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INDIAN NEWS

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FOR CIRCULATION

Dr. Ahab Spence Elected New head of MIB

The new Grand Chief of Manitoba and president of the Manitoba Indian Brotherhood is a quiet and friendly man. He is what one reporter called "an elder statesman" among Indian leaders. He is a man who has devoted his entire life to the spiritual, cultural and political affairs of Indians. He foresees a new era in Canadian history in which governments are starting to listen to Indian people, an era in which the work of Indian leaders is starting to show results.

from Emmanuel College in Saskatoon in 1937 and was ordained at Prince Albert. As a minister, he served at a number of parishes, including Stanley Mission on the Churchill River in Saskatchewan, at a combined Indian and white parish in the Paynton-Maidstone area, and a non-Indian congregation at Wilkie. He was principal of the Indian Residential School at Sioux Lookout, Ontario, when he entered community development work in 1965. He and his wife live in a Winnipeg suburb, and they have six children and seven grandchildren. A Cree Indian, he was born at Split Lake, Manitoba, and has been a member of The Pas Band since 1921.

He is Dr. Ahab Spence, elected by the chiefs of Manitoba's 55 Indian bands to succeed Dave Courchene, the man who built the Manitoba Indian Brotherhood into a dynamic organization, and who recently retired in order to head a private development agency assisting Indian people in economic development.

Dr. Spence intends to visit as many Manitoba bands as possible in order to improve communications and unify and strengthen the Indian movement.

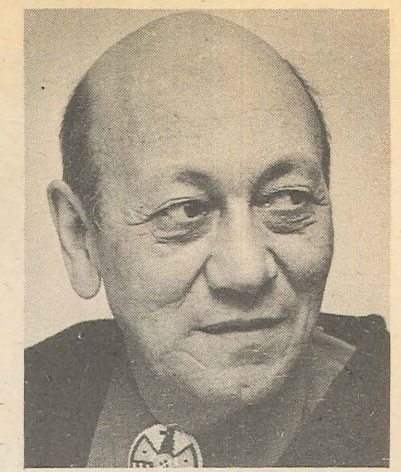
The election was a surprise, especially to Dr. Spence, because he didn't campaign for the post, and he defeated three much younger men in the election.

He views his greatest task as helping Indian people to obtain control over their own education — "We have to do something about our high rate of dropouts — we have to work with governments in improving curriculum, making education more relevant and increasing Indian content." And he adds:

Dr. Spence makes no secret of the fact that he is 62 years of age, and that at a time when many others are thinking of sitting back and taking it easy, he is about to take on a tough, top job. That's the kind of man he is. The resolution, the quiet determination shows through when you speak to him. That's the way he has been in his 40 years as parish minister, teacher, religious broadcaster, community development officer, researcher and spokesman on Indian cultural affairs.

"My experience is that governments have been co-operating so far, and I hope that co-operation continues. If it does, both Indian society and Canadian society itself will be enriched."

Dr. Spence joined the MIB in 1970 where he conducted research on arts and crafts, headed an educational project, served as executive director for a year, and was director of educational liaison programs until his election. Prior to that, he had served two years in the Department of Indian Affairs in Ottawa as chief of the cultural development division. In earlier years, he served as a community development officer with the department at various Saskatchewan posts.



Dr. Ahab Spence, newly elected president of the Manitoba Indian Brotherhood.

Dr. Spence has been a canon and archdeacon of the Anglican Church. He received his training in theology

Death of Indian baby draws Kehewin protest

The death of a two-month old Indian baby whose mother says that she was refused admission into the local hospital has aroused outraged protests from Indian residents who are demanding better medical services.

expected within two to three weeks following the incident.

The baby, Armanda John died on the reserve 24 hours after being refused entrance into the hospital.

Hospital administrator, Sister Florence Verrier said a hospital cannot admit patients without the consent of a doctor. With such permission, "no one is ever refused," she said in an interview.

"We're human beings not dogs," stated Chief Theresa Gadwa of the Kehewin Reserve concerning the affair. "We'll make sure it's the last time this happens to our children."

Chief Gadwa stated that medical services for Indians at the hospital is "extremely slow". Accounting from her own experiences she stated that she personally had to wait hours for treatment. Chief Gadwa went on to say that it is only the native people who have to wait for these long periods, the result of discrimination by some Bonnyville doctors.

The infants mother Yvonne, said her child had been suffering from diarrhea and fever for three days before she went to St. Louis Hospital. She also added that a nurse at St. Louis Hospital looked at the baby, called a doctor on the telephone and then declared the baby healthy.

Helen Gladue, president of the Treaty Voice of Alberta Association said chiefs and councillors from 11 northern reserves registered loud complaints about the poor quality of medical and dental services for their people.

The cause of death has not been determined. An autopsy report is



Young students at James Smith School in northern Saskatchewan who are participating in a new approach to Indian education as laid down in the National Indian Brotherhood report "Indian Control of Indian Education".

James Smith School Tests Indian Education Policy

Courtesy of
The Saskatchewan Indian
Indian control of education is a philosophy whose generalities are by now well known. The subject was for years discussed and researched by the Indian people of Canada with the results being tabulated by the National Indian Brotherhood in its "Indian Control of Indian Education" policy statement to government; a policy that was adopted in its entirety by the minister of Indian Affairs.

It is a philosophy, however, that has so far been really applied in only a few instances and a few people have anything but a vague idea of what the philosophy will look like when tested at the reserve level.

ty about five miles south of the reserve and about 40 miles east of Prince Albert.

The N.I.B. policy was purposefully vague on the specifics of Indian education since one of its basic tenets held that each band would be free to develop independently the type of education program best suited to the needs of its people and reserve.

Then in February 1973 a public health nurse employed by the province diagnosed one or two cases of head lice among children in the Kinistino elementary school.

Here in Saskatchewan, one of the first bands to test the new policy was the James Smith band, a community of 1,500 in the north-east of the province. There, the people are moving to develop their own school system and their project is attracting a great deal of attention. There are a number of reasons for this, one being because of the speed with which the band is moving and another being because of their radical break with traditional approaches to education.

The discovery prompted a great "louse hunt" in the Kinistino school system during the next few weeks as teachers and the nurse began checking all students for lice. At times the students would be lined up in school corridors as teachers walked up and down checking their heads.

Another reason is that the James Smith Chief is Soloman Sanderson, who is also first vice-president of the Federation of Saskatchewan Indians and holds their education portfolio, and is in addition director of the F.S.I.'s Saskatchewan Indian Cultural College.

Indian students bore the brunt of this lice hysteria and where an Indian child was suspected of having lice, he and all his brothers and sisters were pulled from the classroom and sent back to the reserve. Eventually all but a small number of the Indian students were suspected of having lice and sent home to the reserve. Those that did attend school were subjected to indignities and humiliation at the hands of their fellow students and some teachers.

A further reason for the attention stems from the controversy that surrounded the birth of the James Smith school project. The controversy attracted media attention across the country and has often been referred to as the "Great Louse Episode at Kinistino".

While all this was going on in Kinistino, neither the Indian parents or a nurse employed with Indian Health Services could discover a single active case of lice among the children sent home.

Until early 1973, James Smith students taking grades seven through 12 had attended the federal-provincial joint schools in Kinistino, a farm service communi-

The James Smith band council, then under the leadership of Delbert Brittain, met to discuss the situation and decided that in light of this incident and the continuing failure of the joint school system over the years, the students would not return to school at Kinistino and would finish the school year on the reserve.

(See JAMES SMITH page 4)

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INFORMATIONS FRANÇAISES

Les Indiens du Québec tiennent leurs premiers jeux d'hiver

Organisés par l'Association des Indiens du Québec, les premiers jeux d'hiver amérindiens se sont déroulés du 24 février au 1er mars. Le Collège Manitou, à La Macaza, à environ 75 milles au nord de Montréal a été le site de la tenue de ces jeux.

Pensés et organisés par l'AIQ, ces jeux furent rendus possibles grâce à une subvention accordée par Loisirs-Canada. La subvention totalisait une somme de \$90,000. De ce montant, \$40,000 ont été affectés aux jeux d'hiver et à d'autres événements sportifs à travers la province. Le résidu de la subvention servira à défrayer le coût de d'autres programmes récréatifs et à la préparation des jeux d'été à l'intention des Indiens du Québec.

Treize réserves ont participé aux jeux d'hiver y déléguant quelque 550 athlètes qui sont venus porter à 700 la population totale du campus du

collège Manitou, au cours de cette semaine d'activités.

Les sportifs de Schefferville ayant eu quelque 900 milles à parcourir pour participer aux jeux furent les représentants de la réserve la plus éloignée à se rendre à cet événement.

Les communautés indiennes qui participèrent à ces jeux furent Amos, Lac Simon, Betsiamites, Caughnawaga, Sept-Iles, Mistassini, Obedjiwan, Pointe Bleue, Restigouche, Rupert's House et Schefferville. Le collège Manitou, en plus de servir d'hôte aux jeux, y a inscrit une équipe composée des employés de l'école.

Trois disciplines furent disputées au cours de ces premiers jeux d'hiver, soit le hockey sur glace pour hommes et garçons de 16 ans et moins, ballon-balai pour les filles et le ballon-volant pour les hommes et les femmes. Les équipes étaient

réparties en deux classes basées sur la population de la réserve représentée. Une division "A" était réservée aux réserves ayant une population de plus de 1,000 âmes et la class "B" pour les réserves dont la population est moins nombreuse.

Des trophées furent décernés aux champions de chaque activité sportive et des médailles furent présentées aux membres de l'équipe victorieuse. Un trophée spécial fut décerné à l'équipe qui avait réussi à accumuler le plus de points au cours des jeux, ces points étant alloués pour une victoire, une partie nulle et la participation.

Les gagnants dans les différents sports furent les suivants: hockey, hommes, classe "A", Betsiamite, classe "B" Mistassini; hockey junior, (moins de 16 ans), Caughnawaga; ballon-volant: filles: Amos; classe "A" pour hommes: Sanmaur; class "B" pour hommes:

Betsiamites; ballon-balai (pour filles): classe "A", Sept-Iles; classe "B": Lac Simon.

En ce qui concerne le total des points et la participation, Amos a décroché le grand prix des jeux.

Dans l'ensemble les jeux se sont très bien déroulés et la majorité des parties se sont terminées avec des pointages assez serrés, symptômes d'un tournoi bien équilibré. Chaque équipe a fait montre d'enthousiasme et de combativité tout au cours des jeux, même si parfois, principalement au hockey pour hommes, la combativité a dégénéré en de légères escarmouches. Ces petits combats furent cependant vite oubliés et l'esprit sportif reprenait le dessus.

Les jeux d'hiver amérindiens du Québec, comme tout tournoi de son genre, ne fut pas une passade sans but précis. De l'intérêt fut démontré par toutes les équipes qui ont égale-

ment apporté leur support à l'organisation et l'administration des jeux. Ceci a servi à prouver encore une fois que des événements du genre peuvent être tenus grâce à la coopération de tous et à l'appui nécessaire.

Le programme de toute la semaine avait été très bien planifié et s'est réalisé sans anicroche, ce qui est tout à l'honneur des responsables et souligne l'habileté d'organisation du personnel du collège Manitou, impliqué dans ce projet avec le comité de loisirs de l'Association des Indiens du Québec.

Mais il ne faut cependant pas oublier qu'en dépit de tout, ces jeux n'auraient pu être possibles sans la participation active et la réponse empressée des quelque 584 participants autochtones qui ont formé ces équipes.



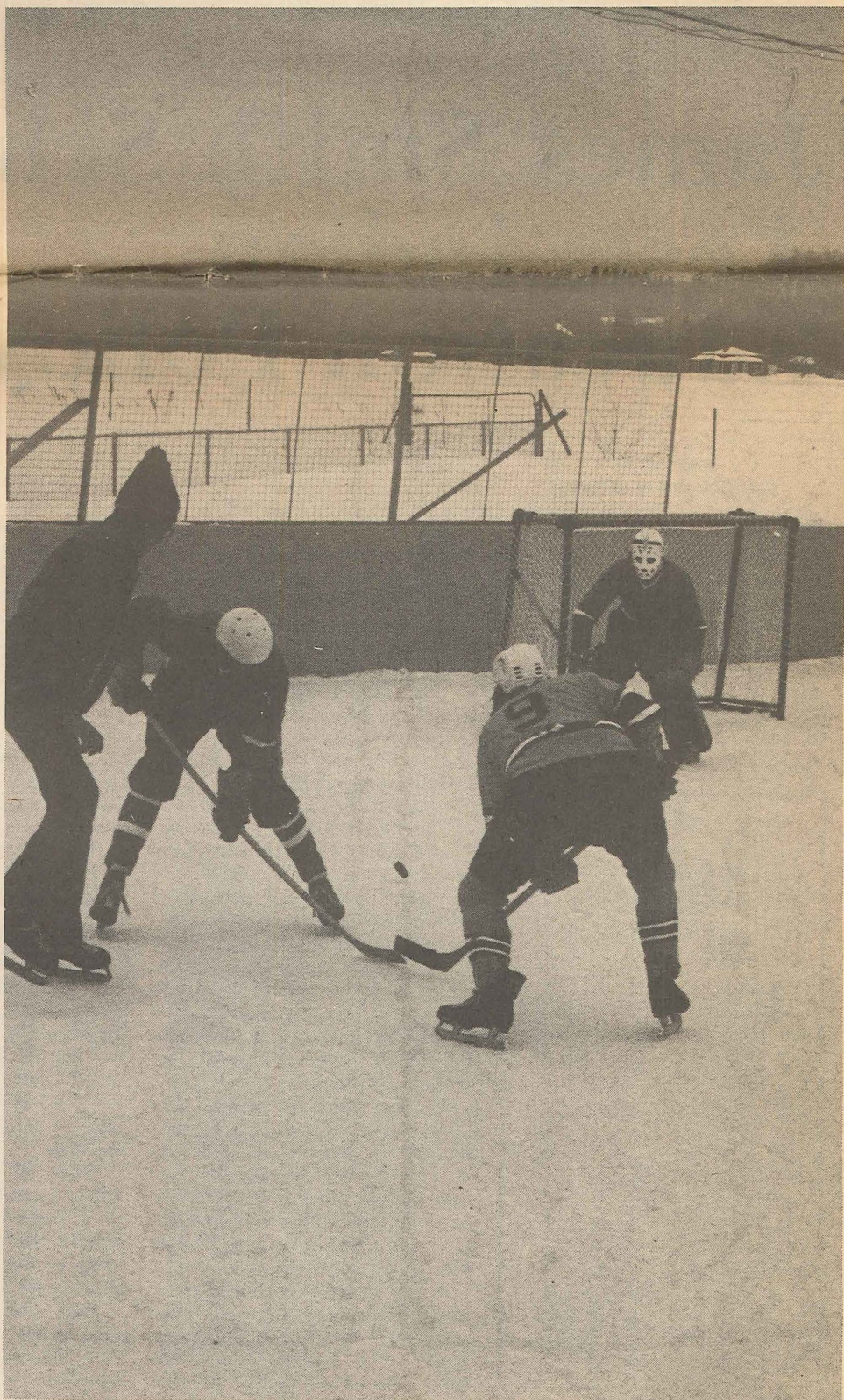
Même si quelques étincelles ont jailli de temps à autre, les participants ont fait preuve d'un très bon esprit sportif.

Although there were some incidents of chippy play, good sportmanship usually prevailed throughout the games.



Les filles ont fait montre, dans les joutes de ballon-balai, d'autant d'esprit de combativité et de compétition que les participants aux autres disciplines et les joueuses ont pris grand plaisir à y participer.

In girl's broomball, the games were just as competitive as any of the other sports and were just as much fun for the participants.



Les équipes de hockey étaient réparties en trois divisions: les classes "A" et "B", basées sur la population des réserves et la catégorie Junior pour les jeunes de 13 à 16 ans. Sur cette photo une mise au jeu lors de la joute opposant les équipes de San Maur et de Amos.

Hockey was divided into three divisions: class A and B, based on reserve population and junior hockey which was for boys between the age 13 and 16. Here Sanmaur and Amos face off in B division.

Indians of Quebec Association holds First winter games

The Indians of Quebec Association held that province's first Indian winter games from February 24th through to March 1st. The games were played at the Manitou Community College near La Macaza, Quebec, approximately 75 miles north of Montreal.

The Indians of Quebec Winter Games were planned and organized by the IQA under a grant from Recreation-Canada. The grant totalled ninety-thousand dollars of which \$40,000 was spent on these games and other winter sporting events throughout the province. The balance of the grant is to cover other recreational programs and planned summer games for the Indians of Quebec.

Thirteen reserves participated at the winter games, which accounted for an additional 550 residents on the campus bringing the total population to just over

700 residents, including the regular staff and students at the college.

Participants arrived at Manitou College via bus, auto or plane depending on the distance travelled. The longest distance by any team was the representation from Schefferville who travelled approximately 900 miles to attend the games.

The communities that took part in the games were, Amos, Lac Simon, Betsiamites, Caughnawaga, Sept-Iles, Mistassini, Obedjwan and Pointe Bleue who combined to form one team, Restigouche, Rupert's House and Schefferville. Manitou College, aside from hosting, joined the action with a team consisting of the college employees.

The teams were active in three sports, hockey for men, boys sixteen and under, broomball for girls

and volleyball for both men and women. These sports were further divided in two classes according to population with A division being teams from reserves with over one thousand residents and class B drawing on those reserves that were under.

Trophies were presented to the winner of each event and individual medalions were handed out to members of that team. A special trophy was awarded to the team that accumulated the most points over the entire games with high points given for a win, then a tie and two points awarded for participation.

The winners of the individual sports are as follows: for men's hockey class A — Betsiamites class B — Mistassini.

For junior hockey, boys under the age sixteen — Caughnawaga.

For volleyball: girls — Amos

men's class A — Sanmaur men's class B — Betsiamites

Girl's broomball:

class A — Sept Ile

class B — Lac Simon

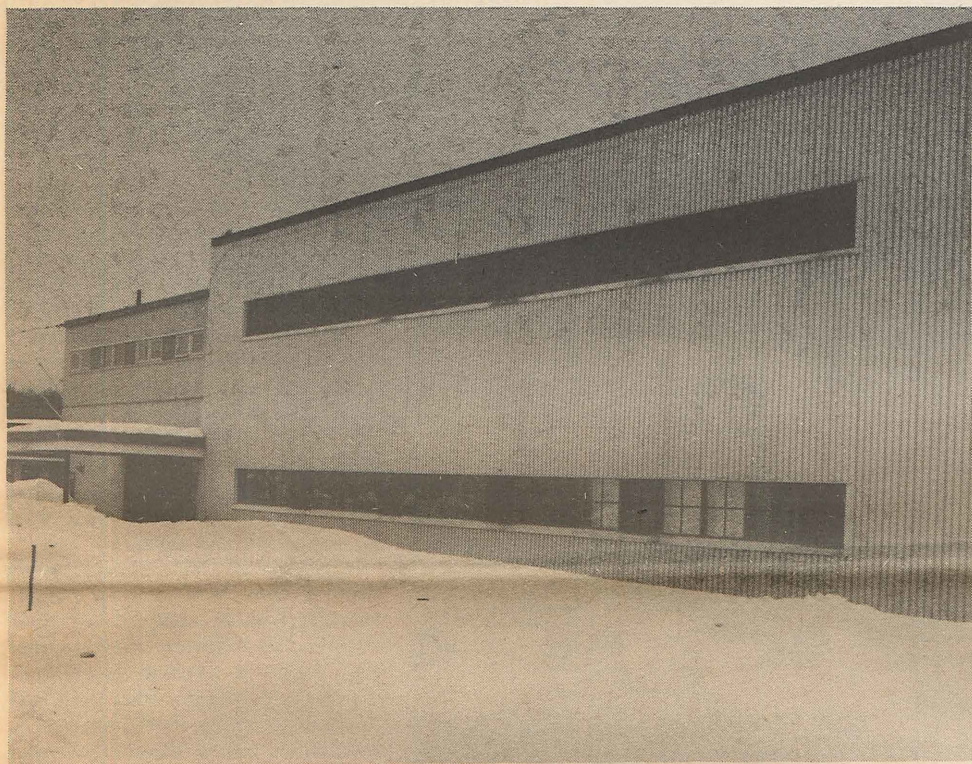
For points standing and participation the grand prize of the tourney was awarded to the team representing Amos.

Overall the games were very well played and most had close scores that is indicative of a well balanced tournament. Each entry showed enthusiasm and competitiveness in the competition which added to the fun and entertainment of the game. Although at times a bit too much enthusiasm was employed with the odd scuffle breaking out in men's hockey. However the fighting was soon forgotten and the thought of playing the game was back on everyone's mind.

The Indians of Quebec Winter Games like any other tournament

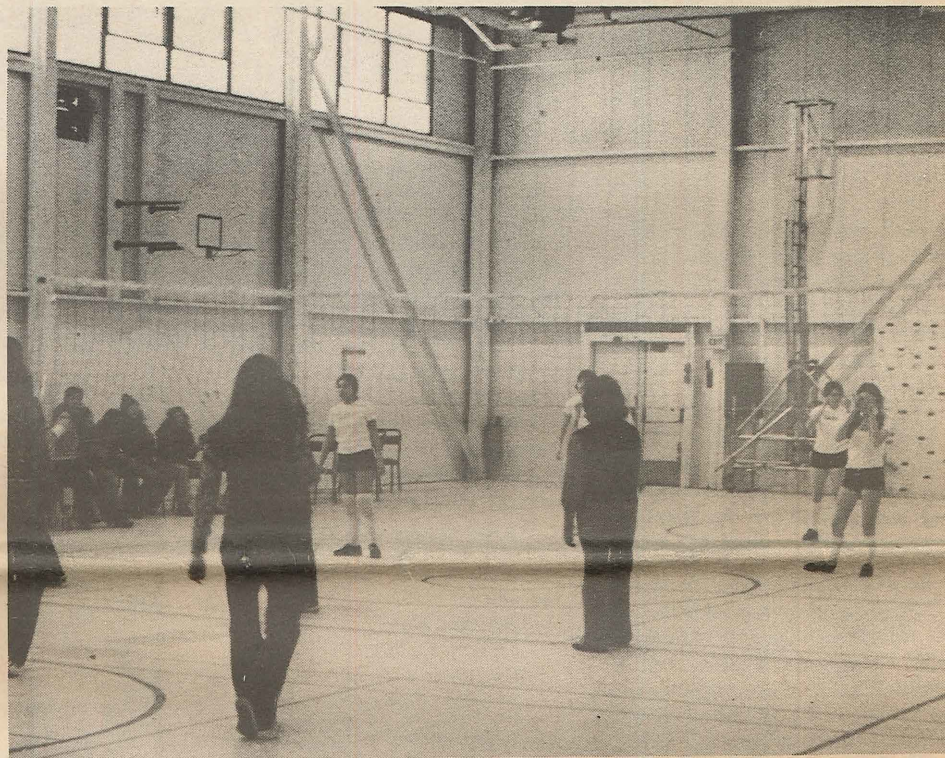
of its kind was not just a one-shot affair without purpose. The necessary interest and active support was demonstrated by all parties from the reserve through to the games administration. It proved again that events of this nature can take place with everyone's cooperation and the proper backing.

The entire week was well planned and ran quite smoothly which is a credit to the organizational skills of the staff at Manitou College and the people involved with the Recreational Program of the Indians of Quebec Association. Of course there would have been no games at all if not for the type of response from the 584 native participants who attended this tournament.



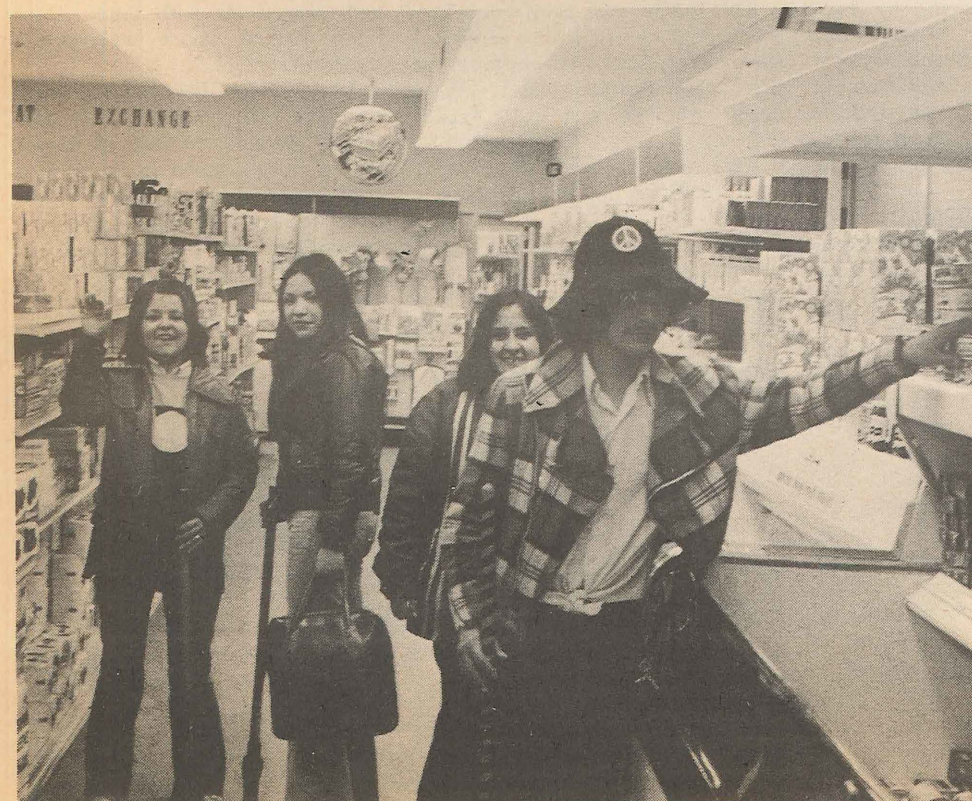
This building houses a gymnasium, where volley ball was played and also offered visitors the chance to relax in the Aztec Cafe or make use of the other facilities, including a two-lane bowling alley and a swimming pool.

Cet édifice abrite le gymnase où les joutes de ballon-volant furent disputées; c'est également l'endroit où les visiteurs pouvaient se détendre dans le Café Aztèque ou profiter des autres facilités des lieux, dont entre autres deux allées de quilles et une piscine.



Girl's volley ball in the gymnasium.

Groupe de filles disputant une joute de ballon-volant.



During the week of the games, the store on Manitou College campus was a busy place.

Tout au cours de la semaine, le magasin, sur le campus du Collège Manitou fut très achalandé.



Manitou College's outdoor rink was occupied from nine in the morning until four at night during the week of the games, with an average of six games being played per day.

Avec une moyenne de six joutes disputées chaque jour, la patinoire extérieure du collège fut gardée occupée quotidiennement de 9 heures du matin à 4 heures de l'après-midi.

Dear Editor...

James Smith (continued from page 1)

NEW GROUP

Dear Editor,
As director of a newly formed American Indian organization, I am writing to briefly describe the project and to make some inquiries or requests of your organization.

The name of our project is the "Native North American Resources Center" and is located within Barron County of northern Wisconsin. The mailing address is P.O. Box 45, Barron, Wisconsin 54812. It is a charitable and non-profit organization, incorporated in the State of Wisconsin, and is governed by a five (5) member Board of Directors.

The primary purpose of the program is to develop a resource center which will contain materials on all Indian tribes and Eskimos. These materials include books, films, filmstrips, slides, newspapers, records, artifacts, etc. All collected information is critiqued, compiled and developed to provide a full and comprehensive educational and cultural center, which extends its facilities and services to all interested persons. Various means or methods are being adopted for the effective dissemination of positive and pertinent news concerning Indian and Eskimo education and affairs, locally and on a national level.

The ultimate goals are to construct a comprehensive library complete with audio-visual facilities for study and research activities, and a museum for the display of distinctive Indian and Eskimo art collections and preservation of items with historical significance.

The program was established with the following concepts strongly in mind: to promote a greater understanding and relationship between the Indian and non-Indian societies of today; to preserve and perpetuate the heritage and cultures of the above-named North American natives; to provide greater opportunities of employment for members of minority groups; and to provide supplemental services and assistance to other educational and community endeavors.

In our efforts to be fully informed on all Indian and Eskimo news and activities, we are presently contacting all known Indian and Eskimo groups or organizations to compile a mailing list. Hopefully, we will be able to obtain other basic background information on these native organizations or programs, such as: origin, structure, purpose or objectives, activities, etc.

Along with the above requested information, we are greatly interested in subscribing to all native printed materials, newsletters or newspapers, periodicals, magazines, etc. With this in mind, we are requesting all information as to your newsletter or paper (or magazine) subscription requirements, and how often your publications are released. If possible, we would appreciate a complimentary copy of your publication.

Larry Bisonette, Executive Director,
Native North American Resources Center, Inc.
P.O. Box 45,
Barron, Wisconsin 54812.

CORRECTION

Dear Editor,
I would like to correct the statement made by the former Director of Sports and Recreation for the Federation of Saskatchewan Indians, Mr. Bill Fairs, in your January 1974 issue.
We the Cote Band have been

making preparations for the proposed Indian Summer Games for the past several years. The origin of the proposed Indian Summer Games was from the Cote Indian Band.

The Saskatchewan Indian Treaty 4 Centennial Games are geared towards the development of our Indian Youth and the theme for these games is "Today's Youth for Tomorrow."

The participants will be from the bantam age group of 14 years of age and under. The games will consist of the following:

- Boys and girls basketball
- Boys and girls volleyball
- Boys and girls softball
- Boys soccer
- Boys boxing
- Modified Track and Field

As you can see the number of events and in using the key word simplicity; this should be an interesting three days of games, which will produce Provincial Champions.

On February 12, 13 and 14, 1974 at the Saskatchewan Chiefs Conference in Saskatoon, the Chiefs gave their sanction and adopted that these proposed Summer Games be made a reality, so that we may be able to start developing our young Indian athletes to a standard where in the future they may be able to develop their athletic abilities to any International Games or the Olympic Games.

The Federation of Saskatchewan Indians are in full support of these games and we appreciate their keen interest and support.

We are indeed very proud to have been awarded the privilege of hosting these games for Saskatchewan Indians.

Antoine Cote,
Chief Cote Band,
President & General Chairman,
Summer Games Society.

INFORMATION

Dear Editor,
I am very interested in the North American Indian and would like to get as much general literature as I can for my group.

See we are prisoners in prison and we have an Indian group now, we are all Indians in this group, we would like to learn about our heritage and our people, but we need literature anything that you could donate to us would be good, like magazines or paper news.

See we are trying to keep up with the Indian education but it is hard with no literature here in prison.

So anything you could donate to our group about Indians would be appreciated by all of us.

Johnny Daubon,
Fox Lake,
Box 147,
53933,
Wisconsin, USA.

BOOKS

Dear Editor:
We have available a number of copies of Virgil Vogel's *This Country Was Ours*, Harper and Row, 1972. We can provide copies of this book only to American Indians at cost. If your readers are interested in purchasing this work, please have them write to us: American Indian Program, Center for the Study of Man, Smithsonian, Washington, DC 20560. We can provide only one copy per person, but we might make an exception if copies are to be used in an Indian classroom.

Sam Stanley,
Washington, DC.

Soon after that a new band council was elected on the reserve and they re-affirmed the previous band council's decision. The children would definitely not return to Kinistino.

Threatened

The major concern in Kinistino over the incident appeared to revolve around the threatened loss of federal contributions to the local schools since they would no longer have Indian students. While admitting their education system was not meeting the needs of the Indian either academically, socially or economically, school officials at Kinistino were quick to express concern that the withdrawal of the students was politically motivated. The F.S.I. was accused of unduly influencing the people of the reserve and the new Chief Solomon Sanderson was seen as a politician primarily interested in the exercise of power.

The new Chief refused to meet with Kinistino school officials and seemed little impressed with their apologies that perhaps the louse incident had been "not well handled".

He discussed the matter as only one in a long series of incidents of prejudice against Indians in the school. Of greater concern to him and the people of James Smith, was the fact that in 15 years of oper-

classes. Suddenly, however, there was a need for about 350 students to share the facilities and the band had to make the necessary arrangements for schooling to continue for all of them.

James Burns, the 28-year-old chairman of the James Smith school committee, directed the construction of a number of portable classroom units, two of which were ready and put into use that spring. In addition, the school gymnasium was divided into three classrooms for the overflow of students.

In all it took the band just four weeks to get the additional classrooms, obtain supplies and hire staff to allow the children's schooling to continue.

Despite the haste and ad hoc approach improvements were immediately apparent and the two government officials investigating found "the emotional level of everyone we saw at the reserve was very positive. The children seemed happy and communicative and the Indian adults seemed determined to move ahead".

The change of attitude was apparent on the school committee also. Although in existence for a number of years, most of its time was spent trying to settle arguments and grievances with the Kinistino school, says Mr. Burns.

"Suddenly it was not just the

would require more than the minimum of facilities, materials and equipment in order to undo the devastating effects of the previous system and said they would no longer accept the position that they were an inferior people needing only inferior facilities and minimal supplies and equipment.

In addition, the people of the reserve were saying, "What's the use of starting a school that would do the same old things," says Mr. Burns. "They told us 'We're different, so let's try something different'."

The band decided that if their school was to work it would have to emphasize personal satisfaction and community accomplishment as well as academic achievement.

In the Indian family a great deal of independence and decision making responsibilities are given the child, unlike white homes, where much of the child's life is structured by its parents. The result of Indian child-rearing practices is that the child early in life gains a measure of himself and the confidence that comes from the authority to rule his own life to a large extent.

James Smith's parents were little impressed with the "cells and bells" practices of traditional schools where their child's life was programmed for them with ringing bells, seating plans and an inflexible curriculum. The school day allowed little independence.

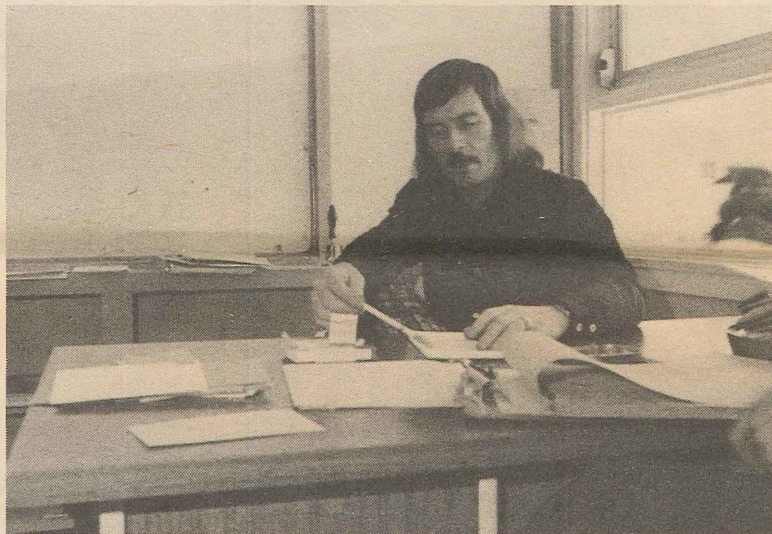
In the Indian tradition, education was a responsibility of the entire community. Authorities on various aspects of life were well known in the community and a child could clearly identify them and seek them out for information. He progressed into maturity in accordance with his own needs and abilities.

The parents of James Smith decided they wanted their school to reflect these elements of their culture. In addition they wanted their school to instill in the children a pride in their Indian heritage, and an understanding of themselves as individuals and a member of their families, community and the greater Indian nation.

Over the summer a number of parents, school committee members and students made trips to examine other educational centres in Canada and North America. With them they took cameras and video and recording equipment and they returned with all the material they could lay their hands on. With the information they gathered in the field trips and discussions with parents, the band worked out a program for their own school.

Their school, they decided, would radically differ from traditional school systems. Instead of having their teachers stand in front of a class and lecture the students, the band decided to use individual and small discussion groups where the emphasis would be on interaction and dialogue.

Where traditional schools had



Jerry Hammersmith, principal of James Smith School.

ation, the joint school at Kinistino had graduated only three Indian students, and those three had only partial matriculation.

For them the louse incident was only the final straw that capped a growing disenchantment by both parents and students with the "white man's school", a disenchantment that contributed to a high drop-out rate among James Smith students and deep-rooted feelings of resentment and frustration among the people.

Officials investigating the incident for the federal government concluded that Chief Sanderson played a key role in the affair and that his influence could only be seen as destructive by people concerned just with maintaining the joint school. But "if one is prepared to consider alternative approaches to Indian education, then Chief Sanderson's role appears more like that of a strong leader attempting to grapple with a serious and long-standing problem," they said.

The withdrawal of the students had wide approval among parents on the reserve. Before making a decision on the issue, Chief Brittain had ordered a questionnaire circulated to parents and of 57 families responding, 45 said they did not wish their children to return to Kinistino and 49 said they would prefer their children were educated on the reserve.

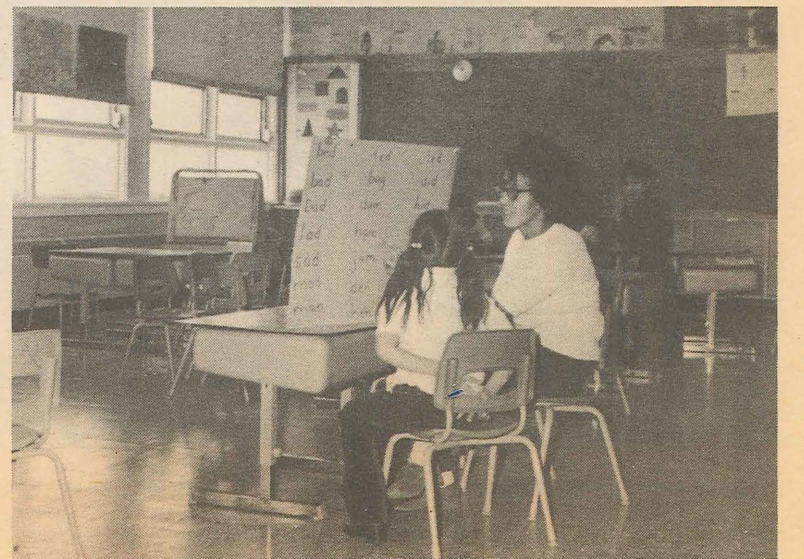
James Smith already had a small school on the reserve which employed four teachers. The four classroom school was used for kindergarten and grade one through six

old committee that only listened to grievances, but a committee that could give direction to the band council and band members. It's something that had never happened before," he said.

The Indian control of education policy was known to the people of the reserve, says Mr. Burns, "but our biggest problem was trying to decide whether they really meant it."

"We took the stance that 'Okay, we'll try it and find out how sincere they are'."

The band began planning for a new and modern school facility, one that would provide everything they needed. They rationalized that they



Teacher's aides who could speak Cree were hired at the school and were found to be invaluable in guiding and counselling the students.

taught their students to be quiet and not talk to each other and that helping one another was cheating, the band decided their school would allow the student to seek answers from anyone who could satisfy his questions. The student would be given a greater opportunity to set his own educational objectives and achieve them in a variety of ways.

The band also decided students would be grouped according to their age rather than in grades and they would do away with the "pass-fail" system of traditional schools, allowing the student to achieve his educa-

to be invaluable in the classroom. The teacher's aids could speak Cree where the white teachers could not and being familiar with the families on the reserve the teacher's aids were in a better position to guide and counsel the students. In fact, says teacher's aid Issac Daniels, students would often feel freer communicating with the teacher's aid than the teacher.

In August the band hired Jerry Hammersmith to be principal of the school and to work with James Burns who was appointed education co-ordinator for the band. Mr. Hammersmith has his Masters in

Hammersmith.

Many Resources

At James Smith the teacher becomes only one of the learning resources available to the students. Other resources include the teacher's aids, fellow students and members in the community. The school intends also to have a large amount of programmed learning materials available to the student. Since little in the way of learning programs is presently available, the band plans to develop much of its own material and make use of the material being developed by the Saskatchewan Indian Cultural College.

The band has also decided that its students would receive Cree language instruction in their school. Again, little is available in the way of teaching aids for the Cree language so a team of Cree language instructors at the school, headed by Martha Constant, are preparing their own materials. The material will also be made available to other schools in the province.

They also plan to put together a research team of band members to delve into the history and culture of the James Smith people and use the information in learning programs. The material, the band hopes, will accurately reflect local Cree history and cultural traits and from a perspective uniquely Indian.

Instruction will also rely heavily on audio visual aids such as video tape equipment and recordings.

Since motivation of students tends to be a major factor in education the band is using a variety of instructional material to create enthusiasm and encourage experimentation.

The type of instruction envisioned for the James Smith school goes far beyond the goals of traditional education, says Mr. Hammersmith. Where traditional schools rely mainly on the absorbing of a given amount of academic material, instruction at James Smith will emphasize the importance of the student being able to apply the knowledge he has gained in a variety of situations. The student will then be taught to analyze the results and synthesize it with what he had previously learned and form a judgment he could defend.

The particular method of instruction may vary from individual to individual and is something that is worked out between the student, his teacher and parents. Teaching methods include a variety of instructional games and projects. Students in the school, for example, are producing their own radio programs, putting them onto cassette tapes, and making up their own newspaper, producing stories about their community.

Others are researching their family trees, interviewing their own parents and grandparents and charting their ancestry back to their great-grandparents. Such projects not only develop in the students a concept of identity, but give them the opportunity "to do history rather than have it done to them," according to Mr. Hammersmith.

In the central school, walls have been knocked out to allow students free movement around the building and in the hallways art instructor Issac Daniels is leading the students in a project to decorate the walls with life-size paintings.

Difficulty in obtaining supplies and equipment has been one of the biggest problems to date at the school, says Mr. Hammersmith. To equip their new school the band drew up an extensive order totaling about \$150,000 but to date only about \$20,000 worth of supplies have been delivered. In June of 1973, the band, for example, ordered what it considered to be the minimum amount of sports and recreation equipment for the school. Officials in the department of Indian Affairs cut and modified the order with the result that the school

received 60 trappers' gloves for left-handed first basemen and 36 softball bats.

The difficulties, says Mr. Hammersmith, are partly the result of bureaucratic red tape and in a small way because "what is happening here is a personal and professional threat to the people who have been in charge of Indian education."

"If the people here succeed, it is going to be a damning judgment on the professional people in the department."

Co-operation

Co-operation at the highest levels of the department has been excellent, however, says Mr. Hammersmith. Band members met with assistant deputy minister of Indian Affairs, Peter Lesaux, and the co-operation that resulted was "everything you could ask for", he says.

The James Smith band is now planning for the permanent school facilities it hopes to begin building this summer.

The building they envision will not have any classrooms but rely instead on large instructional areas. The instructional areas will be capable of accommodating up to 125 students and will be designed to accommodate a number of small learning centres within the room.

The learning centres will be rich in learning resources, including an abundance of concrete, manipulative materials, as well as print and non-print media. Instead of an open area with a chalkboard in front serving as the focal point for students, the learning centre is divided into a variety of learning laboratories. The children, in small groups or independently, spend much of their time in selecting and carrying out their own learning activities, while the teacher spends most of his time working with individuals and small groups. There is a minimal amount of total classroom instruction.

The new school will be designed to facilitate and encourage the free

movement of students between all areas of the building. The type of learning centres within each instructional area will be limited only by the imagination of the teacher and students. Typical centres will include a library or book centre, a creative writing centre, language arts centre, drama centre, math centre, cooking centre, sewing centre, science centre, art centre, music centre, sand centre, carpentry centre, etc. Each of the centres will have subject related materials and pre-prepared learning programs available within them.

Adjacent to the large instructional area will be smaller rooms to be used for seminars and workshops.

The instructional areas will all be grouped around a central resource centre where administration offices, washrooms, a cafeteria and the like will be located.

The band, in addition, plans to build a gymnasium and swimming pool within the school complex and develop facilities for an Industrial Arts program with courses in such fields as electronics, computers, photography, graphic arts, drafting and plastics.

The band, in fact, plans nothing less than the best that is obtainable for either their school program or school facilities.

Dep't Exams

Every student in Saskatchewan is required to pass examinations set by the provincial department of education before he can graduate from high school, and the band feels that its education program can not only meet the province's standards, but significantly exceed them.

Mr. Hammersmith reflects that attitude when he says, "I'm willing to stake everything on the fact that, given this open system of individualized instruction, these kids will achieve more in a shorter period than they ever have before. I'm just absolutely convinced that it will take only one third of their time to meet departmental objectives."



At James Smith the importance of imparting a sense of identity and teaching skills that would help the Indian child cope in the outside world.

tional goals at his own rate and not having to compete with his fellow students.

In this way the band felt the student would be encouraged to feel successful. By not having goals set that were beyond his abilities or being branded a failure in competitions with other students would both attain a better self-image and education.

The band also decided their school would do much more than the traditional school. It would not only provide the necessary academic knowledge, but impart a sense of identity and teach skills that would enable the Indian child to cope in a hostile world.

They decided that one of the most serious things their school would have to work with was the deeply imbedded sense of failure among the students, that the students would have to catch up not so much in terms of academic subjects, but in terms of their self-image.

By gearing their education system to the individual student and developing a curriculum that emphasized community, the band decided they could nurture in their children the vital life skills of communications, of knowing how to find out, of thinking, of acting independently, of relating to others and of living meaningfully in today's society.

School opens

When school opened in September the band was ready with 13 temporary classrooms built over the summer by the band's house construction crew. Staff for the school had swelled to a total of 62 people, 43 of whom were band members. A total of 15 teachers aids were hired, all of them parents with families of up to 16 children on the reserve.

Although the economic benefits for the reserve were secondary to educational and social motives, the creation of employment for band members was a major boost to the community. While the federal government was pouring hundreds of thousands of dollars into the joint school at Kinistino for Indian students, few Indian people were able to find employment with the school system, and those few only in such jobs as bus drivers and caretakers.

Although only two of their teacher's aids had previous experience, the band soon found them

Education from the University of Saskatchewan and had previously worked with the Department of Northern Saskatchewan as a consultant to the assistant deputy minister.

When school started in the fall, the teachers did some experimenting with a variety of methods for instituting individualized instruction but it was finally decided to use a "contract" approach that had been tried and found successful at several experimental schools in the United States.

With the contract system, a student undertakes to achieve a certain educational objective. The objectives are developed by the teacher who breaks down course material into specific units. The objectives to be reached are described in terms of observable behavior.

Traditionally teachers have expressed their aims in terms of having their students "comprehend" or "understand" the material presented. The difficulty here was that mental activity is not directly observable, the teacher cannot open a student's head and see the thinking that is going on.

For the student the terms were equally as vague and more often than not simply meant passing an exam at the end of the course.

A student who undertakes a contract at James Smith, however, knows exactly what he is going to learn and exactly how he is going to demonstrate his knowledge.

A typical contract might read for example, that "the student will be able to pronounce from memory the names of the alphabet A through Z", or "given a selection of quotations, the student will, with 90 per cent accuracy, be able to identify those from Hemingway's 'Old Man and the Sea'."

Eventually the James Smith school plans to have a "bank" of contracts from which the students, in consultation with their teachers and parents, will be able to choose.

The contracts do not specify any time limits and the student achieves them at whatever rate his abilities allow.

The use of contracts of course does not guarantee "individualized instruction." This comes about only when the characteristics of each student plays a major part in the selection of objectives, materials, procedures and time, explains Mr.

Treaty no. 9 Indians tell Ontario Transportation-Communication needs

Indians from remote Northern Ontario settlements met at an Ontario Government-sponsored conference this month with transportation, communications and construction specialists to discuss the need for better winter roads and other facilities.

The Northern Ontario Remote Areas Communications and Transportation Conference was held March 20 to 22 at Moosonee.

"Participants in the NORACT Conference included representatives of 23 Indian bands of Grand Council Treaty No. 9, along with local representatives from Moosonee, provincial government officials, and other technical specialists," Mr. Bernier, Natural Resources Minister, said.

Co-chairmen of the conference were Andrew Rickard, President of the Treaty No. 9 organization, and Richard Rohmer, author and organizer of the Mid-Canada Corridor Project.

The Treaty No. 9 area includes over half the land mass of Ontario. Of the 40 communities scattered across the area, 30 are accessible only by air.

While Indians in the area are interested in improved services, "they wish to preserve their way of life, of which remoteness and privacy are important elements," Mr. Bernier said.

"We do not expect that this first conference will provide solutions to all the problems," he said. "Its purpose is to enable the Treaty No. 9 Indians to present and discuss with

government representatives their objectives and requirements regarding winter roads specifically, and transportation and communications in their area of Northern Ontario generally.

"The Government wants to obtain the Native People's views on the types of programs they believe to be suitable for their area, the kinds of assistance and advice they may require, and the steps which should be taken to implement programs beneficial to the Native People in remote areas of the north."

Mr. Bernier said that the Indians are not immediately seeking an extensive system of year-round roads, but that they believe that a well-planned system of winter tote roads and possibly other facilities will help lower the cost of living and improve movement of goods during the winter months.

An airlift organized by the Government brought Indian representatives to Moosonee for the meeting. Approximately 70 Indians attended the meeting and official languages for the conference were Cree, Ojibway and English.

An exhibit of transportation and communications equipment was held in Moosonee at the same time as the conference. Manufacturers and distributors of specialized vehicles and other equipment were invited to participate.

Representatives of eight provincial ministries were involved in the conference.

"Sell the Grass Not the Land"

Reprinted with permission. (December, 1973), *The Reader's Digest Association (Canada) Ltd.*

Maintaining ownership and control but borrowing the white man's skills, the Blood Indians of Alberta have built up a \$3.8-million enterprise — and laid the basis for solid community growth.

By Fred McGuinness

It was a most unlikely view from a picture window: the inside of a cavernous, 80,000-square-foot factory with hard-hatted workers moving purposefully amid the din of sawing and hammering. Through the window, I watched Jim Red Crow approach with his forklift truck. There was a shudder as he connected with the now-completed sectional house in which I was standing; then slowly we moved toward the hangar doors. Kainai Industries' unit No. 418 was off to market. For the Blood Indians of Alberta it was another day, another factory-built house.

As No. 418 disappeared through the doors, I learned from plant manager John Chorm that its living area was 1320 square feet, with three bedrooms, 1½ baths, a carpeted hall and plywood-panel finishing throughout. Its equipment included furnace, water heater, heavily insulated underside (the finished house will have no basement) and connectors for all utilities. It would be moved in two sections and, when bolted together, would form a 24-by-55-foot home for a Lethbridge family of six.

Later that day I watched Chorm and his assistant, Gilbert Eagle Bear, straighten out a mammoth traffic jam so that house No. 418 could be moved into the storage lot. Blocking its way was the final section of the largest custom order Kainai has handled. When assembled on the property of the Drumheller medium-security jail, its 14 units would comprise self-contain-

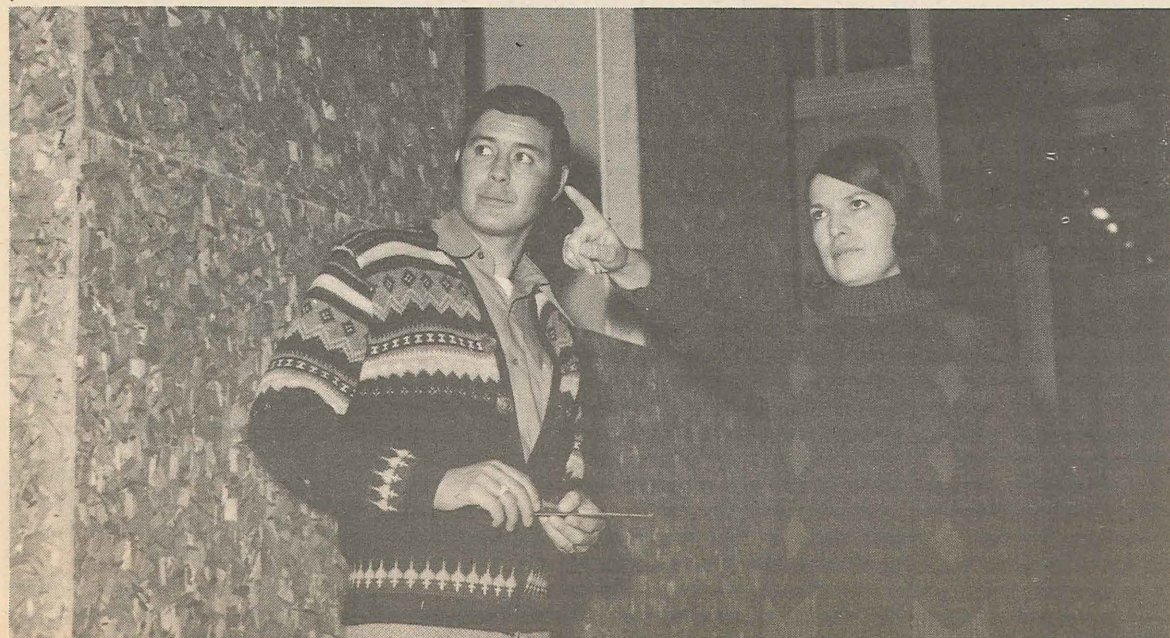
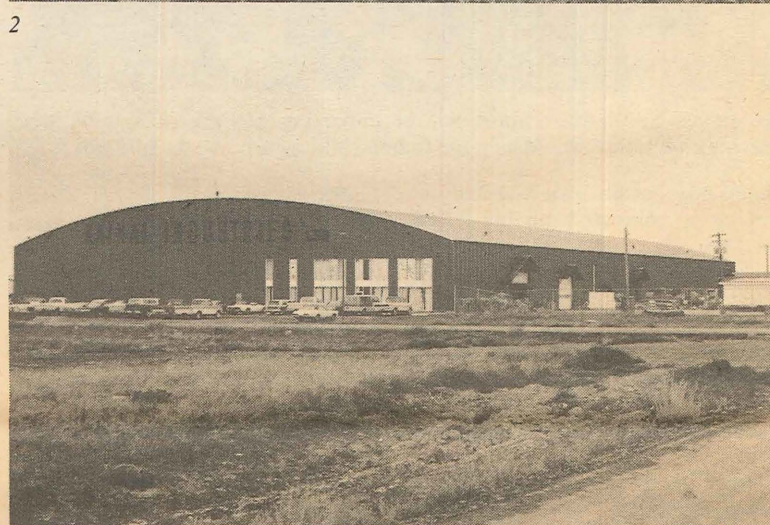
ed living arrangements for 55 people: single-occupancy bedrooms, dining facilities, baths, toilets, showers, washers and dryers, and a large open recreation room. The contract price on the "instant hoosegow," as the Indians call it, was more than \$100,000.

Jim Red Crow, Gilbert Eagle Bear and their associates are staff members — and owners — of a large construction company manned and run by Blood Indians near Standoff, 30 miles southwest of Lethbridge. Kainai Industries is as striking physically as it is socially, a huge red-sided, silver-roofed steel building sitting in isolation in rolling foothills, with the white-tipped Rockies for a background. Its principal products are two- and three-bedroom ready-to-move houses. Built to CMHC standards, they leave the plant in 12-foot sections and, when delivered, will sell for \$15,000 to \$22,000. This plant and its payroll, which has been as high as \$1 million, represent a giant magnet, drawing visitors from all over North America to study this unique red-man/white-man enterprise, and attracting to the tiny village of Standoff social and commercial amenities which now include a \$360,000 sports center, newspaper, radio service, supermarket — all owned and operated by Blood Indians.

Three miles from the plant, Standoff and its 1000 inhabitants are going through a revolutionary transition. A hundred years ago, Standoff was of great historical

significance. Then U.S. whiskey traders used it as a base for sales of their rotgut rum, reducing the Bloods from a once-proud people to a race of derelicts who sold their furs and guns for liquor. The town's name derives from a skirmish in the early 1870s, in which the traders were able to "stand off" U.S. Sheriff Charles D. Hard and his deputies from Montana (for then Canada had no police on the Prairies). When word of the fighting eventually reached Ottawa, it spurred formation of the famed North West Mounted Police. And once the Mounties had driven the traders out, wise leaders of the Bloods were able to restore dignity to their people.

Even at the turn of the century the Bloods were noted for their enterprise, and their willingness to cooperate with the white man — on the right terms. This heritage springs from a canny decision made in the early 1900s by Head Chief Crop Eared Wolf. When settlers pressured him to sell part of the 352,600-acre reserve, the wise old man rendered his judgment in graphic fashion. Picking up a handful of dirt in one hand, a handful of grass in the other, he declared: "The grass is for sale — but not the land." On July 10, 1971, at Kainai's official opening, with Prime Minister Pierre Trudeau present, Head Chief Jim Shot Both Sides added some philosophy of his own to his grandfather's memorable utterance: "Ownership and control," he declared, "are the keys to our so-



cial, cultural, economic and spiritual survival."

The Bloods began this program of ownership, control and cooperation early in the 1880s. Long before the sodbusters learned the fertility of the virgin plains, the Bloods had discovered that for themselves. Tribal records show that in 1882 they stored 70,000 pounds of potatoes and almost as many turnips for winter provisions. Within a few years they had added wheat, oats and barley to their regular crops. In 1894, the Bloods traded some of their wiry mustangs for 35 head of cattle, the foundation of a herd which today numbers over 7000. Their first commercial contract was signed in 1891 when Chief Moon agreed to supply 40 tons of hay to the Standoff Mounted Police detachment, and a year later Blood teamsters and laborers filled a 100-ton coal order from mines along the St. Mary River.

In the years that followed, other members of the tribe became mail carriers, scouts, and log cutters, and one brave, Many Guns, spent his life's savings in 1936 on a 1½-ton truck to begin a cartage company. In 1958, this same haulage contractor was summoned to the Red Chamber as Senator James Gladstone, first native Indian to receive this appointment.

Despite their success as farmers, ranchers and small businessmen, the Blood Tribal Band in the 1960s was faced with the need for more jobs for their young people as modern machines reduced the number required for agricultural work. The Band Council appointed four members of its Economic and Industrial Development Committee to uncover a major source of employment that would benefit the entire reserve. To help them, the Council hired Father Denis Chatain, OMI, an Edmonton-born expert in community development, and together

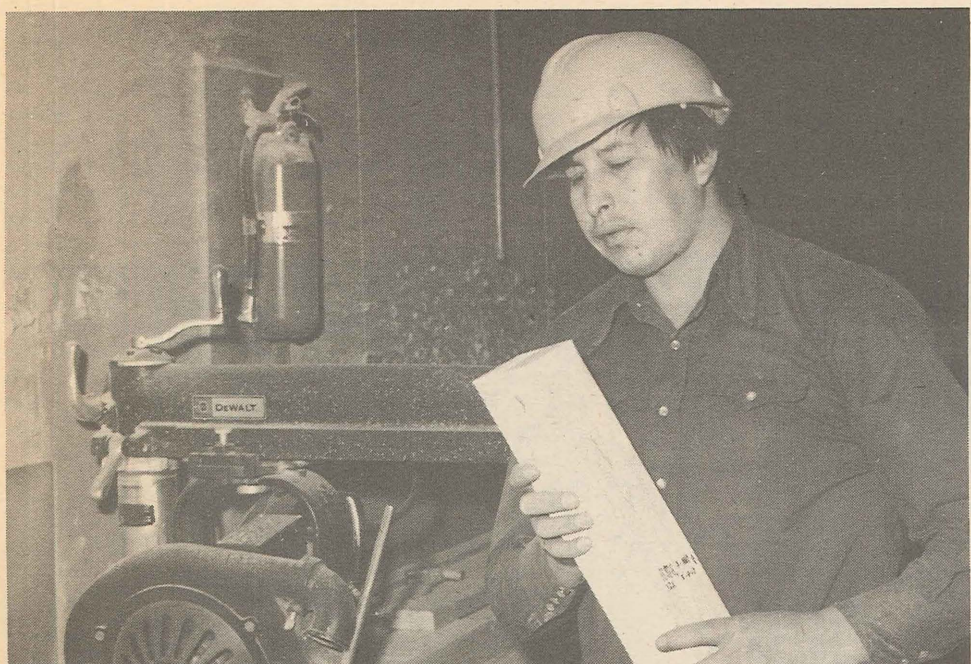
they analyzed the possibilities. The Bloods had land, labor, and money for investment. Whatever it was they were going to manufacture must be sufficiently mobile to be distributed miles away from isolated Standoff. The product must be one for which there was a substantial — and continuing — demand.

Weighed against Alberta's booming economy and the housing needs of its growing population, the conclusion was almost inescapable: ready-to-move home construction. Approval won from the Band Council, the committee members, coordinated by Chatain, fanned out looking for a partner in the enterprise. For though the survey had listed the tribe's obvious assets, it also pinpointed its major deficiency — skilled management.

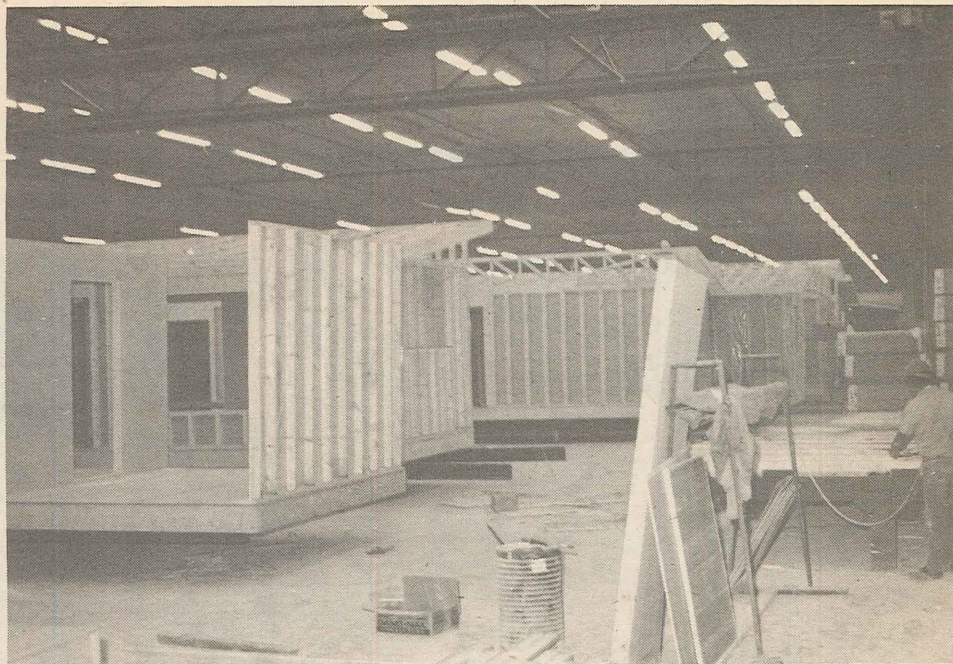
The committee's assignment was to find a manufacturer who would not only help them set up shop, but train Indians eventually to assume total responsibility. As one committee member put it: "We want to be able to operate completely on our own, from janitor to president, within 15 years."

First discussions yielded only companies interested in using the Bloods as a labor pool. For almost a year committee members unsuccessfully visited major centers in Canada and the United States — only to meet success 30 miles away in Lethbridge with Haico Manufacturing Ltd., now Wickes Canada Ltd., manufacturers of recreational vehicles, farm equipment, steel buildings and grainers.

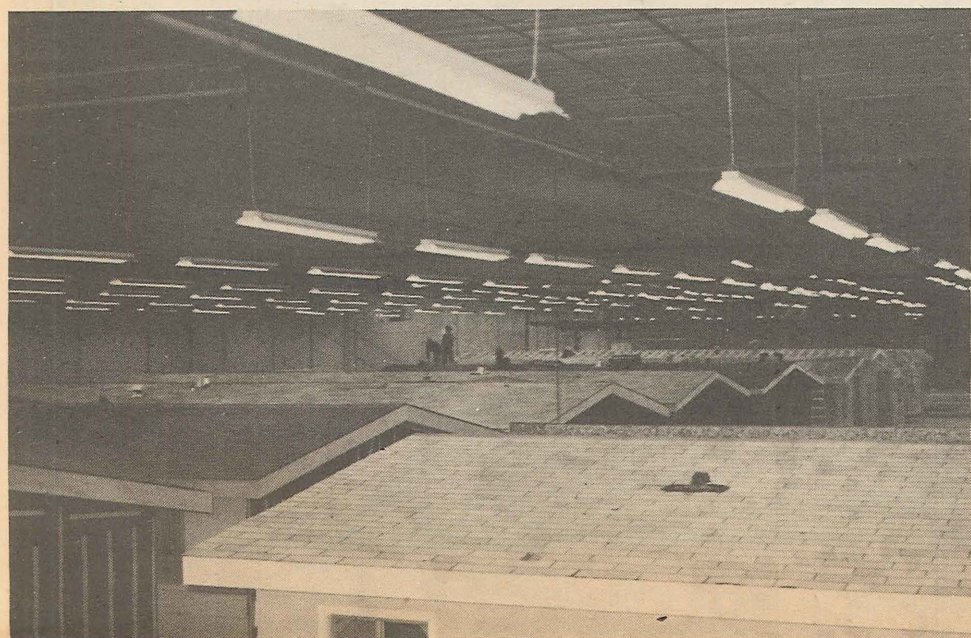
Negotiations lasting almost a year produced an agreement based on what are known now as the "Kainai Principles," the first arrangement of its type in Canada. The Blood Indian tribe formed a holding company, Red Crow Developments Ltd. Red Crow owns



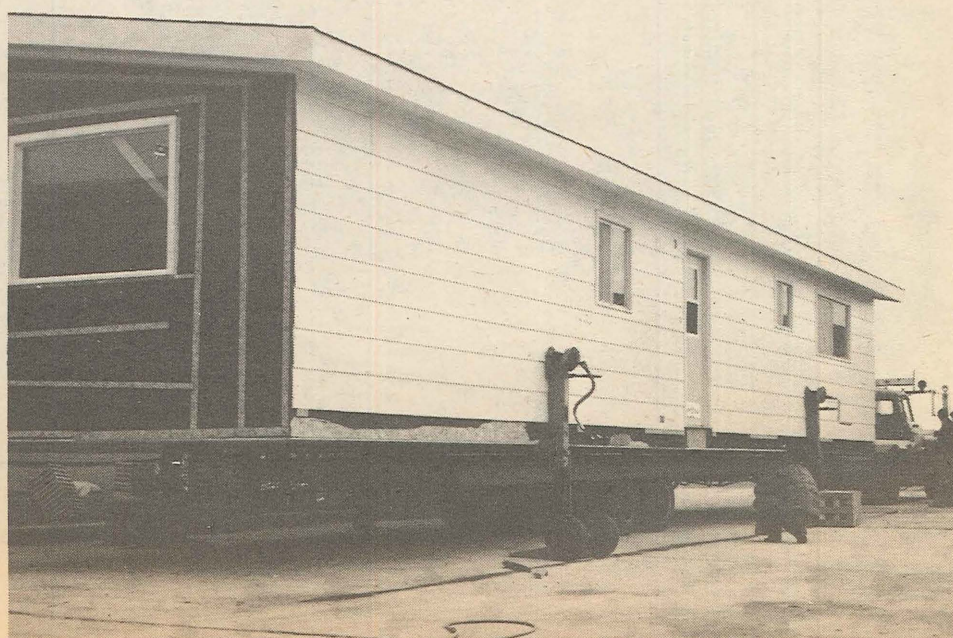
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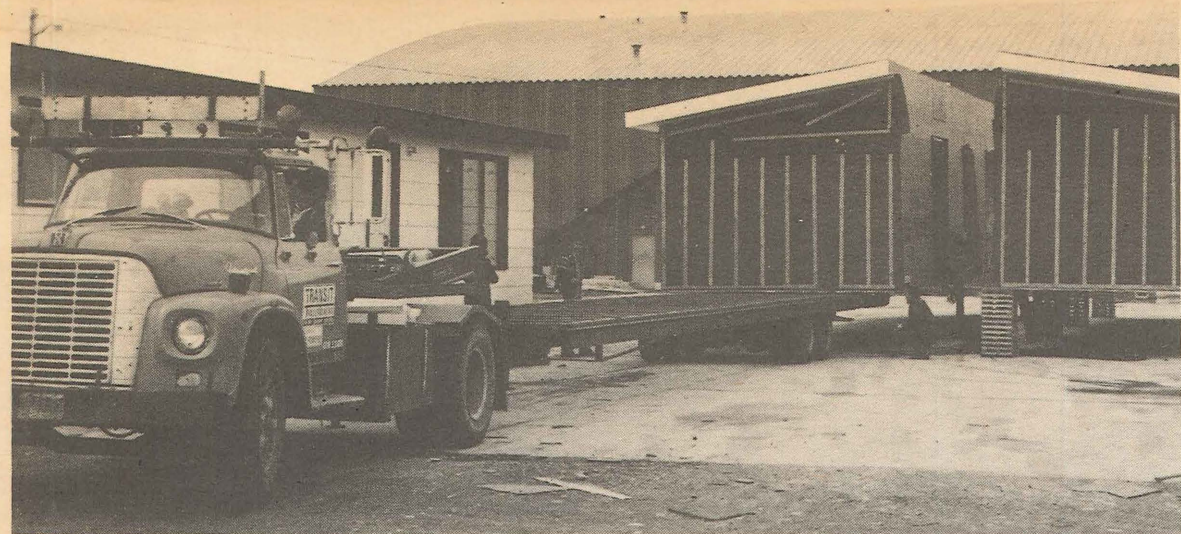
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- 1 "Ownership and control" has been the motto of the Blood Indians in their drive for economic independence.
- 2 Kainai Industries Ltd. is housed in this 80,000 square foot building located on the Blood Reserve, 30 miles southwest of Lethbridge.
- 3 Plant manager John Chorm
- 4 Gilbert Eagle Bear and Geraldine Holland
- 5 Jim Red Crow
- 6 The framework for future homes wait completion.
- 7 Nearly complete homes receiving the finishing touches at Kainai.
- 8 Completed section ready for transportation.
- 9 Sectional homes being loaded on a trailer.

Kainai Industries, built and equipped at a cost of \$1,500,000, which it borrowed from the federal government and is now repaying from building rentals. Wickes provides management services and necessary working capital. In keeping with Blood tradition, Wickes may not own an equity position in Kainai, but receives 80 percent of gross profits during the first five years. In subsequent five-year periods, the percentage decreases gradually in favor of the tribe, with the Indians receiving the full proceeds after the 20th year. After 22 years, the contract expires.

First of the Wickes personnel to join Kainai was John Chorm. He was faced with a considerable task; the majority of his potential workers had no skills, no training of any type, and had never held regular jobs. Initial training was carried out in Lethbridge, with Blood braves making the 60-mile round trip each day in school buses. Once trained in the rudiments of carpentry and assembly, they became assistants for further training programs carried out in the factory.

"I soon learned that with an Indian crew the direct approach is not always the best," recalls Chorm. "In the first couple of months, many

workers spent too much time in the toilets. I didn't think issuing an edict was the answer, so one day when we were having a staff meeting I told them I was going to paint numbers on the toes of their work boots so I could identify the slackers. They laughed, but the problem was solved."

Production began in December 1970. Within months, absenteeism ballooned to 28 percent. The nomadic habits of the red man did not mesh with the white man's time clocks.

"Rigid time-scheduling wasn't working too well with an all-Indian crew," says Chorm, "but not because of lack of interest. Some started late in the morning, but they were the same guys who'd work half their lunch hours, or stay after five. This was our clue.

"We broke down the assembly organization into pieces just enough for one shift of four or five men. Then we picked a leader for each team. This way it didn't matter when they started. But they couldn't go home until they'd finished their project."

Soon the teams were maintaining their own discipline and finding a satisfaction in teamwork lacking on the assembly line. After six

months, absenteeism was down to two percent.

Today, productivity at Kainai is high. The 80 workers, paid an average of \$2.75 an hour, produce a house a day. Only in its third year, Kainai generates annual sales of over \$3.8 million and is expected to make its first profit in 1974.

Kainai's large payroll has attracted other businesses and services to Standoff. The tribe's new 40,000-square-foot administration building houses a branch of the Bank of Nova Scotia, the first branch on any Canadian Indian reserve.* It also has a new museum, drugstore, pharmacy, public-health office, supermarket, post office, restaurant and a branch of the Cardston medical clinic.

Now that they know they can find jobs back home after graduation, young members of the tribe who had sought employment outside are returning to Standoff. One such is 31-year-old Geraldine Holland. Slender and attractive, she attended secretarial school in Lethbridge after graduation, then worked with the Department of Indian and Northern Affairs, a chartered bank, an insurance underwriter and a radio station. She now has a

key job as company secretary of Red Crow Developments, overseeing its investments in Kainai Industries and the administration building.

Women play a leading role in Kainai and in Blood Band activities. The Blood communications network has two female editors working on its four weekly radio broadcasts and newspaper, *Kainai News*. Sophie Tail-Feathers is president of the Blood's school-bus co-op, which operates 36 buses and employs 25 women as drivers. Rita Tarnava, a non-Indian and vice president of administration and finance at Wickes, is a director of Kainai Industries. For her six months' grueling negotiations with governments to obtain training and incentive grants, the Bloods honored her by asking her to help Head Chief Jim Shot Both Sides drive the earthmover used at the Kainai sod-turning.

Others from the white community have made important contributions to Kainai's success. Fred Gladstone, president of Red Crow and son of the late Senator, is high in his praise of Tod Haibeck, Haico president when the contract was signed, and Dick Rempel, who replaced Haibeck on his retirement.

Few white men, Gladstone believes, would have cooperated with the Bloods under the "Kainai Principles" or had the vision to consider social as well as economic factors during the contract negotiations.

One non-Indian who is a close observer of the Bloods is Charles Price, a chartered accountant from nearby Pincher Creek. As the tribe's financial adviser, Price was heavily involved in the negotiations resulting in Kainai. He believes the Kainai contract was one of the most realistic he has seen: "There's no quick return for either partner," he says, "and right now we're just on the verge of breaking even. If we're doing that with last year's production of 240 houses, think what we might do if we hit our potential of 360." The big breakthrough for Kainai, Price believes, will come when other Indian tribes begin making house purchases from the Bloods, an arrangement he believes will arise from the Indians' historic interest in bartering.

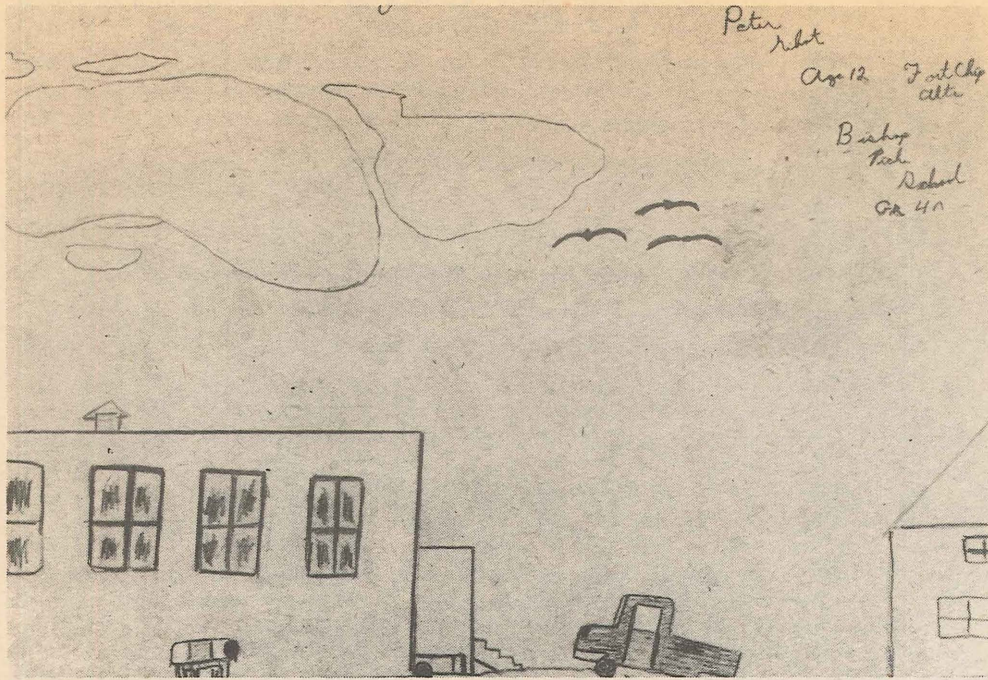
Meanwhile, Kainai Industries — owned, staffed, and soon to be managed by Bloods — stands as a model of Indian enterprise, a fittingly modern adaptation of the Blood belief that for success you "sell the grass, not the land."

ARTS

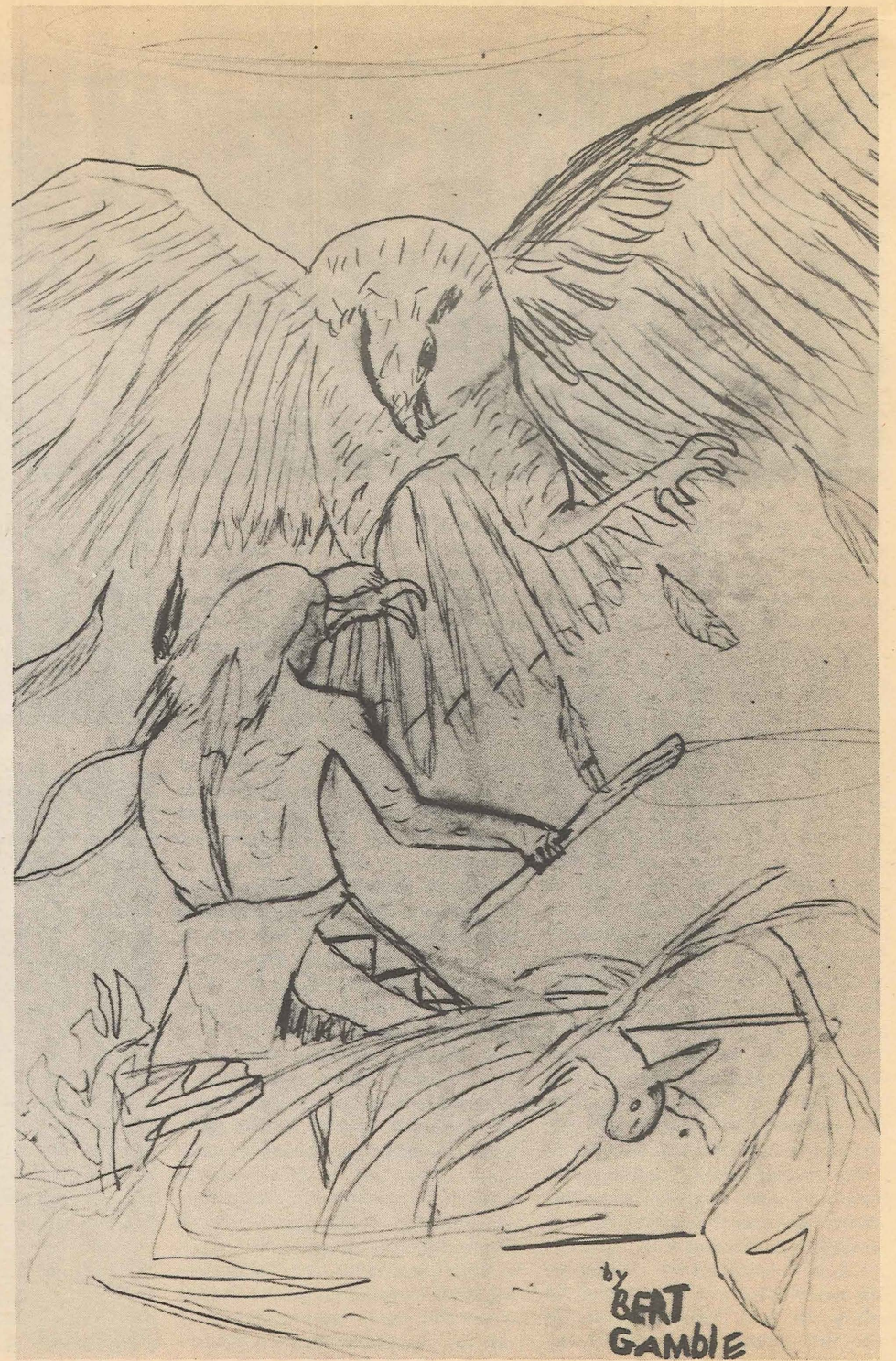


Carl Gamble, "Hockey Player", Rostern School, Saskatchewan

Bert Gamble, age 13, "Man and Eagle", Beardy's Reserve, Sask.



Peter Ribit, age 12, "Yomdo's Pool Hall", Fort Chipewyan Reserve



Randy Dixon, age 14, "Sheep Hunter", Longview, Alberta





Gilbert Wayne Quock, age 14, "Going Fishing," Klappen Day School, B.C.

Grant Jardipy, age 11, "The American Indian"

THE AMERICAN
INDIAN



by Grant B.



Irvin Luke, age 13, "The Lonely Place", Mattagami, Ontario.

Freeman Louie, age 11, "Winter Driving", Eddontenajon, B.C.



Indian Art 74 has international Impact on native Arts and crafts in Canada

New dimensions are being added to the realm of the native artist and craftsman. His audience is expanding and the nature of his work is becoming more diverse. Several important events are aiding this growth on the Indian arts scene. Foremost on this list of planned activities is Indian Art 74 an exhibition of Indian arts and crafts which is to open on June 3rd, and run for approximately six weeks at the Royal Ontario Museum in Toronto. Canadian Indian Art 74 will offer international exposure to native arts and crafts in Canada as this exhibition will coincide with the activities of the World Craft Council convening in Toronto. The World Craft Council, under the auspices of UNESCO will sponsor approximately 12,000 delegates to Toronto from more than 70 countries to its International Craft Exhibition and Conference.

Planning for the exhibition was

underway several years ago and was initiated by the Canadian Guild of Craft, members of the World Craft Council, who approached the Department of Indian and Northern Affairs with the idea. After preliminary discussions it was agreed that the department would present the exhibition and receive assistance in its presentation from the Royal Ontario Museum, Canadian Guild of Craft, and the World Craft Council.

Tom Hill a Seneca Indian from the Six Nations reserve near Brantford and an artist himself was appointed co-ordinator of the exhibition. Jay Baer was chosen as his assistant in the organizing of Indian Art 74.

The exhibition in its entirety will not only involve the showcasing of Indian art but will also consist of a catalogue in English and French that will provide a documentation of the exhibition and a con-

temporary reference for future use by native people. An audio-visual presentation will be put into effect which will outline the theme of the exhibition by providing historical background and as well screen contemporary works not presented at the show. This audio-visual component will lend atmosphere as well as acquaint those who are not familiar with Indian arts.

Another facet of Indian Art 74 will be the establishment of an advisory committee composed of Indian craftsmen, executives of the World Craft Council, officials from the Royal Ontario Museum and the Canadian Guild of Craft to promote and organize a seminar on Indian craftsmanship. This seminar will allow the Indian craftsmen to view and participate in a similar event being organized with visiting craftsmen from other countries.

Tom Hill stated that the idea behind Indian Art 74 is to show the "validity of the Indian art form". No less than 200 pieces of the finest examples of Indian arts and crafts will be on display at the ROM in Toronto. Through the quality of each item displayed it is hoped that

Indian art will establish itself among the other art forms of the world and since this exhibition has international impact it is no doubt that native arts and crafts will receive a big boost toward that end.

People who attend the exhibition hopefully will walk away with their own concrete impressions of Indian art. This display proposes to give the more wondrous arts and crafts an identity that will distinguish it from the vast quantity of souvenirs being produced. With the realization of a sound promotion program, emphasis has been placed on improving public awareness and appreciation for Indian Fine Arts and Crafts. In order to meet this new thrust encouragement has been offered to all artists and craftsmen to participate in various national and international Art Exhibitions.

What is in Indian Art 74 for the Native artisan? In the words of Tom Hill, "the chance to participate." The Indian artist given the chance to show his style in international exhibition can only be a plus for the artist.

Since Indian Art 74 will be a cross-section of contemporary art styles from across the country it will

give the artist the opportunity to see where his colleagues are at now and where they are heading. With the establishment of the advisory committee and the international tone of the entire exhibition and conference the door is open for an exchange of ideas and the invaluable chance to view the art forms of the world and to meet the people that created them.

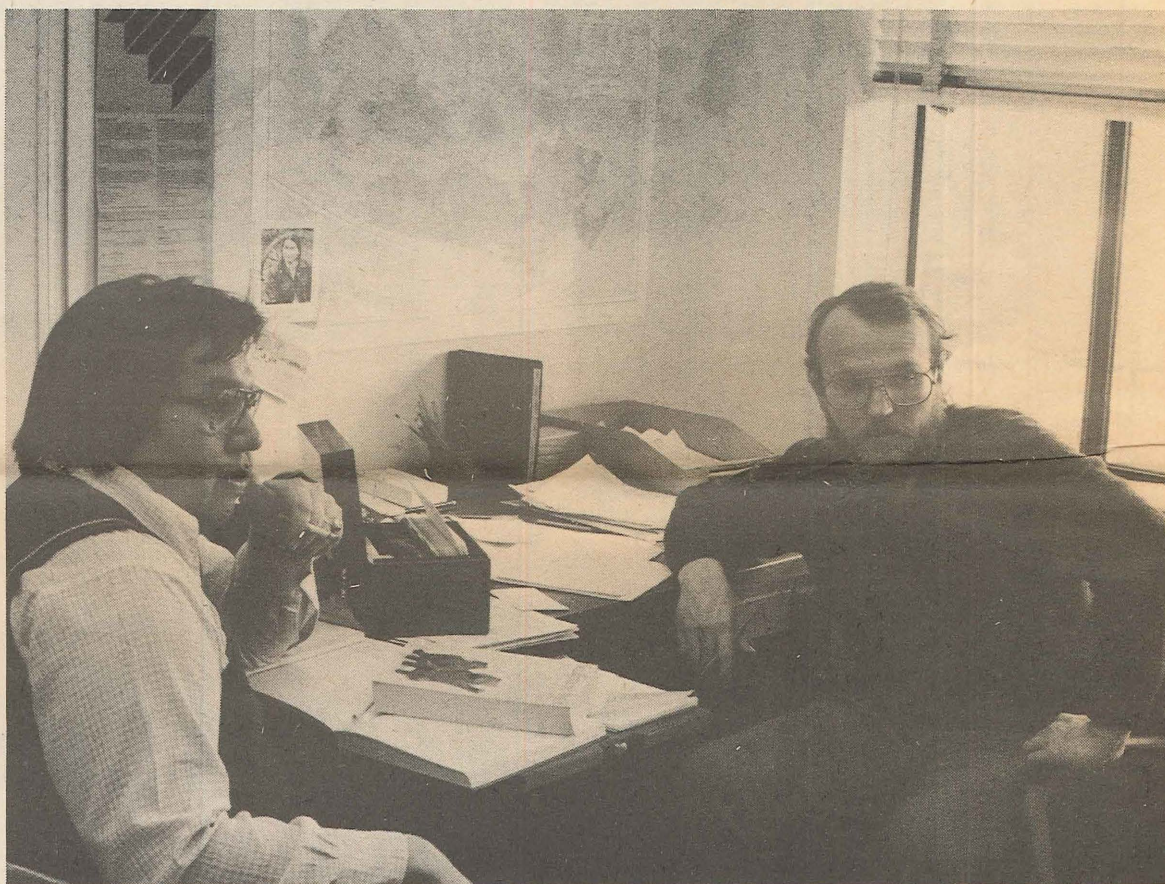
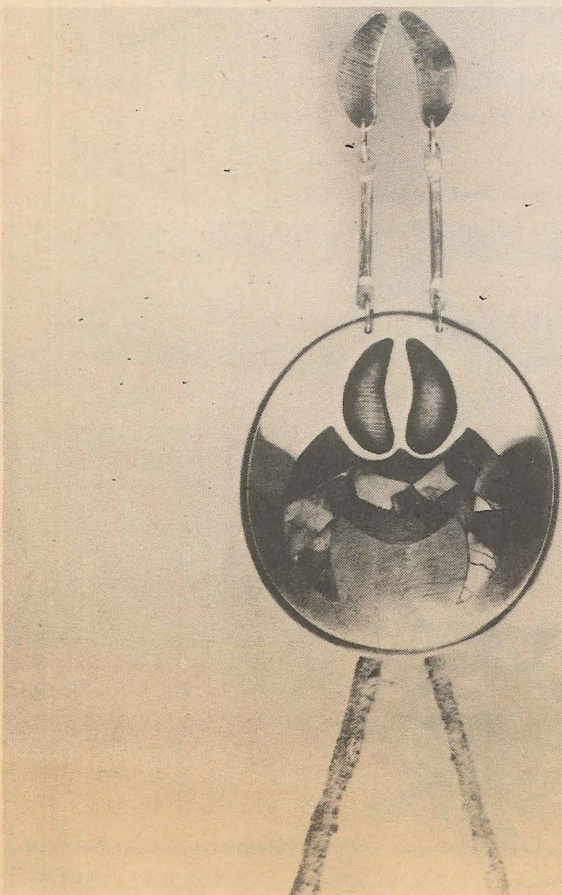
Aside from the aesthetic values of the exhibition there is another facet of Indian Art 74 not to be overlooked. That is the resulting economic benefits for the artist community. The key to any artist commercial success depends on the amount of exposure before the public and if his work is identifiable before that public. With the entire exhibition and conference expecting to draw crowds in the hundreds of thousands there will be a number of artists and craftsmen whose names and styles will be remembered by visitors to Exhibition Hall.

The best promotion for native arts and crafts is the art itself so undoubtedly there will be a number of people who will take a deep appreciation for the Indian Arts from Indian Art 74.



A silver medallion with turquoise sula by Gerry McMaster, a Plains Cree from Red Pheasant Reserve, Saskatchewan and a student at Santa Fe Institute of American Indian Arts.

Moon Mask carved by Ken Mowatt of 'Ksan is but one example of the variety and beauty of the native arts which will make Indian Art 74.



Tom Hill, on the right and assistant coordinator Jay Baer have the task of assembling over 200 pieces of native arts and crafts from across the country for display at Indian Art 74.

Donner Canadian Foundation grant helps preserve Indian culture

Legends, history, hunting lore, woodland skills and other cultural knowledge and abilities of the Cree Indians in the James Bay region of Quebec are to be collected and converted into teaching materials through funds provided by the Donner Canadian Foundation. A grant of \$70,575 has been approved by the Foundation for a project headed by Dr. Richard J. Preston, of McMaster's Department of Sociology and Anthropology, to preserve and develop the heritage of Indian culture for teaching in Indian schools.

Much of this lore exists only in the memories of elderly members of the Indian community, and in former times was customarily passed on by word of mouth to the young. For about the last 25 years formal education has monopolized the time of the younger people which would otherwise have been available for the traditional maintenance of culture. The result is disuse of the elders' knowledge and a breaking of cultural ties for the younger generations. Tape recordings and photography will be the chief tools used in the project

to record the spoken accounts of folklore, customs and crafts.

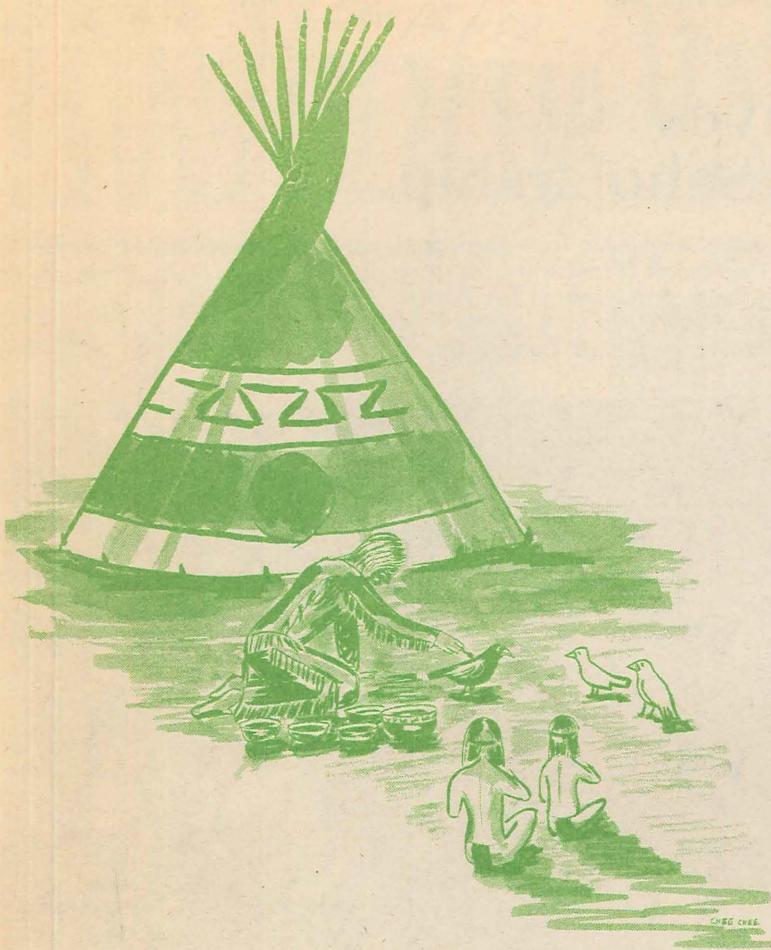
The centre of the project's work will be at Rupert House, a community on the eastern shore of James Bay. The Rupert House Band Council, its education committee, the school principal, teachers, students and technical consultants are available to assist in the work. Neither the project's director, Dr. Preston, nor the field supervisor, Mr. John S. Murdoch, or consultants will draw salary. Typing, collection and information services will be carried out by members of the community at Rupert House.

A good deal of the collecting will be done by visiting the Indians' hunting camps in winter. This is the ideal environment for obtaining spoken material most typical of the traditional ways of life, since it is mostly in this kind of setting that stories are told and hunting and trapping skills are demonstrated. Mature family members of the Indian band, who themselves are at least partially acquainted with tribal lore, act as collectors for the project. These camps can only be

reached efficiently by air, and much of the project's costs will be incurred through travel, board and lodging at these sites. Other research may entail visits to, for example, the National Museum of Man in Ottawa, or to the Hudson's Bay Company archives in Winnipeg.

The work will be carried out in three phases: 1) The development of materials in English 2) the development of the same materials for teaching in Cree, supplemented by new materials in Cree, and 3) the co-ordination of Cree and English materials, selected and modified in the light of the experience of the previous two phases.

An urgency has developed to produce materials to support an Indian education project in Quebec called the Amerindianization program. This five-year project is based at Manitou Community College, La Macaza, Quebec, and the first year is being devoted to preparing teachers who have the necessary background for the actual teaching program in Indian schools. The shortage of resource materials is the major problem at present, and the McMaster work is aimed primarily at solving this problem so that a more culturally-oriented school program can be launched.



Why the Crow follows the hunters

Written by James McNeill Illustration: Benjamin Chee Chee

A large band of Chipewyans were living around a lake. The lake was covered with white birds and the trees on the shore were covered with white birds. No one could tell an owl from a loon, or a duck from a partridge or a teal from a ptarmigan, because all the birds were snow white. This was very trying for the Indians, because they never knew what kind of a bird they were going to eat until after they killed it. Then one man came up with a fine idea. He called out to the birds: "Come, my friends, I shall paint you all different colours. It is not fair for you all to look alike."

The man worked for many days and used many colours of paint. He painted the jay and the robin, he painted the loon black and white, he gave the partridge a grey and black coat so he could hide easily. The ptarmigan was too shy to come so he is still white. Soon the painter of birds ran out of the favourite colours and all he had left was black paint when crow came to be painted. Crow was very angry and did not want to be painted at all. "You are too conceited," shouted the Indians, and they grabbed Crow and held him while he was painted — all black. Crow was even more angry when one smaller red bird began to laugh at him. Crow flew at the smaller bird and rolled him over. The wet paint on crow's feathers covered the little bird and brown leaves stuck to him. "You at least shall be nearly the same colour as myself," sneered Crow. Today we call the smaller bird the red-winged blackbird.

Crow continued to be angry. It was springtime and the caribou had migrated north to bear their calves and to escape the mosquitos. Crow flew north and all summer worked hard and built a big stone fence

to prevent the caribou from returning south in the autumn. The Indians depended on the returning caribou each year for their winter's food and clothing. The bird-painter called all the birds together and asked them to go and search for the caribou.

After many days, the night owl found the caribou behind the big fence, which had only a small gate. Crow was sitting on a tree guarding the gate. He was big and fat and had a necklace of caribou eyeballs around his neck. Night-Owl begged him to let the caribou go because the people were starving in the south. Crow just laughed at him. "Tell the people they painted me black and laughed at me. Now they shall turn black from starvation and I will laugh at them." Night-Owl flew back and told the people the bad news.

The animals were hungry as well, and they agreed to go with the

Indians to free the caribou. Wolf was the first one to try to get through the gate. Crow was waiting for him and hit him very hard on the nose with a burned and blackened stick. Next the lynx attempted to get through, but Crow hit him such a blow that his face was flattened like it is today. Two white foxes attempted to rush through. While Crow was beating one of them, the other seized the bird by the neck and held him fast. The Indians rushed upon him and would have killed him. Crow began to cry and wanted to make a trade, his life for the herd of caribou. The Indians took pity on Crow and he promised never to kill caribou for himself again. The Indians promised him part of every kill they made in the future, but they didn't tell him what part.

Today, the crow still follows the hunters and he still gets his share — the intestines.



IF I WERE AN INDIAN

I would have long hair
— it's natural
I would help my brother
— it's natural
I would hunt for game
— it's natural
I would make my own
birch-bark canoe
— it's natural
I would fish in many
streams
— it's natural
I would value my culture
— I'm proud
I would not have a clock
— the sun
I would not have ulcers
— no worries
I would not speak English
— no white man
I would not need credit
or banks
— no money
I would not pay tax
— no need
I would not pollute
the mother earth
— I respect her
I would not need shoes
— moccasins
I would not need a house
— wigwam
I would not need land
— we have all kinds
I would not need
a fishing licence
— no need
I would not have a car
— have strength
I would not need a doctor
— no disease
I would not die
— Happy Hunting Ground

BUT I AM AN INDIAN

I have short hair
(to be accepted)
I don't help my brother
(too busy)
I don't hunt game
(there's none)
I don't make
birch-bark canoes
(no birch)

I don't fish
(it's not open season)
I don't value
my culture
(I am a savage)
I do have a clock
(have to work at 8:00)
I do have ulcers
(worry too much)
I do speak English
('cause I have to work)
I do need credit
('cause I don't make
much money)
I do pay taxes
('cause I'm CANA-
DIAN?)
I do deface
mother earth
('cause of tin cans)
I do wear shoes
(pavement too hard)
I do need a house
(someone said so!)
I do need land
(I'm told it's valuable)
I do need a licence
(or I'll go to jail)
I do need a car
(because I'm
too lazy to walk)
I do need a doctor
(I have T.B.
and Medicare)
I will have to die
— Why? (Because I want
to go to heaven. I now live
in white man's HELL)
Because I'm not an Indian,
or am I?

Author:
(Indian in Transition)

TIME

Time, so much is spent
with good intent
just making plans for the
rest of time,
till looking back,
at best we see a track,
of useless blueprints,
the plans are done —
But Lord —
The time is gone.

D. Brant Jr.,
Buffalo, New York.

Alcohol is strange —
You're not one of the bunch
Until you drink it,
And after a few drinks
You're out of it anyway.

Diane Gregory

HANDLE WITH CARE

After the summer had gone
The leaves began to fall.
I went back to Claireville.
I walked around, I looked.
I remembered your laughter,
Your smile, happy — happy
As I had never seen you before.
Yesterday, wonderful yesterday.
Time has not taken away
the memories
Of you, of you, of you.
The sandy shoreline,
The birds, gulls,
The beautiful song of the trees.
Everywhere was barren
from Autumn's
Grasping, greedy impatience.
I could see our footprints
in the sand,
As though it was sacred
No one else dare to go there.
A swimsuit on the sandy beach
A wine bottle, the echoes
of laughter.
It was all still there.
You were still there.
With the hand of the wind
You touched my face,
You kissed me.
Panic hit me.
Tears hit me.
I wanted to leave, and quickly.
A voice called my name.
I ran to embrace and catch it.
I thought it was you.
I saw you, sad, silent and alone.
The voice disappeared
into the angry wind.
It was only the shadow you left.
Just then
the sky clouded over again,
I wiped my eyes,
I felt cold and shivered,
And you were gone forever.

Beryl Noël,
T.H. 214,
460 Clark Blvd.,
Bramalea, Ont.

Poetry Corner

The Meadow Lark

While fishing alone
In the old west-dam-creek
The beauties of nature, behold
As dawn would be breaking
Hear the Meadow-Lark speak
It is well, it is well
With my Soul.
When back there, at sunset
With nature standing still
Come twilight, when night clouds
would roll
The Meadow-Lark singing
From up-yonder hill
It is well, it is well
With my Soul.
The rolling of years
Bringing joys, sometimes tears
This Tide, I can never
Control
But, as my vision grows dark
I shall sing with the Lark
It is well, it is well
With my Souls.

By Diana Taft.

WHEN WILL IT END?

When men at tables sit and plan
And try to kill their fellow man,
While bullets hunt
the young and free —
Alas, — but peace we'll never see.
Where barbed wire rips at man
like thistles . . .
Where corps by tons are found . . .
This land we call the battleground
Where innocent children
weep and hide,
While bombs explode
in street outside
And free 'till all hours
man must tend
For the love of peace . . .
When will it end?

By
David Houghboy
(from James Bay)
Gr. 11-McArthur High School
Ottawa.

By Moonlight

He was a young Indian brave;
He rode out in the night
He rode out in the valley,
Usually by moonlight.

The young brave was saddened
Because he lost his love;
He always remembered
how she loved him,
Usually by moonlight.

The young brave's maiden,
Had been the fairest of all,
But had always looked
her loveliest,
Usually by moonlight.

The young brave
wanted his maiden;
And he vowed to find her.
Yes, I think he found her
When the moon was bright.

Yes the young brave
found his maiden,
Oh, on a lovely night,
And now they'll always be together
When the moon is bright.

Wanda Utinowatum,
Fort Vermilion, Alberta.

DEATH

To travel here
and travel there
Death does travel
without a care.
To see man rise
and fall to doom,
Death is there
Within the room.
Some men bargain
Some men plead,
Other just lay there
to suffer and bleed . . .
. . . Why does it happen?
. . . Nobody knows!
Death's just something
that comes and goes.

Multi-purpose recreational Complex opens for Sturgeon Lake Band

The Sturgeon Lake Band will open the first phase of its multi-purpose recreation complex this summer. The project is located on a large piece of reserve land along the southern portion of Sturgeon Lake — one of Alberta's finest fishing areas.

Future plans for the 100-unit campsite and marina could be expansion to include a large motor hotel, golf course, airstrip, beach development and a cottage subdivision which would be leased to the public.

Immediate plans call for the further development of another 200 fully serviced campsites, each with a five foot radius and 80 feet apart from the next.

The area will be equipped with electricity, water, sewage and public washrooms, parking lots and concession areas.

When the feasibility of the project had been assessed the band formed its own company, the Sturgeon Lake Development — to borrow the necessary money. The section to open this summer will have amenities often otherwise out of the grasp of many northern reserve Indians.

Located east of Grande Prairie

and 230 miles north of Edmonton, the park alongside the 45-acre Williamson Provincial Park is served by Highway 34. The provincial park will be converted into day nature park this year.

The development's marina which was purchased from a private investor is complete with concession area, 30 boats ranging from row boats to canoes and water ski speed boats. This acquisition fits right into the band's plans to buy all the waterfront property it can.

The skills of a Canadian Executive Service Overseas (CESO) member was also recently acquired. CESO is a group of retired and semi-retired business executives who volunteer their services to underdeveloped countries and recently to Canadian natives.

Through the combination of the consulting firm study and CESO advice the band has ensured that this project is a working proposition.

The parks division of the Provincial Department of Culture Youth and Recreation considers Sturgeon Lake one of only two lakes (the other being Lesser Slave Lake) in the Peace River Country that are outstanding for recreation development.

Student receives Certificate of Scholarship

Elaine Syrette, one of the top Indian students graduating from Grade 12 to enter a provincial community college, received a vocational certificate and a two-hundred

dollar scholarship from the federal Department of Indian and Northern Affairs. A resident of the Rankin location, Elaine is a graduate of Mount St. Joseph College. She is

studying general arts and science in her first year at North Bay's Canadore College.

Sault Daily Star photo.



Legal studies for native People at University of Saskatchewan

In the summer of 1973 the College of Law of the University of Saskatchewan offered a program of Legal Studies to assist native Canadian students proposing to undertake law studies and to improve their chances of admission to Canadian law schools. The program was designed to orient the students towards, and to assist them in their subsequent studies in a regular law course. The students who qualified undertook regular studies throughout the eight weeks of the course in Torts, Criminal Law, Legal Systems, Native Law and Legal Writing and Research.

Out of a total of 36 applications received from status and non-status students the Department of Indian Affairs provided financial assistance to nine status Indian students in the form of:

- (1) tuition fees
- (2) books and study material costs
- (3) travel costs
- (4) a monthly living allowance

This assistance continues throughout the three years of formal law studies when the student is admitted to a regular law school. The Department of Justice provided identical assistance to five non-status Indian students and the Saskatchewan Department of Continuing Education provided funds for one additional student.

In the ordinary case the mini-

mum requirement for admission to any Canadian Law School (except Quebec) is two completed years of university work after senior matriculation. That being the case students who already qualified for admittance to a law school or whose academic performance was patently very poor were dissuaded from taking the Saskatchewan program. However, academic performance was not the only criterion for admission. Motivation was another substantial factor and in this regard each student was required to submit a personal resume of his or her career and to include any particular matters or circumstances which might be material. Then before arriving at a final decision each student was interviewed by a member of the faculty of the law school where the student eventually wished to enroll.

The teaching staff consisted of seven teachers, three who came from the under-graduate classes who acted as tutors.

The students performance was assessed weekly by a written exam in each subject and by the teachers who checked: language ability, ability to reason and analyze, motivation to succeed and work habits.

As a result of this program eleven students are now registered in first year law courses in various schools across Canada.

Dave Courchane retires To head economic Development scheme

Chief Dave Courchane has resigned as president of the Manitoba Indian Brotherhood to head a "large-scale development corporation" for Indian people.

Dr. Ahab Spence, director of the education liaison program was elected as the brotherhood's new president at the organization's annual meeting held in Winnipeg in mid-February.

Economic thrust

Former president Chief Dave Courchane in a telephone interview discussed the new drive for economic independence by Manitoba's Indian people.

"We will set up the fund with contributions from the Indian people and any other financial resources which make themselves available." Chief Courchane went on to say that without economic independence there can be no economic stability for Indian people.

Chief Courchane said that direction of the yet-to-be formed structure would be determined by the brotherhood's board of directors.

Chief Courchane is presently working out of a field office at Hole River, where he is involved in the construction of a 270 miles winter road linking Hole River, 60 miles northeast of Pine Falls, with St. Theresa Point in Island Lake.

He said his resource development activities would be under the auspices of the Indian Brotherhood and his salary would probably come from the brotherhood.

Chief Courchane expressed confidence and optimism in the venture that was well founded in the success in establishing 30 individual or band owned business enterprises during the past three years. The corporation, he said would be an umbrella financing fund which, "we hope will eventually link up with Indian developments in other provinces.

"We intend to reach the point where we don't have to worry about public money. When we are on our own feet we'll be able to finance our own political movement. Then we'll be able to speak with strength when negotiating. This is the first

step for us."

Chief Courchane said that he had wanted to resign two years ago but was persuaded to stay on. He was elected to successive two-year terms in 1968, 1970 and 1972 after initially being elected as acting president in 1967 to reorganize the Indian brotherhood.

"Manitoba Indians expect a fair share of land with sound resources on it — not the kind of rock and swamp we received." It's impossible for Indians to remain with their present land base, he said. "It's too small. Ours is the most minimal of any people in Western Canada.

"The railways, the Hudson's Bay Company and everybody else got

the good land, while Manitoba's Indians were given 160 acres for a family of five."

By contrast he said immigrants intending to farm in Canada in the early 20th century each received 160 acres under the Dominion Lands Act and most Crown settlements with Indian families in other western provinces being given 640 acres to each family of five.

Chief Courchane, father of seven children and grandfather of four said that he would begin holidays soon and resume working in a month or two. He said he would "always remain in the Indian movement in whatever capacity I can help."



Chief Dave Courchane retiring from presidency of the Manitoba Indian Brotherhood to lead economic development scheme for Indians of Manitoba.

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.

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