis, centre field worker, Emma Anderson of Fishing Lake Reserve, Madeleine Whitehawk, field worker from Côté Reserve and Doris Quewezance from Keeseekoose. Back row, from left, are Ed Lavallee, field worker, Thomas Asham from Pasqua Reserve, Dan Pelletier, field worker and George Ermine and Baptiste Turner from Sturgeon Lake Reserve.

It's quiet in the small basement level room on the Saskatoon campus of the University of Saskatchewan. Some 15 people walk in and sit in chairs bordering the walls. There's a microphone and a tape recorder and the re-enactment of a traditional ritual begins. It's an Elder's Workshop — just one of the many programs and events that form the life and breath of the Saskatchewan Indian Cultural College.

The Saskatchewan Indian Cultural College is currently located on two separate sites in the city of

Saskatoon. On the campus is the cultural centre — a repository of Indian culture and information. In a private building across town is the college administrative offices, meeting room, and secretarial staff. Together their people work towards a sole purpose — the Indian future.

S.I.C.C. Director, Rodney Soonias, describes the total effort as a combination of services and programs under the four general headings of education liaison, community education, Indian Teachers' Education Program and the work



Director of the Saskatchewan Indian Cultural College, 32-year-old Rodney Soonias from Red Pheasant Reserve is well qualified for his job. Formerly Director of the F.S.I. Education Task Force, he holds a Bachelor of Education from the University of Saskatchewan and is currently working on his master's degree.



Facilities at the Saskatchewan Indian Cultural College's culture centre include offices and a complete recording studio and control panel. Shows can be taped as can the conversations from the Elders' Workshops and the tapes will be stored for future use and information. The centre also provides furnished room and facilities for up to eighteen persons who come from reserves for extended periods to participate in the workshops. Above, Mr. Soonias and field worker Dorothy Francis discuss projects and programs in the centre's recording studio. The culture centre is located in the basement of the Emmanuel College building on the Saskatoon campus of the University of Saskatchewan. Centre Co-ordinator is Smith Atimoyoo.

of the culture centre. Some of their efforts, he says, "do not seem too fancy, but they are necessary".

One of the basic services is to provide research and consultation to reserves. Members of the college provide advice, write proposals, help set up constitutions for new organizations and generally guide people and their problems to the proper places for help. Another aspect involves the organization of courses and workshops to train the staff of the Federation of Saskatchewan Indians in such areas as family counselling and communications.

At the culture centre, which has been in operation since 1970, workers are attempting to create a repository of Indian culture. One way is through the Elder Workshops. Older men and women are invited (the centre has living quarters for 18 persons) and during the workshops they talk about old songs and stories, medicines, foods, raising families, etc. Everything is recorded.

"We are not in the position of immigrants," emphasises Mr. Soonias. "If they yearn for their native culture they can always return to their homeland, but where do we go? The answer of course is that it is here and we have to save it here."

The centre also houses a videotape room and the workshop recordings will be reproduced for use in schools. "This is not just a library and information centre. We want it to be a dynamic process not just a pile of literature sitting on shelves. Currently we are in the process of tying into all provincial libraries so that all the material we have can be filtered out into all Indian schools."

Two workers are also employed in the art section — their job is to

develop an appreciation of Indian art in schools. "They are out on the road all the time trying to help the teachers and trying to encourage painting, drawing, carving and writing. We are not attempting to glorify Indian art — just put it in the right perspective."

In the field of education liaison, workers constantly remain "in touch" with the reserves and all can speak an Indian language. Their job is one of literal liaison between the reserve residents and all the various organizations and institutions such as band councils, school committees, federal and provincial departments, the Federation of Saskatchewan Indians, the universities, students and interested people. They must keep well informed at the grass roots level and strive to avoid duplication in work and services.

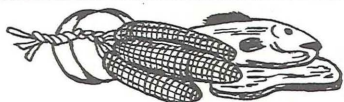
"In the past," says Mr. Soonias, "attempts have been made to upgrade Indians through pure vocational training or learning a specific trade. When this wasn't successful a new element was added to the upgrading process — that of teaching basic skills and social mechanics. We hope to add still another element — the Indian Cultural Component."

Mr. Soonias said work on the Indian Culture Component at the centre should be completed by the fall and the courses started.

What the course will involve is a type of academic training preparatory to a vocational school. This "academic training", however, will include basic life skills and an understanding of oneself, one's community and one's job.

See CULTURAL COLLEGE
(Continued on Page Twelve)

The Cooking Pot



LONG DUCK COOKING

Clean the duck and open it in half from neck to bottom. Sprinkle with salt and pepper. Then, put the whole duck over the fire on a stick. Keep turning it over until it is tender. This kind of cooking is called Long Duck Cooking.

—Sally Matthew

WHITE BIRD PANCAKES

4 cups of flour
2 cups of white bird meat
1 tbs. of pepper
Water

Mix your flour in a mixing bowl. Cut your meat into small pieces. Then add salt, pepper, and some water. Put your frying pan on top of the stove and add fat. Wait until this fat is very hot before adding mixture to cook. This makes six or seven servings.

—Juliette Iserhoff

COOKING PORCUPINE

First make an open fire outside.

Remove the insides from the animal. Place a Stick where you've cut the porcupine.

Now it's ready to put in the fire to take the quills off. Then you take it from the fire and scrape the quills off with a knife.

Wash the porcupine with warm water and scrape off the black spots.

Cut the whole skin off and cut it into six long pieces. Cut the head off first and then the bones into four pieces.

Put it in a pot and let it boil for about three hours until tender.

—Martha Pachano

THE INDIAN NEWS extends an invitation to all its native readers to share with others their special recipes. If you would like to contribute to this new column, please address your recipes along with a few words about yourself to: The Editor, THE INDIAN NEWS, Room 360, 400 Laurier Avenue West, Ottawa K1A-0H4, Ontario.

(Sally Matthew (Mrs. Robbie Matthew) was born in Fort George. She has five children and cooks for seven people at home. Sewing, particularly dressmaking, is her favorite pastime. She has been south on one occasion, at the time she escorted one of her sick children to hospital. Mrs. Matthew enjoys the life of Fort George and says that she has no real desire to visit the south again.)

(Juliette Iserhoff is the mother of six children. Two daughters and a son live in Fort George. One daughter now lives in California. Another attends high school in Sault Ste. Marie. The other son attends La Tuque school, Quebec.

Mrs. Iserhoff has always lived in Fort George with the exception of one year in hospital in southern Quebec when her eldest child was three years of age. She was once a pupil at St. Philip's School. Mrs. Iserhoff's husband is the church translator.)

(Mrs. Pachano was born in the country east of Fort George and has always lived in or near Fort George, Quebec. She has six children, three boys and three girls. One son attends up-grading classes in Sudbury, Ontario. Mrs. Pachano has never travelled south of Fort George but given the opportunity she says that she thinks she would like to attend up-grading classes herself!)

(These recipes were used with the permission of Highway Book Shop, Cobalt, Ontario who published a booklet entitled "TRADITIONAL INDIAN RECIPES" From Fort George, Quebec, 1971.)

FISH SOUP

First clean the fish, if you have four medium-sized fish.

Cut your fish in four or five pieces, Then put in pot to boil for one hour or less.

Put half water in cooking pot.

Then if you think your fish is done or cooked.

Next take all the bones from the fish

Then smash it and put it into the pot.

The pot that you used to cook your fish in, of course,

And then you use the same water. Let it boil for one hour more.

Then you mix a little flour into a mixing bowl.

Then water, and put this into the cooking pot to thicken the soup.

This makes six or eight servings.

Of course you can put salt or pepper in if you wish.

—Juliette Iserhoff

COOKING GOOSE IN THE OVEN

First you clean the goose. Wash especially the inside of it.

Then you dry it out with a clean towel.

Then you make the dressing:

You use half a loaf of bread, salt, pepper, nutmeg and one raw onion.

Then you melt half a cup of lard and put it inside the goose.

Then it's ready to put it with the dressing.

After the dressing is put into the goose it's ready to be sewn together.

Put the goose in a pan with a little bit of water, pepper, salt and onion flakes. Cook for three to four hours.

—Sally Matthew



A clean, bright-looking building the laundry, shown from the outside, displays a welcome sign in its window, "Always ready to serve you".

Poorman's Reserve resident realizes goal Laundry business established and growing

by Stan Cuthand

In September of 1971, Edwin Worm of Poorman's Reserve, in Saskatchewan, had decided to run a business of his own. He was aware of the number of people living near Punnichy, who took their laundry to Raymore. After considerable thought and enquiries, he made his intentions known and his project became one of the success stories of private enterprise ever undertaken by a local Indian.

After much negotiation and planning, Punnichy Coin Laundry Ltd. officially opened its doors for business on September 22, 1972, with ten (10) washer units and four dryers. In November the firm added some dry cleaning equipment.

Punnichy is growing with a population of 450 people serving 1400 people in the surrounding area. It

is quite central to four reserves, Poorman, Gordon, Mucowequan and Daystar, with a total population of 3,000 Indians.

Mr. Edwin Worm is well known in this community as a hockey player. He was a director of recreation for the Poorman's Reserve. He worked for some time with the Gordon Prefab Factory. He is a trained machinist and maintains his own equipment.

Mr. Worm stated that he did not expect a lot of business at first and some mechanical problems had to be resolved. "Now that I know how to operate the units and how what might happen to the water softener or other things, the units are all washing smoothly," he said. "My biggest days are on weekends", he added.



Edwin Worm, above, of the Poorman Reserve is owner and operator of the laundry business he initiated. Well known in the area for his hockey and recreation activities, Mr. Worm is a trained machinist who maintains his own laundry equipment. Before establishing his own laundry business, Mr. Worm had worked at the Gordon Prefab Plant on the reserve.

Saskatchewan Indian Culture College

(Continued from Page Ten)



THE LEGEND OF THE GREAT RIVER

WRITTEN BY JAMES McNEILL

ILLUSTRATION BY CARMEN MARACLE

Many, many years ago, before the big snow melted, and caused the flood which covered the world, the Indians on the mighty river forgot their great spirit and worked hard day and night to feed a giant dragon which came up from the frozen salt-water every spring time. They sacrificed so much game and fish that soon there was nothing in their lodges for their own children and old people to eat.

The great spirit was angry that he should be neglected. He sent them a warning by lighting the winter night sky with his mighty spirit-fires — we call them the Northern Lights. The women and children were frightened and hid beneath their robes. Brave men pulled their hoods over their heads. But they could not shut out the dancing lights, nor the voice of the great spirit as he spoke: "Years without number ago I brought your fathers' fathers to this land. In turn they went to the South Wind, the East Wind, and the West Wind, and were as many as the trees. They did not forget me and in their dances and by the smoke of their fires, they spoke with me. But you have forgotten me, and you feed an evil dragon with food that should belong to your children. I order you to build a mighty wall across the river towards the great frozen salt water, so that the dragon cannot come to you again."

Those who dwelt on the river heeded the word of the Great Spirit and they called all the scattered people together, to hold a council. A council fire was built and as each tribe and family arrived they threw more logs upon it. Soon all agreed that they would build a barrier across the river to keep out the dragon. But many more days were spent in deciding how to do it. Each man wanted to please the Great Spirit and searched their minds for an answer.

The Great Spirit knew their hearts, and when he found that no man stood against him a strange thing happened. A great noise was heard and the ground shivered. The Council fire sank into the ground and smoke rose from the hole. The people were terrified and begged their Great Spirit to stay his anger. When the rumbling ceased they looked down the river and saw that a great white wall was already across the river. Then the Great Spirit spoke to them and said: "So long as the smoke from your council fire goes to the sky this wall will stand and the dragon cannot reach you."

Today the remnants of the great wall are still there, and are known to travellers as the Ramparts. And to this day the smoke from underground fires still rises from the burning muskgs.

"We want to get the elders at the centre involved in teaching this. They are aware and understand their own culture and existence. They know and feel a lot that the young people don't and it is important that the young learn and also understand. But we don't intend to force the course on anyone."

Two other staff members have involved themselves in a curriculum development program from the kindergarten to grade 12 level. Used as a supplement to the regular school curriculum the fruits of their work will attempt to teach an understanding of Indian art, politics, history and languages. As a survey course it will be very general in the lower grades and advance in intensity as the student advances through school.

"It's half-finished now and should also be ready for use by the fall. It too will be used only as the community wishes — but we will develop it so that it's there for any desired use. As a sub-project, too, these people are preparing a biography of all great Indians — past and present."

One very important project and accomplishment as far as the college is concerned is ITEP or the Indian Teacher Education Program, a program designed to train Indian people to become more effective teachers.

"In the past teachers have gone to reserves, stayed a short while and then left. Most were not Indian teachers. It is not good for the child or the community to have changing teachers and ITEP is one way to correct this. We are trying to encourage Indians from the reserve to become teachers and we are giving them a special training."

The qualifications required for ITEP are very rigorous. Not only must the person be academically qualified, he must also be "terribly interested" in Indians, should speak an Indian language and should be dedicated to the cause.

Summer Bursary Program aids language studies

Ottawa — Some 4,500 post-secondary students will be able to take immersion courses in one of the country's official languages this summer under an agreement between the federal government and the Council of Ministers of Education, Canada announced by Secretary of State Hugh Faulkner.

The Department of the Secretary of State has allocated \$2,820,000 for the program which will provide tuition, room and board for students taking six to seven week courses in their second language. The courses will be given by universities and colleges accredited by the provinces. It is hoped that many of the students will attend classes in areas of Canada where they can become familiar at first hand with the cul-

"Our standards are as high or higher than those of any other teacher training program. It is not a watered-down version. Since we are not an accredited training institution we have sub-contracted the program. Our people will fit into the regular two-year university teacher training program and at the end will receive a regular Standard A teaching certificate. The difference is in the format. Our students will not only study regular courses, they will also study things such as Indian organizations, band councils, Indian history etc. and a great emphasis will be put on practical experience in the field at several hand-picked reserve schools."

Just in an embryonic stage now, ITEP is a demonstration program which Mr. Soonias hopes will show the need for teachers to have a more relevant training. The first 25 students of ITEP were to begin their training in February.

Field workers at the culture centre, such as Dorothy Francis, Dan Pelletier, Ed Lavallee and Madeleine Whitehawk, are enthusiastic and dedicated about all these programs and their work.

"Ours is not the type of job where you put in your eight hours and go home to rest," describes Mrs. Francis. "There's so much to do, and you need so much dedication and concern. You live it. One of the women who was in one of our workshops went back to her reserve and told all her friends about what we were doing. They were impressed, interested, talked about it, got involved about the whole concept."

"We feel," added Mr. Soonias, "that the Saskatchewan Indian Cultural College is doing some very unique and vital things. We have a staff of about 40 — some part-time — and we are trying to involve as many people as possible. Most of the staff are always out of the office — on the reserves — where they should be, because that's where it's all at."

ture associated with the language they are studying.

The Council of Ministers of Education will ensure national coordination of the program through its Secretariat. The detailed administration will be undertaken by the provincial departments responsible for education, each of which will designate a coordinator for the program.

Application forms and descriptive brochures giving full details on the program will be available shortly from the provincial coordinators. Brochures will also be available from Canada Manpower Centres, Regional Offices of the Department of the Secretary of State, Information Canada and provincial departments responsible for education.