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# The Saskatchewan Indian

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## Government to give backing to new Indian program



Chief Ahenakew and the Hon. Jean Chretien sign the historic document at the convention. John Gambler looks on. The signing ceremony was broadcast on trans-Canada television.

SASKATOON (Special) — The federal government formally committed itself to support the community development program of the Federation of Saskatchewan Indians.

The formal agreement was signed the last day of the federation's three-day conference held here, with Jean Chretien, minister for Indian affairs and northern development, present for the signing.

The federal government committed itself to an initial expenditure of \$500,000 for 1971-72.

The program will be operated under the scrutiny of a five-man executive committee made up of two members each from the FSI and Indian affairs as well as a fifth member from the public at large.

Similar agreements were signed last month with the union of Nova Scotia Indians and in 1969 with the Manitoba Indian Brotherhood.

The federal government will continue to honor Indian treaty rights, Mr. Chretien said.

The government will fulfill its obligations in those areas where it has not fully respected the treaties, he told the conference.

The government was waiting for the results of a study on treaty rights being carried out by Indians themselves.

The government was looking forward to meeting with the Indians once they were prepared to present their

point of view. Although there would be differences, he hoped that by consultation and dialogue a mutually agreeable solution could evolve.

Federation Chief David Ahenakew of Prince Albert said Indians will interpret the treaties to the government in the same way the Queen's representatives interpreted them to the Indians when they were signed years ago.

A resolution calling for treaty Indians living off the reserve to receive the same educational benefits as those on reserves was tabled at the conference.

The resolution was one of approximately a dozen that was adopted by the federation's executive to be forwarded to Indian affairs officials in Ottawa on behalf of bands in the province.

The education resolution asked that all urban treaty Indians receive such benefits as books, tuition, freedom of choice of school allowances and kindergarten classes.

The 213 delegates, representing 64 of the 67 bands in the province, dealt with the resolutions in a brief session late Thursday afternoon, the final day of the FSI three-day annual conference.

A resolution from the Black Lake Band called on the government to consider establishing a disaster fund to be used by the Stoney Rapids, Black Lake, Wollaston Lake and Fond Du Lac residents.

The areas were recently

hit by forest fires, destroying the trapping industry, the chief source of livelihood for the people there.

It was requested that the leasing of reserve land, dealt with in another of the resolutions, be left to the direction of the band council involved, with Indian affairs officials acting only as advisors.

A call for wallet size treaty cards to replace all other forms of identification, especially medical care cards, was tabled, together with a resolution that urban treaty Indians receive coverage of all medical bills by the Indian affairs department.

The delegates also agreed that the federation's constitution be registered under the Canadian Companies Statute and that any amendments to the constitution be dealt with at next year's conference.

Integration of Indians into white society is a two-way street, Chief Ahenakew said, adding he does not favor total integration as that means assimilation, which is not what the Indians want.

"White society must learn how to integrate with us and we must learn to integrate with them."

The chief said Indians are not all going to leave the reserve to join white man's society, and he hoped they wouldn't only to end up in end up in urban ghettos.

Chief Ahenakew spoke in an interview after the federation's annual conference.

## AHENAKEW HEADS FSI FOR 2nd TERM

SASKATOON (Special) — David Ahenakew of Prince Albert was re-elected to a second term as chief of the Federation of Saskatchewan Indians in elections held Wednesday during the federation's three-day annual conference here.

Campaigning on a platform to continue and expand present FSI programs Chief Ahenakew won over Walter Dieter of Regina the only other candidate nominated.

A total 213 delegates representing 64 of the 67 bands in Saskatchewan were eligible to vote.

The number of votes cast for either candidate was not made public according to FSI election policy.

After the election, Chief Ahenakew told the delegates that he did not promise them anything except to do what they wanted him to.

He said the FSI will never tell the people what to do but instead the people would tell the federation what they wanted it to do.

In an interview later Chief Ahenakew said the first step would be to improve the communications system to bridge the gap existing between Indians themselves and between Indians and the general public.

"Unless the gap is overcome," he said, "the working relationship between the Indian and the non-Indian will never improve."



Chief Ahenakew addresses the gathering.

Chief Ahenakew said he would continue the existing programs such as community development, the task force on education and the cultural centre.

He said it was not his aim to build a big bureaucratic structure out of FSI but rebuild the structure so the band councils could become autonomous to a certain degree.

Mr. Dieter in his nomination speech warned the delegates to beware of taking over some programs from the Indian affairs department expressing special concern with the course of the community development program.

Mr. Dieter was recently defeated in his bid for re-election to the presidency of the National Indian Brotherhood and was formerly a chief of the FSI.

At present the term of office for FSI chief is two years. However a resolution was expected to be placed before delegates Thursday to extend the term of office.

Also elected to two-year terms of office were Alex Kennedy of Little Pine Reserve, second vice-president, and Henry Langan of Cote Reserve, treasurer.

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SASKATCHEWAN

January, 1971

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## EDITORIAL

There is an old Persian legend about two cats and a monkey. It seems that the cats had begun to argue over the possession of a loaf of bread and were fighting to the death. A monkey happened to be passing by and inquired of the combatants about the nature of their quarrel.

The cats explained their problem and the monkey suggested that the obvious solution was to divide the bread evenly between them.

The cats immediately began to quarrel about the method of dividing the bread fairly, so the monkey offered to make the division.

He took a scale, broke the bread in half and put a half of the loaf on each side of the scale. It appeared however that one side was slightly heavier than the other, so the monkey broke off a piece of the bread from the heavy side and ate it.

Now the other side was the heaviest, so the monkey broke a piece off that side and ate it too. Back and forth the monkey went, first eating a piece from one side, then from the other, till he had eaten the whole loaf.

All this time the cats were snarling at one another, and when they realized that the loaf was all gone, they began

to blame one another for letting the third beast monkey around with their bread. Soon they were fighting full force again, their anger whetted by their empty stomachs.

All in all it was an entertaining scene for the monkey, who had retreated to the quietness and safety of a nearby treetop, the better to digest his supper . . .

Napoleon, Emperor of France and one of the greatest Generals of all time once put it another way. "The secret of victory," he used to say, "is merely to divide your enemies and conquer them".

The Indian people have long been divided, both in background and history. Only recently in this province, through the hard work of many Indian leaders, elders and people have the people combined the different organizations into one which is able to speak to the white man with real strength and authority.

The Indian people have paid a great price, and have learned a great deal, in order to come to their current position of unity and strength.

They are too wise to let the monkey run off with the bread.

## Christmas Greetings from Chief Ahenakew

It is a real pleasure to be able to take this moment to wish all the happiness of the season to our people throughout Saskatchewan.

The year which has passed has witnessed many historic and notable achievements, in every area of our endeavours. It is so wonderful to see the hopes and aspirations of our people being reached and fulfilled every day. I am sure that the satisfaction of our older people especially will make all the work which they have done in the past all seem worthwhile now.

But we cannot stop where we are now. There is a great deal still to be accomplished before we as Indian people are able to rest assured that we have kept faith with our ancestors.

We must redouble our efforts and strive toward those goals which we have even now buried in our hearts.

May we unite for the common purpose of the Indian people through this country.

Ours is a great task — may we be equal to it. Once again, all good wishes of the Season, and of the New Year too.

## METIS AND LIBERALS CLASH

Metis leaders walked out of the annual Saskatchewan Liberal convention Monday afternoon when they were not permitted to seat a representative on a workshop panel.

But they came back about 20 minutes later after Liberal delegates and organizers had talked to them.

The workshop was designed primarily as a quiz session with Indians and Metis questioning Jean Chretien, minister of Indian affairs and northern development, and Allan Guy, minister in charge of the provincial Indian and Metis department.

Mr. Guy said there would not be specific statements from native leaders because he wanted everyone to have an equal opportunity to criticize policies.

However, Chief David Ahenakew of the Federation of Saskatchewan Indians, had been invited to the dais, so the Saskatchewan Native Alliance requested that its chief, Noel Star Blanket, also be seated.

### Indian brief asks protection

Treaties made between the federal government and the country's Indian people must be strictly adhered to and must be embodied in any revised Canadian constitution, according to the Saskatchewan Federation of Indians which presented a brief Wednesday to the constitutional committee.

Walter Gordon, in presenting the federation's brief to the visiting parliamentary committee, said the "Canadian government can do no less than keep those treaties in the Canadian constitution for all time.

"Those rights that command protection are education, medical attention, protection of Indian lands, and hunting and fishing rights."

The treaties must be clearly interpreted and administered, with consideration being given to the intention and meaning intended at the time of their signing, he said.

Indians have been frustrated in every way of life during the past 100 years in their attempt to better their life conditions, he told the committee. The Indian identity has borne the brunt of the attack, and said that identity could be stolen and eventually lost.

"Canada must permit her Indian people to choose their path and form their own destiny under the rights that were agreed upon at the signing of those treaties," Mr. Gordon said.

Professor Colwyn Williams, national president of the United Nations Association and also assistant dean of law at the university, said his UN organization was preparing a brief which would be presented in Ottawa within two or three months, but said any revision of the BNA Act should also recognize the role Canada has to play in world affairs.

When the Metis asked similar representation, and were refused, officers of the Metis Society of Saskatchewan swiftly left.

Harry Daniels, society administrator, asked one convention organizer why 35,000 Saskatchewan Indians were given two representatives, and 60,000 Saskatchewan Metis, none.

"The next time they have a panel they can forget about the Metis and call it an Indian workshop," he said. Later he was seated on the platform.

Napoleon LaFontaine of Lestock, Metis vice-president, said later exclusion from the panel typifies the way the provincial government uses the Metis. "We're supposed to represent the Metis people but we can't do it if we're blocked from public meetings," he said.

Later Mr. Daniels angered Premier Thatcher, who attended the 3-hour workshop, with a statement of job placement, housing, education, alcoholism and welfare. Mr. Daniels used the word demand.

"When you come to this government you don't come demanding. You ask the same as anyone else. When you demand, you won't get anything . . . The agitators in your group don't help much in getting what you want. Please give us credit for a little sincerity. Don't tell us we're not interested in Metis because we wouldn't be here if we weren't," the premier said angrily.

Mr. Guy told the Metis a chip-on-the-shoulder attitude makes accomplishment difficult.

### Important message about F.S.I. education task force

On October 22, 1970, the Federation of Saskatchewan Indians Education Task Force handed out questionnaires to the people present at the Chiefs' Conference in Saskatoon. The purpose of the questionnaires was to find out the general feelings of the people present on certain fundamental educational issues that have been discussed time and time again.

It was not the intention of the Task Force that the questionnaire responses would be used as the final statement of wishes of Indian people in the province. It was hoped that the findings might indicate those areas that need closer study.

It is hoped that as many ways and means of securing information and feedback will be used. This questionnaire was only intended as a beginning.

We hope that as many of these questionnaires will be returned as soon as possible. If the original copy has been lost, please write to the Federation of Saskatchewan Indians, Education Task Force, 2317 Arlington Avenue, Saskatoon, Saskatchewan, and we will send you another. Individual band members are also encouraged to write for these questionnaires. It is important that as many people as possible will reply.

Thank you for your participation.

## Native Handicraft Display



### Handicraft Display

By Madelynn Cyr

The La Ronge Native Handicraft Co-op, the North Battleford Handicraft Co-op, the Sioux Handicraft Co-op, the Regina Culture Club and the Regina Friendship Centre Women's Club, co-ordinated by Mrs. Ann Yeo, former past president of the Women's Club, held a tea and bazaar, display and sale of Native Handicrafts, Saturday, November 21, from 1:00 to 5:00 p.m. at the

Friendship Centre, 1770 Quebec Street, Regina, Saskatchewan.

Over three hundred participants visited the bazaar that day and well over a thousand dollars was made between the clubs. It was stated that 15% of the La Ronge Handicraft Co-ops' profit was donated towards the Children's Christmas party.

Featured on display were Sioux rugs, beaded headbands, handbags, wolfwillow necklaces, contemporary Indian arts, Muck-luks and

Indian moccasins. Holding some of the articles above are (left to right) Mrs. Evelyn Locker, executive director of the Regina Friendship Centre, Mrs. Dorothy Francis, family worker and president of the Regina Indian Culture Club and Mrs. Phyllis Kretschmer, president of the Women's Club, Regina Friendship Centre.

The Co-operatives and the Regina Indian Culture Club plan to have this display at the Fort Qu'Appelle Winter Festival, in February, 1971.



## NATIVE BROTHERHOOD SPONSOR WORK-SHOP

One month ago on September 12 and 13, the Indian-Metis Friendship Centre in co-operation with the Administrators of the Federal Penitentiary here in Prince Albert sponsored a workshop for the Native Brotherhood, which is a group of inmates of Indian and Metis who are trying to better understand each other. Their motto or slogan is to know, to help and to understand. The members of the Native Brotherhood planned and set up the agenda all on their own. This is something that not too many Indian groups are able or allowed to do.

There were several guests in attendance. Locally the President and Executive Director of the Indian and Metis Friendship Centre attended. Bruce Fotheringham, a lawyer and board member also did attend. Judge Bonnycastle and Cy Standing of the Federation of Saskatchewan Indians also contributed their share.

Others attending were Jim Powless of I.A.B. from Ottawa, representatives of the Alberta Indian Association and from the Native People, a paper coming out of Edmonton.

Others also contributing were members of the Administration, the National Parole Board, and the John Howard Society.

As far as we know this was the first workshop of its kind and the people involved were very pleased by its outcome and acceptance. It is hoped more can be held in the future.

Several speakers spoke the first day and set the theme and pace for the following day. The theme being "The incarcerated native".

The speeches were executed brilliantly. The context of each speech emphasized the tough life each person had during his childhood days. Most ran away from boarding schools, stole petty articles and also got into numerous fist fights. This almost falls right into the saying, "criminals are born, not made". But is it really? Most speakers were from broken homes, brought up by their grandmother or other relatives. After hearing them speak, you can begin to understand why they are in prison.

When they are released from prison, no one has anything to do with them. Jobs are scarce or impossible to get. People don't want to associate with them. With this kind of acceptance given to them, is it no wonder they end up back behind bars? Here they are all friends, and accepted as equals. Oh, if it could only be this way for them in society, everyone would be so much happier. Programs to rehabilitate them for society are given to them, but also society must obtain programs to rehabilitate them to accept these boys who are victims of circumstances. The public must change its attitude of all people who are ex-cons and we will be much better to live with ourselves.

See you next month.

Reporter Cliff Starr.

## COTE HEALTH WORKER INSTRUCTS CUSO COURSE



Francis Cote at home, Badgerville in the background.

KAMSACK — Mr. Francis Cote, Community Health Worker of the Cote Reserve was recently requested by Dr. Ragan of CUSO to participate in a two week course designed by CUSO staff to train workers going overseas to work under the Canadian University Service Overseas project.

Mr. Cote, who has been the Community Health Worker on his Reserve for the past number of years, assists the Cote Field Nurse,

Mrs. O. Stusick, R.N., with all the health programs. He is also a Councillor for Cote band and takes an active part in committee work.

The session in which Mr. Cote acted as resource person, took place at Grenville House, Carleton University, Ottawa.

Mr. Cote is married, a father, and enjoys athletics, especially golfing, a game in which he regularly attempts to get one up on Henry Langan!

## INDIAN-METIS FRIENDSHIP CENTRE OF PRINCE ALBERT

The Aims and Objectives of the Centre:

1. To study the needs of Indians and Metis people of Prince Albert, and
2. To initiate community action in respect to those needs.
3. To encourage the fuller community participation of the people of Indian descent.
4. To create a better understanding between Indian and non-Indian citizens.

With these aims and objectives in mind the Centre does the following:

One member of the staff namely the Case and Court Worker attends court sessions daily. There he assists anyone who is in need of help. He works very closely with the Magistrate, the police, and the legal profession and provides service that is of a benefit to all people.

In our street work we visit the bus depot, station, beverage rooms, cafe's and pool rooms. During these visits we assist people whom we contact whenever help is needed. There have been occasions when our assistance has been required to rectify situations that arise in these places.

We try to keep the Centre open from 9 a.m. to 9 p.m. daily except Sunday when we ask for voluntary help to keep the Centre open from 2 p.m. to 5 p.m. The facilities of the Centre are used by both young and old.

The Youth Club who have their own elected officers run the business that concerns them. They are assisted by two members of the Board of Directors who act as their advisors. The staff assist them in preparation of the various projects which they promote. A separate room in the Centre has been set aside for the older people who visit. This is a place where they can sit, relax, talk amongst themselves, visit with one another, and a cup of tea will be provided.

The people who visit the Centre are treaty Indians, Metis and white. They come to us with their problems, these are varied and many. Their problems can include the following: Financial, Marriage, Employment, Discrimination, Pensions, Workmen's Compensation, Birth Certificates, etc.

We listen to their problems and counsel them and refer them to the connected agency. These agencies include Indian Affairs, Indian-Metis Department, Provincial, City Social Services, Provincial Department of Welfare, the National Parole Board, the John Howard Society, the Salvation Army, the Magistrate Court, City Police, the R.C.M.P. and the Legal Profession. Various service clubs have been of assistance to us. We assist transient people, who are in need of food and lodging.

We receive clothing and these are dispersed to people who need and want them.

We have been successful in obtaining room and board, housing, and employment for

native people. Some financial help has been given to our people but this is on a loan basis.

Transportation has been provided for the older people who must go to the hospitals, doctor or to any other agency where they have appointments.

Projects that the Centre have sponsored include the following: Indian - Metis Days and official opening of the Centre, Saskatchewan Princess Pageant, entry for Winter Festival Queen, Sewing and Knitting classes, Boxing, Cree classes, Native History and Culture, Weekly Bingo, 1970 Indian - Metis Provincial Golf Tournament, Local Friendship Centre Golf Tournament, Curling team to Fort Qu'Appelle Provincial Bonspiel.

We are also the outside sponsors of the Native Brotherhood, a group of natives who are in the Saskatchewan Penitentiary. Just recently a workshop was held there. Outside guests were invited to listen to 10 inmate speakers who related their present problems from childhood to their present environment. It was conceived, planned and produced solely by inmates. It is the opinion of the Administration, the members of the Native Brotherhood and all outside guests that this workshop the first of its kind in a penal institution in Canada was a tremendous success. The outside guests have a better understanding of the problems that an inmate faces when he comes out to join the mainstream of society.

Visits and interviews are held at the Correctional Institute (Jail) and at Pine Grove (Ladies). Our services are required quite frequently at these places. Our relationship with the administration of these institutions is very good.

The Centre facilities are used for meetings, socials, classes, recreation, and a Community College. The Lounge area is quite popular with groups of 20 or less for meetings.

The Community College, part of the Prince Albert Technical High School has adult classes in the auditorium. These are in the form of upgrading and include many native people.

On Monday evenings a class of Native History and Culture is held. This is in charge of Val Nighttraveler, Cultural Centre, Saskatoon. This course will last for 20 weeks.

Conversational Cree classes are held on Wednesday evenings. This also is a 20 week course. The instructors are Stu Prosper and Jake Mike.

On behalf of the Executive and Board Members, the staff extends an invitation to one and all to visit the Centre and make use of the facilities that are provided.

Sincerely,  
Alex Primeau,  
Executive Director.

## Natives get big payment for claims

WASHINGTON (AP) — The United States Senate has passed a bill giving Alaskan natives 10,000,000 acres of land and \$1,000,000,000—the biggest land claims payment in U.S. history.

The bill, facing an uncertain fate in the House of Representatives, calls for the payment to be distributed among descendants of the wandering hunters and fishermen who originally settled the harsh land.

The Senate adopted the measure 76 to 8 Wednesday after inserting an amendment to provide for competitive bidding for mineral rights on all federal lands in Alaska.

Interior Secretary Walter J. Hickel, former governor of the state, said: "For Alaskans and for millions of Americans throughout the 50 states who have been frustrated over the years in trying to do something positive, progressive and fair for America's first citizens, this should be considered a great victory."

The bill, an attempt to settle aboriginal land claims of Alaska natives, authorizes:

— Congressional appropriations totalling \$500,000,000 over 12 years.

— Royalties totalling \$500,000,000 from oil and other mineral production on all public lands in the state.

— Land grants totalling 10,000,000 acres, including 5,900,000 acres to 200 native villages, 3,000,000 to a service corporation for timber production and other use; 635,000 acres for individual homesites and hunting, fishing and trapping campsites, and 500,000 to North Slope natives.

The bill would set up corporations to handle the \$1,000,000,000 for housing, education, welfare investment and other uses for the state's 55,000 Eskimos, Aleuts and Indians.

## Indian project planned

A group of seven south Saskatchewan Indian bands plan to develop an extensive recreation development on Long Lake about two miles southwest of Regina Beach.

Known as the Kinookimow (Long Lake) project, it would include a beach project, a nine-hole golf course, tent sites, a trailer village and an area for cottages.

Representatives of the Indian bands are currently negotiating with several government departments for aid in financing the project.

It would be located near the point at which the Arm River enters Long Lake.

There are no Indian residences on the land involved and while it is not an official reserve in the normal sense, it was reserved for use by the Indians. The present golf course at Regina Beach is located on the same tract of land and is leased from the Indians on a long-term basis.

The Indian bands involved are Piapot, Gordon, Muscowpung, Pasqua, Poorman's Day Star and Muscowegan.



## INDIANS TOLD FIGHT FOR THEIR RIGHTS



SASKATOON (Special) — Indians must fight to receive services and privileges by right, not on the basis of need, according to George Manuel, president of the National Indian Brotherhood.

Mr. Manuel, speaking to delegates Tuesday at the annual conference of the Federation of Saskatchewan Indians, said that the governments have interpreted the treaties negatively.

It was the Indians who interpreted the treaties positively, he said, and the real objective of Indians should be to unify to obtain their rights.

Calling for economic development on the reserves, Mr. Manuel said that when treat-

ties provide assistance to Indian farmers, the treaties are dealing with economic development.

Economic development, he said, is what will really make the Indian people, allowing them to integrate with pride and dignity within their own terms as Indian people.

Pursuing economic development on a national level is one example of the need for a national organization such as the NIB, said Mr. Manuel, elected as president at the national body's convention in Vancouver in August.

To a larger degree, said Mr. Manuel, Indians must assume some responsibility for their own future and that this is what Indians

were striving for.

But this does not mean that the government or Indian affairs should be let off the hook, he said.

The future of the Indian people lies with the Indian people, and others, like the Indian affairs department, should not be allowed to run Indian lives, said Mr. Manuel.

During his speech, Mr. Manuel occasionally referred for the need to support the NIB, made up of member organizations such as the FSI.

Only through organized efforts can Indians reach their objectives, he said to a standing ovation from the approximately 300 persons in attendance.

ing of September 30, the Chief and Council with the School Committee met with Mr. R. Bean, (Superintendent of Schools, I.A.B.), several times in attempt to settle the dispute. Five students of the 16 students were given boarding accommodation as they wished but the other 12 students were refused.

Chief Hilliard Ermine called the mass meeting Wednesday, held on the reserve and attended by members of his band council, the school committee, the Federation of Saskatchewan Indians and federal, provincial and local Indian Affairs department officials, along with dozens of parents and students.

### Parents Outline Reasons Opposed to Students Travelling

Reasons given included; having to spend so much time travelling to and from school by bus left little time to do homework; crowded or improper facilities for doing homework at home and inability to participate in school sports and recreation programs because of having to leave right after school to take the bus home.

Mr. Wm. Ermine said, "his daughter had lost four pounds in the first two weeks through having to rise about 5:30 a.m. in order to catch the bus around 7 for the 46 mile ride to school. Actual distance was less, but the distance travelled by the bus amounted to 46 miles," he said.

Arriving home around 5:30 p.m., his daughter and other students had little time for homework and none for recreation, he said.

One mother said her son did much better in school where he lived in residence at Duck Lake.

Other areas of concern — the question of the route taken by the school buses, adequate heating for the buses in winter, bus contracts to be controlled by the Chief and Council.

Prior to settlement of the dispute, angry voices were raised against "one-sided" regulations which gave the Band Council and the School Committee little or no authority.

Parents said they felt they should have the right to say which school their children attended and that the "high-handed treatment", by some officials was an infringement of both their Treaty rights and their rights as human beings.

Parents complained that though there were four types of school programs available, they were not allowed to choose what they wanted for their youngsters. One parent said, though his daughter was just a toddler, he wanted to see the issue settled before it was time for her to go to school.

The concern for lack of authority given to the School Committee was summed up in these words by Chairman Allan Felix, "The School Committee is like a construction crew working without knowing what they are doing".

Mr. O. Zakresky assured the Indian people that his department was looking at the functions of the two groups and expected to develop a policy which could be applied all across Canada, not just at Sturgeon Lake.

Another issue raised was, why an integrated school of sufficient size to make it "economically feasible" had not been built on the reserve instead of spending \$78,000 on the Spruce Home School to accommodate Indian students and another \$88,000 on the Wild Rose school to integrate Indian students there. The both schools are in the country with no surrounding communities and the Sturgeon Lake School Committee had requested extensions to their school in the same year (1968) that these capital expenditures were authorized.

Mr. Frank Fry, now District Superintendent of Saskatoon Indian Affairs Branch, stated he had a resolution from the Band Council authorizing the expenditure.

The department has been asked to produce this document, however, to date they have been unable to produce it, and the Band Council denied signing a resolution.

Chief David Ahenakew of the Federation of Saskatchewan Indians said the present crisis had been anticipated, adding that "what's happening here is happening all across Canada".

He said the fault lay with the department in not consulting the Indians before formulating policy and that such policies lacked flexibility.

Chief Ahenakew also criticized George Cromb, Federal Director of Education with the Department of Indian Affairs and Northern Development who excused himself from Wednesday's meeting because he was taking a French course.

"His time would be better spent taking an Indian language course and the same goes for anyone dealing with Indians," he said.

### Enough Talk

After more than four hours discussion which at times became angry and accusatory, Chief Ermine said there had been enough talking.

"Now we want some action. We want our children back in school tomorrow but we want the question of accommodation for the other 12 students settled first. And we'll stay here all night if necessary or until it is settled," he said.

Prior to the committee consisting of himself and members of the Band Council, the School Committee, F.S.I. and several department officials met with the parents and students concerned in the dispute, the Band voted on a resolution which read:

### Ban Official

"Whereas it is the feeling of the people of the Sturgeon Lake Indian Reserve that Ray Bean is not capable of communicating with the people of the reserve and does not appear willing or capable of carrying out their wishes;

(Continued on page 8)

## STORMY MEETING

Chief Ermine Ends Sturgeon Lake Boycott Reserve Bans Official of Federal Department

More than 200 Indian students from the Sturgeon Lake Reserve boycotted classes on Monday, September 28, and remained out of Federal and Joint School until a settlement of the dispute over 16 students was made after discussions by Federal Department of Indian Affairs officials and Chief Hilliard Ermine and members of the Sturgeon Lake Band Council on Wednesday, September 30.

The dispute goes back to 1968 when the Sturgeon Lake School committee asked that funds be made available to build a large school on the reserve which would accommodate both Indian and non-Indian students. A day school on the reserve for students from grades one to six accommodated some Elementary school age children.

However, when the School Committee approached authorities regarding construction of a larger school, they were told there were no funds available. "They accepted this until a short time later, funds were found to

add extensions to both the Wild Rose and Spruce Home Schools, and the committee was told the students would now attend these Joint schools."

Mrs. Angeline Roberts, a member of both the School Committee and the Band Council, said she and other members were concerned about the continuous change in policy regarding education without first consulting the Indian people.

"We're tired of being treated like puppets on a string and being told what to do. Whenever we talk to government officials, there always seems to be some policy which governs the situation that can't be changed."

Mr. N. W. Wasyliew, district school superintendent with the Indian Affairs Department said previous classes had been taught up to grade eight. However, when there were not sufficient students taking grades seven and eight, these classes were phased out and students bussed to either

Spruce Home or Wild Rose schools.

Parents who objected to their children having to travel such long distances by bus each day chose to send them instead to Duck Lake where they boarded at the Duck Lake Indian Residence and attended Stobart school.

The 16 students now wanted to return to Duck Lake Indian residence or be accommodated in private boarding homes, rather than having to commute by bus daily. The requests could not be met as no High School students in grade 10, 11 and 12 can attend a student residence.

The dispute as to whether or not students should be allowed to board at Indian student residences as in private boarding homes while attending school away from home or off the reserve, if it is the wish of their parents, had been simmering for some time.

Prior to the stormy meet-



# F.S.I. Annual All Chiefs Conference Saskatoon

Many historic events took place at the Annual Convention of the F.S.I. in Saskatoon this year, October 20, 21 and 22. Following are some of the stories and headlines which captured the imagination of the country:

## Ahenakew asks for more unity

SASKATOON (Special) —

A strong plea for unity among Indians was made to delegates at the annual conference of the Federation of Saskatchewan Indians by federation chief, David Ahenakew.

Speaking to an overflowing audience in the Adam Ballroom at the Bessborough Hotel, Chief Ahenakew said it was the time when Indians had to unite to put aside differences and to talk with one voice.

Delivering the full text of his speech in both Cree and English he said this was not the time to show weakness, to be misled with false promises, to compromise on treaty rights.

After outlining the events of the June meeting with Prime Minister Trudeau when the Alberta Indians presented their so-called Red Paper he criticized those who still support the government's policy as outlined in the white paper presented in 1969.

"There are a handful of people in the province of Saskatchewan who like this policy and are willing to abrogate their treaty rights for the sake of material goods," he said in his prepared speech.

"I deplore the attitude of such people who fail to recognize the right of the children who are still unborn," he said.



K. D. Uppal



Mayor Sid Buckwold of Saskatoon.

Chief Ahenakew said the partnership concept, where the Indians and the department of Indian affairs work together as equals was not working to well.

"This concept requires a high degree of understanding which does not seem to exist," he said.

Chief Ahenakew also criticized present Indian affairs educational assistance policies toward providing services to Indians living off the Reserve for more than 12 months.

The policy which provides assistance when need is shown is not good enough, he said.

"This offers us charity not our treaty rights. To receive educational services is our treaty right regardless whether we live on Reserve or off Reserve.

Chief Ahenakew outlined FSI's activities in the past two years with its task force on education communications program, cultural centre, review of treaty rights, and community development program.

He called for further work in these areas and an expansion of the community development program.

Chief Ahenakew said further funds for the com-

munity development program should be received by April and that once the FSI has an understanding of where the people want to go, then economic development should be stressed.

Mr. Ahenakew demanded an impartial investigation of the treatment of Indian prisoners in jails, where persons are held prior to court appearances.

The suggestion followed complaints of a beating received by two Indian men who were sprayed with the full blast of a water hose and beaten with the hose.

The complaint was discussed with Attorney-General Heald, who spoke at the Tuesday luncheon.

During a question period, delegates spent time talking about the problems of the reserve elders. With more health care, many Indians are living longer and some councils feel the elders should have a large house with plumbing and electricity, sort of a small home for the aged.

There was an emotional moment during the afternoon meeting, when a poem by Chief Dan George of British Columbia, describing what it is like to be an Indian, brought many silently to their feet.

## Some convention scenes



Walter Dieter and his assistant, Gerry Wutonnee.

## From The Leader-Post, Nov., 1970

David Ahenakew, Chief of the F.S.I. today issued a call to all the Indian people of the province to strengthen their Indian way of living in this complex twentieth century.

"There are forces," he said, "which would divide us, and in division weaken us so we could no longer survive as a strong race."

Mr. Ahenakew was speaking in Regina to the first full executive meeting of the F.S.I. since his re-election as Chief of the organization in Saskatoon at the Annual Convention on October 21st. The meeting was also attended by Senators John Toofoosis of North Battleford and John Gambler of Fort Qu'Appelle representing the Senate.

Chief Ahenakew noted some of the positive steps that have been taken by the organization to preserve the Indian cultures and languages, including the new Task Force on Education and the Indian Cultural Centre in Saskatoon.

The Task Force is the first complete study of the process of educating Indian students carried on by the Indian people themselves anywhere in Canada. It is expected that the final report of the commission will be submitted to the people in 1971.

The Indian Cultural Centre is situated on the University campus at Saskatoon and is under the direction of Smith Atimoyoo and Val Nightraveller, cultural experts who are themselves Indians.

The Centre will provide an opportunity for Indian students to be constantly aware of their culture and traditions as well as an opportunity to maintain their languages, and identity.



The banquet was lots of fun — ask Peter Thomas.

Currently the cultural centre is engaged in a project to tape and record Indian legend, history and traditions by interviewing older people from around the province, as well as using the services of the Senators of the F.S.I.

It is hoped that eventually the centre will offer courses in Indian culture and languages within the total framework of the humanities departments of the University, and offer these courses to Indian and non-Indian students.

"The White people can learn a great deal from us and from our way of life," Chief Ahenakew said "And I know that it is to our mutual advantage for Indians and White men to better understand one another."

Mr. Ahenakew noted that the F.S.I. has also pledged itself to economic expansion and development on behalf of the people at the band level. "There is a great deal to be done," he said, "and I am really pleased to see how fully the Indian people have moved in behind the F.S.I. to support us in the next few difficult years.

Other important items on the agenda included the urgent need for on-reserve housing projects, as well as a critical scrutiny of the projected Department of Indian Affairs budgets for the coming year in Rotating herds, economic development, education, and other government projects.

Chief Ahenakew reported that research was continuing into areas where the Treaties of the Indian People have been broken by the government.

"We must remember," he said, "that the treaties are not negotiable."

The meeting ends today.



## COMMUNITY HEALTH WORKER TRAINING PROGRAM

By LAWRENCE THOMPSON

Thirty-one Indian men and women from across Canada attended a six week Community Health Worker Training Program at Fort San, Saskatchewan, from September 14 to October 23, 1970. The students came from the Maritimes, Ontario, the Prairie Provinces, British Columbia, Yukon, and the Northwest Territories after being selected by their Chiefs and Councillors. The Community Health Worker Program was begun in 1961 by Medical Services, Department of National Health and Welfare, as an attempt to involve the native people of Canada in becoming guardians and promoters of their own health. The role of the Community Health Worker is not only one of "giving health information" but also one of helping individuals and communities become active partners, not passive recipients, in the maintenance of health. At present, there are over one-hundred of these Community Health Workers working in Canada.

The training of the Community Health Workers is to prepare them to deal with health problems in their communities. In order that they may propose possible solutions, basic information is presented. Emphasis in the course was given to educational methods and community development principles.

Basic health information starting with the germ theory of disease, was given in areas of sanitation, child and maternal health, communicable diseases, particularly tuberculosis and venereal disease, problems of alcohol, problems of teenagers, problems of the aged. They studied first-aid and the preparation and use of visual aids. They also received training in the use of the latest in projection equipment and various other teaching aids.

The total training consists of two months of orientation or fact gathering on their own communities, a six week workshop session such as the one at Fort San, a six month period of on-the-job training back in the home community, and a final four week workshop. The final four week workshop for the new trainees in Saskatchewan is planned for the month of May. At the end of the eleven month period they will be employed on a contract basis.

Following their training, these new Community Health Workers will be able to carry out a continuing program of health education in their home areas. They work closely with the Chief and Band Council as qualified consultants in the area of health education. They will encourage the formation of a local Health Committee which might consist of the Community Health Worker, one or two members of the Band Council, the Public Health Nurse, the Indian Affairs Branch

Agent, and one or two members of the community at large. This local health committee is able to identify health problems in their community and the members together are qualified to plan and carry out solutions. For his part, the Community Health Worker might give instruction at public meetings or in school classrooms. He has access to many films, filmstrips, pamphlets, and much other educational material and can carry out educational programs consisting of public meetings and other methods of community education, school visiting and in general involve community members in solving their own health problems. The Community Health Worker also plays an important role assisting the Nurse in her work.

The Community Health Worker program is under the direction of Miss Ethel Martens, Advisor in Health Education, Medical Services, Department of National Health and Welfare, Ottawa. Assisting at the course were Health Educators, Public Health Inspectors, Nurses and Nutritionists drawn from Medical Services Staff across Canada.

Medical Services Staff from Saskatchewan working full time were Mr. Al Freestone, Public Health Inspector, in charge of planning and co-ordination of administrative detail and Mr. Ed Mason, Regional Health Educator. Mr. Mason will assist in conducting on-the-job training and the final workshop.

A graduation banquet was held October 23 at which time Dr. Waldron, A Regional Director of Medical Services, presented certificates.



### KNOW YOUR COMMUNICATIONS WORKER

Mr. Henry Langan

Henry Langan serves the Kamsack area as Communications worker of the F.S.I. He lives at Badgerville, but of necessity must spend a good deal of his time in Regina, serving the role of

## CHILD DIES OF GLUE SNIFFING

From the Recorder

Editor's Note: Many parents read with disbelief last autumn of the death of Kenneth Alyniuk of Saskatoon from what was claimed to be glue sniffing. The following letter was written by the boy's mother to a friend just before Christmas last year. This friend wanted the letter published in The Recorder for fathers and mothers with teen-agers to read. Mr. and Mrs. Nick Olyniuk, parents of Kenneth consented to this publication.

It's with a feeling of complete loss that I'll try to write a few lines to you. The days are not too bad, but the nights seem endless, so at such a time, if I write and pour my heart out it makes me feel just a little better. I need a shoulder to cry on! The things the Good Lord hands us to bear, to test us, is sometimes hard to accept. We all know the anxiety of sickness, of hard times, even perhaps our share of trouble in raising a family — praying every day to give us His help, we sort of accept this as a way of living. But when things are at their best, when everybody is happy and healthy, the Hand of God comes down and takes one of your beloved ones, we question why, oh why, oh why. God in His mercy, must know best, so who are we to say what is right. Oh, Adele, we have days when we do nothing but cry and yet does not help in any way. If we were the worst parents, had kicked our kids out of our home, or we couldn't care less, maybe this would not be so hard to take. But things were going so good this summer. The boys were just beginning to enjoy living. We've had our troubles with them; Richard had been our concern for he had got into some small scrapes and with his temper, there were times when we could have

told him to go down the road. But we didn't; we talked to him, helped him and he turned out to be a lad we were proud of. Kenneth was our — shall we say — angel? There wasn't anything he could do wrong. He'd sit and talk to us, always so considerate — just a promising bright intelligent youth, with a very high goal in life. He'd always told us that some day he would be a lawyer. He'd have his nameplate on his desk. Now, in death, he has his nameplate on his grave. Oh, how do we go on, when all our dreams lie in the ground. It's hard to accept this. We'll never have to wait for his cheery HI! Oh, we miss him so much. Why did God choose this average family to represent His work on earth. Why didn't He take one of these vegetables we have in Saskatoon. There are nine such teen-agers, because of glue sniffing. No brains at all — they are only suffering; but our son, Kenneth who had everything to live for. Kenneth was the first one in Canada to die from glue sniffing.

Through investigation, the police have found that he started in March, several times to the 1st of August. Then for six weeks till September 14th, he'd not sniffed at all; yet this one time, after six weeks, killed him. So you see, for 1cc tube of glue, the dangers our youth are in without realizing the dangers of mental degeneration or death from such a simple thing. We didn't know anything about it, and all the kids had been doing it, 9-10-year-olds too, so many children. It seems a death must occur before we are shocked into realizing what our youth live with.

Kenneth worked all day Sunday with Nick on the trucks; he said he did everything so good. He was so eager to help — Nick said.

They came home 3:30 and had dinner, then about 4 o'clock Kenneth took the little kids for a root beer. Nick let him drive his car quite a lot; he had his license. At 5 they came home and Kenneth said he was going out for a little while but would be back for supper at 6. At 20 after 5 they called us from the hospital and asked us to come down. We figured a car accident. When we got there, they sit us down and tell us Kenneth is dead. Oh how do you understand life: Half-hour before he went out the door saying "Bye Mom, see you." We'll never forget his last happy smile. The pathologist at his inquest told us Kenneth's brain melted in 8 seconds; in life he had the brains to conquer the world yet he died without a brain. All his organs were rendered useless, causing his stomach to release food into his wind-

pipe, causing his body to choke and suffocate. His lungs, bladder, kidneys, stomach and spleen were all ruptured, burst open. There was no mention of his heart, but as you can imagine a 15c tin of glue doing this. Yes, the vapours of the glue disintegrated his brain and the poison from the glue caused the organs to rupture. Our Kenneth died — yet after 6 months of glue sniffing, the doctors tell us brain deterioration begins; like a spoon of sugar in a cup of hot coffee.

There is no drug or surgery that can combat this. So how many kids will be in wards before 2 years. We just don't realize the scope of this. They say there is a fate worse than death — would we have our Kenneth alive now, without a brain — Oh, Adele we could not imagine the horrors of this. I hope that in some small way I did just a little bit of good — showing our Kenneth as an example in my interviews on radio and TV. Had you known anything about this before Kenneth died? I don't think people, like us, realized this. Why weren't there anything published or programs showing the dangers. Now you hear lots and drugs — like Art Linkletter's daughter. Before people kept all these tragedies covered up. Let the kids see in school shows, what drugs and dope can do to them. Why hide it. The world we live in is so corrupt, the good things some people try to do, there is always someone to contradict. So when do we start? Even the teachers here at school, peddle the stuff, so where does youth have a chance when adults are so greedy for a fast buck. We can only pray the Good Lord gives us the strength to carry on as best we know how. We only live one day at a time now, enjoying our children today, because tomorrow they may not be here. No one knows this better than us. Nick hasn't been on the road since Ken died. This has taken him completely. Richard is still at a loss, because the boys were so close. Many a time they cried for each other. Now he is alone. He and Nick both turn too much attention on Norman. The girls somehow choose to think that God wanted him in Heaven which is the simplicity of Faith. We all know we must have a child-like Faith to be able to bear this tragedy. I'm just thankful we have the two little ones at home yet, because if all were at school, I think I would dwell too much on Kenneth and would soon have me in a state of complete depression. Maybe the sun will shine for us again. Christmas will be upon us, soon again and with it the joys of rebirth of a Saviour so we'll go on.

Treasurer of the F.S.I.

Henry lived a good portion of his life on the Cote Reserve, but has had a wide experience in Europe, during the Second War, and in Canada, where he has served with distinction as a Councillor, Deputy Chief, and valued advisor to the Federation of Saskatchewan Indians.



# KINDERGARTEN PEOPLE AT SUMMER SCHOOL



A practise teaching session in front of other teachers.

Editor's Note: We are happy to reprint the following article printed this summer in the Saskatoon Star-Phoenix and written by their staff writer Susan Jasper. The photographs are courtesy of the Star-Phoenix.

By **SUSAN JASPER**  
Staff Writer

The children careen around the playroom in the university's education complex, moving by whim from the houses of three little pigs to the sandbox, or the science area to watch the gerbil and the worm.

They are kindergarten age, mostly Indian and Metis, and when the photographer arrives, one boy demonstrates it proudly by donning his war bonnet for the camera.

In the room next door, hidden behind a one-way glass, the adults take notes on their movements and behavior, laughing quietly as one girl paints on her smock instead of the easel.

In still another classroom, a group of teachers and teacher aides prepare kindergarten materials to take back to their classes.

The different projects constitute one rather unique class, a summer school education class in kindergarten teaching. Most of the teachers and teacher aides are, or will be, employed by the Department of Indian Affairs which is paying for the class.

Although half the class are teachers, the main requirement is a desire to teach kindergarten to Indian, Metis, and Eskimo children. So the other half of the class are Indian girls and women, becoming teacher aides.

The children, mainly from Saskatoon, are happy guinea pigs in the play room experiment, which provides them with kindergarten experience plus periodic bus tours to different points in the city.

The playroom lab develops observation skills in the teachers and aides, and helps them treat the children individually rather than as a group, said Betty Robinson, one of the two teachers conducting the class. Miss Robinson and Mrs. Elizabeth Oxley are both consultants with the Cincinatti school board.

Kindergarten is designed to help the child adjust to school life and being away from home. A child learns to participate in a group, while the foundations for all his later learning experiences are being laid down, said Mrs. Oxley.

Meanwhile, the teachers are required to learn to use and prepare materials for the classroom. They should try all the materials first before they pass them on to children, said Miss Robinson.

"Different materials can teach different things. You have to consider how many words a child can learn from using a puzzle, or a peg set, or a felt board," she added.

Each teacher is also required to make a two-sided tape recording, one side in the child's native Cree language, and another in English.

Perhaps the most important facet of the class is the experience of teacher and teacher aide working together. Teacher aides are relatively new in Saskatchewan; this class is laying the groundwork.

If the position of the aide is still relatively undefined, that of the Indian aide is even more complicated.

Teacher and aide will be working together in Indian schools. While the teacher

has the benefit of experience, the aide has the bond with the children, and the two must learn to work together to make the most of it, says Shirley Hogue, who oversees the program for the Department of Indian Affairs.

Most of the class will be employed by Indian Affairs, which places them this fall in kindergartens for Indian children throughout the province.



Painting is really fun.



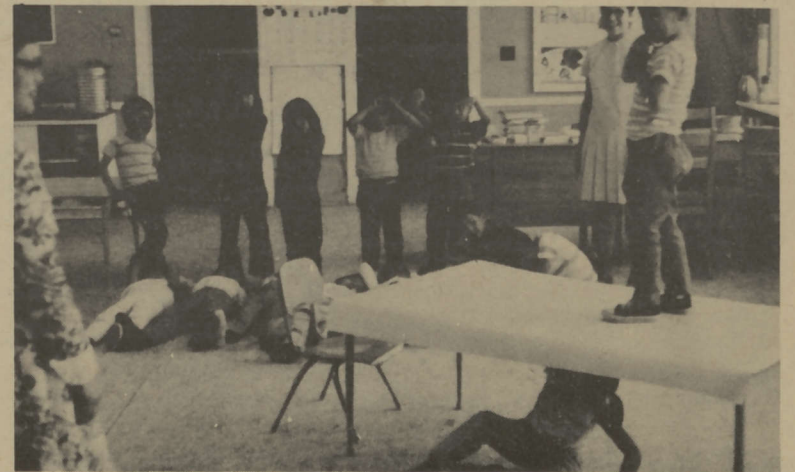
Pure delight.



Puzzles help little minds to grow.



A nickles worth of licorice please.



Back home on the reserve.



## THE LEGEND OF WESAKACHAK

By Mrs. Ida McLeod — Continued

Note: In the last installment, the young Wesakachak had discovered that his mother was sneaking into the forest to embrace a nest of snakes!

He must tell his father. For he was sure that his mother was possessed by a power that would destroy them all.

When his father returned home that evening, his mother had just returned too. As was usual it was her duty to fetch the kill of the hunt. As soon as White Feather had gone, Wesakachak told his father the whole story of what he had seen.

Sadly, Tawaham said, "My son, this is indeed a great disaster to our family. If you will be brave and do exactly as I say, you and your brother may be saved. Now, listen to me carefully. Your mother will not return until mid-day tomorrow. When I destroy the snakes I may have no choice but to destroy your mother also. In case I fail, you must get yourself and your brother ready for flight. I will give you four things to protect you. When you are in great danger throw one of these things between you and the danger."

Tawaham handed Wesakachak a medicine bundle. Inside the bundle was a bone awl, a piece of fire-flint, a pusacan from a birch, an ahpaiat which was a flat stone used as a base upon which the fire-flint is placed when struck to produce a spark. The pusacan on the other hand is used to catch the spark. A pusacan catches a spark easily and smoulders for a long time. Therefore it was an important item in the art of making fire.

Early the next morning Tawaham disguised in White Feather's buckskin dress stood before the stump and struck it three times. As each snake crawled out of the hole Tawaham chopped off its head. The blood drained into a container.

Having slain all the snakes he took their blood home and made it into a soup. "If your mother will but take one mouthful of this soup," he told Wesakachak, "she will be cured of the evil spell the snakes have over her. If she refuses I must kill her. Should I fail to kill her you

must run away with your brother. No matter what she says to you, you must not do what she tells you."

As Tawaham had anticipated, White Feather arrived promptly at mid-day. In a manner of one in a trance she began at once to prepare herself for her rendezvous. She put on her buckskin dress and plaited her shiny black hair. She hastened to leave but just as she reached the doorway Tawaham called. "Wait, you must first drink the blood of your lovers." With a horrible shriek she dashed out and literally flew to the stump. The moment she was out of the lodge, Tawaham sadly bade his sons farewell and warned them that under no circumstances must they allow themselves to be tricked. Leading his brother by the hand, Wesakachak began his flight.

Meanwhile, Tawaham waited behind the flap of the wigwam the axe in his hand poised in mid-air ready to strike the moment White Feather arrived. His aim was accurate and true as his blow came down the moment the angered woman entered.

She fell in two heaps. The head was severed at the neck. No sooner had the two heaps touched the ground than the body began to fight Tawaham. They struggled long and hard. Tawaham finally caught the body by the ankle and swung it around him. He could not let go of it. Around and around they went until they began to go up. Up into the sky they went. To this day when you look up on a clear night you can still see Tawaham as the North Star and White Feather's body as the Big Dipper. No one knows how much longer Tawaham will continue to hurl White Feather's body round and round.

The head, on the other hand, began rolling on the ground and pursued the boys.

"Wesakachak, my son, wait for me," it shrieked, "your little brother is hungry, I must nurse him."

Remembering his father's warning, Wesakachak kept right on going. Closer and closer came Chichipistikwan which is the Cree word for rolling head.

(To be continued.)

**Indian teens lonely**  
VANCOUVER (CP) — Loneliness is, or can be, an Indian youngster strange to the big city.

This year, 450 Indian teenagers from remote northern reserves, from Bella Bella, Hazelton, the Skeena and Nass River valleys, have come south to attend high school in the British Columbia lower mainland.

It is to counteract the feeling of strangeness that the Indian affairs department places major emphasis on the work of its guidance counsellors, in co-operation with the families in whose homes the youngsters are placed.

The department quotes one of the counsellors:

"The kids sometimes worry about how they are getting along with their classmates. And often they're lonely. They wonder what's going on back home, what they're missing, how their family is.

"Sometimes they're unsure what's expected of them by their school and by their boarding-home parents, because the standards can be different from what they are used to back home.

"Often they are surprised if their boarding-home parents worry about them if they don't know where they are. . . . On the reserve their parents know they aren't far away and will be back soon.

"And yet this kind of thing can be a real worry for the boarding-home parent who is trying to fulfil his responsibility to the student in the only way he knows, which might be a way the student doesn't understand.

"The ideal is when the boarding home becomes a second home for the student, when there is an acceptance on both sides of each other's ways and routines."

(Continued from page 4)

"And whereas Mr. Bean has stated the people of the reserve have no right to decide where their children will attend school;

"And whereas the people of the Sturgeon Lake Indian Reserve no longer wish to deal with Mr. Bean, it is resolved that from this day forward, Mr. Bean not be permitted to enter the Sturgeon Lake Indian Reserve."

Mr. Bean was not invited to the committee meeting after the general meeting, because of the resolution that was signed by the Chief, Band Council and School Committee members and endorsed by the Band members, banishing him from the reserve.

Department officials invited to attend this meeting were Orest Zakresky, Director of Vocational and Technical Training, Ottawa; John Levert, Regional Superintendent from Regina, and Nick Wasyliv, District School Superintendent in Prince Albert. They approved all demands and other requests such control of bus contracts, etc., in approximately twenty minutes.

Reporter S. Sanderson.

## REPORT FOR THE SASK. INDIAN PAPER

By Alex Kennedy

As a communication supervisor for the Battlefords and part of the Saskatoon district. I've been asked to submit a report of the social picture of these two districts.

Ever since I started working for the F.S.I. I've been concentrating most of my time in the district of North Battleford. Because of the short time I've been with the F.S.I. as a communication worker I haven't been able to spend some time in the district of Saskatoon. However, I will be equally spending my time with all the people in my area in the future.

Gordon Tootoosis and I have been fortunate to get radio time over CJNB, North Battleford, so that we could provide fast communication service to the people.

The F.S.I. communication radio program is on from 5:30 p.m. to 6:00 p.m., MST, Sunday over CJNB, North Battleford. We are open to suggestions as to how the people want us to run this radio program and what they want on it. This program is shared between the people of North Battleford and Meadow Lake districts. We've already had two live programs over the air, but I hope to go around and tape different people and put them over the air. When the need arises we hope to give priority to pressing issues affecting Indian people. We will be explicit in the Cree and English languages over the air. I must make it clear no one will be allowed to use this program for personal gain. No one will be allowed to give false or regrading information that will lead to hostility between individuals or groups.

Indian people have been expressing themselves loud and clear on issues affecting

### Saskatchewan Indian

By BILL FAIR

Progress report on Sports and Recreation Proposal. We are negotiating for funding of this proposal through Health and Welfare, the outlook is good. We are also in the process of negotiating with Canada Manpower to pay tuition and allowances for the proposed course so things are looking well for the entire Proposal, however, we must certainly stress that if the Chiefs and Councils decide to send a person on this course that they consider beforehand hiring him as a Band employee so that the very best results can be obtained. Another must is that you must apply for the recreation grant at your budget meetings, for the procedure for application can be obtained from your local I.A.B. office.

them. There was evidence of this at the Saskatoon and North Battleford district budget meetings. At both meetings the people criticized the I.A.B. for non sufficient funds that make up a cut-and-dried budget. At both meetings the Indian people expressed themselves loud and clearly that from now on they were going to take part in surveys that will find the needs of their reserves. Not only are the people interested in finding welfare needs but also light on their priorities is to establish the need for funds for economic development. People from Onion Lake also came out clearly at their meeting about doing something to better their present living conditions. At their meeting they asked that a Junior High School be built on their reserve. Out of a recommendation from Sol Sanderson a Working Committee was established to work on a proposal for facilities that will encompass the education program from the nursery school to a Junior High. The Working Committee are: Will Sinclair, Supt. of Education for the district of North Battleford, the two principals of the Onion Lake schools, Arthur Beauty of the F.S.I., two chairmen of the school committees of Onion Lake and the chief and council.

There were other problems that were talked about at the meeting and it was decided the F.S.I. would keep in close contact with the Onion Lake council to work out solutions. In the short time I've been with the F.S.I., I have found out that with a people conscious organization behind them the people have more confidence to clearly spell out their needs and aspirations to the government.

The call is coming out loud and clear from Indian people that they want to mold their own destiny at their own pace.

### THE NEXT ISSUE

- An article about the new Senators, Louis Dhitheda (Chicken) and William Joseph.
- A copy of the presentation by the F.S.I. to the Joint Committee on the Constitution.
- An article called "The Saga of John Gambler" by Walter Gordon.
- A tribute to Fred Sangray by Gordon Tootoosis.
- And last, but not least — we are pleased to announce the appointment of a permanent employee to work full time in the production of this paper. His name is Willard Ahenakew. He has been the chief artist for CKBI Television Prince Albert for over four years, and will be featured in a headline story in the next edition of the Paper.

### THE SASKATCHEWAN INDIAN

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THIS PAPER IS THE OFFICIAL VOICE OF THE FEDERATION OF SASKATCHEWAN INDIANS. IT IS INTENDED TO SERVE AS AN EFFECTIVE VEHICLE FOR INDIAN OPINION IN THIS PROVINCE.