

OBSERVER

THE SAGINAW CHIPPEWA INDIAN TRIBE, INC.

The Ojibwe Program

The Ojibwe Program will be a tribally operated program offering counseling services to youth, adults and families who are experiencing problems in their personal lives, due to drug and alcohol abuse.

The program may be able to help you when:

- there is a crisis situation at home;
- spouse abuse, child abuse, neglect;
- absenteeism from school;
- marital problems;
- drinking on job, job performance related to alcohol and drugs;
- you are in trouble with the police.

The Ojibwe Program will assist you by providing:

- Crisis intervention;
- Individual counseling for youth and adults;
- Family counseling;
- Marital counseling;
- Group counseling;
- Referral for services in Mental Health, Counseling, vocational training, alcohol detoxification, in-patient treatment, medical treatment, legal assistance, social services, career counseling and more.

The Ojibwe Program will be providing special prevention education programs on drug and alcohol abuse throughout the year. The purpose is to promote awareness in the Community, in all ages, about the physical, mental and spiritual problems drug and alcohol abuse can cause in your own lives.

The Ojibwe Program will also provide alternative activities for youth. Indian youth of all ages will be eligible. Delmar Jackson Jr. has been hired as the Youth Counselor. He will coordinate activities for youth including: fund raising for sports and other kinds of recreational activities.

Marylin Williams is the Ojibwe Program Receptionist/Secretary. Henry George is the Counselor/Educator and the Ojibwe Program Director is Bruce Hinman.

The Ojibwe Program will open on October 11, 1982.

Group therapy sessions will be held every Wednesday, 8:00 p.m., at the Tribal Center.

AUDREY FALCON, Health Department
Administrator

TO ALL STUDENTS

During my visits to various schools (13), that have students served by the J.O.M. Program, the one thing that impressed me most was the definite correlation between attendance and academic achievement.

Another fact that was impressed upon me, by the principles, teachers, and tutors, was the capabilities of Indian students. Everyone (100%) of these educators that I talked with stated that our Indian students were bright and equal to their peers in intelligence - when attending regularly, and turning in their work on time.

Much has been done on behalf of Indian public school students, to assure their feelings of equality and well-being. However, J.O.M., Title IV, the Mt. Pleasant School District can only furnish certain tangible services, and materials. You, the student, must be in attendance at the site where the learning process is taking place. Only by regular school attendance and applying yourselves to the task at hand will you be able to realize your full potential. Also, by having you assignments completed - on time, and being prepared, a feeling of well-being will be the result. You will no longer be reluctant about attending school.

In order to further aid Indian students, the C.M.U. Department of Education has been contacted to secure student teachers for tutoring. These sessions would be in the evening. However, they must be assured that there will be students to tutor. Any student who would participate in such a program, if he/she should need added instruction, please let us know by signing the sheet on the Tribal Center Bulletin board.

Please bear in mind that these young ladies and men are coming of their own volition, so it is assumed that you will be cooperative, and courteous at all times.

WILMER SMITH, Home/School Coordinator



The WIC Program

As you already know, the WIC program will no longer give out whole milk to infants under 1 year of age. I thought I would share with you the reasons why this change took place in order to encourage mothers to keep their babies on formula for a full year.

First of all, the higher levels of protein in whole milk may be too much for a new-born's delicate and immature digestive system to efficiently absorb. Additionally, infant formula (or breast milk) provides the baby with higher levels of Vitamins C and E, and minerals like copper and iron, which is important for the infant. Cows milk provides lower levels of these nutrients.

Finally, cows milk can form a hard curd in an infants stomach, resulting in digestive difficulties. Both breast milk and/or formula form a softer curd, gentler to a babys' developing system. So remember, whole milk should not be a part of a babys' diet the first year.

PATTY HERON, WIC Coordinator

A LETTER FROM AN INDIAN MOTHER TO NON-INDIAN TEACHERS

Dear Teacher:

Before you take charge of the classroom that contains my child, please ask yourself why you are going to teach Indian children. What are your expectations - what rewards do you anticipate - what ego-needs will our children have to meet?

Write down and examine all the information and opinions you possess about Indians. What are the stereotypes and interested assumptions that you bring with you into the classroom? How many negative attitudes towards Indians will you put before my child?

What values, class prejudices and moral principles do you take for granted as universal? Please remember that "different from" is not the same as "worse than" or "better than," and the yardstick you use to measure your own life satisfactorily may not be appropriate for their lives. The term "culturally-deprived" was invented by well-meaning middle-class whites to describe something they could not understand.

Too many teachers, unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied experiential background. However strange or incomprehensible it may seem to you, you have no right to do or say anything that implies to him that it is less than satisfactory.

Our children's experiences have been different from those of the "typical" white middle-class child

for whom most school curricula seem to have been designed. (I suspect that this "typical" child does not exist except in the minds of curriculum writers).

Nonetheless, my child's experiences have been as intense and meaningful to him as any child's. Like most Indian children his age, he is competent. He can dress himself, prepare a meal for himself and clean up afterwards, care for a younger child. He knows his reserves like the back of his hand.

He is not accustomed to having to ask permission to do the ordinary things that are part of normal living. He is seldom forbidden to do anything, more usually the consequences of an action are explained to him, and he is allowed to decide for himself whether or not to act.

His entire existence since he has been old enough to see and hear has been an experimental learning situation, arranged to provide him with the opportunity to develop his skills and confidence in his own capacities. Didactic teaching will be an alien experience for him.

He is not self-conscious in the way many white children are. Nobody has ever told him his efforts toward independence are cute. He is a young human being energetically doing his job, which is to get on with the process of learning to function as an adult human being. He will respect you to do likewise to him. He has been taught, by percept, that courtesy is an essential part of human conduct and rudeness is any action that makes another person feel stupid or foolish. Do not mistake his patient courtesy for indifference or passivity.

He doesn't speak standard English, but he is in no way "linguistically handicapped." If you will take the time

and courtesy to listen and observe carefully, you will see that he and the other Indian children communicate very well, both among themselves and with other Indians. They speak functional English, very effectively augmented by their fluency in the silent language, the subtle, unspoken communication of facial expressions, gestures, body movements and the use of personal space.

You will be well advised to remember that our children are skillful interpreters of the silent language. They will know your feelings and attitudes with unerring precision, no matter how carefully you arrange your smile or modulate your voice. They will learn in your classroom, because children learn involuntarily. What they learn will depend on you.

Will you help my child to learn to read, or will you teach him that he has a reading problem? Will you help him develop problem solving skills, or will you teach him that school is where you try to guess what answer the teachers want? Will he learn that his sense of his own value and dignity is valid, or will he learn and try harder because he isn't white? Can you help him acquire the intellectual skills he needs without at the same time imposing your values on top of those he already has?

Respect my child. He is a person. He has a right to be himself.



Commodity Food Program

Next month we are planning another food demonstration. These demonstrations are held in order to help participants use the food by providing you with new recipe ideas, or just new ideas for cooking up your old recipes.

Janet Lomason, Home Economist from the Home Extension Office, has given two successful demonstrations so far. This time she will be showing us how to prepare pasties and pumpkin pie for those persons (like myself) who could use some advice on a successful pie crust. All we ask is that you bring your own cooking utensils. We provide the food for preparation of the dish so that you may take it home with you to serve for supper.

The demonstration will be held at the Tribal Center on Wednesday, November 3, at 2:00 p.m. We have a lot of fun, so be sure to join us.

The next thing I would like to mention is appointment/pick-up dates. We encourage you to keep the appointments because these keep the distribution of the Commodity Foods running smoothly.

Finally, we do not give out food after the 25th of each month for inventory purposes. So if you miss your appointment make sure you call us or come in before the 25th of the month.

PATTY HERON, Certification Worker

Saginaw Chippewa Community Court

Up to the late Nineteenth Century, Indian Reservations were controlled by the military because the Bureau of Indian Affairs was part of the Department of War until the Bureau was transferred to the newly created Department of the Interior. In 1883 the Commissioner of Indian Affairs authorized the creation of the Courts of Indian Offenses to operate under a set of rules and procedures created by the Bureau of Indian Affairs.

After the turn of the Century, while the Courts of Indian Offenses continued to function under the control of the Indian Agents, the primary thrust became liquor suppression.

In 1934 the Indian Reorganization Act was passed to allow tribes to reestablish and assert their governing powers. Under the Indian Reorganization Act of 1934, remnants of the Swan Creek, Black River, and Saginaw Chippewa Bands, located in Isabella County, Michigan, organized under the Saginaw Chippewa Indian Tribe of Michigan. In 1937 a Constitution and By-Laws and a Corporate charter were adopted, and were approved by the Secretary of the Interior in the same year.

Although one of the Sections in the Saginaw Chippewa Constitution authorizes Law Enforcement, this authority was never reassumed by the Tribe until 1977. From 1977 to February 8, 1982 the Saginaw Chippewa Tribal Court operated under 25 CFR (Code of Federal Regulations) Part 11, which was a codified version of the Rules established for the Courts of Indian Offenses.

On February 8, 1982 the Saginaw Tribal Council adopted its own Tribal Code and established the Saginaw Chippewa Community Court. To date the Tribal Code has five Titles which are broken down into section and subsections.

These Titles are:

1. Title I, Judicial Procedure, Criminal Offenses and Punishment;

2. Title II, Children's Code;
3. Title III, Judicial Procedure, Civil;
4. Title IV, Judgement and Execution; and
5. Title V, Rules and Evidence.

Hopefully, during this next fiscal year (beginning October 1, 1982), there will be three more Titles added to the Code. These new Titles will involve Landlord-Tenant Relations, Family Law, and Court Rules.

The Court is presently staffed by four individuals, two full-time employees and two part-time Judges. These individuals are:

Sue Durfee - Legal Secretary
Richmond Riggs - Clerk/Magistrate
Stephen H. Burrows II - Assoc. Judge
Thomas L. Wilson - Chief Judge

We are presently developing a plan to have full-time representation of defendants in the Community Court. The Indian Civil Rights Act of 1968 does not require the Tribe to appoint Counsel for defendants, but at the same time we feel that there is an established need for defendants to be represented. Rules for representation are:

1. That the individual not be a member of the Tribal Council;
2. That the individual not be employed by the Tribe;
3. Individuals are not required to be Attorneys; and
4. Individuals must have a clear criminal record.

I would like to emphasize the fact that an individual does not have to be an Attorney to practice before the Community Court. If you would like further information about the Community Court, you may call the Clerk/Magistrate at 772-5700 or visit the Tribal Center.

THOMAS L. WILSON, Tribal Judge/Attorney
Background Reference: Federal Indian Law, by Getches, Rosenfelt and Wilkinson

ADMINISTRATION FOR NATIVE AMERICANS

I am often asked "Ben, what do you do. I see you sitting there talking, reading, or writing. You could be talking about bingo, or golf. Man! What a way to make a livin."

This is good illustration that a communication gap exists, between members of the community, the Tribal Council and Center. And "TO INFORM" is the reason the Tribal newsletter began.

My job title is Resource Developer. The program is funded by the Administration for Native Americans's (ANA), a federal agency out of the Office for Human Development Services (HDS), the US Department of Health Education and Welfare (DHEW). I worked here for several years on the Inter-Tribal Council's ANA contract which was not renewed.

Last January our Tribe applied to ANA for a program, and in August received a grant award. The statement of purpose of the Native Americans Programs Act of 1974 is "to promote the goal of economic and social self-sufficiency for Native Americans." We might add with well being. As we have been doing these things since the mid-70's, it was easy for Mark Dougher to write our work program into a proposal that ANA considered fundable.

We are concerned that after nearly two decades of programs and development that high unemployment, low monies and educational levels are as much a presence in our Reservation Community as a new factory building, housing and Tribal Center. These reflect complex social factors. New concepts, a greater involvement of the Tribe must be built into the solution. The old ways simply did not work for in the best of times a third of our employables were jobless.

Except for our Self Determination (638) contracts, which are good career opportunities, most of our economic base has been government, a kind of dependency thing. The end of the fiscal year on September 30, made this clear. The layoffs hurt. With next year's predicted soaring federal deficit, new fiscal policy could cut more deeply into our program delivery. Regardless of, and because of the state of the economy more than ever it is urgent that our Tribe carry forward a new agenda. The program is: improve educational and skills levels, create job opportunities, enhance the profitability of our businesses enterprise, encourage private enterprise to capture a greater share of dollars that flows through the area.

We have made a good start. Bingo and S.C.E. Inc. brings new dollars and new full-time jobs into a new Reservation economic base.

Flandreau Indian School

This is to inform you that the Flandreau Indian School will have a Second Quarter enrollment. Our schedule is as follows:

First Quarter ends.....Oct. 22, 82
Second Quarter begins...Oct. 25, 82
Second Quarter ends.....Dec. 17, 82
Third Quarter begins....Jan. 5, 83

Completed applications should be mailed to us as soon as possible so they can be processed and students notified. Travel arrangements will be made in order for them to be ready to attend classes on October 25, 1982.

If you have any questions regarding the enrollment procedures at the Flandreau Indian School, please contact me.

JACK A. BELKHAM
School Superintendent

Some Churches Close Hearts As Well As Ears And Minds

The embarrassed minister of a church in a Western city wrote to cancel a forthcoming lecture I was scheduled to give there one spring. It seems that the board decided it wanted no speakers who were not "inside" the church.

To paraphrase Groucho Marx, I would not care to belong to a church that would not want an outside speaker, and I was just as glad to get the cancellation.

What a church, any church of any denomination, needs most of all is an occasional, or even frequent, outside speaker to let in some fresh air. Because the fact is that you don't know what you think until you hear someone who thinks differently from you.

The only way we clarify and revise and strengthen our own beliefs is by testing them and weighing them against other beliefs. A group that cuts itself off from such dialogue eventually becomes smug and stupid and incapable of defending its own beliefs except by dogma.

IDEAS MUST COMPETE in the public arena, just as athletes must, if they are to remain vital instead of inert, flexible and not rigid. This is what St. Paul meant when he enjoined us to "test all things; hold fast to that which is good."

You really don't know your own religion until you can grasp both the similarities and the differences between it and other creeds, just as you do not know your own language fully until you at least have the rudiments of a foreign tongue.



Every church should have a half-dozen outside speakers a year, and as outside as it can get, from Adventists to Zen Buddhists and back again. This is not only a splendid way to wake up the congregation and promote some of the ecumenism we talk about, but you can also learn something at the time. At the very least you learn a new set of pious platitudes; at best, you get a deeper dimension of the religious impulse and a broader sense of what ties us together.

I THINK THAT even humanists, agnostics and atheists, if they have something pertinent to say, should be encouraged to address congregations and then to engage in dialogue. Often they know more about religion and biblical history than the docile devout and can serve an astringent function in sprinkling icy water on sleepy faces.

The church that bars its pulpit to an outsider is closing its heart as well as its mind.

Freedom to speak means little without the comparable willingness to listen; and freedom of religion should mean more than the right to close your ears to a different drummer.

SYDNEY HARRIS, Reprint - Detroit Free Press

FOR SALE

Wood stove - \$100.00
Fuel oil burner - \$50.00
Big antique wood table - \$50.00
1979, 4x4 Ford - Bronco low mileage,
excellent condition. - \$6,900.00.

Call Mark Heron at 773-0743 or talk
to Patty at the Tribal Center.

To Tribal Community Members

Apparently there is some misunderstanding in regards to the sawdust and waste or block lumber we have at SCE, Inc., WOOD PRODUCTS. We have had some problem with folks helping themselves to the stuff after the office is closed. Please make note of the following prices:

CHARGES FOR SAWDUST YOU LOAD!!!

Conventional Pick-up to
the top\$12.00
or \$1.55 per yard

Small Pick-ups to the
top of the box\$10.00

Tribal Members - NO CHARGE, within
a reasonable amount.

CHARGES FOR WASTE LUMBER & BLOCKS

Convention Pick-up to the
top of the box\$25.00

Small Pick-ups to the
top of the box\$15.00

Tribal Members - for
personnal use\$12.50

We are open Monday thru Friday from 8:00 a.m. to 4:30 p.m., you may come in during these hours and not after we close. DO NOT come in on weekends unless prior arrangements have been made with either Richard G. Paxton, or Barbara Sprague. You may call our office if you have any questions, the number is 773-4032.

The Tribal Police will ask you to unload what you have unless you have a note from our office giving the okay.

Your cooperation will be greatly appreciated in this matter.

Thank you,
Richard G. Paxton
General Manager

Indian Education Assistant

My job with the Johnson O'Malley Program started in June of this year. During the summer months, I worked with the Early Childhood Program which I enjoyed very much. I made a lot of little friends.

Currently I am working at Mary McGuire School three and $\frac{1}{2}$ days a week. My off days I work in the office with the Home/School Coordinator, Wilmer Smith. I attend every classroom at half hour intervals. Every teacher has me doing different things from correcting papers to working with individual Indian and non-Indian students on a one-to-one basis in any area they may need a little extra help. In most of the classes the Indian children are right up to par or ahead of their classmates. It makes my day when I enter a classroom and the children are glad to see me.

If your child needs help in any type of assignment I would be more than willing to help. My services are not just limited to Mary McGuire students.

Thank you,
MARIAN FALCON

We would like to express appreciation to Wayne Sprague and his summer CETA Crew:

Aaron Sprague
Ronny Sanders
David Alaniz
Lester Chippeway Jr.

Who worked so hard to help get the campground into condition this summer.

TO THE TRIBAL COUNCIL AND TRIBAL
COMMUNITY

First, I would like to thank the Tribal Council who in 1970 gave me the opportunity to provide Health Services to our people. Some of you may be aware of the reason I went into nursing, and that was to work with the local health department-taking over Mae Neff's assignment of working with our people. Unfortunately, the health department quit hiring LPN's that time.

And, fortunately, the Tribe finally had the position of Community Health Representative available and I was asked to submit an application.

I have enjoyed working with our people to the utmost satisfaction, even with the discouraging moments. The job has always been challenging, right from the beginning. It also gave me encouragement for other activities, meeting new people, and now, going back to school. So, please feel free to call me any time.

Again, my heartfelt thanks for the opportunity to serve you all.

Op che go me gwetch!!

LORNA KAHGEGAB CALL, LPN

P.S. How about some BINGO money to develop a job for a very diverse Tribal Community member----YES I mean me!!

TOBACCO IS AN EVIL WEED - TWAS
THE DEVIL WHO SOWED THE SEED.
IT DRAINS YOUR POCKETS, STAINS
YOUR CLOTHES AND MAKES A CHIMNEY
OF YOUR NOSE.



There were these two Indians (Ollie and Norman) and an Irishman (Mark) walking along and pretty soon they came to a cave. Ollie walked up to the cave and said, "Whoo-whoo!" and the cave answered "Whoo-whoo!" So Ollie took off all of his clothes and went running into this cave. So, Norman and Mark started off walking. Mark asked Norman, "Why did Ollie take off all his clothes and run in that cave?" Norman said, "Well, now is the time for the Indian maidens to be ready."

As they continued to walk along, pretty soon they came to another cave. So--Norman walked up to this cave and said, "Whoo-whoo!" and the cave said "Whoo-whoo!" So Norman took off all his clothes and went running into this cave. Mark started off walking again and soon he came to another cave. He thought to himself, "Well, what the heck!", so he walked to this cave and said, "Whoo-whoo!" and the cave said "Whoo-whoo!" And--he took off all his clothes and went running into this cave. The next day the Newspaper Headlines read "NAKED IRISHMAN FOUND HIT BY A TRAIN."



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