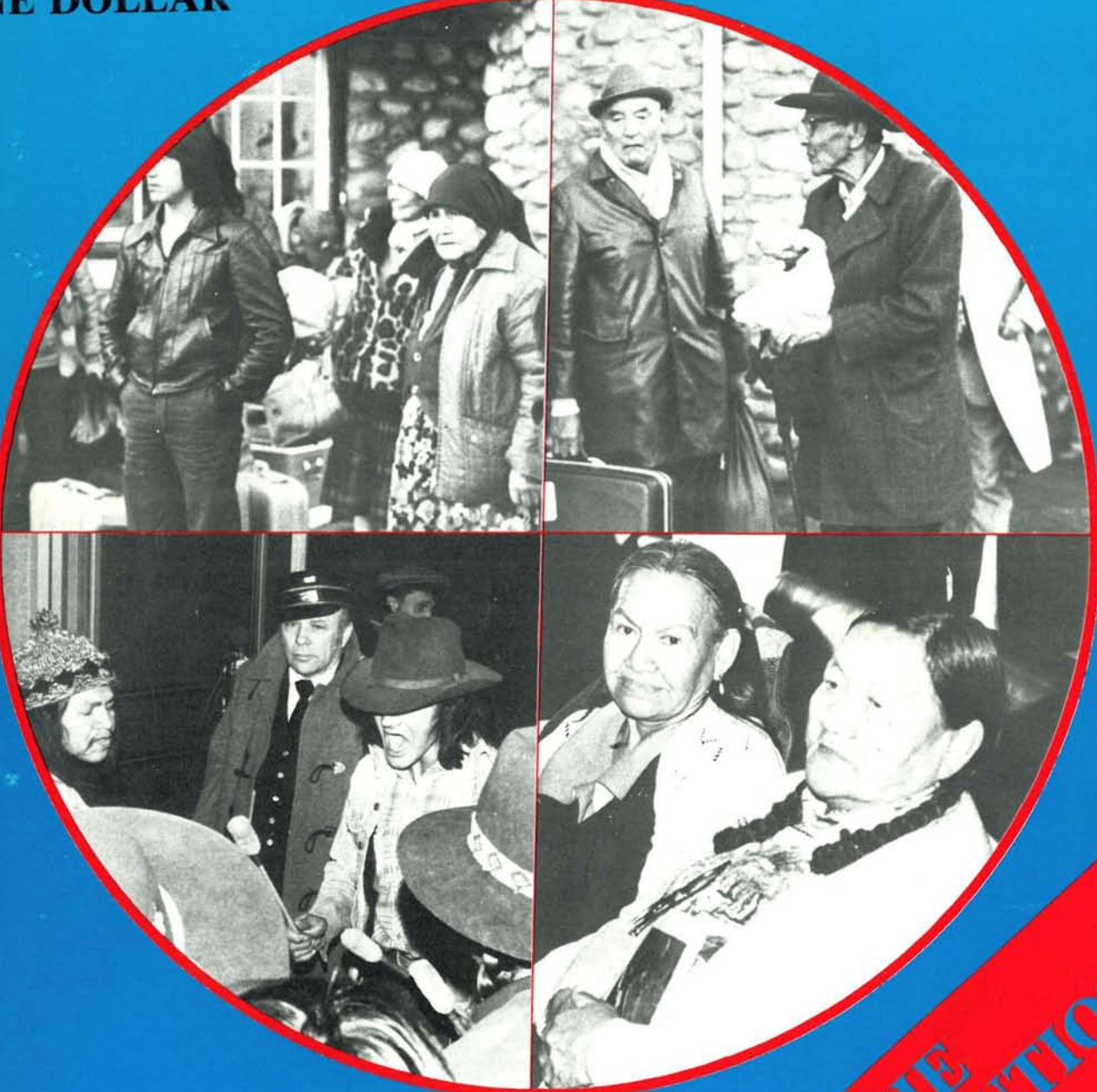


# INDIAN WORLD

"THE CHOICE IS OURS"

ONE DOLLAR



**UBCIC NEWS**

NOVEMBER/DECEMBER 1980

**THE  
CONSTITUTION  
ISSUE**



*"We are here tonight to honour what being an Indian is all about. You see here about 3000 years of knowledge, 3000 years of wisdom--- If we don't recognize it now, we never will."*



*"Learning your own culture is unity, using your Indian culture, honor and respect--- that's why our old people have unity."*

*"I wish I would have listened to the things I was told by my Elders--- I say to you young people, honor and obey your Elders-- not only the traditions but the advice from your Elders' guidelines."*



The Kwawkwalth Elders were honoured at a special dinner in Port Hardy on November 19. People from Muwitti, Tsawataineuk, Kwicksutainek and Fort Rupert shared food and talk, and spoke of the contributions the Elders have made to their communities.

The dinner was held to honour the Elders and to encourage the young people to ask their Elders for advice and guidance when they need it.

Chiefs and Councillors made opening remarks to the Elders after the dinner. They thanked their Elders for the direction they've given them and their communities.

Then the people sang and danced in their traditional ways, and some of the Elders told the stories of the songs and dances.

One Elders spoke and encouraged the young people to have respect for their Elders, and to learn the traditional teachings of the Elders so that they can become part of a strong community. He said, "In order to have a full and complete life, one has to respect not just yourself but your mother, father, aunts, uncles, and grandparents for the things they have contributed to you throughout your lifetime."

The overall message from the whole evening is that we must learn from our Elders in order to become strong people again. If we don't carry on these ways, then we will have neglected what is there waiting for us to learn and use.

# INDIAN WORLD

VOLUME 3, NUMBER 8

INDIAN WORLD is the official voice of the Union of British Columbia Indian Chiefs.

It is dedicated to building a strong foundation for Indian Government by providing an awareness of the political and social issues affecting the Indians of British Columbia.

Signed articles and opinions are the views of the individuals concerned and not necessarily those of the UBCIC.



The Spinks family of Lytton and Leo family of Mount Currie awaiting boarding call for the Indian Constitution Express.

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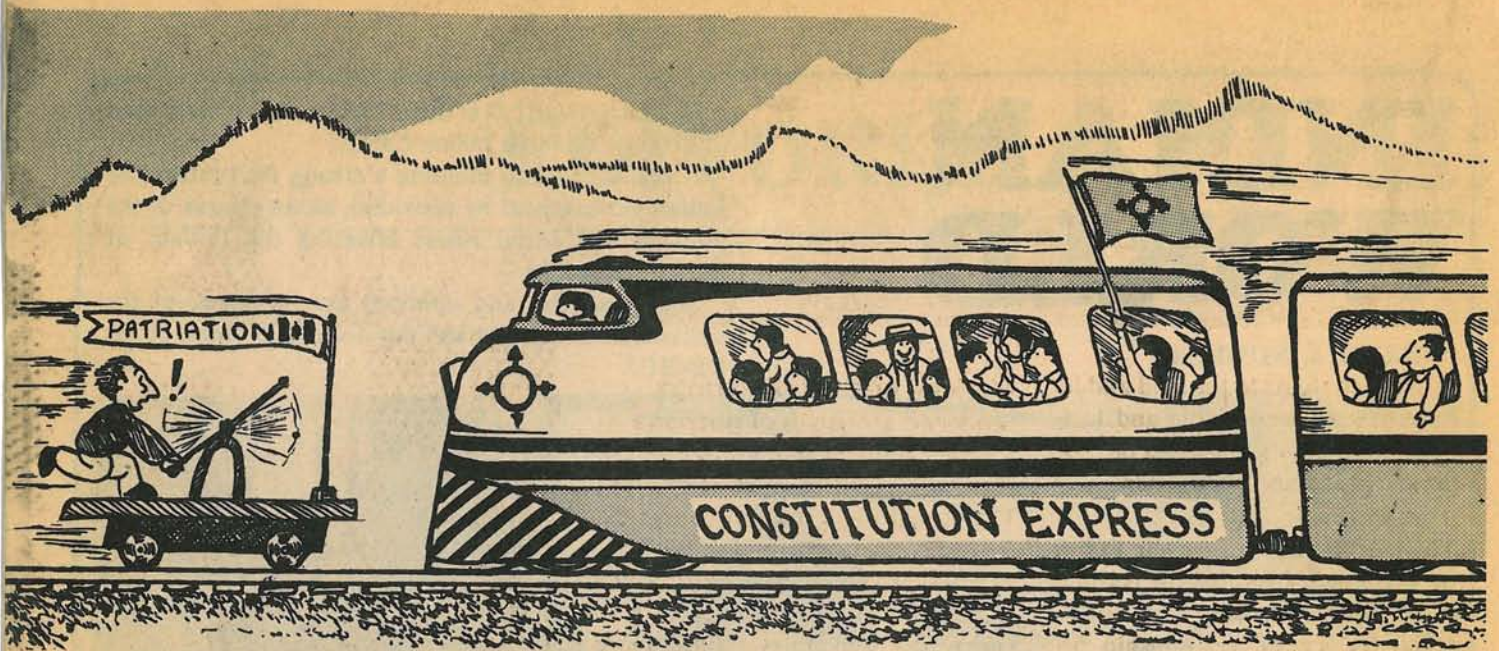
**Photographs:** UBCIC staff unless credited.

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# A JOURNEY TO NATIONHOOD



On November 24th when the two trains in the Constitution Express left Vancouver, Number 104 North and Number 102 on the Southern Route, the journey that was to follow would cover more than time and distance. This was also to be a journey into the hearts and minds of the 500 who would eventually join the express.

When Prime Minister Trudeau announced his plan for the patriation of the Constitution, what seemed at first as a guarantee of our Indian rights and heritage, was in fact a guarantee of our assimilation into Canadian society.

Immediate action was necessary to show Trudeau and the general public that our Indian Nations strongly disagreed with Trudeau's vision for this country.

The Union of B.C. Indian Chiefs took action on several fronts, regional, national, and international, involving various political and local strategies. The most dramatic was the Indian Constitution Express, a 3000 mile trek for our Elders and youth, our men and women, to the seat of the federal government.

**The purpose of this journey was to tell Trudeau and his government that the Indian people have rights as the first inhabitants of this land, and that these rights have been guaranteed by treaty and historical agreement between Indian Nations and the British Government.**



**Our sacred rights to the land and its resources are also viable and legitimate arguments that must be part of any Canadian Constitution.**

**The message carried by our Elders on the Express was one of Nationhood. They remember and understand the special relationship between our Indian Nations and the Queen. They remember how these agreements were made with the honour and respect accorded to nations. They were compelled to travel to Ottawa to tell the federal government that it too must treat these agreements with equal respect.**

The organization for the Express was massive. Three weeks of intensive field work was necessary to inform the communities of the threat from Trudeau's Constitutional plans. A strategy team was sent to Ottawa to organize activities and to prepare food and shelter for those who would support the Express.

Although many who boarded the train in Vancouver weren't sure of the details of the Constitutional issue, they understood the intention of Trudeau's proposed Constitution.

In order to lessen fears and to ensure a stronger sense of purpose, workshops were held on the train to familiarize everyone with the complex legal issues and strategies in our Constitutional fight.

Elders and spiritual leaders were an essential part of these workshops. The strong identification to our culture and spirituality gave strength and conviction, and prepared Constitutional travellers for an encounter

### **Working on the train brings renewed strength of purpose**

Elders and spiritual leaders were an essential part of these workshops. The strong identification to our culture and spiritual strength and convictions prepared the Constitutional travellers for an encounter with an enemy they did not yet fully understand.

On the southern route Chiefs Bob Manuel and Wayne Christian were in charge and on Train Number 104 Chiefs Archie Pootlass, Saul Terry and Dennis Patrick took leadership responsibilities.

the people were divided first by their nationality and then again into smaller units. This was for people running the workshops and for security reasons. People in the smaller units would be more familiar with each other, lessening the chance of an infiltration by outsiders on the train and in Ottawa.

Various resource people were constantly mingling throughout the train, assisting group leaders with workshops and talking to individuals. These were the chiefs, Elders, lawyers, politicians, the young and old who were secure in their cultural and spiritual beliefs and knew the situation. A renewed sense of pride and purpose was clear. Discussions lasted long into the night. People spoke of our rights to the land, the water and its resources. But most spoke of the right to be Indian and how they were not allowed to express their own nationality within this country called Canada.

A code of conduct had been set before the Express left Vancouver.





Hand-picked security were in spiritual training at Neskainlith to strengthen their resolve for the journey ahead.

External forces, however, were something over which we had no control. At the Winni-eg stop where the two trains joined, a bomb threat was called about 30 minutes after our departure. This proved to be more of an inconvenience than a threat. The real cause for concern, however, was for those not on the train. Incidents such as this are often distorted by the media and we hope that family and friends were not caused needless worry by the threat.

#### Life on the train

There was much sharing and giving freely of one's time and possessions. Those who had brought food gave it to those who did not. If you were without a sleeping bag or blanket or a place to sleep, one would be sure to be found.

The children laughed and played in the aisles and baggage racks. The Elders rested and contemplated. Men and women worked to ensure that there were provisions and that everyone was as comfortable as possible. At each stop, as our numbers and strength increased, the Indian Constitution Express banner and the Indian

government flag were raised to greet newcomers.

There was much drumming and singing en route and at the major stops. The Express was given overwhelming receptions in Edmonton, Calgary, and Winnipeg. The rail stations must still be echoing with the sounds of our Indian drums.

The Constitution Express arrived in Ottawa at 2:20 p.m. on November 28, 1980. The Ottawa Indian community welcomed the weary travellers enthusiastically.

#### The journey was not over

When the Express arrived in Ottawa on November 28, 1980, a delegation of our Indian leaders and Elders met with Governor General Edward Schreyer, the Queen's representative in Canada.

After the meeting Chief Robert Manuel of Neskainlith reported, "We presented a brief to the Governor General saying that the Canadian government should not be allowed to patriate the parts of the Constitution which govern the Indian people. But the Governor General told us that we would have to deal with the Canadian government. We could not deal directly with the Crown. That made us feel more strongly than ever that we must be recognized as a nation in our own right."

So the journey continues on to New York and the United Nations "to take our rightful place alongside of the other nations of the world."

This trip on to New York has depended on the response of the federal government. Since day one of the Constitution Express, an advance team of Indian organizers was already in New York setting up meetings with UN delegates and officials and again planning for the arrival of our Indian ambassadors.

**What began as a political action in protest of Trudeau's Constitutional plans has now become a full diplomatic mission of strong identifiable Indian Nations. The journey has covered something much more than miles and it is a journey that has just begun.**



# PRESIDENT'S MESSAGE

I am writing this message at the most difficult time of our struggle with the Canadian and British Governments. But I am humbly encouraged by the strong co-operation given by the Indian Governments and their membership from right across the country, and especially our Chiefs, Councillors, Band Members, District Councils and support groups from British Columbia. Hundreds of people and their families have made supreme sacrifices when they laid down their tools and left their jobs to commit their winter funds for their families to respond to the Union of B.C. Indian Chiefs 12th Annual General Assembly "State of Emergency" declaration. We called upon all of our people to do everything possible to stop the unilateral action of the Federal Government of Canada to have a resolution package passed in the Parliament of Canada to patriate the Canadian Constitution (British North America Act).

I want to tell every status and non-status Indian in British Columbia that hundreds of our people left by CPR and CNR on the Constitutional Express from Vancouver, B.C. arriving in Ottawa on Friday, November 28, 1980. Others travelled by cars, buses and planes. The purpose of their trip is to attend the National All Chiefs Conference and to lobby the House of Commons and Senate Constitutional Committee, Members of Parliament, the Governor General and anybody who will listen to our people in Ottawa.

The Constitutional Express will travel on to New York City to ask officials of the United Nations to intervene as a mediator between the Indian Governments of Canada and the Canadian and British Governments. The lobby will constitute a statement of goal in a form of petition stating that a positive approach is in order, one that would elevate constitutional patriation and amendments to exercising enstatesmanship and true Nation building.

**The exclusion of Indian participation from a broad constitutional review and a review of relations between the Indian Governments, British and Canadian Governments is the first mistake which the Canadian and British authorities must correct. If this is not done, Indian Nations REJECT the proposed independence of Canada in total as an aggressive, hostile act against our Indian governments.**

We believe peaceful and responsible diplomatic measures can and will remedy this difficult dilemma. The following measures are essential to resolving and preventing serious conflict.

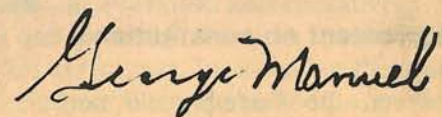
The representatives of Indian Governments, Britain and Canada should enter into Internationally supervised discussions to:

- Review the present role and responsibilities of all parties involved in the existing "tri-lateral" relationship that is Indian Nations, the Canadian Government, and the British Government.
- Define in detail the full meaning and extent of the political association between Britain and the Indian Affairs in Canada.
- Define in detail, and agree on, the full area and boundaries of territories occupied and/or owned by Indian Nations as well as the full area and boundaries of what will become an independent Canada.
- Define the terms for political co-existence between the Indian Nations of Canada and the Canadian Government.
- Define in detail the extent and method by which financial aid and other supports will be extended to the governments of Indian Nations after Canadian Independence.
- Define the alternatives for individual Indian Citizenship in addition to their own national citizenship in the Indian Nations and arrange for the release of prisoners held in Canadian jails.
- Define and agree to the necessary measures to ensure that each Indian Nation will exercise the full measure of self-government.
- Define the roles and authorities of the various parties in matters related to fishing, wildlife, religious lands protection, water resources management and control, use and development of minerals, petroleum resources, timber and other natural resources.

Canada must notify the Indian Governments of her intent not to finalize Constitutional Patriation proceedings until this "tri-lateral" conference has concluded.

I cannot stress enough the threat posed by Trudeau's Constitutional Resolution to totally destroy our hereditary ties with our homelands and to our survival as the original peoples in Canada. The strength of the delegation of Indian Bands, Tribes and Nations to Ottawa and to New York will ensure our continued survival.

Yours in Unity



# FIRST NATIONS DECLARE NATIONHOOD

A Declaration of the First Nations was adopted by the First Nations Assembly as the official position of the Council of Chiefs:

*We the original peoples of this land know the Creator put us here.*

*The Creator gave us laws that govern our relationships to live in harmony with nature and mankind.*

*The laws of the Creator defined our rights and responsibilities.*

*The Creator gave us our spiritual beliefs, our languages, our culture, and a place on Mother Earth which provided us with all our needs. We have maintained our freedom, our languages, and our traditions from time immemorial.*

*We continue to exercise the rights and fulfill the responsibilities given to us by the Creator for the lands upon which we were placed.*

*The Creator has given us the right to govern ourselves and the right to self-determination.*

*The rights and responsibilities given to us by the Creator cannot be altered or taken away by any other nation.*

The President and Vice-President of N.I.B., at the request of the Chiefs, presented the Declaration to Governor-General Ed Schreyer, who was asked to relay the Declaration to Prime Minister Trudeau, Members of Parliament, and to the Queen. The meeting was an attempt to cover all bases in the Constitutional fight. It was just another route of trying to get to the Prime Minister. Our concerns are important enough to warrant discussion at the highest possible level. We are utilizing all available ways to get to him.

## **No agreement on constitutional strategy**

However, the Assembly did not



Our traditional Chiefs and spiritual leaders pulled us together, saying we are One Nation.





We could always hear the drummers, like a heartbeat, a constant reminder of why we were there.

reach a consensus on the main issue of Indian involvement in the Constitution. While some representatives from Ontario, Manitoba and B.C. wanted to work within the Federal system, appearing before the joint committees on the Constitution, lobbying MPs, and various government officials, other groups felt strongly that going outside the Canadian system was the best bet.

**Meeting with anyone less than heads of government would be compromise**

Many at the Assembly felt that any presentation or negotiation with the federal government, in committee form or otherwise, would compromise the position of Indian Nationhood.

The Constitution Express refused to meet with the joint-senate committee on the Constitution, whose deadline for hearings has been extended to February 9th, 1981. Chief Wayne Christian, Chairman of the Constitution Express, stated that "the appropriate officials must be the heads of the government for Canada and the government of Great Britain. We have our petitions carefully prepared by our people. Yet we have been advised that we have, all together, 45 minutes to speak."





### Council of Chiefs of Indigenous Nations

The Chiefs formed the Council of Chiefs of Indigenous Nations which is to take the various Constitutional positions, unify them, and make our presentation on the final day of the joint Senate committee hearings.

The Provisional Council is to be comprised of representatives of all Indian Nations and has been mandated to work on a provisional government structure, and the establishment of a protocol office. The one unifying belief in the Assembly is that we are Indian Nations. How to solidify our nationhood is the next step.

CHIEF WAYNE CHRISTIAN AND OUR SPIRITUAL LEADERS WERE DELEGATED TO CARRY OUT THE TASK OF ADDRESSING THE UNITED NATIONS AND SEEKING A SEAT THERE FOR OUR INDIAN NATION.

WE WENT TO DECLARE THE INDIAN NATION AND WE HAVE THE MANDATE TO PUT OUR PROVISIONAL GOVERNMENT IN PLACE. THE FIRST STEP HAS BEEN TAKEN. WE'RE JUST AT THE BEGINNING OF ALL THE WORK TO BE DONE AT HOME AND ABROAD.

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### RUSSELL TRIBUNAL FINDS CANADA GUILTY

The jury of the Fourth Russell Tribunal, in Rotterdam, Holland, found that the Government of Canada, and the Government of the Province of Ontario, have violated international law by attempting to take the land of the Nishnawbe-aski Nation by illegal means.

The jury found that:

"The Indians were told that they were signing a treaty of **peace and goodwill** towards the king and other white men in exchange for which they were to receive certain government assistance. They were not told that the irrevocable surrender of their territorial rights was also a provision of the treaty. The treaty was written in English, a language not spoken by the Nishnawbe-aski in 1905."

They contend that Treaty Number 9 is **invalid** because the most important ingredient of the transaction, namely **consent**, was missing. The Indian people could not consent because the actual terms of the treaty weren't fully explained to them.

The jury concluded that the actions of the governments constitute a violation of the Universal Declaration of Human Rights to

## YOUR INDIAN RIGHTS ARE AT STAKE....!



which Canada is a signatory. The jury finding supports the position of Grand Council Treaty No. 9, that the Nishnawbe-aski Nation has not relinquished its ownership of more than 210,000 square miles of northern Ontario.

The Tribunal also recommended that the International Court of Justice should provide remedies for the indigenous peoples of national states.

The jury of the 4th Russell Tribunal also found that Canada has failed to involve the Indian Nation in the current Constitutional process. It further concluded that Indian rights have not been considered in the proposed Canada Act of 1980.

The Tribunal adopted the Declaration presented by the Indian delegation, which stated that Indian peoples have the right to exist as distinct people of the world, the right to the possession of their own territory, and the right to sovereign self-determination.

# NEWS NEWS NEWS

## NATIONAL ENERGY BOARD HEARINGS

On November 25, 1980 the National Energy Board began hearings in Vancouver on the Trans Mountain Pipeline application to bring Alaskan crude oil down the west coast of Vancouver Island by tanker to Low Point Washington.

These hearings are a continuation of those held in Ottawa last December. Because of the risks to west coast fishery and environment from increased oil tanker traffic, the Union of B.C. Indian Chiefs is making the strongest possible representation at these hearings to try and have the proposal stopped.

The proposal is also being opposed by Foothills Pipeline, Westcoast Environmental Law Society, SPEC Federation, the Sierra Club, B.C. Wildlife Federation, the Municipality of Victoria and many others.

## HEALTH CONSULTATIONS UPDATE

The four Health Consultation Fieldworkers who began with the Health and Social Development Portfolio in mid-September were asked to partake in the activities of the 11th Annual General Assembly of the Union of B.C. Indian Chiefs.

They attended all the discussions which were brought to the floor and introduced themselves to a few Chiefs they were to meet with in the future.

Upon returning to their respective communities they began their fieldwork by visiting the respective Bands in their designated zones. The Province was divided into four zones similar to the Medical Services zones in order to divide the work evenly among all the fieldworkers. This also allows the fieldwork co-ordinator to monitor their work closely.

On November 18th, the fieldworkers held a full day meeting at the UBCIC office along with the Fieldwork Co-ordinator to discuss and evaluate the Consultations and redirect the study, if necessary.

Another date was set in January, 1981 for the next Consultation Fieldwork provincial meeting when a similar evaluation will be conducted.

## FISHERIES APPEAL FOUNTAIN DECISION

The Department of Federal Fisheries announced that they will appeal the decision brought down by Judge T.W. Shupe in which four Fountain Band members were found Not Guilty for fishing during closure. The Judge stated that with the evidence given by the biologist for the Lummi Tribe of Washington State, the closure was not for the purposes of conservation, therefore it was unreasonable and unnecessary.

## NATIONAL CONGRESS OF AMERICAN INDIANS SUPPORTS OUR CONSTITUTION ACTION

The National Congress of American Indians held their 37th Annual Convention between 26th and 31st October, 1980, in Spokane, Washington State.

About 500 people were there from various tribes all over the United States.

The World Council of Indigenous Peoples, headed by George Manuel, President of UBCIC, took the floor for the whole of the second day, called International Day. A slide-tape show and presentations on the WCIP were given. George Manuel also gave a strong speech on the international relationship of Indian communities. On the last day of the conference, a resolution was carried unanimously that:

The assembled delegates of the Indian nations individually and collectively represented by the NCAI pledge moral and other support for the Indian Nations of Canada, represented by the NIB in their efforts to serve full recognition of Indian treaties and original rights and the right of Indian self-determination in relation to constitutional development in Canada.

## CENTRAL INTERIOR TRIBAL COUNCILS ASSEMBLY

The Four Tribal Councils forming the CITC met for their second annual assembly November 4-6th. About one hundred delegates representing over 30 Bands met at the old Kamloops residential school, where both the CITC and the south Central Tribal Councils now have offices.

The CITC was formed originally to organize an efficient delivery of services to their Bands. The DIA District Offices in Kamloops and Cranbrook were closed down in 1975 and the CITC is gradually assuming the functions and funding of those offices.

During their first year, member Tribal Councils put together the Red Book, a manual on the kind of services that Bands require. "What Happens Next?" was incorporated in November 1979, introducing procedures for improved auditing and communications, sharing of expertise between Councils and Bands, stretching funds further for socio-economic development, housing and social services.

The effect on Trudeau's proposal to repatriate the Constitution on the above became an issue at the assembly.

The focus has always been to rely less and less on the DIA and to prepare for the implementation and advancement of Indian Government. A motion was therefore brought forward and carried that recognition of the Aboriginal Rights Position become a CITC priority from now on.

# OUR WORLD

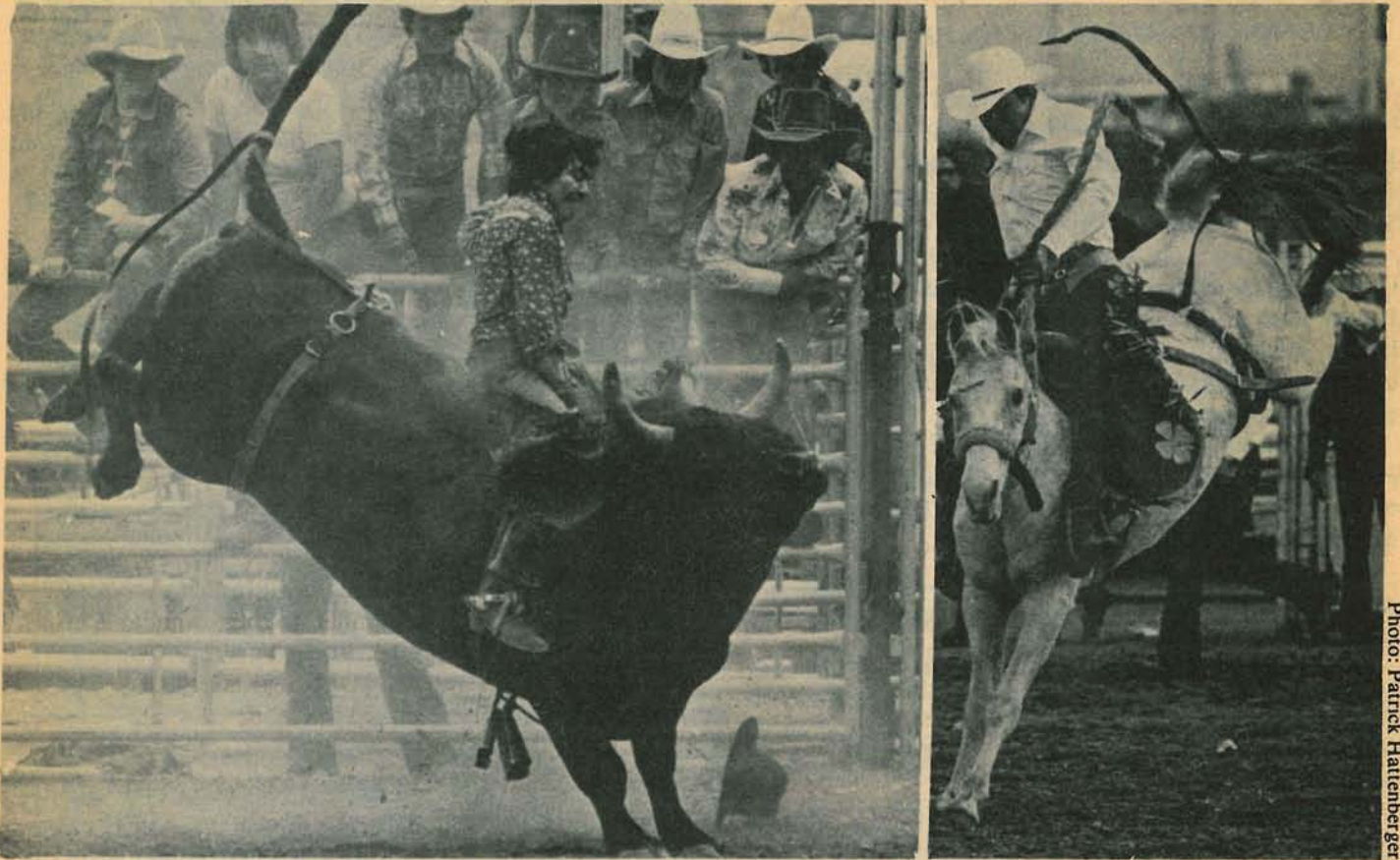


Photo: Patrick Hattenberger

Photo: Patrick Hattenberger

## B.C. INDIAN BULL RIDER PLACED SECOND IN INDIAN INTERNATIONAL RODEO

Three top B.C. Indian cowboys participated in the international Indian rodeo at Albuquerque, New Mexico last weekend. Sponsored by the Indian National Finals Incorporated, there were five performances a day for four days. The stock was from the best in the world, supplied by eleven contractors, and on the way to the world championships to be held in Oklahoma in December.

Burt Williams of Mount Currie was placed second in bull riding: "Just a little guy who sure can ride, one hell of a competitor," said Bob Pasco, who was lucky enough to be there. Only a few days before, Burt had been bull-riding and placed fourth in the Canadian Association championships in Edmonton.

It wasn't such a good week for All Round Cow Hand Oliver Louis of Vernon, a former Indian world champion, who placed fourth in the saddle bronc. Blaine Louis joined his brother for the team roping event.

The photographs here were taken at the B.C. Indian Championships held in Kamloops last month.

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*Carrying pole to new Indian Centre site where it was blessed by an Elder, then erected.*

## The Centre of 81

By Leonard George  
Assistant Administrator, V.I.C.

The Vancouver Indian Centre Society is setting a new refreshing pulse and attitude in designing and implementing programs for the urban Indian. The size of the new building on 1607 E. Hastings—44,000 square feet—in itself will be a great resource. The full-size gym, fully equipped, will provide many hours of sports. The multi-purpose room will have continuous social functions with both rooms hosting Bingos every Sunday.

The facilities also offer three large classrooms, a child-minding room, Doctor, and dental office, a manpower office, a games room, television, lounge, a good family restaurant and lunch room, social services, a library, an Arts & Crafts shop, and also we'll have Social and Cultural programming.

With these services, there will be three times the amount of people coming to the Centre in comparison to our Vine Street location, the difference being that 90% of the clients will be involved in something positive and constructive as opposed to just a drop-in service.

The lower floor of the Centre will provide training programs of all kinds of our Native Arts & Crafts. As four large workshops will take up the majority of the space, the main underlying theme of all our programs is an offering of the variables that prevent our people from succeeding in their endeavours. For example, a single parent has great difficulty in extending their education because of the problems involved with baby-sitters and such. With the large child-minding room, single parents won't have any problem getting up-grading.

We feel with these services and a fine mixture of Native Spirituality, a good education on use of all services offered in a City, should make a few lives happier.

With the subsidiaries of V.I.C. Society, namely the V.I.C. Restaurants, V.I.C. Housing, Longhouse Construction, and V.I.C. Arts & Crafts, the Society has become a Social-Economical Development organization programmed, implemented and administered by an all-Native Board of Directors with no white involvement, and this has been the key to our success—a mandate designed by Natives for Natives.

The Vancouver Indian Centre Society wishes to invite all Indian people and their families to our Annual Children's Christmas Party!

The date: DECEMBER 19, 1980

The time: 11:00 a.m.

The place:

Here at the Vancouver Indian Centre,  
1855 Vine Street,  
Vancouver, B.C.

The Vancouver Indian Centre Society also wishes to invite all Indian people and their families to our Annual Christmas Dinner.

The date: December 19, 1980

The time: 12:00 noon

Please come and bring all your children!!! There are lots of gifts and food for everyone. Come and bring your whole family. We have lots of turkey and other food for everyone. We will be expecting all of you and your families.

**MERRY CHRISTMAS  
&  
HAPPY NEW YEAR!!!!**

Please call: 736-8944 and leave your name and address so that we will know how many people will be attending.



**By Chief Wayne Christian of Spallumcheen Band**

The Indian Child Caravan proved that we can do something on our own. At last year's General Assembly

The success of the Indian Child Caravan really depended on the people that helped organize it and the leaders that came with it. I was proud at the number of Chiefs that travelled with us, that brought their people with them. Those leaders that came with us understood that the basis of our children's problems is the identity crisis and identifying with the family unit. The organizers, the leaders and especially the Elders and the children that participated, and parents that have lost children that participated, should be congratulated—especially for that long walk that we endured! By their physical presence and also by their spiritual presence they gave us strength. I believe that that was a part of the reason for our success—that we were able to do things not just on the political level, but we organized in body and our minds were at one level and I think our spirits were also at one level. We were really clear in our objectives. The people should really be commended in their efforts: those that gave us hospitality, the cooks, the drivers of the vehicles, the security that kept us moving and kept things in order, the drummers that really got sore voices. Those are the people that really made it happen. It was an idea that was conceived and it took the people to carry it out.

we passed a resolution to stop child apprehensions from our reserves and that resolution was implemented.

### **Implementation Starts with Will of Band Members**

If we don't have the people involved, the parents and grandparents and the children themselves, then it is going to be just like a Program.

We got our people involved in developing our own legislation. It has really got to come from the Band members. It's not something that leadership can impose.

We have to be very committed. We worked for two years before we got to the Indian Child Caravan, before we got the agreement with McCarthy that her officials would only take children from the Band at the request of the Chief and Council.

### **Lack of Confidence and Lack of Money can be Overcome**

We found a resistance initially with our own people because they were saying "can we do it?" We've been so brainwashed in that attitude that we've got to start doing things ourselves. The other thing is our people keep getting hooked into the money thing. You can't talk about money when what we are really talking about is children. We should talk about things we can do without dollars.

At the first General Band meeting we had after we got back from the Caravan they developed a Home-makers Club. The women got together to support the families and children that would need help.

We have designed an emergency shelter and will have house parents in a group home situation where we can offer special counselling on a one to one basis. We are also working with a program to do with the children who have been taken, and working with families who want their children back. There is also a real concern by foster parents that we will just come in and take the children away. We have to talk to them. If the child wants to stay with the foster parent we have to respect that. But we still want to retain some kind of administrative control so that the child doesn't lose contact with his community.

### **Human Resources Don't Believe Us**

We won an agreement from Minister McCarthy but stubborn Human Resources personnel still want to retain control at the local level. They don't believe in the whole concept of it and they are waiting for us to make mistakes so they can capitalize on it.

### **Munro Holding Back Resources**

The key thing is that Human Resources will transfer administration of all these programs over to us only when we can get the financial resources from the Federal Government. Munro, the Minister responsible, has refused to meet. He just wants to hand it over to the Regional Office but we want the whole process straight in Ottawa first. I'm asking that as many Bands that support Spallumcheen Band write letters to the Minister. He made a half commitment to us and we want to know what has happened: has he transferred the money? what has he done? His desk should be filled with letters demanding action now.

### **Caravan Victory Could be Wiped Out by a New Constitution**

I know it's a difficult time to ask Bands for this right now when our attention is concentrated on the most important struggle in our history.

Trudeau's resolution would mean all delivery of services would be transferred to the provinces: our Indian Child Caravan would have been for nothing.

As she boarded the Indian Constitution Express, Chief Vivian Cahoose breathed a sigh of relief that the Ulkatcho Band was free of the Hutchinson Logging Company. She and councillors Rose Squinas and Ella Stallas had just instructed the UBCIC Legal Task Force to terminate the agreement that the company had broken in almost every respect.

## DIA "Protects" Indian Resources Against Band's Interests

By Vivian Cahoose

This was the Band's first experience in logging. About three years back the Hutchinson Logging Company was interested in logs from the reserve, to export. Finally in January 1980, they signed the timber contract that DIA drew up for them to log on our Indian Reserve #4, Abuntlet Lake.

Payment depends on how many trees they log per month, but they have never paid the Band. Every month I kept asking the DIA if they had paid through the department in this, but they never did. We finally got DIA to tell the Company they were going to put a seizure on the Reserve for thirty days to pay so much of what they owed the Band.

### Company broke nearly every term of agreement

Before the thirty days was up, the councillors and I went to the Indian Affairs office. We told them, "We don't want that company, we are not satisfied with that agreement. They never did anything that was said at that meeting with the Bands." The logging company had promised they would hire people from the reserve. I thought that was good as it would cut back on Welfare. A lot of the people on the reserve are loggers with a lot of experience. That was no problem. The area was only nine miles from the reserve so there was no trouble getting to and from work. But they never did hire anyone for a long time. They were supposed to ask the Band

who to hire but they never did that either. They just went ahead and hired just anyone they wanted—they finally did hire one Band member. He had put in a new logging access road where we told him not to and that was not satisfactory. Also I'd found out earlier on that someone was hauling logs from the area with a truck and wagon. I sent the RCMP after him and sure enough he was building a log house. Hutchinson said we would be reimbursed but we never were. The house is nearly finished now.

**DIA claims decision-making role**  
Jan Bakker of DIA refused to dissolve the Agreement, saying that he was the final authority, not the Band. Even after the Band members pointed out that the Agreement was signed between the Chief and the company, he still insisted he would make all decisions.

### Band seizes our land

In August the Band made a seizure on that logging area. That was after I went to the UBCIC for legal advice.

All of the machinery was still in the area. We took pictures of them using it even after the Band put a seizure on that logging. I hand delivered the letter and we posted copies on the site, on trees and on the logs.

About one week later all the papers disappeared and those guys kept going back on to the logging area just as if nothing had happened. And still we hadn't been paid. This was now September.

### DIA orders company back

So I got after DIA and asked them what was going on. We wanted to get paid before those guys came back to work. We hadn't set any new agreement with them and there they are still going to the logging area. We are going to block them off if they keep coming back.

### DIA ready to call RCMP to "protect Crown" interest

Then I found out that it was the DIA who had sent them back to work. Apparently the company had offered a partial payment. Without consulting the Band, Bakker agreed. We objected and Bakker wrote back to me saying that our action was



"not in the best interest of the Ulkatcho Band" and that as the Band's trustee, he was disregarding our BCR ordering Hutchinson off!

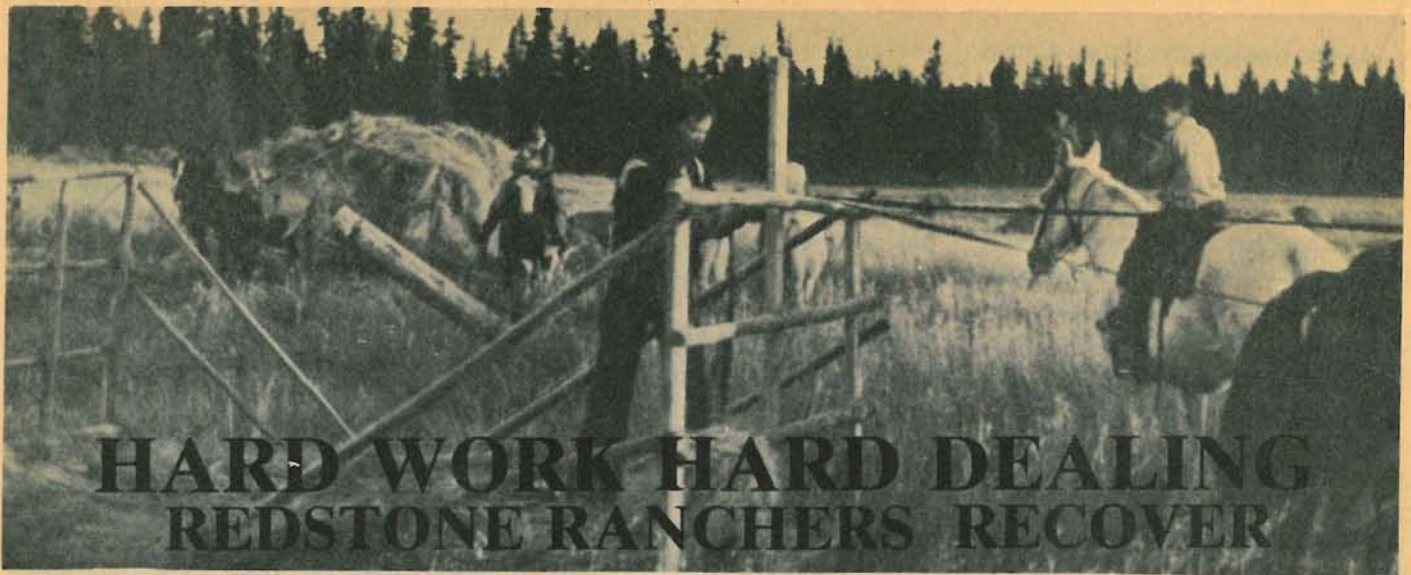
"In this role as trustee, it is incumbent upon this Department to ensure that it is not a party to any action or act which would diminish the value or use of trust property" [and therefore he saw] "no alternative but to instruct Hutchinson to resume his operation, under the protection of the RCMP if necessary."

The land is still seized as far as the Band is concerned. The company was still hauling logs off at night. We told them not to go back in there, so the machinery is moved off now.

We got mad and eventually, with our legal advisors, got the DIA to back off.

### Free to make our own choices.

The DIA is out of it now, hopefully. We are demanding to work directly with the company to get the situation cleared up. What I felt was that we had been backed up against a wall and this is what we don't want. DIA set up an agreement behind our backs. DIA was telling us what to do like a bunch of little kids that don't know anything. The Department was supposed to be assisting us on what the Band wanted done. Instead it was just reversing the whole thing, telling everyone what to do. This is what we don't want. We want to be free to make our own choices.



## HARD WORK HARD DEALING REDSTONE RANCHERS RECOVER

Members of the Alexis Creek Band at Redstone are working towards rebuilding their ranch economy that is now based on both new and old agricultural systems.

At the village site on Redstone flat, 160 ac of alfalfa is planted and irrigated with a large wheel move system. The Band wants to increase this acreage. The hay farm is supervised by ranch foreman Irvin Charleyboy. The crop has been inoculated with nitrogen-fixing bacteria and fertilized to ensure stronger plants and good quality hay. Two cuts of alfalfa are harvested each year, using a mechanized method as well as an old fashioned haying crew.

Individual members of the Band are pushing for expansion of small ranches on the other 34 affiliated ranch reserves. These ranches use the natural sedges from wetland meadows and on water sheds or creek

basins for feed sources. Indian ranchers in the area rely totally on the spring and summer floods for irrigation of the wild hay crops. On many ranches flood irrigation has been practiced for many years. In the early 1900's the people began damming the creeks in the spring and releasing the water at the end of June to allow the land to dry for the harvest in late July. Timing is really important once the hay "heads out." After maturing the nutritional value of hay drops to very little.

Reserve ranches were established in the 1930's by DIA. The haying operations are not totally dependent on water for growth and maintenance of the meadows, but the DIA agents involved were negligent in not acquiring water rights for the Band. This omission may now present the Band with unnecessary conflicts over water use.

At one time the ranches supported over 800 head of cattle. During the sixties and early seventies, the cattle herd dropped to about 200 head. This was due mainly to market conditions. The haying operation in the meadows is a family operation. Often three generations of one family will be working in the same field. Horse drawn cutters, rakes, and sleds are used in the operations of the Jack, Hemlin, Williams, Guichon and Case family ranches. The hay is salted, compacted, rounded and combed, so that the haystacks will shed the rain. The hay will then remain good for many seasons. Patrick Charleyboy and Sam Guichon supplemented their winter hay with feed blocks of protein and minerals. Labour is often a problem.

The loss of family members to the mission schools for months and years at a time almost spelled disaster for the family ranches. During the 1960's many of the marginal income ranchers gave up their ranches and went to work in the temporary sawmill at Puntzi Mills. When the mills left, many people were left without jobs or cattle. Today, lack of job opportunities is one of the major problems in the area. Another difficulty affecting area ranching operations is that the summers of 1964, 1969, 1974 and 1980 were extremely wet, leaving some meadows

*Haying brings all generations of the family together*



Tommy Timothy has been trying to have something done about water control on the meadows for over 10



years. In 1974 he had to sell 120 head of cattle because of the lack of winter hay. That same year the Billy family sold 60 head of cattle.

The Band is in the process of correcting this problem through Special ARDA development applications. At an August meeting, over 25 Band members expressed their strong interest in ranch development. The meeting itself was conducted in Chilcotin language by Chief Jerry Charleyboy.

During this time of rebuilding, the people are facing many outside pressures. Mining and oil companies are searching the Chilcotin for its



Hay harvest depends on the summer water levels.

minerals, gas and oil. Forest companies are planning more temporary logging and sawmill operations that will affect the fishing and hunting resources of the Chilcotin people. Large white ranching empires, built by Indian cowboys, are encroaching on Indian grazing lands. These lands must be protected for the coming rebirth of a strong viable native ranching economy and for future generations.

At the August meeting it was suggested that a native Chilcotin cattleman Association be formed to deal with problems as they affect native ranchers. The future will depend on hard work and some hard dealing with the provincial and federal governments.

Jim Rowed



**By William (Bill) Chelsea**

The first year of our 4H Club was somewhat of a different one and a learning experience. But plans are just getting underway for the future year.

This past year we had eight beef members, but for the upcoming year we may only have five or so members. The reason is the past wet season and the shortage of hay, unless the 4H beef club can come up with some dollars.

The other reason for having fewer numbers of beef members could be because of the kids' education. Some people may think that 4H isn't a learning program. But I have heard of members still in 4H after nineteen

years of age. Some even went on and became 4H animal judges, because in 4H they share the good and the bad points of the animals. Some members could become vets, 4H members learn more about all kinds of illnesses and diseases. (Len Marchand was a 4H member and he became minister for the environment.)

Another reason I figure it's good for the kids is that not only will it give them something to do and keep them out of trouble, but it could and will give them a bit of agricultural education. So to me 4H is educational.

**Keeping Daily Records**

The past year we were late on keeping record of our animals, but this coming year there will have to be records kept on the animals, like their age, weight, daily gain in weight, amount of feed and how much it costs per day to feed that animal to gain that much weight.

I guess that sounds complicated but with that they learn figures in pounds and dollars.

**4H Gathering**

So I say again 4H is educational. Some time this month we are planning a dinner for all members and parents, and interested parties. There will be prizes handed out to the most dedicated members. ●

**WIAC WORKSHOPS**

Jan.			
5	Anaham	Field Crop Manage-	Clarence Walkem
6	Kamloops	Cow Calf Operation	George Saddleman
7	Chase	Cow Calf Operation	George Saddleman
13	Merritt	Cow Calf Operation	George Saddleman
14-15	Terrace	Follow-up, Financial Management & Farm Planning	Jimmy Quaw
14	Lytton	Cow Calf Operation	George Saddleman
19-23	Mt. Currie & Darcy	Farm Financial Management Short Course	Mike Joseph
20	Kamloops	Calving	George Saddleman
21	Chase	Calving	George Saddleman
22	Lower Kootenay	Field Crops	Dan Gravelle
26	Mt. Currie	4H Introductory	Mike Joseph
27	Merritt	Calving	George Saddleman
28	Lillooet	4H Introductory, Evening Organizing	Mike Joseph
Feb.			
3	Columbia Lake	Forage Production	Dan Gravelle
4	Stone	Financial Management	Clarence Walkem
6	Victoria Cultural Ctr.		Gabe Bartleman
10	Kamloops	Financial Management	George Saddleman

# HELP WANTED

## LILLOOET DISTRICT INDIAN COUNCIL Education Co-ordinator

### Job Summary:

- To act as liaison officer between schools, students, and parents.
- To conduct interviews and counsel Native students in the in-school programs (Kindergarten-Grade 12), post-school (Vocational, Technical, University, and College).
- To act as liaison with federal, provincial and local government agencies, eg: colleges, Canada Manpower, and Social Development departments, to further the education and welfare of all Indian students.
- To be responsible for education programs and supervise staff.

### Qualifications:

- Grade 12 minimum with some training and experience in Program Management.
- Have own vehicle and be willing to travel, eg: meetings, field work, etc.
- Knowledge of Indian language an asset.

**Salary:** Negotiable. Closing Date: December 17th, 1980.

Apply with resume to: Lillooet District Indian Council  
Box 465  
Lillooet, B.C. V0K 1V0

## FINANCIAL ADVISOR

South Central Tribal Council requires a Band Financial Advisor for the Lytton and Fraser Canyon area Bands. The position will include:

- Providing advice on financial management systems, procedures and principles to Chiefs, Councillors, and Bands.
- Reviewing and developing financial and administrative procedures for Bands.
- Promoting financial management skills of Bands.
- Developing a verification program to ensure proper application of the Band policy.
- Acting as a professional resource person to Indian people.

**Qualifications:** The successful applicant should possess a firm financial background in either business administration or accounting.

**Salary:** Commensurate with experience and qualifications.

Please direct all inquiries and applications to:

Jim Coke, Tribal Administrator  
South Central Tribal Council  
345 Yellowhead Hwy.  
Kamloops, B.C. V2C 1H1

**Deadline** for applications is January 1st, 1981.

## Environment Impact Co-ordinator

Applications are being accepted for an Environment Impact Co-ordinator to work with the four rural villages of New Aiyansh, Greenville, Canyon City, and Kincolith, in the Nass Valley area.

The duties include information gathering, liaison, public participation.

The candidates will gather and distribute information on the activities of large resource companies and the effects on the livelihood of Indian and other communities across Canada and elsewhere.

There will be greatest emphasis on the companies with projects land and operating in the Nishga land claims area. The environment impact co-ordinator will plan and implement social and economic strategies with community leaders.

### Requirements include:

Good communications skills; the ability to lead public meetings; and the ability to write reports; the ability to travel and knowledge of the Nishga language are special assets.

This competition closes December 20, 1980.

The starting date is January 1st, 1981.

**Salary:** Negotiable.

Nelson Leeson

c/o Nishga Tribal Council

**Send a resume or phone:**

New Aiyansh, B.C.

V0J 1A0

Phone (604) 633-2215

## A CAREER IN AVIATION AS AN AIR TRAFFIC CONTROLLER

Pacific Air Services Region

Air Traffic Services Branch

Transport Canada Vancouver, B.C.

This competition is open to both men and women who are residents of the province of British Columbia.

**Salary:** While training — \$10,775 per annum  
Basic Controller — \$16,824 per annum,  
Top Operational Controller — \$36,876

*No previous experience required as full training is provided.*

**How to Apply:** Applications received until December 31, 1980 will be considered; however, in order to ensure immediate consideration applications should be submitted immediately to: Regional Staffing Officer, Transport Canada, 739 West Hastings Street, Vancouver, B.C. V6C 1A2.

*Please quote reference number: 79-MOT-V-A-OC-13 at all times.*

### PRODUCTION MANAGER

Production Manager of the "Indian World" is in charge of arranging production schedule and ensuring that schedule is followed.

#### Related Duties:

- ensure that all suggestions from line-up meeting are followed through on time, including scheduling submissions of articles, photographs, art work, etc.
- assist in writing, editing and photography
- liaison with typesetters and printers

Preference will be given to a Band member who has working experience for his or her Band. Should be willing to travel and be willing to work longer than average hours.

**Starting Date:** As soon as possible.

**Salary:** Negotiable.

Write to or phone: Communications Portfolio, Union of B.C. Indian Chiefs, 440 West Hastings St., Vancouver, B.C. V6B 1L1. Phone (604) 684-0231.

### Field Researchers

(Occupational Health and Safety Concerns of Native People)

In this position, you will conduct an in-depth survey on the occupational health and safety concerns of native people. You will be working under contract possibly leading to permanent employment. You will have the ability to communicate with and understand native culture. You will be able to address effectively conventions, conferences, etc. and have the ability to work alone and accept responsibility. Must be free to travel extensively.

#### Locations:

British Columbia, Saskatchewan, Northwest Territories, Ontario, and Quebec. Bilingualism an asset for Ontario and Quebec.

#### Qualifications:

Practical knowledge of industry, mining, logging, construction, oil explorations, or industrial manufacturing.

#### Education:

Minimum High School Diploma. Exposure to occupational health and safety courses (not mandatory).

**Salary:** \$346.00 per week plus expenses.

Please submit applications by December 15, 1980 to:

Canadian Centre for Occupational Health and Safety

Attn: L. Lavallee

Health Sciences Centre

1200 Main Street West, Suite 3N25

Hamilton, Ontario L8N 3Z5

### POSITION: ASSISTANT EDITOR

The Assistant Editor of the "Indian World" magazine is responsible to the Band members for the production of the magazine and other publications by the Print section of the Communications Portfolio.

#### Related Duties:

- taking photographs and writing articles and editing
- travelling to Bands, on request, to hold print workshops
- sending staff out in the field to cover stories

### EDUCATION PROGRAM DIRECTOR

This person will be responsible for the administration of the Band Council's education program.

Duties will include the proper administration of the education budget (approximately \$300,000), supervision of teacher aides, education staff and nursery school.

Successful applicant will work closely with the cultural co-ordinator in the development of Indian education programs. Development of Band training programs for Band members will also be part of the director's duties.

Interested persons should apply in writing to:

Band Manager Bella Coola Band Council

P.O. Box 65 Bella Coola, B.C. V0T 1C0

For information, phone: 799-5613.

Closing date for this job will be December 12th, 1980.

Salary will be negotiable.

### TEACHER - INDIAN EDUCATION

The Bella Coola Band Council is starting an Indian education program in Bella Coola. This program is designed to provide a small group of students (15 maximum) with an educational experience with emphasis on Indian values in addition to a basic academic education.

The Indian education teacher will be expected to act in the following areas:

- Teach a basic academic program of Math, Science, English and Social Studies
- Teach a program of Indian studies
- Foster effective school community relations.

Candidates should be trained teachers, preferably with a background in the Social Sciences.

Persons with equivalent training or experience are encouraged to apply.

Applicants should forward a resume including a philosophy of education and supporting documents by December 15, 1980.

Further information may be obtained from the education director Ben Kilfoil at 799-5453.

Applications should be sent to:

Horace Walkus, Band Manager

Bella Coola Band Council

P.O. Box 65

Bella Coola, B.C. V0T 1C0

# TIME WITH THE CHILDREN

By Gert Mack



*Good education at the Band level will help build a stronger community.*

our culture and language. The Elders spoke of their feelings. they were happy to hear from the young people and thanked all who participated.

Each day we served lunch and supper. After supper the second day the Bella Coola singers and dancers performed for the guests who attended the Education Conference.

Phil Lane spoke on how the present school system works. From the day our children start school in Kinder-

The Bella Coola Band held an Education Conference on October 28-30 to discuss Indian values, parental involvement, and how to take control of our children's education.

With prayers, introductions, and Chief Archie Pootlass expressing his feelings to all who came from other communities to support our Education Conference, the conference began. Our interpreter, Rosie Hans, translated to the Elders from Bella Coola on the issues that were to be discussed. Mable Hall, Marg Hans

and other Elders talked about Indian values that they grew up with. They talked of the Creator putting us on this earth, the sharing with other Indian Bands before the coming of the white people, the ritual of thanking our Creator every day in everything they did, as in hunting, fishing, singing, dancing, and for our mother earth.

As communities we have to be proud of our heritage: people from the communities expressed their willingness to learn all they could of



*The people at the Conference shared*

*garten we are told we are not welcome. The curriculum isn't designed for Indians but for non-Indians. Phil told us that we are all born with intelligence but we soon begin to suppress our ideas and feelings because of the attitudes and ideas of other people toward us. Then, as we go through the school system, we begin to think of ourselves as failures. Phil Lane told each and every one of us not to be ashamed of who we are. We should be proud that we are Indians and we should not think we are failures. We can succeed in this world.*

*the wrap-up session and discussion went well. I spoke of the importance of our involvement as parents in our children's education. The role of the*

*The young people told the Elders they want to learn their people's ways.*



# BELLA COOLA SHARES RESEARCH INTO BAND SCHOOLS

Elders is in teaching our young people all they know of Indian values, language and culture. The students came forward and said that from now on they'll revive the sharing and communicating with others in our communities. The young people have to learn many things from the Elders before all is lost. After each open session the people broke into smaller groups to share ideas, and this was really successful.



*ideas on their children's education.*

Archie Pootlass expressed his concern regarding the Patriation of the Constitution. He explained to the people exactly what Prime Minister Trudeau is trying to do. It was decided to have an evening meeting to completely explain the issue. We were very thankful we had Rosie Hans to interpret everything to our Elders.

The second morning again was spent on the Constitution. The people really began to understand exactly what was involved. If Indians aren't involved in the changing of the Constitution, we will lose all our rights as indigenous people.

The afternoon was then taken up with Ben Kilfoil's preliminary report on Band-operated schools. Ben told of his trips to places he and people

from the Bella Coola Band have visited in British Columbia: New Aiyansh, Blue Quills, Saddle Lake in Alberta, Prince Albert in Saskatchewan, and the United States.

A panel discussion was held with Joe Dupuis keynote speaker talked of community and parental involvement in our children's education. They talked about the difference in parental responsibilities of whites and Indians. The Indians used to share the responsibility of the upbringing of children.

After the open session was through we all broke into small workshops with men in one group, the students in another and women in another group. We all shared experiences we've had and we talked about how we spend our time with our children. We all feel we could spend more time with our children. Many of us realize now how important it is to be more

valued in our children's education. It's important that they learn about our language and culture.

I wish to take this opportunity to thank everyone who made this conference successful: Roy and Lina Edgar for taking care of the Hall and food. Karen Anderson for the entertainment. Melvina Mack and Ben for the planning of everything. Roseann Andy and Darlene Tallio for billets and hotel reservations. The guest speakers, Joe Dupuis, Vince Worme, and Phil Lane, for sharing with us their many ideas. The Union staff for helping the education staff of Bella Coola. And many more too numerous to name. Thanks also to the people who come from afar and near to share with us their concerns for the education of our children. May we always share ideas and concerns with other Indian communities. ●

*We should be proud that we're Indians; we can succeed in this world.*



## 1977 INTERNATIONAL SCHOOL BUS

Holds 72 passengers.  
\$13,500 or best offer.

Contact BONEPARTE BAND office, Box 669, Cache Creek, B.C. V0K 1H0, Telephone 457-6559.

# INDIAN RADIO TRAINING: Breaking New Ground

*Speaking with our own words and accents, having the power to speak to hundreds and thousands of people—this is Indian Radio.*

*In British Columbia, Indian radio is still new territory. The Union of Chiefs is providing training so that Bands, tribal councils and individuals will have the skills needed to begin serious planning for the kinds of Indian radio programming they want and need.*



*Back: Diane, Education Director; Gordon Jack, trainee. Front: Brenda Leon, trainee; Annette, receptionist; Geneva Waseta, news director; Donald Eriacho, technician; Faye Eriacho, program director; Susan Braine, station manager.*

This year, from June 23 to October 31, the Radio section of the Communications Portfolio held its second annual Indian Radio Communications Training Program. Six trainees were hired, and five made it through the entire five months.

After the first thirteen weeks, trainee Gail Stump of Anaham Band returned to Prince George College to finish her high school education, and she completed her practicum there as well. Gail worked with the news director and station manager of one of the local radio stations, contributing story ideas and contact names on a weekly basis.

The other trainees went to radio stations in the United States for the 5-week practicum portion of the training program. Fran Smith and Marshall Goulet went to KAOS Public Radio in Olympia, Washington, and Gordon Jack and Brenda Leon worked at Indian radio station KSHI in Zuni, New Mexico.

## **Training so we can Plan Strongly**

There is a growing demand for Indian radio programming by our people in British Columbia. We need the skilled Indian people to do all the jobs necessary in this field—announcers, news-readers, broadcasters, technicians and engineers, script-writers, producers—before we can make a strong beginning. This program is serving that purpose. It is training young people so they can

begin to be involved in radio planning or production in their communities or wherever they're needed.

The trainees in this year's program had their eyes, minds and hearts opened to many new experiences. The red earth and kind people of Zuni, New Mexico showed them a very different Indian lifestyle, one they grew to appreciate and understand. Zuni is in the heartland of Indian country in the United States, and the trainees had no shortage of material to translate into news-stories, profiles and mini-documentaries.

Olympia, Washington is campus country, with Indian programming a part of the total work done by KAOS Radio. The trainees there learned about production and documentary techniques, they met good people willing to teach them skills, and they left with a knowledge of the workings of a radio station.

## **Using and Sharing Knowledge is Key to Indian Radio**

Training is where we are turning our attention. Each person with radio skills has it on his or her conscience to share that knowledge with whoever is wanting to learn. We will work with any Band who asks for training of any kind in radio communications skills. The small circle of skilled people will grow larger and stronger through training and sharing.

When I was in Zuni, New Mexico, a reporter from the local newspaper asked me what I was going to do when I returned to British Columbia. I told him, "I'm going back home to continue with radio production, to help both Indian and non-Indian people to become aware of issues involving Indian people in British Columbia."

By production, I mean going out to various tribes, getting interviews, music and information through research and really listening to people's feelings and ideas. I would like to independently produce "packages" involving B.C. Indians and sell them to radio stations in the area the event is happening in.

I'd like to raise enough money to buy all my own equipment and set up a very small production studio—this is going to be a priority for me.

**Brenda Leon, Chehalis**

Brenda is on staff at the Union of Chiefs.

This program is one of a few which will have long-lasting effects on Indian people. This is because through the medium of radio, the Indian people can be exposed to and educated about the cultures of our own particular tribes. We can also learn about the situations facing us and can be informed of happenings with which we could be involved.

Over-all this course has a heavy work-load, but it helps condition the individual to the amount of work that person would face if they chose to go into the radio field.

**Gordon Jack, Hazelton**

Gordon has been hired by the Health Portfolio of the Union of Chiefs.



When I got here in Vancouver and started work I didn't really know what I was in for. After the first week, I knew that the next nineteen weeks would be a lot of work, doing interviews with various types of people, learning how to read properly, learning how to write scripts, and to use all the equipment.

When I first started the course I was terrified, because I had moved away from my home and family in Prince Rupert. I didn't know too many people in Vancouver. However, I met a lot of people and at the Union office, the work atmosphere was easy to adjust to.

After 14 weeks of learning the radio skills, I went to Olympia, Washington, with Marshall Goulet. There, I



This year was the Third Annual Convention of the Gitskan Carrier Tribal Council. On the first day of the convention, as I walked into the gym, I could feel excitement, enthusiasm, and tension. I knew the next two days were going to be pretty powerful.

The young people were a great help in preparing and helping in the convention. The Indian art class of the high school made a banner with Indian designs for each Band and a big banner with the theme of the convention. The enthusiasm of the young people must have rubbed off on everyone, because there were a lot of happy and excited people there.

This year's theme was "Native Women, Our Existence, Our Survival." At the beginning of the convention they had presentations from the Gitskan women and the Carrier women, showing us what part the women had played in building the strong and proud Gitskan-Carrier Nation. The issue that concerned the convention was Section 12(1)B of the Indian Act, the section that discriminated against native women who marry non-Indian men. It was very clear that this had to be changed.

They also had a panel of leaders open for questions from the people attending the convention. This was great. It was open to anyone to have a say in the convention. It was a good learning experience for everyone.

**By Kelly Nyce**

worked in the news department for KAOS Radio, where I read and wrote news, public service announcements, job services and other things for an Indian program **Sky-runner**. I remember my first time on-air "live" at KAOS: all of a sudden I was in the studio doing the news live; they didn't give me a chance to get scared or nervous. After I finished I realized I'd been on-air live and then I got scared.

I returned to Prince Rupert with a lot of new knowledge in communications and Indian issues.

**Fran Smith, Port Simpson Band**

Fran has since accepted a job as publicity chairwoman for the B.C. Winter Games in Prince Rupert.

# THE DANCE OF

By Bobby Joseph

A long time ago, in the world of the Kwiksuktaineuk Indians, a legend was born to a noble lady of that tribe. She was Ahnoos, privileged to come into contact and communication with members of the animal spirit world. As legend would have it, Ahnoos was digging for cockles, in order to prepare a special feast for her husband and family, when there came upon her a frightening and spine tingling sensation, common to those gifted with visits from the supernatural world. Slowly raising her head, Ahnoos glimpsed the awesome and frightening figure of Buckwes, the wildman of the woods.



For a timeless moment in space, the mortal Ahnoos froze in fright. Buckwes with his supernatural gift, communicated to Ahnoos assurances of her safety, and that all he wanted was her cockles.

"What will you give me in return?" asked Ahnoos.

"Come and follow me and I will show you," said Buckwes, picking up the basket of cockles.

So Buckwes and Ahnoos treaded into the forest, away from the beach where she was digging the cockles. And as they got deeper and deeper into the forest, Ahnoos could hear the chanting and singing and beating on the drums. What came to her mind immediately was that they sounded very much like the potlatches of the Kwawkwalth people, so she felt a little more comfortable about it.



And as they got to the Yout'si, which is the supernatural cave, Buckwes told Ahnoos to stay behind and hide behind a stump. While she did that, he gave her two cockles, and just told her to wait.

Buckwes entered the supernatural cave, and in the supernatural cave was a full fledged ceremony going on. The Animal Kingdom was enacting the potlatch, dancing and singing and so forth. There were speeches being made and every animal was doing his dance.

During that time, four of the Animal Kingdom characters went out to try to find out what was present outside. They knew somebody was outside that was mortal. So first of all the mouse went out and Ahnoos gave the mouse a chunk of the cockles that she had been told to keep by Buckwes. Then the weasel went out, and then the ermine went out, and then the otter went out, and each time Ahnoos gave them a piece of the cockle.





# THE ANIMAL KINGDOM



Finally Buckwes got up to speak at the ceremony. He told them about Ahnoos and could he have permission to bring her in? The animal world said, "Yes. Bring her in." Then she was asked to take off her garments. She turned around and looked at all the beings in the Animal Kingdom, in the supernatural cave. She had a blurred vision of the animals, because what she was now witnessing was the spirits of the animals.

There is a lesson in the story. After the dance was finished, the animals told Ahnoos: "You may now go home. We are going to give you the gift of this dance."

The Kwicksutaineuk tribe assumed the right to the Animal Kingdom because it was a gift from the Animals themselves. They told her to teach the message of the value of the natural world to human beings. People should now always respect the animal world and maintain a balance.



In the end, when we are dancing, we all come back out again, and we come back carrying our masks. The grande finale in what we are doing is taking off the animal costumes and showing our spiritual beings.

# Pitseolak

## A Canadian Tragedy

David E. Raine



EDMONTON: HURTIG PUBLISHERS, 1980.  
176 pp.

Twelve years ago David Raine was a teacher at Cape Dorset on Baffin Island. While there he became good friends with a young Inuit man named Pitseolak. *Pitseolak: A Canadian Tragedy* is the story of the friendship that developed between these two men.

### Not Belonging

Pitseolak left home at a young age to continue his education. At school in Manitoba he became very removed from the Inuit culture. He finally returned home feeling alienated from both the community and his family.

The things he now valued, his family thought were unimportant and insignificant.

## BOOK REVIEW

By Bess Brown

Pitseolak was not like so many other students caught in the same position of not belonging to his Inuit culture or to the white society. Like other students he was sent away to obtain a good education and expected to use some of this to help his people "improve" their lifestyles. This is what the government had hoped, anyway. Just what the Inuit people expected or wanted from returning students is unclear.

### A Government Success

Pitseolak was a misfit to his family but the government considered him a success for he did adopt some of the values of the non-Indian society. Throughout most of the story Pitseolak struggles to find his place in the Inuit culture or white society.

### Resolving Things

With the encouragement of Raine, he was able to resolve this conflict. He began learning the ways of the Inuit people with a sense of pride and dignity, something he had never felt before. Without Raine's constant encouragement, it is doubtful he would have been able to resolve this conflict. I found it quite disturbing that his family was not supportive during his troubles. Hopefully native people are more understanding now of others who have been brought up in the dominant society and now wish to live and learn native values and customs. Transition into different lifestyles is often difficult, without having other pressures added.

### Learning But Not Living

According to Raine, Pitseolak learnt a great deal about the Inuit in a short period of time, still others felt he didn't fit into the Inuit culture. Those who felt he did not belong thought the circumstances surrounding his death were proof enough. While hunting with a companion, Pitseolak suddenly stood up and was shot in the back of the head (experienced Inuit hunters would have given warning).

### Government Policies

Raine believed Pitseolak's death could be attributed to the policies of the government stating if he had been brought up with Inuit values and attitudes he would not have been killed hunting.

Raine's interest in the Inuit culture made the book very enjoyable. *Pitseolak: A Canadian Tragedy* is an excellent book examining the effects of government policies on the Inuit people. Recommended.

# IN THE NEWS...

FROM ALKALI SPEAKS

**CREATIONS OF THE SHUSWAP**  
By Fred Johnson



The arts and crafts group started our get-together on October 27th, from 7:00 to 9:00 p.m. We hope to meet three times weekly, on Monday, Tuesday and Wednesday evenings at 7:00. Our main objective is to create a better atmosphere of cultural awareness.

We had a good turn-out of students and crafts people. Myrtle Johnson, painter, graduate of Cariboo College in Kamloops, will be a great help to our students. Dave Sampson, another Cariboo College art student, never did bring his body around yet, so Dubby get your fingers in gear.

Franky, Johnny, Irene, Marcella and Marge Dick will be doing their crafts; the students can see how it is done. For our first activity we are drawing, we are exercising our eyes and fingers to move together. We are learning to sketch first; we must catch the image in a glance, and put it on paper. We are practicing to concentrate on our drawing, rather to be self-conscious of the people

I remember them  
they are dancing  
haunting me  
to think of Indians  
As they were before  
But, I want to be  
me. Today  
I will always  
see them dancing  
Because they  
are a part  
of me! That  
I do not see  
today!



*Myrtle Johnson*

watching. We are learning to take criticism, also to be open-minded. We must never use an eraser on a drawing, and never throw out a drawing. We are in a learning stage, we have to learn from all our mistakes, big and small. Also we will be studying Indian Design, our theme. How can we even call ourselves Indian, if we don't know about our history. In our art, we say, how can we draw or paint Indian life if we never went down to the creek, swam in cold water or went in the sweathouse. How in the world, can we draw about lehal or hunting, when we don't know some songs and history of how our Shuswap grandfathers use the sweathouse to get ready for a lehal game.

I am encouraging the student to try some of these activities so next time somebody asks, "Is this Shuswap Indian Art?" they will be proud to show off their art. Yes, this is a picture of when we had a sweathouse, twenty below zero.

FROM YUKON INDIAN NEWS

**CHARLIE'S CHUCKLES**



By Bob Charlie

Once upon a time there was an Indian Chief living in Beaver Creek who became quite concerned about the energy crisis. So he sold his pickup in order not to use any more gas which was getting too expensive anyways and bought himself a ten speed bicycle.

One day he got a call to attend an all-chiefs meeting in Whitehorse. He figured if he was to get there on time, he would have to leave a week ahead. So, off he went and when he arrived at Burwash Landing, he decided to stop for lunch at the Kluane Tribal Brotherhood's Dry Meat Truck Stop. A young fellow came and sat down beside the chief and they started talking. The young man asked the chief where he was going and how he was travelling.

The chief told him he was going to Whitehorse on his ten-speed bicycle. The young fellow said, "That's going to take you a long time, maybe I can help you." The chief said, "How?" And the young guy replied that he would tow the chief's bike behind his brand new Corvette Sting Ray and if they started to go too fast, all the chief had to do was ring the bell on his handlebar and he would slow down.

Off they went and things were going great until this blue Mustang passed them. The driver of the Corvette didn't like that so he stepped on the gas and the two cars started racing down the highway. In the meantime, the chief was getting pretty worried about how fast they were going and started ringing his bell. But with all the noise and excitement his driver didn't hear him. Then they went through a radar trap and the policeman who was sitting there called his buddy who was parked five miles down the road. He said, "There's a couple of drag racers coming your way and they're moving pretty fast. One is a blue Mustang and the other is a red Sting Ray. You can let them by but, there's this Indian right behind them on a ten-speed bicycle ringing his bell and trying to pass them, grab him!"

# DOCUMENTING LAND CLAIMS: 300 YEARS OF LIVING MEMORY

By Beth Cuthand

*The Teme-Augama Anishnabai of the Lake Temagami Region of N.E. Ontario are seeking legal recognition of their right to unmolested possession of their homeland: Ndaki-Menan.*

For the last ten years this small tribe, numbering 630 members—250 of whom live on Bear Island in Lake Temagami—have been working diligently and alone, pursuing their right to control their land. Ndaki-Menan is 4,000 square miles of heavily-timbered, mineral and water-rich land which has supported the Teme-augama Anishnabai for generations upon generations. No treaty has ever been signed with the Temagami Indians.

They have never ceded, sold or otherwise given up the rights to their land.

## **Band Freezes Land Sales and**

caution to give notice of their outstanding aboriginal interest. It was only about 4 months later, when the Province attempted to sell some of the land, that the caution came to light. It was then that the Member of Parliament for the area, Ed Havrot, made racist statements about Indians and caused an uproar across the country. Havrot was up in arms because the Maple Mountain tourist complex was his baby and the Temagami Band was standing in the way of "progress." Chief Gary Potts wrote in a press release at the time: "Today our land is being slowly stripped of her natural resources. The

air and water are being polluted. Seeing this, we realized that if these present concepts of progress are to continue, we... would, merely for the convenience of material value, soon be unable to make a living in this area. Worse still, the unborn generations of the Temagami Indian Band would have no base from which to grow."

## **"Progress" Means Different Things to Peoples**

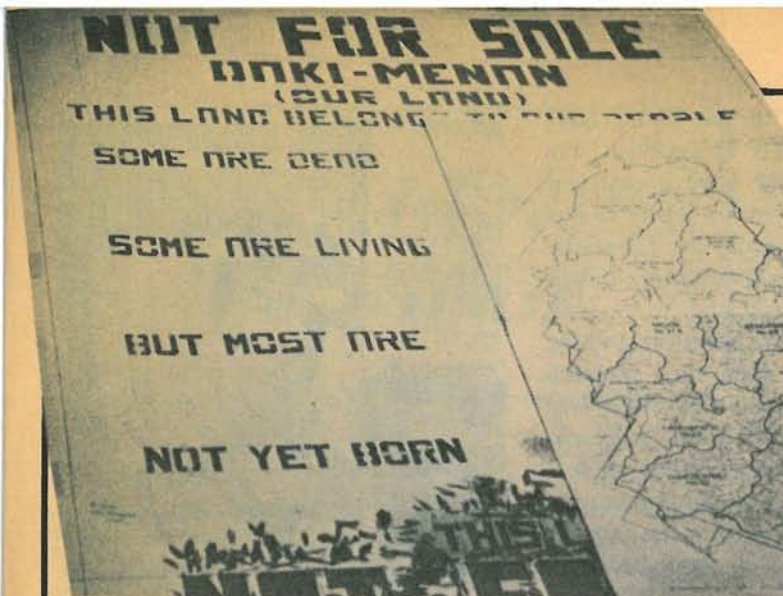
Two very different concepts of "progress" have been clashing head on. For Chief Gary Potts "progress" is ensuring the continuity of the Teme-augama Anishnabai. For the Province of Ontario, "progress" is ensuring that the land is open for immediate resource exploitation. But try as it might, the Province of Ontario has not been able to lift the caution and the land remains closed to any new development until the courts decide just who owns the land.



## **Development on Unsurrendered Land**

Based on that fact, in late 1973, the Band quietly filed a "caution" (land freeze) on 110 townships within the boundaries of their ancestral lands. A giant tourist resort was planned right in the centre of Teme-augama Anishnabai lands and the Band filed the

*The Band is prepared to present the full story. Their legal support staff have gathered over 4,000 pages of documents confirming the knowledge that has been passed from generation to generation of the Teme-augama Anishnabai: that the roots of the people go back beyond living memory, that their ancestors were created on the ancestral lands and the spirits reside there permanently, that there has always been a specific connection between the Temagami people and Ndaki-Menan.*



**1620** A.D. French interpreter and fur trader Jean Nicollet winters on Lake Nipissing, twelve years after the founding of Québec. Among the groups he encounters are the Teme-augama Anishnabai.

**1760.** The English have conquered New France. Formal capitulation of French army at Montreal states that the Indian allies of the King of France shall not be disturbed in the lands they occupy for having taken up arms against the English. Among these allies are the Teme-augama Anishnabai.

**1763, October 7th.** King George III of England issues a **Royal Proclamation.** Because of "Great Frauds and Abuses" committed by European settlers, these settlers are warned to get off Indian lands. Native tribes are confirmed as owners of all lands not already sold or surrendered by them to the Crown. If at any future date, these tribes are *inclined* to part with any lands, they are to be bought in the King's name only, at a public meeting with the Chiefs and principal men of the tribes in question. Ndaki-menan is Indian land.

**The Royal Proclamation has never been repealed. It still has the force of a Statute in Canada.**

**1791.** The Province of Upper Canada is created. Its formal boundaries include Ndaki-menan. But the Teme-augama Anishnabai do not sell.

**1850, September 9th.** Minerals have been discovered on the north shore of Lake Huron. The Government of the Province of Canada offers to buy the lands in question from the local tribes. The "Robinson-Huron" Treaty gives the Queen full title to the northern and eastern shores of Lake Huron. Not being invited and not being present, the Treaty was NEVER signed by the Teme-augama Anishnabai.

**1867.** Confederation. The new "federal" Government is given responsibility, under the British North America Act, for "Indians and lands reserved for the Indians."

**1877.** Lumbermen, licensed by the Ontario Government to cut on Lake Temiskaming, arrive on Temagami Lake exploring for timber. Chief Tonene of the Teme-augama Anishnabai immediately visits the federal Indian Agent in Parry Sound, protesting that

white men are interfering with Indian lands that have never been surrendered by Treaty.

**1883.** The Federal Government acknowledges that the Teme-augama Anishnabai did not take part in the Robinson-Huron Treaty. Some of the Teme-augama Anishnabai (those of Native ancestry in the male, but not female, line) are identified by the federal government as the "Temegami Indian Band." Although no formal sale or surrender of Ndaki-menan takes place, a small (100 square miles) tract at the south end of Lake Temagami is surveyed in 1885 by the Federal Government as a "Reserve" for the "Temagami Band of Indians."

**1885 to 1978.** The Government of the Province of Ontario refuses to recognize the 100-square-mile tract on Lake Temagami as an Indian Reserve, claiming that all of Ndaki-menan has already been surrendered by the Robinson-Huron Treaty of 1850. Despite continuous protests by the Teme-augama Anishnabai, the Ontario government allows exploitation of Ndaki-menan by European settlers to proceed.

**1906.** Lands immediately north of Ndaki-menan are sold by the resident Cree and Ojibwa Indian people to the Crown under the terms of the "James Bay Treaty (Treaty Number Nine)." Despite interferences by the Ontario Government, Ndaki-menan is still legally Indian land.

**1943.** The Ontario Government has been threatening for ten years to evict certain members of the Teme-augama Anishnabai from Bear Island, Lake Temagami, where they have homes, for failing to pay rent to the Province. To avoid further conflict, the Federal Government buys Bear Island from the Province. The Teme-augama Anishnabai, however, refuse to acknowledge this purchase as a settlement of their grievance, because no formal sale or surrender of Ndaki-menan has taken place.

**1971.** The Federal Government declares Bear Island to be an Indian Reserve.

**1973, August.** Chief Gary Potts of the Teme-augama Anishnabai files a "Caution" against all unregistered "Crown" lands within Ndaki-menan, asserting that the area in question is still Indian land within the meaning of the Royal Proclamation of 1763. The Province tries to have the Caution lifted.

**1978, May.** The Attorney-General for the Province of Ontario sues the Teme-augama Anishnabai in the Supreme Court of Ontario, seeking a number of declarations, among them that the Teme-augama Anishnabai have no interest whatsoever in Ndaki-menan.

**1979, January.** Trial pleadings

**1979.** Twenty-two townships added to Caution.

**1979, December.** Bruce Clark, Lawyer for the Defendants, questions the Provincial Representatives.

**1980, January and February.** Province questions Chief Gary Potts for seven days, investigating the facts we rely on to support our Claim to the lands in question.

(from page 28)

Bruce Clark, Band lawyer, explains: "The fact that the Temagami have always been regarded as the exclusive possessors and absolute owners of the use and enjoyment of the land is corroborated (confirmed) by the historical documents which show that throughout the history at least of this part of Ontario, Indians, not just here but elsewhere, have asserted that right and that the white society has formally acquiesced (accepted) and agreed to that principle. A lot of the research has been documenting that basic social contract which was made between the white society and the Indian society. The root of the social contract is the Indian assertion of their sovereignty and exclusive possession."

### Each Family Can Trace Their Ancestors Back Three Centuries

Chief Gary Potts first started the research in 1972 by doing genealogy charts of the 14 families who make up the tribe. Using an anthropologist's 1913 report on the family trees of his Band, he went to all the Elders and not only got them to remember their ancestors but also each family

been invaluable to the Band. Says Chief Potts, "To re-establish the sense that we did have a say and would have a say in the future of our people and our lands, the genealogy charts were a positive factor. It was illustrated in black and white, our connection with the ancestors and the historical facts that our research brought out showed that there was absolutely no question who had jurisdiction over this land. When all that information came out in community meetings and newsletters, the people's attention got focused on the fact they did have a natural right to this land. Nobody could take it away from them."

Today, the Supreme Court action has gone through the pre-trial stages, through the discoveries stage, and has been re-opened to allow a new intervenor: Panmore Porcupine Mines, a subsidiary of the multi-national Noranda Mines, to become a party to the Province's action.

### Trudeau's Constitution Could Wipe Out Land Rights

The Supreme Court action will probably be before the courts for the



*"We'd like to see a clearer charter for native continuity go into the Constitution," declares Chief Gary Potts.*

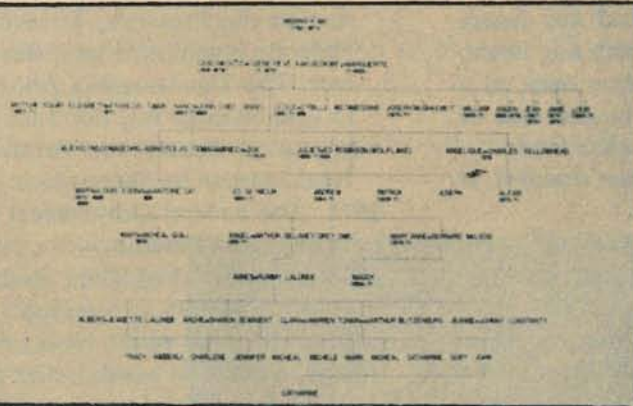
you're absolutely right, but because we're working under different laws now, your argument no longer applies." They can go on with a lot of rhetoric saying how the government has shafted us and that's not right, but that's about all they can say. We're very concerned about the Constitution and we'd like to see a more explicit charter for native continuity go into the Constitution in place of section 24. The proposed section 24 is just filling space as far as I'm concerned.

### No Negotiation

Regardless of the politics outside their homeland, the resolve of the Teme-Augama Anishnabai remains undiminished. When the Province of Ontario and the Federal Government met with the Temagami this summer at Bear Island, the Province indicated that they were prepared to negotiate a settlement. The Temagami people said, "No, we will not negotiate."

Chief Gary Potts is a stubborn man and the issue is clear: the Teme-Augama Anishnabai have the right to unmolested possession of their homeland. He wants the Canadian judicial system to recognize that fact. No more and no less. ●

*The Wabimakwa family members know their ancestors as far back as the time of the Royal Proclamation. They know their history and they know their rights.*



hunting area. At that time, he thought the thing to do was to prove "aboriginality"; hence the genealogical charts going back into the 1700's. The fourteen family hunting areas, he put together on a map and was able to define the boundaries of their homeland.

### Knowledge Strengthens Band Members

Though they are no longer arguing their case on the basis of "aboriginal rights," the genealogy charts have

next five years and go all the way to the Supreme Court of Canada. But the patriation of the Constitution is cause for a lot of our concern. Says Chief Potts: "It could affect the outcome of our court case because we're looking at another five years before it gets to the Supreme Court of Canada. In that time, if it's a whole new ball game, for example, if there's no more section 109 in any Constitution, then all the work we've done is almost like for nothing. The Judge will say, "if this had been here five years ago,

# SOVEREIGN NATIONS

## THE LEGAL CASE

By Louise Mandel

As the Constitutional Express makes its way across Canada, we are presenting legal arguments on behalf of the Indian Nations in Rotterdam, England, Ottawa, and possibly New York.

The legal argument for the Indian people is a strong one. We are arguing that Indian people are the original peoples of this land. We have the rights to use the land as our ancestors used the land. We have the right to total sovereignty within our territories. When the European settlers came to this land they treated the Indian people with a good deal of respect, at first, when the settlers were in the minority and the Indian people were most powerful.

After some time the settlers began to make inroads into Indian people's territory and at that time there was a great resistance from the Indian people. Great Britain at that time could not afford to enter into a war with the Indian Nations and so as a result of the pressure put upon her the Royal Proclamation of 1763 was passed.

### The Royal Proclamation

In this Proclamation certain rights which Indian people have to their land were entrenched in law. Under the Proclamation no land could be sold until it was ceded by a surrender which was obtained through an open Band meeting. Following the Royal Proclamation many

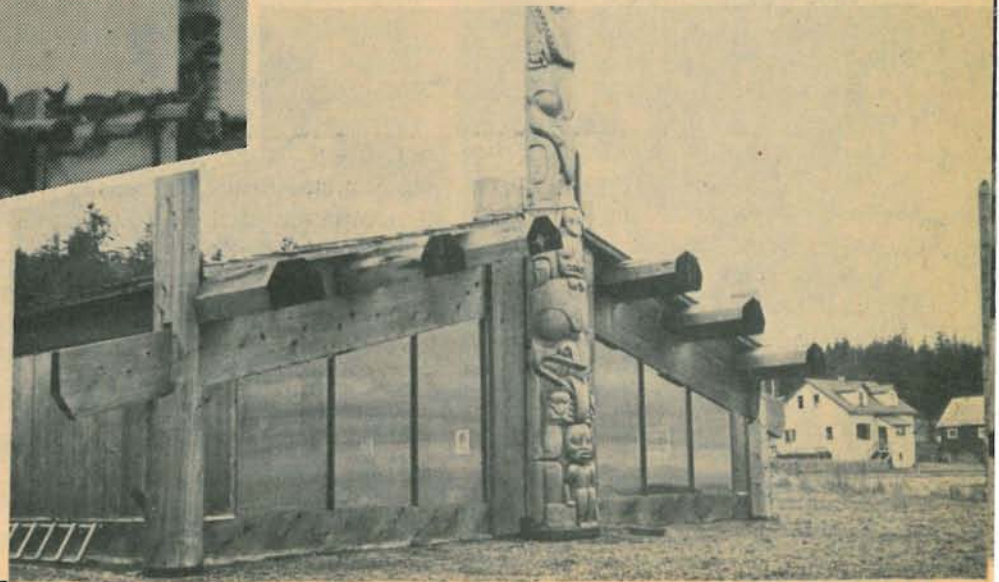
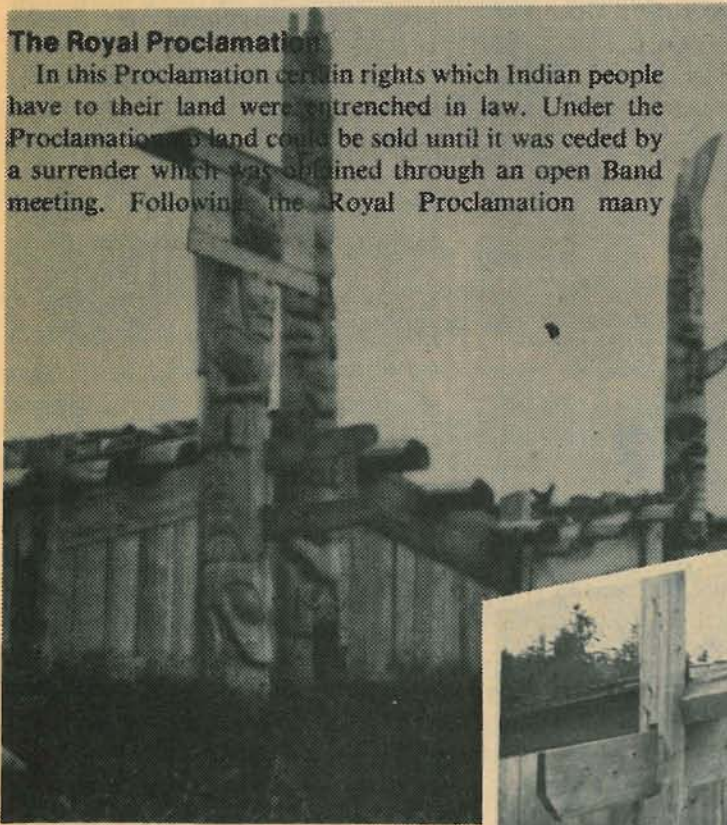
treaties were entered into to cede the land. These treaties were made with Her Majesty the Queen and were executed on the basis that the Indian people have full self-government. The treaties then are agreements between Her Majesty the Queen in Britain representing her country, and the Indian Chiefs representing the Indian Nations. Great Britain was, and continues to be, under a sacred trust to the Indian people to preserve the people, their land, and their government from the onslaught of more powerful countries.

### Canadian Government Given Administrative Powers Only

In 1867 Canada was given the authority over Indians and lands reserved for Indians under the British North America Act. It is clear from all that we have looked at that the authority which the Canadian Government was given was simply the authority to administer the obligations which Great Britain had to insure that Indian people's land, resources, and government were maintained intact. Canada assumed no political obligations with the Indian Nations because the Indian Nations never entered into arrangements with Canada but only with Great Britain. Canada's role was to administer the delegated trust over the fulfillment of Britain's obligations.

### Canada Mismanaged Trust

In fact we are arguing that Canada very badly mismanaged the trust because they have continued upon a policy of expropriation of Indian people's lands,



Above: Skiedans Village, 1979  
Right: Skidegate Band Office, 1979.

without consent and against the law. Also they have continued upon a policy of assimilation which denies Indian people's rights to their own Indian Government.

### Canada Wants to Terminate Trust & Obligations

Now that the Government is repatriating the Constitution, it wants to terminate all the obligations which Great Britain has to the Indian people—to ensure that no land is sold until it was ceded, to ensure that the treaty obligations are enshrined and protected, to ensure that Indian people's rights to self-determination and full Indian Government are maintained. Canada no doubt will continue the policy of expropriation and assimilation and with Britain no longer protecting the final obligation to the Indian Nations, Canada and the Provinces will very likely terminate the obligations to Indian people in non-Indian law.

### Going to Court Outside Canada

We have decided to take the legal questions through courts and forms outside of Canada. We made this decision because it seems that every time we take a question through the Canadian courts, it is the Canadian judges and the Canadian law which is applied. There are no Indian judges. There is no Indian law.

### Conflict of Interest

In discussing whether or not Indian Affairs ought to be kept with Britain or administered through the colonies in 1837, a Parliamentary Committee in Britain recommended that Indian Affairs be maintained with Britain because they felt that there would be a conflict of interest for the Government of Canada to both protect Indian land and also to attempt to develop their own wealth. Canada has operated in this conflict of interest now for over 100 years, only to the detriment of the Indian Nations. Perhaps we will get a better hearing in a court which is not tied into the Canadian system.

### The Russell Tribunal

We have presented our legal arguments in Rotterdam before the Russell Tribunal. The Tribunal is comprised of some International Jurists who meet to hear the cases of various peoples around the world who have particular problems. The theme this year is the American Indian and we have presented our case to them. Although they don't have the authority to make a decision which binds one country their opinion is influential in the politics of the country.

### The British Law

We have also asked the Parliamentary Standing Committee in Britain for a hearing. The Parliamentary Standing Committee is a committee set up by the British Parliament to advise concerning the rights and responsibilities which Great Britain has before patriation. Although the lawyer for the Committee said that Indian people are completely under the authority of the Canadian Government, we wholly disagree with that position. We have made our submission and are waiting to be heard.

We are also preparing a submission before the Standing Committee in Canada. We are hopeful that this submission can be presented while the people are in Ottawa.



*Above: Dipnetting on Fraser, 1900  
Right: Dipnetting on Fraser, 1980*







*Kotsuis Hohhug, Nakoaktok, 1915*

*Bella Coola Hohhug Dancer, 1980*



We may make submissions in New York for the United Nations. We are still working on gathering supporting documents. If anyone has suggestions or evidence we would certainly appreciate hearing from them.

#### **Action Against Trudeau**

The nine Bands' action taken against Trudeau and the Federal Government for going beyond their administrative jurisdiction in the resolution was not immediately understood by the Government. The November 7th deadline to respond went by without a sign from them. We had cited a lot of material they'd never investigated. Now they have appealed for and been granted an extra month to make a defense.

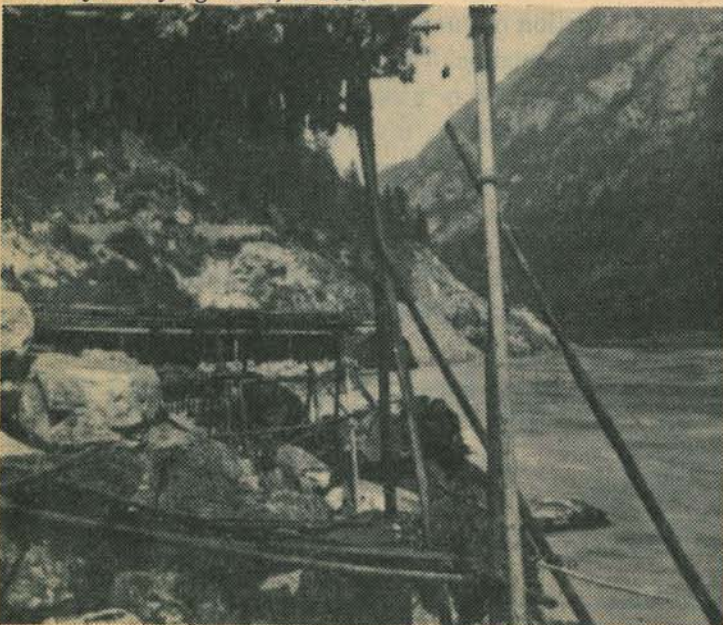
As we have to go to court each time a Band or individual joins this action, we have kept them for a major court application to add all parties. Supporting BCR's have continued to arrive in our office since the assembly, and throughout the organization of the Consti-

tution Express. Some chiefs are taking theirs on the train. The action on this court case starts in Ottawa immediately after the First Nations Conference.

#### **Recognition of Rights Leads to National Status in World**

About three years ago when we first started to fight cases in the courts, and winning them, there seemed to be hope that perhaps the Canadian courts might recognize Indian people's basic rights. We seem to have progressed far beyond that point now. Rather than asking the Canadian courts to recognize Indian people's rights, we are realizing the power of Indian people recognizing basic rights to the land, resources, and to Indian Government. With that realization Indian people are taking steps to assume our National status in the world of countries. We are moving so far beyond the new recognition by the Canadian courts of certain rights under Canadian law. It is a really exciting time for Indian people. ●

*Indian fish drying racks, c. 1880*



*Indian fish drying racks, 1980*



# EDITORIAL

By this time, all citizens of our Indian Nations see the crises we are faced with. Our people realize that more than our rights are in danger by Prime Minister Trudeau's government resolution to patriate the Canadian constitution. So is our very existence as a people uniquely separate from Canadian society.

The Canadian government has forgotten its role as it concerns our nations. Canada has forgotten and neglected the fact that it was delegated, by the Imperial Crown of Great Britain, the role of administrator of our affairs, not as the ruling power over our land and people. Indian nations have been legally and politically connected to the British Crown for over 200 years, not to Canada. Therefore, only the British Crown and the Indian nations have the right to, together, sever the ties between us.

During the first three weeks of November, most of the UBCIC staff went into the communities in our home areas to let our people know how the Canadian government's resolution would likely affect us. While travelling around and talking with the people of the Sto:lo Nation, I learned a lot, especially from our Elders. Over and over again the Elders across what is now called B.C., stressed the importance of unity of all the Indian nations in Upper North America. They could see clearly that the original people of this land must once again unite with one mind and rebuild our nationhood in the eyes of the world.

While younger, our Elders saw Indian Government in practice. They lived it every day of their lives. The old people have been waiting for us to realize that control over our everyday lives by the federal government is not necessary. They know that we have no ties to Canada other than the administrative ones delegated by the Crown. They have seen our own laws effectively govern our people and know that this can be a reality once again. We have the resources, ability and strength to determine our own future. And we can draw from our Elders and leaders the knowledge that is necessary in rebuilding and strengthening a nation of the original people which will suit our needs.

During the Constitution Express, I saw something that I've never witnessed before, something I've only heard about in the stories of the Elders. I saw an Indian Nation. The people on the train, by the time we had reached Ottawa, felt like citizens of an Indian Nation. As each hour passed, the people aboard the foundation of our nation, grew stronger and stronger in determination. There was conviction in their minds that no person or group could ever stop the natural path we are taking towards nationhood. Whether or not we are officially recognized as a nation is not so important as the fact that within our hearts we know we are a nation and no one can change that feeling. We now know that no matter what happens, we will always be Indian people. We will survive.

*By Darryl Ned, Editor*

### I Would Like

I would like the trees being born once more  
I would like our culture been born again  
I would like to see the Indians being happy without the help of alcohol or drugs.  
I would like to see our old culture, that I haven't seen before  
I would like to see our language spoken more often, instead of speaking English.

I would not like to see disco dancers  
but I would prefer to see Native dancers.

I would like to see a tree that hasn't been harmed by machines.

I would like to see more of a medicine man  
Instead of doctors prescribing drugs.

I would also like the Indians who went on the Constitution Express to be successful.

**Sarah Clement**  
Nazko, B.C.



# THE CONSTITUTION EXPRESS

Chief Nathan Spinks, Lytton Band: "The Constitution Express is something that must be done by the native people themselves, the people that are really concerned about it. When Canada was first joined as a country, the native people were not consulted. The second time around Trudeau is trying to tell us that we should have nothing to do with it. This is not right. To me, he is saying that in the future, there will be no more Indians, no more reserves. In 1969, he tried this with the White Paper. The people got it together and fought that policy. Now is the time for Indian people to get together and speak not as individuals but as Nations to ensure their rights. I am here representing my people, and speaking on their behalf."

Mike Peter, Mt. Currie Band: "I am here for my rights. I want to stay an Indian. I don't want to be white. I hear that they are going to tax us if the Constitution goes through. Tax us on land that we originally owned! I think

that the Constitution Express is a good way to show our concern."

Joyce Willard, Neskainlith Band. "Why am I here? That is a hard question. I guess in the broader sense we are here to let the non-Indians and the rest of Canada know that we have struggled and suffered long enough. . . . For me to be on this train just makes a lot of sense because it is something that I believe in. It is not as if we are going to make a lot of changes. We have fought for hundreds of years, we can't stop now. The Constitution Express is a very important part of our continuing struggle."

L. Adrian, Cranbrook: "There is a lot I didn't understand about the Constitution. The Express and the people on it have helped me to have a better understanding of what is happening to us. There is a lot to learn. I look to the Elders. I feel that if we all work together as a Nation we can make it. If we believe what we are saying, if we believe in what we are doing, we can be successful."



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VANCOUVER, B.C.

## THIS MONTH:

They're off!! The Vancouver railway station echoed with the beat of the drums and voices of the singers bringing strength to our leaders and the people, as they boarded the Indian Constitution Express on November 24th. **This is the Constitution Issue.** Our former editor **Beth Cuthand** of Little Pine Reserve in Saskatchewan, went to Bear Island where the people there have been working for years on documenting legal evidence of the sovereignty of Indian nations in Canada (p. 27). The Seabird Island grade 5 & 6 students sent us copies of their letters, that the people of their Band are taking to Trudeau on the Constitution Express (p. 35).

The Indian Child Caravan succeeded in getting an agreement with the Provincial Government, but **Chief Wayne Christian** reports that the Minister of Indian Affairs has not followed through on his commitments (p. 12).

The DIA upheld Crown control of Indian resources when it came to the crunch for **Ulkatcho Band**. **Chief Vivian Cahoose** described Anaham Lake's year-long struggle with a logging company that wouldn't pay for Band trees (p. 13). **Bill Chelsea** of **Alkali Lake Band** writes of our future foresters and vets and ranchers who start off as 4-H club members (p. 18).

**Bella Coola** people had a large meeting to share their research into Band operated schools and **Gert Mack**, the Education Assistant, sent in the story on p. 14.

We were very honoured that the Elders of the Kwawkwalth Nation invited us to their meeting in November (p. 2). One of the legends of their nation is that of the Animal Kingdom, sacred to the Kwiksutainenk Band. Chief Peter Smith asked **Bobby Joseph** to present the legend (p. 25).

**Vancouver Indian Centre** has always been a cultural island of sanity and spiritual comfort for Indian people visiting or living in Vancouver. **Leonard George** of **Squamish** describes the new building and new directions on page 11.

This is our last issue of 1980, an important year for Indian Nationhood. We wish you a happy holiday and strength and hope for the New Year!