

Hockey - Hockey - Hockey

Both the Pee Wee and Bantam hockey teams at Fort Alexander are doing well in the N.E.M.H.L. The standings as of January 13, 1974, put the Pee Wee team in eighth position. However, notes Coach Fabian Morrisseau, 'The top eight teams are only 2 points apart and we have a lot of hockey to play before the season is over.'

The Pee Wee team started the year with a lot of new players having lost all their 13-year-olds to the Bantam Division. Coach Morrisseau has worked hard with these new players and the team should do well in the playoffs.

'The Bantam team,' says Coach Bob Norton, 'has been most fortunate in acquiring most of the players from last year's top rate Pee Wee team.' They

play well together and it is a pleasure to work with them.'

The Bantam team has been holding third place in the league after Pinawa #2 and Pine Falls. At this writing, Beausejour #2 will be the team to beat to maintain third place. If the Bantam players can keep up their fast pace and hard hitting play, they should show well in the finals.

Both Coach Morrisseau and Norton have entered teams in the Provincial finals. With the top players from Fort Alexander and imports from Powerview, St. George and Lac du Bonnet the end of the season promises to be an exciting time for both players and fans.

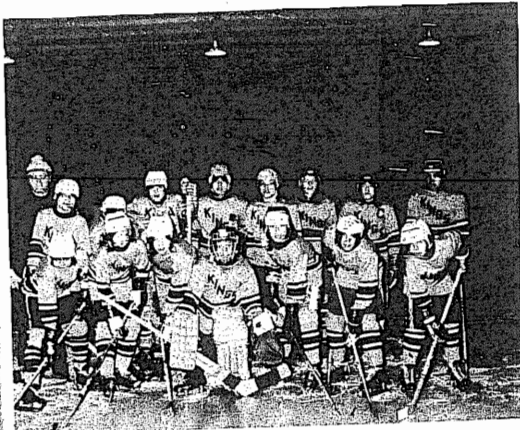
Parents' and friends, be sure to come out and support your boys.

PEE WEE HOCKEY TEAM



Standing left to right: Coach Fabian Morrisseau, Elmer J. Fontaine, Miles Courchene, Bertram Fontaine, Laurence Bruyere, Perry Spence, Freddie Guimond, Kneeling - left to right: Jeffrey Courchene, Roland Bruyere, Norbert Girard, Barry Prince, Erwin Morrisseau, Garry Cook, Bently Morrisseau, Hector Prince and Leo Courchene.

BANTAM HOCKEY TEAM



Back row, left to right: Coach Bob Norton, Cornel Fontaine, Alvin Morrisseau, Derek Fontaine, Mervin Morrisseau, Lionel Spence, Brian Courchene, Bradley Fontaine and Eric Bunn. Front row - left to right: Eddie Pasche, Steve Courchene, Darryl Sinclair, Mervin Morrisseau, Wallace Twoheart, Dean Cook and Todd Fontaine.

LEAGUE STANDINGS

AS OF JANUARY 13, 1974

BANTAM	G.P.	W	L	T	PTS
Pinawa #2	11	9	2	0	18
Pine Falls	8	7	1	0	14
Fort Alexander	9	5	3	1	11
Beausejour #2	5	4	1	0	8
Lac Du Bonnet	10	3	6	1	7
Pinawa #1	5	1	3	1	3
Powerview	7	1	5	1	3
Beausejour #1	5	1	4	0	2
St. George	7	0	7	0	0

PEE WEE	G.P.	W	L	T	PTS.
Pinawa Travellers	8	6	1	1	13
Garson	5	4	1	0	8
Pine Falls	7	4	3	0	8
Pinawa Hawks	8	4	4	0	8
Lac Du Bonnet #1	5	3	1	1	7
St. George	5	3	1	1	7
Fort Alexander	6	2	1	3	7
Lac Du Bonnet #2	8	2	4	2	6
Powerview	7	1	6	0	2
Beausejour #1	8	1	7	0	2



OMA The Eskimo Boy

By Brenda Twoheart

Once there was a little Eskimo named Oma. He wanted to hunt with his father, but his father said no because he was too young.

One day he went hunting all by himself. His mother, two sisters and three brothers were all worried about him. When his father came home (he had shot a baby seal) and found that Oma was missing he too became very worried.

Then Oma came home with nothing but a broken leg. Oma told his family that he had killed a Walrus down by the river. His older brother was sent out to go and see. Sure enough there was the walrus floating away with the canoe.

Oma's brother went and got his father and they brought the walrus to the shore. Oma's mother and father were very proud of Oma.

EDITORIAL

It seems that every year when there's a festive season coming on, a number of our own people take a negative attitude and tend to show feelings of hostility towards one another. You would think that at least on Christmas and New Year's everyone would forget their feelings of jealousy and whatever other hostile attitudes they may have and try to make each other happy.

We were quite disappointed at some of the turn-outs we had while raising funds for the children's Christmas Tree. It would seem that it is always the same people who support these fund raising activities and those who don't are usually the first ones to complain that they aren't satisfied.

If we were to forget all our differences, I'm sure the community would run far more sensibly.

The Editor

Negotiations for Treaty

In our previous issues of Sagkeeng News, we presented the 'Articles of a Treaty' and we thought it might interest our readers further by having the proceedings that went on before the actual signing of the treaty printed in 'The Manitoban' 1871. We won't be able to print the entire contents in this issue but we will continue in the next issues.

The Editor.

THE MANITOBIAN, SATURDAY
JULY 29th, 1871

THE TREATY

CHIPPEWAS AND SAULTEAUX IN COUNCIL

Commissioner Simpson and the
Lieutenant-Governor Meet the
Indians.

Special correspondence of the
Manitoban.

Lower Fort Garry, July 26, 1871

Yesterday, the day fixed for commencing the long-expected Treaty with the Saulteaux, or Swampies (a branch of the Chippewa tribe), and the Chippewa Indians generally, whose hunting grounds are within this Province, Mr. Commissioner Simpson, and the Lieutenant-Governor and Staff were here, and proceeded to meet the Indians in the forenoon, His Excellency being accompanied by a guard of honor of the Volunteers, who presented arms when the party approached the Chief, and members of the tribe present. The Commissioner wore a colonel's uniform for the occasion, and was accompanied by aides-de-camp. The Indians were informed as to what they had been called together for, and told that the Government of the Dominion were now ready to commence negotiations for extinguishing the Indian title to lands in the Province. On the part of the Indians, it was stated that they were not ready to open a Treaty, as a large number of the tribes - those from the upper country - were not present.

The proceedings were then adjourned till the 27th, when the Commissioner promised again to meet the tribe. Messengers were in the interim dispatched to hurry up the absentees; and with such success that this morning those who lingered, and who were reported to have flatly refused to come at all, on the ground that the Treaty ought to have been made in their District - these lingerers, to the number of 60 tents, set out from Winnipeg on a full flight for this section. Some have arrived as I write, and the rest, I am told, are close at hand.

This accession to the encampment, which immediately adjoins Lower Fort Garry, will increase the number of tents to 100 or 120, and make a very lively scene. The encampment is in the form of a semicircle, with the chiefs' lodges - near which a handsome flag flies - in the centre. Of the followers, it must be said that they are apparently very comfortable. Most of their lodges are of birch bark, but a considerable number have good tents. Each lodge or tent has a fire in front or inside, where the Indian women are everlastingly baking bread or making tea. Any number of horses and dogs roam through the camp, and along in the afternoons one or more large crowds gathered

near the tents; the sound of a tambourine, or the noise of a person hammering a frying pan with a piece of wood, accompanied by two or three persons chanting in a low tone, proclaim that gambling is going forward. A near approach to one of these groups will show the gamblers playing the moccasin game, or some other, with the stakes - generally clothing - lying close at hand.

None but the Chippewas have any claims here, and none but these, or their kinsmen, the Saulteaux, will be treated with. This tribe is a good deal scattered, occupying strips of the country from Lake Superior, to as far west as Shell River, and the portion with which the Dominion will treat, number in all some 8,000.

The chiefs of the bands within the Province are - 'Yellow Quill,' who heads the Portage Indians; a warrior, with an unspellable name, - the translation of which is; 'He who Flies Round,' who is dominant over those in the Pembina quarter; 'Grands Oreilles,' leader of the braves of oak Point, on the Seine River, and 'Naq-ow-en-an-an,' ('He who cannot succeed in laying Hold'), - another ruler over the band; and last though not least, 'Henry Prince,' who heads the Saulteaux. The numbers under control of these chiefs, and entitled to take part in the present negotiation, are set down, in all, at 1000 to 1200 souls.

'The Fox,' the Cree chief, was expected by some to take part with the other 'high contracting Powers' here, but it is very doubtful if he has any right, and at all events it is pretty certain he is not likely to exercise it. He is a guilty desperado just now. Last winter he tomahawked one of his sons, and since then the old man has suffered the pangs of remorse. The slaying happened thus. The old man had on hand a quantity of liquor, one-half of which he very unwisely gave to his son, whereupon the old and the young Fox went on a spree together. All the liquor presented to the young man was soon exhausted and he asked for more. The old chief refused as he wanted to buy a horse with the remainder. The young man persisted, and took the coveted liquor by force, and then 'the Fox' took his weapon coolly and deliberately, saying - 'You are a bad young man; you have caused the death of two or three people; it is time you should die.' So saying, he dispatched the son. Remorse seized the chief, and this spring he set out on the war-path saying he was a murderer and wanted to die, as that was the end of murderers. He was not fit to live, he said, and would go and offer his body to the Blackfeet, and if they were not men enough to kill him, he would return to his own camp. The Fox, it will be seen, was far from consistent in his ways, - but he is far from being the only warrior, red or white,

who have been found wanting in that quality.

FURTHER INDIAN TREATIES

At this stage, a word or two regarding forthcoming Indian treaties will be in place. Through the kindness of Hon. Mr. McKay, we learn that the negotiations to be opened at Manitoba Post, on the 17th, will cover the territory from the United States boundary south-west to Fort Ellice, leaving out Moose Mountain probably; thence up the east side of Shell River, counting out near the Duck Mountains; thence to the Salt Springs on the 'Winnipegosis Lake; down Water Hen River and Manitoba Lake to Fairford, - along the Little Saskatchewan to Lake Winnipeg, and west of the Lake to the Province boundary. There will be, men,

women, and children, about 1,000 to be treated with in this section. The Indians from Behring's River are also invited, and if they come, the number will exceed 1,000.

The following tribes are within the Fertile Belt, east of the Rocky Mountains, to be treaty makers at some subsequent period. The Chippewas whose territory extends beyond Shell River, and as far as the South Branch of the Saskatchewan, on the west side, and who are said to number 1,500. Then there are the Crees, who number in all about 8,000; the Assiniboines (between the two Saskatchewan); numbering some 4,000. There are also about 1,000 Chipewyans - more Crees again to the north, and a few Assiniboines. These

comprise the tribes east of the Mountains, whose lands are within the cultivable area, and who will be treated with by the Dominion Government as emigration advances westward.

To Be Continued.....

Recreation

We wish to express our apologies for not entering an article in the issue prior to the most recent.

In the past month our energies have been directed towards improving and getting ready the skating facilities in the community. The arena on the South shore and also the outdoor skating rink is nearing completion on the North Shore.

Special thanks to those men and boys who volunteered to work long and arduous hours at the arena even though they were not asked. This is a prime example of the type of community participation needed to have an adequate if not superior recreation program.

The hockey season began for two teams on the reserve on Saturday afternoon. At home, the Bantams were challenged by the No. 1 team from Beausjour in a rough game which featured many penalties. The game ended in a 2 - 1 victory for the Fort Alexander team. Scorers for the Bantam hockey team were Bradley Fontaine and Mervin Morrisseau. On the same day the Peewee hockey club travelled to Garson for a game with the local team. Unfortunately, due to the outdoor rink and the cold temperature, our boys lost 4-3.

On Sunday, the Bantam hockey team played host to the team from Pine Falls. In this game the boys lost 5-1, due to the fact that the visiting team, outskated and outplayed the boys. Later, on the same day the Peewee team hosted a club from Pinawa. The game ended in a 4-3 victory for our boys, in a well played game.

The old-timer hockey club is once again in operation. The past week, they have been holding practices in the hope that they will get into condition for the coming season. All men 35 and over who are interested in playing are requested to contact Walter Fontaine at 367-8270.

The reason for the low number of hockey teams entered in league play is due to the lack of coaches. It is of the essence that other children get an opportunity to play, therefore, it would be greatly appreciated if men would volunteer their time, to coach and help these children.

Parents, should also be urged to lend support to their children. For it would be a great boost to the playing morale of our children, if they knew their parents were there watching.

We would also like to wish everyone belated Season Greetings from the Recreation Directors.

Sagkeeng News

SHORT INTERVIEW
with Walter Fontaine
Home and School Coordinator

Walter Fontaine is Home and School Coordinator on the North and South Shore. It is a rather new position and Walter has held it since it was instituted in April. The Sagkeeng News decided to talk to Walter to find out what his job is all about. We sought him out in the Red School on the South Shore a few days before the Christmas holiday.

LIAISON - PERSON

Walter describes his job as being a 'liaison person' between parents, students and teachers in the elementary schools on both shores. He is trying to work for more contact and better understanding between the homes and the school. This means that Walter is available to parents, students and teachers and can, and should be contacted by anyone who has a problem or wants to know something related to the situation in the school.

For example, if a teacher has a problem with one of the students Walter might be asked to get in touch with the parents and discuss the situation. Walter tells us that during the fall this has happened some 4 times a week. What do the parents say when you bring home one of their children? 'I've had very good reactions from the parents,' Walter tells us. He has found that the parents are quite interested in how their kids are doing in school.

SCHOOL OPEN TO PARENTS

But Walter would like to see that more parents showed their interest by coming to School Committee Meetings and also by coming around to the school to find out how their children are making out. Walter is ready to organize visits to the school and/or meetings with the teachers for any parents who would like this.

FIGHTS AND BULLYING

The day the Sagkeeng News was going to talk to Walter we found him busy straightening out a fight between some of the students. So before he could talk to us he had to talk to the students involved and take some of them home. Most of the cases Walter has had to deal with this fall have involved problems with discipline or fights and bullying among the students, he told us. But he had found that the situation had started to improve toward the end of the term. 'This was the first fight for several weeks.'

Walter wants to tell all the students: 'If anyone's bullying you, come and see me right away. Every kid has the same right to be in the school without being bullied or pushed around.' Walter also points out the new

rules that now make a student's parents responsible for any damage a student is causing to another can now be suspended from school if he is repeatedly bullying other students.

Walter is mostly to be found in the Red School on the South Shore. He hopes soon to get an office which would make it easier for people to reach him. With an office at his disposal Walter also counts on doing more counselling than has been possible up to now. In spite of his present ambulatory existence, Walter hopes parents and students won't hesitate to get in touch with him.

RESIDENTIAL SCHOOL 'LIKE JAIL'

About his own background Walter tells us that he spent 8 years in the Residential School in Fort Alexander, an experience he characterizes as being 'like jail.' Rigid discipline, minimal instruction and lots of manual work on the school farm are among the things Walter remembers most vividly. At 14 Walter started working and has done so ever since except three years spent taking upgrading. 'There was not much opportunity for education when I was young,' Walter comments and adds that he finds that the kids nowadays have a much easier life but don't always take advantage of the education that is available.



SUBSCRIBE NOW

Sagkeeng News
Box 280,
Pine Falls, Man.

Please enter my subscription for one year to the Sagkeeng News to the address given. Enclosed please find \$3.00 per year.

NAME _____

ADDRESS _____

PLEASE PRINT



Christ Church Fort Alexander

The congregation of Christ Church, Fort Alexander, has witnessed the receiving of the following newly baptized members into the number of Christ's Church during 1973:

- July 1 Niles Dallas Whitesell, son of Dallas Frederick and Mary Jane.
- August 5 Michael Keith Dorrie, son of Stanley and Lillian.
- October 7 Michael Warren Abraham, son of Sarah Audrey.
- October 7 Sharon Starr, daughter of James George and Frances.
- October 7 Earl Keith Starr, son of James George and Frances.
- October 7 Robin Crystal Lynn Abraham, daughter of Jennifer Henrietta.
- October 7 Pamela Abraham, daughter of Wilfred and Margaret.
- October 7 Nadine Mae Starr, daughter of Douglas Raymond and Mabel.
- November 4 Stephanie Anne Henderson, daughter of Craig Alfred and Victoria Grace.
- November 4 Audrey Florence Canard, daughter of Wilfred and Alma.
- November 4 Florence Lorraine Henderson, daughter of Rennie Charles and Lena Maria.
- November 4 Nina Denise Henderson, daughter of Rennie Charles and Lena Maria.

We pray that these children will grow in health of body and mind, and serve God faithfully all the days of their lives, through Jesus Christ our Lord.



In the sight of God and in the face of the congregation the following persons were joined together in holy Matrimony:

- September 1 Keith Kenneth Raven and Ina Mae Elizabeth Cummer.
- September 29 Ernest Douglas Joseph Gerard and Edith Sinclair.

God bless the homes of these persons by his abiding presence.

ST. GEORGE'S CHURCH, LITTLE BLACK RIVER

The following newly baptized persons were welcomed into the congregation of Christ's flock during 1973:

- January 24 Glenda Ann Rose Bird, daughter of Florence Elizabeth.
- May 16 Rena Geraldine Abraham, daughter of Victor and Myrtle.
- August 5 Clarence Jonathon Bird, son of Clarence and Stella.
- October 7 Winona Merle Embuldeniya, daughter of Herbert and Linda.
- October 14 Russell Charles Harry, son of Lawrence Edward and Laverne Veronica.

God bless these little ones as they grow in the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit.



Our Teachers

June Marley

Born in June 26 years ago, June is a recent addition to the Canadian scene. She came to Canada last May from England where she received her education and professional experience. A Fine Arts degree from the University of Leeds and one year in Teacher's College prepared June for her teaching career which started with five years with Southwell school, a 'free school' in Nottingham.

A 'free school,' what is that? June describes her former school as a 'small, community-oriented, privately-backed school practising 'prescription teaching.' Situated in a poor section with mixed ethnic groups in Nottingham, the school was designed for multi-problem kids who had dropped out of the public school system and had problems with police and other authorities. The small size, about 100 students divided into groups of approximately 12 students, makes possible what June calls 'prescription teaching.' This simply means, June explains, that each student follows a curriculum designed to suit his or her particular needs and talents. The school offers a full curriculum leading up to a GCE-certificate, the equivalent of a high-school diploma in Canada.

June herself had a class with students aged 8 to 25 years, each working on an individual program and moving ahead unconcerned with grading and working because of an interest

to learn. Of course, this kind of school puts special demands on its teachers who have to be completely committed to the community they serve and the students in the school. The teachers were for example required to spend a minimum of four hours a week on extra-curricular activities.

June came to Fort Alexander this fall and is teaching English literature and Social Studies in grade 6-8 in the Red School on the South Shore. June has so far found the school system here 'learning toward the traditional' and she would very much like to see certain changes come about. Among the changes June Marley would like are smaller classes, more space and more variety in the curriculum offered to the students. One of June's ideas about school is that 'you have to make education worthwhile for the kids.' She wants the school to draw on and develop the potential of each student, but she finds that at present 'we're not even beginning to tap the unbelievably high potential of the students here.' 'After all,' she says, 'the greatest asset to a community is its youth.' June wants to see more possibilities for the students to be creative, for example through the introduction among other things of a home-ec and a fine arts program. As a start June has initiated a very successful and impressive magazine, Min-wadimowin, which is presented below.

Remember the days...



DARLENE COWIE GRADE III TEACHER AT SAGKEENG CONSOLIDATED SCHOOL

Darlene was born in Morris, Manitoba, but has lived most of her life in Pine Falls. She attended school there and in Winnipeg - completing first year university and teacher training. Now in her seventh year of teaching, she has alternated between Grades II and III. Darlene is married with one child, her husband is working at the mill and they live on the Rock in Pine Falls.

One of the activities Mrs. Cowie's class is participating in is the building of a teepee. With the help of Wilfred Bruyere and Albert Fontaine they have constructed a wood frame with a base of 15 feet and a height of 8 feet. They have purchased a light weight canvas to cover the frame. The students are very enthusiastic about this project and everyone is welcome to come into the Grade III classroom to see it.

Mrs. Cowie prefers an open area classroom situation but believes that even though it is flexible it must be carefully planned to be successful. She believes that the Band take-over is a definite step towards the development of a positive community voice in education on the reserve. Once everything is settled, she believes it (the change)

will be for the good of the community.

IDA COOPER GRADE V TEACHER AT SAGKEENG CONSOLIDATED SCHOOL

Mrs. Cooper was born in St. Laurent and lived there for fifteen years. She attended St. Joseph's Academy in St. Boniface. She has been teaching for seven years, one year of which she spent in Sandy Bay. She has taught Grades IV and V. Mrs. Cooper is married with two children, her husband works in the mill in Pine Falls and they live at the Rock.

The Grade V class which Mrs. Cooper teaches has been doing some interesting projects. Using a camera, they have been taking pictures of themselves, their parents, their homes and community. They hope to make a booklet composed of these. Mr. Boniface Guimond, the language instructor at the school took Mrs. Cooper and her class out into the bush one morning in the fall. They learned how to make tea using none of the usual supplies and equipment.

Her class is also planning on making necklaces from dry corn and also using the corn for other art projects.

Mrs. Cooper would like to take her class ice fishing in January if this can be arranged. It could be an invaluable lesson, covering all areas of studies - science, social studies, mathematics, language arts etc. She is also planning on having community members come into

her class to tell legends and stories to the students.

Mrs. Cooper would be glad to have parents visit her class at anytime. If they wish, they can participate in the class which would help both the children and the teacher.

Letter to the Editor

On behalf of the High School students who organized the seminar for the weekend, November 23 - 24, 1973, I would like to express our appreciation for the volunteer help we received from the following parents:

Mrs. Agnes Fontaine; Mrs. Josephine Courchene; Mrs. Joyce Spence; Mrs. Percy Alexander; Mrs. Helen Gordon; Mrs. Alphonse J. Fontaine; Sophie Jacobson; Mrs. Betty Murdoch, Fisher River; Mrs. Russell Henderson; Mrs. Stanford Courchene; Miss Sharon Courchene; Mrs. Patsy Courchene; Miss Edith Hall; Miss Geraldine Hall; Mrs. Ruth Fontaine (Co-ordinator of the Seminar).



A Day in Rocky Boy School

ROCKY BOY RESERVATION, MONTANA
BY
SAGKEENG EDUCATION AUTHORITY

Phil Fontaine - Chief
Vic Courchene - Councillor
J. Courchene - Impacte
Boniface Guimond - Odjibwe Instructor
Vicki Farquhar - Resource Teacher
Elie Fleury - Principal
John Kelly - Curriculum Development Co-ordinator

FOREWORD:

Prehistorically the Indians of North America shared a common land and culture. Gradually they became separated and fashioned their ways of life slightly differently from their neighbors, partly because of the geography of the land on which they settled.

In spite of the geographical differences, the cultural and educational aspects of the American and Canadian Indians have been similar.

It is assumed that problems and solutions have general applications and that solutions of problems of a general nature in the United States would also, in all probability, be solutions to Canadian Indians as well. Abstraction of underlying principles in curriculum and methodology could possibly be applied in Manitoba.

The recent trip to Rocky Boy Reservation, Montana, is the first of a series of visits that Fort Alexander will exchange with other Indian communities both in Canada and in the United States.

Although some general information may be available concerning this community and its school, each of the seven people who have participated on this exchange was particularly interested in accruing as much knowledge in her/his specific area of specialization.

Some of the specific objectives of this journey were:

- (1) An examination of methods of evaluating students' work during the year whether based on content knowledge or skill development.
- (2) A look into some ways of fostering parent-teacher relationships in a community control environment.
- (3) An examination of some effective techniques for introducing specific control in social studies.
- (4) To inquire and observe to what extent the traditions and environment are evident in the curricula.
- (5) To glean materials and ideas which would be adaptable to the schools and which would aid in the development of new materials oriented to Sagkeeng Students.
- (6) To explore the organization and objectives of the teaching of Cree-Chippewa language.
- (7) To examine the methodology and the implementation of native training.

The scope of the project was limited due to time and certain commitments by members of the group. In spite of these limitations, the trip was pleasurable and it was an inspiring experience to associate with the admirable people from the young to the elderly - of Sagkeeng.

INTRODUCTION:

It appears that one of the prime objectives of the Rocky Boy school is to instill a positive self-image in both the children of the school and in the people of the Rocky Boy Reservation. Whether definite steps have been taken in this direction if difficult to say. The fact that the school is controlled and directed by the school board which is composed of three members of the reservation is a positive addition to this self-image. There is an attempt to get parents involved in the school, not only through the school board but also through the advisory boards in the bilingual program, the teacher training program, the teacher-parent contact at progress report sessions (the teachers visit each home), and through the staff in general, the majority of whom are from the reservation.

It is difficult to say to what extent this attempt has been successful to get parents involved in the school. There was no community involvement at all in the planning of the social studies curriculum. The teachers prepared the courses on their own. Apparently there was an attempt to have parental involvement in the planning seminars but not enough interest was generated to make this attempt successful.

A programme has been set up to teach the children the Cree language and native history and culture:

'In the area of language arts much emphasis is placed upon the oral language up to the first grade. In the first grade children are familiarized with the Cree Alphabet while concepts pertinent to all languages are stressed orally. In the second and third grades they learn to read and write respectively in their own language. With cultural stories and legends written by the Bilingual staff and tribal elders. The books, tapes, and filmstrips used in these grades are printed in the Bilingual all materials Centre at the school. During culture time, the children learn more about themselves today and about their ancestors of many years ago. They learn, for example, how the buffalo was important to their people and how it was used in daily life. They learn many things important to modern-

day life, for example what type of jobs exist on the reservation, how the B.I.A. influences their lives, how the tribal council operates and its power, etc.'

(From "Who Benefits From Bilingual Education on the Rocky Boy Reservation" produced by the Rocky Boy Bilingual Education Center).

In this way, the curriculum has been adapted to local needs. Stressing their native language and culture is perhaps the most important step towards the achievement of a positive self-image. It is difficult to say from our short visit whether or not the curriculum has actually been geared to the unique situation on the Rocky Boy Reservation. Certainly the Cree language and culture instruction fills an important need but it is difficult to judge if the curriculum will benefit the people of Rocky Boy in other ways. We could not judge the extent to which the curriculum is present and future-oriented i.e. the extent to which it takes the very realistic and presently relevant needs of the community into consideration.

Perhaps the Rocky Boy school is well on the way to becoming successful in instilling a positive self-image in the students and everyone connected with the school for the total teaching and learning environment appeared to reflect such an image. The atmosphere was very relaxed informal and open -- both on the part of the students and the staff. If this is so, they have achieved a solid foundation -- at least a basis for this foundation -- from which they can proceed to educate their children to function positively in either the Indian or the non-Indian world.

GENERAL INFORMATION:

A. BACKGROUND:

Situated in the north-eastern Montana, this reservation has a population comparable to the Fort Alexander Reserve - approximately 2,000 people. However, the Rocky Boy Reservation covers approximately 120,000 acres compared to our 20,000. It is the smallest and youngest reserve in Montana.

The school is in the public school system and is run by a three member school board elected by the people of the reservation. The tribal council has no voice at all in school administration. The two bodies i.e. the school board and tribal council are completely separate. Funding comes mainly from the federal government and from donations. There are approximately 500 children in the school and it has a staff of about 100 - the majority of whom are from the reservation. The certified teaching staff members about 27 - most of whom are non-Indian. The staff is rather extensive - for example, they have a linguist on staff as well as several artists and Cree specialists.

The school has a very traditional exterior i.e. basically two blocks perpendicular to each other. The new addition, while it has this exterior, has been designed for an open area situation. Several 'pods' - comparable to grade levels - surround the resource centre. Also in this new addition are the cafeteria, film room, conference room and administration offices.

B. CURRICULUM

(1) SOCIAL STUDIES

Social studies continue Year 1 through Year 6, each year of study is titled as follows with six units for each year plus one more unit headed: Individual Selection for study.

- Year 1 - Home - Family
- Year 2 - Family - Immediate communities
- Year 3 - People of the Americas
- Year 4 - Peoples of the World
- Year 5 - United States - Formation & Growth
- Year 6 - Europe & Asia

at each year or level students select only the units they wish to study.

for each unit teachers have prepared objectives, skills and concepts and a list of activities students are required to do.

a list of reference materials and books is available to the student these materials and books can be found in the resource centre.

revisions and improvements are being made on this program presently, by the teaching staff.

(2) MATHEMATICS

Mathematics is individualized and students progress at their own rate.

IP1 (Individual prescribed instruction) mathematics course available from Appleton-Century.

This course consists of the following concepts or areas from levels A to G.

In this programme no texts are used. At each level there is a booklet for each individual student for each concept with instructions.

The student proceeds at his own rate.

Continued on following page

**MORE ABOUT
ROCKY BOY SCHOOL**

The teacher and aide give individual help wherever it is required.

To begin with, a pre-text is given to each individual student to determine at which level in each area the student can be placed.

After completing an area of work the student is tested and if he/she doesn't require to do any more work in a particular area to strengthen the required skills he/she proceeds to the next level of work in that area. (eg. Fractions).

(C) PROGRESS REPORTS

Progress Reports are prepared every nine weeks.

The content, format and method of reporting is much the same as ours.

On the day of reporting, students do not come to school, the teachers go to each home to deliver the reports to the parents and to hold the Parent/Teacher Conference.

(D) HOT LUNCH PROGRAMME:

This has been set up in the school.

Breakfast and lunch is prepared and served by ladies of the community.

Students arrive at the school at 8:20 A.M. each morning, go to the cafeteria for breakfast and are expected to be in their classrooms by 9:00 A.M.

Hot lunch is served between 11:30 A.M. to 1:00 P.M.

(E) CAREERS OPPORTUNITY PROGRAM - TEACHER TRAINING

The teacher training program on the Rocky Boy Indian Reservation is called Careers Opportunity Program. C.O.P. It is sponsored by the Federal Government. Trainees become certified after four years of training and the number of credits needed is 190. The State grants the certificate after the required amount of credits and years have been acquired.

The trainees are recommended by the governing body of the reserve after they have applied. There is no grade required as long as the applicants are interested and show a willingness to learn. These trainees all enter into the program at any time of the year, so they are all at different levels.

Some of the trainees are in the Head Start Program, which is something like our Kindergarten Aide program.

C.O.P. is funded by many different grants that are available in the State. The starting wage for these people is from 300.00 dollars and this wage increases as the trainee acquires more credits and years of experience.

The trainees work in the classrooms all day except for twice a week when they have classes in the morning. The rest of the time their classes are in the evenings. These classes are held in the school. When they are in the classrooms, they teach grade 3 to K1 in the Cree language and syllabics. When the regular school year is finished, the trainees leave their homes to attend college for intensive studying. This studying goes on till about the end of August, which leaves the trainee about one to two weeks of holiday for the year.

The director of the program (native person from the reservation) also acts as the guidance counsellor for the trainees and one of her duties is to go into the classroom to observe these people at work and to note the progress of the trainees.

The ultimate aim of the program is to produce enough Indian certified teachers to benefit the community of Rocky Boy by providing their own people as teachers.

(F) BILINGUAL PROGRAM AT ROCKY BOY

This project is divided into two parts: (1) Language Arts and (2) Culture, and is taught from Headstart (Nursery) to Grade Three. Each class receives 20 minutes of language arts and 30 minutes of cultural instruction each day. Their Cree language Program consists of teaching syllabics in Cree rather than teaching the Roman orthography. Children must be conversant with the language in order to take syllabics. Here in Fort Alexander the majority of the children cannot speak their native tongue. Consequently they are taught in the Roman Spelling. Their methods of teaching are very similar to Fort Alexander as far as the time-table is concerned.

The staff of this project consists of a variety of people, including a Linguist, several Cree specialist, a materials development specialist, several cultural artists and printers. Of these, only one is non-Indian.

A Bilingual Advisory Board consisting of four tribal elders aides in the development of cultural and linguistic materials and reviews materials developed by other project staff. A Parent Advisory Board has been set up to aid the Advisory Board by creating goals determining which aspects of the culture should be included in the curriculum. Apparently these meetings are well attended.

The Bilingual Education Center Staff feel that everyone in the community benefits from the programme: The Elders benefit, not only by monetary assistance but also by giving them the respect they are due as the only true experts concerning the Chippewa-Cree. The community benefits by becoming more educated in the new ideas of Indian education, and by seeing educational goals become more in line with how the Chippewa-Cree want their children educated. The teachers benefit mainly by learning some of the ways of the community in which they work. Of course, the children benefit - not only by being able to speak and write in the language in which they are not comfortable but also by being taught to understand and appreciate the best of both worlds and to perhaps understand some of the mistakes of the past. 'Who can argue with

the goal of having children be able to function well in either the Indian or white society?'

CONCLUSION:

The Rocky Boy trip was gratifying and encouraging. As one observer put it, 'they are not far ahead of us - if they are at all.'

Rocky Boy Reservation has been in control of its school and education for some years now. Whether it is ahead of Sagkeeng or not is not important. What it does point out is that in order for the Indian to control his own destiny, have a say in the policy making effecting his people, etc., it is a slow process and at times a painful experience.

This report was an attempt to provide those who are concerned with the education of the native people with information developments as they are to date.

does not apply to the agent of the state who commits an illegal act.

He also examines Canadian history, native life and philosophy, the relationships of living organisms to each other in the delicately balanced northern ecology and the economics of development.

As a source-book on Canada the document is invaluable.

It is also a factor to be considered in many other decisions affecting Canada's future where the environment is affected, or where non-treaty Indians live or where the government or a large corporation interferes with the rights of an individual.

Putting it into effect poses some problems.

In the modern technocracy a builder does not simply pick up his hammer and nails and go home when he is told to stop work.

The Quebec government agencies are working on different aspects of the project in an area the size of the four Atlantic provinces.

While only about 4,000 men are presently at work, airports, harbors and roads have been built hundreds of miles north of the settled part of the province, mountains of supplies and heavy equipment have either been moved in or are en route and the most crucial part of construction is due to start.

Halling proceedings while the Quebec government appeals the injunction is not easy. Jacques Gauthier of the James Bay Development Corporation said, 'It's not like making a cup of instant coffee.'

The carefully detailed plans and flow-charts have to be pulled apart by teams of technicians. When the corporation received the stop order it did not know how to go about it.

'We will abide by the law,' Mr. Gauthier said, 'but we don't know how long it'll take for us to do it.'

Paul Dionne, Quebec government agent in Fort George, said in a radio-telephone interview from the James Bay port that the stop order had been issued but he did not know if it had been put into effect.

All attempts to contact construction sites in the area were frustrated because Bell Telephone Ltd. reported radio-telephone links and telephone connections were 'indefinitely out of order.'

In one case the receiving operator did not answer. In another the verdict was simply 'en panne,' broken.

Law and order in the area is maintained by the company police force and the board of directors has constituted itself as a kind of town council.

The nearest Quebec Provincial Police detachment is hundreds of miles away and the RCMP in northern Quebec restrict themselves to limited tasks. The only police force in the area is trespassing.

Mr. Justice Malouf noted in his judgment that damages to the developers could have been minimized had they allowed for a possible negative decision when proceedings started.

Now the one thing that government planners did not take into account has come to pass and they have to work out how to cope with thousands of men isolated in a sub-Arctic winter with nothing to do.

They are an army whose staff officers prepared for every eventually except how to retreat.

The injunction will be appealed, according to Premier Robert Bourassa.

In the meantime it is a personal defeat for the provincial leader who has made the project the epitome of everything he stands for in a Quebec which is building a strong economy within Confederation.

Health

BABY CLINICS

The North Shore Baby Clinic is held every 2nd Thursday of the month at the North Shore School at 1:30 to 3:30 p.m.

The South Shore Baby Clinic is every third Wednesday of each month at the Sagkeeng School. The hours are from 1:30 - 3:30 p.m.

In December we had two mothers at the Sagkeeng Baby Clinic. We would be very glad to see more mothers bring their children to the health clinic.

Babies should start having their immunization at three months old. These needles protect them against Diphtheria, Whooping Cough, Tetanus and Polio.

Your new Community Health Representative is Rita M. Guimond. She has been making home visits on the reserve and also works at the Health Unit in Pine Falls with Mrs. Rita Spence P.H.N. and Sue Keller P.H.N.

Friday, Rita spends her time at the Band Office from 9:00 a.m. to 5:00 p.m. Please feel free to come and see her anytime.



ROAD BLOCK AT JAMES BAY

Victory For Indians

By Rob Bull

Montreal: The 9,000 Indians and Eskimos of northern Quebec have managed to stop in its tracks one of the greatest development projects in Canadian history, the James Bay project.

While it is only temporary, the Superior Court of Quebec has ordered the James Bay Development Corporation, the James Bay Energy Corporation and their associates to immediately cease and desist.

They are ordered to halt work, operations, and projects... including the building of dams, dikes, bridges and connected works.

They must also cease and desist and refrain from interfering in any way with petitioners' rights, from trespassing in the said territory and from causing damage to the environment and natural resources of the said territory.

It is as if the Blackfoot Indians or Louis Riel had gone to court to stop the building of the CPR, and succeeded.

The 355-page document in English and French prepared by Mr. Justice Albert Malouf of Quebec Superior Court is remarkable for several reasons, not the least of which is that it makes good reading.

The natives, he says, 'have a unique concept of the land, make use of all its fruits and produce including all animal life therein and any interference therewith compromises their very existence as a people.'

'They wish to continue their way of life.'

He also says that, while no judgment is necessary by him on whether or not native rights



exist, but merely that a strong case for such rights exists, the natives of Canada do have possession of the land until it is formally taken away from them.

This possession has been recognized in treaties, in jurisprudence and legislation. The natives of northern Quebec have been using the entire area involved for either part or all of their livelihood.

Any interference with the ecology affects this livelihood. 'It is clear that if the works continue, irreparable damage will be caused to the petitioners.'

'It will not be possible to bring back to life the fish and animals which will die nor bring back the vegetation which will be destroyed.'

After a lengthy discussion on the immunity of provincial government agencies from prosecution, he concludes that the doctrine of immunity of the Crown

My Encounter With Almighty Voice

In the year of 1890, Almighty Voice and I were out looking for a lost tribe who had been travelling for days and days down Lake Winnipeg. As we were starting off for the lost tribe, Almighty Voice spotted a little papoose on the ground crying. As Almighty Voice and I were about to pick up the child it gave a wild scream. The scream sounded as if it were a wild cat or something. Just as I was about to pick up the papoose, that Almighty Voice grabbed me and said, 'This is not a papoose, this is a god, a god that hates travellers, by the way do you think anyone would leave a baby out here alone?' Then, I spoke, 'What if this god already captured the lost tribe, that was supposed to be travelling near Lake Winnipeg.'

Then Almighty Voice said, 'Let us search for the lost tribe along the Lake before the god gets at them.' We then left to search for the lost tribe. About ten miles away from where we started off we found fire places died out, and some of the lost tribe dying, laying against rocks because of fright. Someone earlier on had asked the travellers what it was that they had heard and what had happened. They said they had seen a baby papoose near a tree all wrapped in an old Indian leather jacket. Just then as one of the travellers named Chi-Wee was about to pick up the papoose, the papoose gave out a wild scream. We asked the traveller if the scream sounded like a wild cat, he said yes, that's exactly what it sounded like.

We then knew it was the 'god' who we had seen before. We asked the travellers if they knew which direction the others had gone. Then Chi-Wee spoke there are no others, we were the tribe who had been lost while travelling along Lake Winnipeg. Also, we were going to this ceremony down near the lake, so we just decided to keep walking along

the lake until we were found or till we got to a village. Just then we heard that scream again. Almighty Voice asked the man if that's exactly what he heard. The man said yes, that is exactly what it sounded like. Then Almighty Voice and the rest of us started off in the direction where we had heard the scream. Almighty Voice moved back quickly saying, 'be quiet,' and asked if any of us had a spear. 'Chi-Wee' gave him a spear. Then Almighty Voice told me to pick up the papoose, the papoose screamed and screamed then suddenly it started to glow, it glowed so bright that it blinded us. Everyone fell to the ground, weak and practically blind. A few hours later we felt better. We got up and looked at what was left of the god. It looked as if it had been burnt to ashes. It was a piece of pap-like or something. Almighty Voice decided that we should bury the ashes deep so that the evil spirit would never exist again. So we started burying the ashes.

It started getting late, the forest was getting blacker and blacker. Just as soon as we finished covering the ashes, we heard that scream again, its ghost had come back, we stood in shock, watching it play drums in the sky, glowing brightly. We then left to take the tribe back, to the ceremony which they had been supposed to have gone to, days ago. When we got there Almighty Voice decided that we should stay at the ceremony and tell about what had happened. That night we were served wine and food like moosemeat, potatoes, bannock and rabbit soup. After we had finished telling the story, the warriors started dancing. Almighty Voice and I then left. We went on our journey until we could reach a certain village where we could rest, and have peace and quiet.

Myriam Guimond



R.I.P. ALPHONSE RENE COURCHENE 1925-1973

We all deplore the sudden death of Alphonse Courchene, 48 years old, beloved husband of Dorothy Swampy.

Surviving are 8 daughters and three adopted children: Laura Jeanne (Mrs. Brian Chikowski), Shirley Ann (Mrs. Patrick Berthelette), Joyce Catherine (Mrs. Roger Pepin), Audrey Susie (Mrs. David Henderson), Valerie Marie Diane, Velma Lynn, Betty Jane Marianne, Harry, Terence Dwight and Tracey Claudia. Alphonse was the second oldest son of Jean Joseph (Josue) Courchene and Annie Kent. Of the 16 children of that family, still living are: Frank (Francis), Mary Elizabeth (Mrs. W. G. Courchene), Florence Margaret (Mrs. Keith Bruce Smith), and Kenneth Roland, married to Rose Marie Nepinak.

The funeral mass was celebrated by Rev. Gerard Morrisette, pastor of Pine Falls, Rev. Rejean Belanger, pastor of St. George and A. Girard pastor of Fort Alexander.

We are grateful to Mrs. E. R. McNear of the Anglican Christ Church, who gratefully accepted to play the organ. Mr. Boniface Guimond was the choir-master.

Since M. Alphonse Courchene had been in the Canadian Army, overseas for 6 months, the pallbearers were chosen among the veterans of the Canadian Legion: Felix Fontaine, Fred Welsh, Dave Hutchison, Murray Manson, Andy Anderson and Redmond Halpin, trumpeter Earl Manson played the last fare-well at the graveyard.

After the Gospel reading, the Eulogy was proclaimed by the R.C. pastor, A. Girard, o.m.i.

'Brethren: it is a holy and wholesome thought to pray for the dead, that they may be loosed from sins. (II Machabees, ch. 12, v. 46).

Our gathering in this Church, to participate to the Sacrifice of the Mass for the repose of the soul of M. Alphonse Courchene, is a holy and wholesome thought to pray for our brother in Christ, Alphonse. This Christian belief has its source in the Bible, long before Christ offered his first Sacrifice. 'The day before He suffered, our Lord Jesus pronounced these words: 'This is the cup of my blood, the blood of the new and everlasting treaty: it will be shed for you and for ALL MEN, so that sins may be forgiven: do this in memory of me.'

Our Lord repeated often: I did not come to abolish the Old Law but to make it more perfect: what was written in the Old Law? The second book of

the Machabees gives the account of the successful resistance of the Jewish people to a foreign tyranny. Stress is laid upon the religious nature of the uprising and the assistance given by God to the Jews. 'After their victory, Judas Machabees, their leader, having gathered together his army, camp into the city and the day following, they took away the bodies of the soldiers that were slain and buried them in the sepulchre of their fathers, and he sent a large sum of money to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously, concerning the resurrection; for if he had not hoped that, they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.'

In the Old Testament they believed in the resurrection; and we also believe... this is the meaning of the Pascal Candle, representing Christ who said: 'I am the resurrection and life; he who believes in me, even if he dies will come to life.'

But who are they who will rise from the dead: Those who have died in the Lord. This is the promise made by Jesus in his sermon on the Mount: 'Blessed are the meek (gentle, patient), for they shall possess the Kingdom of God. Blessed are the merciful, for they shall obtain mercy; Blessed are the peacemakers, for they shall be called children of God.'

Alphonse was a child of God; he was merciful, he was a peace-maker. 1. Through Baptism: Alphonse Rene Courchene was the second oldest son of 15 children of Jean (Josue) Courchene and Annie Kent. He was baptized 48 years ago by Fr. Geelen, the day after his birth, on the 20th day of July 1925.

2. Long before he joined the Canadian Army, he had already joined the Christian Army at confirmation, received the 6th day of October 1935.

3. He also had received another increase of the life of Christ, when he was united in marriage with Dorothy Swampy, 26 years ago and they were blessed with a family of 8 girls and they adopted 3 children; the oldest was a boy, Alfred Joseph, who died a week after his birth, and 8 other children joined their brother in heaven. For the last

time, Alphonse had received the body of Christ, last Sunday in Holy Communion and Fr. Gerard Morrisette, chaplain of the Pine Falls hospital gave him the last anointing.

Alphonse followed Christ all his life; he was never ashamed to proclaim his faith; he worked all his life for his Church and his people. When such a man as Alphonse dies, our community is impoverished. We no longer have his example; we no longer experience his concern for all of us, his desire to make us a united people, better citizens of God and of our country. He was an excellent councillor for his Church and Fort Alexander Band. He had served as a councillor under the direction of former chiefs; Paul Courchene, Dave Courchene and George Guimond and Albert Fontaine and his advice was still appreciated and sought by the present administration.

Even if he had no University degree, he was highly interested and always promoted a good solid Christian and moral education, first to the members of his own family and for our Christian children. However, in his leaving here is a lesson. Perhaps we now can see more clearly how much he meant to us and with what singleness of purpose he lived his life. Even in death there are many other lessons he can teach us.

We do him the greatest honor not by merely sharing in this funeral liturgy in which the Church commends his soul to the eternal Father; nor do we honor him enough by prayers, by Mass cards, by flowers or donations in his name. We honor him best, by dedicating ourselves to the ideals of his life. We honor him best, by so doing because this will be most beneficial to us and most in keeping with his own inclinations. We must become community-minded persons and seek to build up what he began. We honor him best if we try to imitate his example of unselfish service to others.

Some day, hopefully we will become worthy to say to Christ: Lord, I also have tried my best to follow you, or rather, I have brought everything that you gave me, family, relatives and friends; all my material resources to follow you.

Into your hands now I commend my spirit and all of these things, realizing that there is no fear that can ever touch my heart, because I am your child since I always considered you as my Father. Now I am yours and You now are mine forever. Amen.

Minwadjmowin

The Student Magazine

Good news - the first issue of Minwadjmowin has come out! This magazine is written and illustrated by the students in grades 6-8 of the Red School on the South Shore under the auspices of June Marley. Minwadjmowin features stories, a report from an excursion to Scantlebury, a teacher interview, sports news and a presentation of the school elections. The magazine is beautifully illustrated with expressive drawings. Congratulations to the students for a real good magazine!

The Sagkeeng News is there presenting the two stories appearing in the first issue of Minwadjmowin. We welcome contributions from the students in Fort Alexander to the Sagkeeng News. Material (stories, poems, articles, interviews, reports, or whatever you feel like writing), can be submitted directly to the editor of the Sagkeeng News or through Mrs. Jeanette Courchene on the North Shore and June Marley on the South Shore.