

# INDIAN WORLD

DECEMBER ISSUE, 1981

"THE CHOICE IS OURS"

ONE DOLLAR

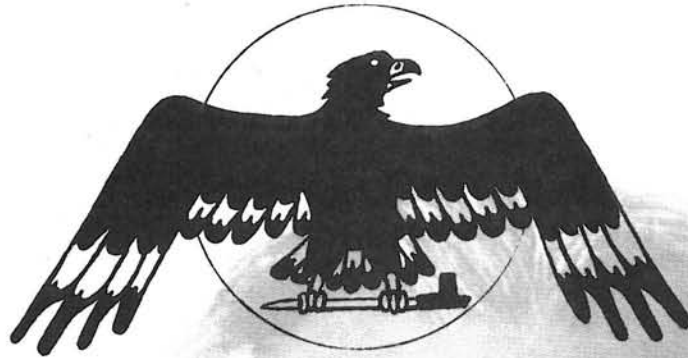
## THE REAWAKENING OF



## OUR INDIAN NATIONS

*Constitution Express Returns  
13th Annual General Assembly  
Independent Indian Nations*

# OUR WORLD



This message comes from the young people of the NuXalk Nation, of Bella Coola, our leaders of tomorrow.

**We the youth of the Nuxalk Nation would like to express our sincere appreciation to our ancestors and elders for helping us survive as a Nation. Also to let them know that we are 100% behind them. We deeply care about our land, our culture, and our ways of life. We do not want to lose these.**

**The Indian leadership in this country must continue to fight for our survival. Especially on this Constitution issue which threatens our future and the future of children yet unborn. We thank our ancestors and elders again.**

These words from the young people of the Nuxalk Nation are great evidence of the power that is building up in our young people. Seeing their strength portrayed hopefully will encourage our leaders to continue to be strong. The high regard and respect for our elders and ancestors shows that our young people are following our traditional Indian Law. This kind of action is what is going to help in developing stronger Nations for our people.

To these young people we thank you for this message and hope that you will keep up your strong stand for the struggle for a stronger Indian Nation.

# INDIAN WORLD

VOLUME FOUR NUMBER FOUR

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 power of the people protecting their Aboriginal Rights.

## Contributors

**Editor:** Lorna Bob

**Written Contributors:** Glen Williams, Darrel Ned, Millie Poplar, Vera Manuel, Dinah Schooner, Glen W. Miihko, Bobby Manuel, Donna Pootlass

**Illustrations:** Carmen Maracle, Kat Norris, Barry Wilson

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**Our Cover:** Our journey symbolizes the reawakening of our Indian Nations.

# SOVEREIGNTY OF OUR SACRED LANGUAGES

By: Glen Williams

To the Elders of our nations and the Chiefs and Councils of our people, we send a prayer to the creator for your guidance and direction and for the wisdom and the knowledge that is needed to protect the sacred birthright that is our language. Our sacred languages are our one and only resource that is left to our direct relationship to our sacred mother the Earth and all living creation. The expressions of our sacred songs and dances, along with everything else that is part of our great languages and culture is sovereign and is recognised by the law of this land and respected by our ancestors.

There is talk of the formation of an institute of British Columbia Indian Languages by an MLA Gordon Hanson from Victoria. Mr. Hanson and his colleagues from the Provincial Museum state a great need to study our languages so as to develop literacy materials, including alphabet dictionaries, to assist in the translation of important documents and to provide for the development of B.C. Native literature, and to train Native speakers to work as teachers and teacher-aids in classrooms.

## Meeting with MLA Gordon Hanson

We stated to Mr. Hanson the position taken by the UBCIC, that we cannot fully support that Bill, as it is written, because it does not define local control, which is a priority as stated by the Aboriginal Rights Position Paper and adopted by the General Assembly of the Chiefs of B.C. We suggested the use of this document by all members of his party when considering issues that concern Indian Bands in B.C. We further stated, "All position taken by our member Bands are consistent with our Aboriginal Rights Position Paper."

## Organizations Support Private Members Bill?

Mr. Hanson said that he has the support of organizations representing 300,000 Native people, for the development of the Institute. This has been one of support in principle from the UBCIC office, because of the fact that we do need Tribal training facilities and supplies. We need capital to build a solid foundation for the development of traditional Indian language programs in a cultural as well as an educational sphere. It would indeed be more a benefit to the aboriginal peoples of the First Nations if this institute could be developed on a Tribal basis to build or develop programs that would be meaningful to our people's needs. Many express the need for the sound wisdom and direction of our Elders and the people who work both directly and indirectly with our languages. Each Tribal Nation knows what their specific needs are in training teaching and development of materials necessary for teaching and learning our language.

## Return To The Respect of Our Ancestors

We are facing many difficulties and hope that we will be able to develop a traditional approach to meeting our expenses for any work to be done concerning our languages. We pray that the Provincial and Federal governments will be able to do something to see that our sacred languages will be protected, preserved and developed in the ways of our People.

We know we face a challenge in the eighties in the kinds of development that our languages are going through for a more positive reality. It is in this positive sense that we will work together, to clearly define what it is we do want for training, development of materials and whatever kinds of services are necessary for the preservation and enrichment of our languages. Tribal policies and Indian laws that cannot be changed must be enforced to insure that proper way for our languages to grow in our Tribal National.

## SQUAMISH LANGUAGE TEACHER RECOGNIZED

Louis Miranda, an 88-year-old Elder of the Squamish Band, for his work with the Squamish language, was granted an honorary Doctorate of Law Degree from the Simon Fraser University, June 6, 1981. He was being recognized as a dedicated Elder who wants to preserve his people's culture for the future.

"Uncle Louis" was one of two men who developed the Squamish language in the english alphabet form. He started in 1972 on what is believed to be the only written Squamish language textbook available. His language book contains about 1,800 Squamish words.

The principal of the Eslahan Indian School said that the Squamish language is the only compulsory subject taught there. The language is taught to Indian children at the Queen Mary, St. Edmonds and Norgate schools, by "Uncle Louis", as well.

# PRESIDENT'S MESSAGE



Prime Minister Pierre Elliot Trudeau and the nine provincial premiers reached agreement on Thursday, November 5, 1981 on a "made in Canada" Constitution but it came without the consent of the Indians of Canada and the French people of Quebec. The Canadian people must understand that we are a sovereign people and our Tribes are our Nations. We have never been defeated and we will not let Pierre Trudeau and the nine premiers defeat us now. It is shocking to realize that after all these years, as a country, when the chips are down it is the Indian people and the Quebecers who are brutally ripped off by the majority. The criticisms that Indian people make is that, even if the federal and provincial parliaments do serve the wishes of the great majority of the Canadian people, they can never fully serve the needs of our people. We do not doubt that these institutions might serve the purposes for which they were intended. We are saying that our own needs can be fully served only through the development of our own Indian institutions.

The route to be followed to the Fourth World will be as diverse and varied as our Indian tribes. Unilateral dependence can never be ended by a forced assimilation. Real integration can only be achieved through a voluntary partnership and a partnership cannot be based on a tenant-landlord relationship. The way to end the condition of unilateral dependence and begin the long march to the Fourth World is through Home Rule. It was the demand for Home Rule and responsible government in upper and lower Canada that gave rise to an enduring partnership among the provinces of Canada and bet-

ween the dominion and her mother country. Confederation guaranteed local autonomy at least for the two major powers—the English and the French. The demand of the Indian people is that we be allowed to sit at the table with the Prime Minister and the Provinces as the third political entity where our lives are being negotiated; where our resources are being carved up like a pie.

We know that no Canadian government will ever deal fairly with the Indian people until we can negotiate from a position of strength. We also know that Prime Minister Trudeau and the nine premiers want to assimilate us, but what we want is the kind of integration based on mutual respect and acceptance of each other's values as valid for the other, will only happen when the Indian people achieve the same standard of living as that enjoyed by the white Canadians. Remaining Indian must mean that Indian people gain control of the economic and social development of our own communities within a framework of legal and constitutional guarantees for our land and our political institutions. Without those guarantees our people and our institutions remain in a defensive position and our only weapon is passive resistance.

The racial myths that were created to justify the seizure of our land base will only be fully dispelled when we have received the legal recognition of our aboriginal title to the lands that remain to us and sufficient grants to compensate for what is lost so that we can afford to develop what does remain. Only then will we be able to demonstrate that there is no conflict between wanting to live comfortably and wanting to develop within our own traditional framework. The desire for legal recognition of our aboriginal and treaty rights has taken on a religious perspective. But as in most natural or traditional religions, the spiritual has not been separated from the material world. Recognition of our aboriginal rights can and must be the foundation of our future along with economic and social independence. It is as much in the long term interest of the non Indian peoples of Canada, as in our own interest, that we be allowed our birth right rather than that governments and the multcorporations perpetuate the conspiracy that renders us the objects of charity while others enjoy the wealth of our land.

The patriation of the Canadian Constitution could be the political act which once and for all orders relationships between the Indian Nations and Canada to the benefit of both groups, or Canada may be finally vested with sufficient legal power to effectively prevent the fulfillment of crown obligations to the Indian Nations. Should the latter occur, the Indian Nations are at the dawn of total genocide. We propose the formation of an International Indigenous Trust Council with the United Nations to oversee future relations between Indigenous peoples and countries with which they are associated. The Indian Nations have directed and authorized the establishment of a Provisional Government.

In Love and Brotherhood,

George Manuel  
Grand Chief  
Union of B.C. Indian Chiefs

## The Nightmare

Could it be? Have I become that bureaucratic? Things couldn't be that bad—or could they? Naw, these guys didn't really mean they were occupying my office. My space of well worth in the cubby-hole of life.

I thought I had been loyal to my employers, you the people. Oh no, am I giving into assimilation? Am I just a by-product of the Canadian government? Not me, I'm Indian and always will be. I'll never be bought off by the Canadian government because I'm not a prostitute. But, that still doesn't explain why these people are here occupying the little room I call my office.

That day I was told I had visitors in my office I didn't expect it to be occupiers. They asked me to leave but didn't give me any excuse why I should leave. Beads of sweat began rolling down my brow. How was I going to handle this? I didn't know.

One of the fellows began to hand me something. He said, "Here's twenty dollars now leave!" I still wouldn't budge. Could it be I wouldn't budge because the twenty dollar bill was drawn on a blank piece of paper by pencil. They once again made an attempt to try and bribe me to leave by offering me another twenty dollar bill. But, I was smarter than them I knew phoney money when I saw it. I knew that the queen didn't really have a mustache.

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## LETTERS TO THE EDITOR

Dear Editor:

The news media says, "Natives could claim billions. I say, So what! What did you expect to pay for Canada, some beads? Canada is one of the richest countries in the world. You knew the day would come when you would have to make amends for your skulduggery. We were ousted from our lands, our homes and our livelihood upset. All this done by professed Christian people. The church was in the forefront saying, "Do the whiteman no harm he only wants to live near you peacefully." Utter hypocrisy!

In your bible, Exodus 20:5, "The sins of the fathers shall be visited upon the children." This means the sins of the greed for other people's property are finally being visited upon the children. You have your chance now to "divvy up" so this similar dread inheritance is not passed on to your children. We have been here for thousands of years. We did not come the route your history says we did. No one has explained the awesome petroglyphs of Nazca. Where it is seen clearly only from the air. That indicates we had contact with outer space. As we have no treaty with you we still claim the resources. In a true sense you have no jurisdiction over us. Your laws should not concern us. The only laws we should adhere to are moral laws.

Alfred Recalma

## EMPLOYMENT OPPORTUNITY

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Application with supporting documents should be mailed to: J.G. Leaman, Superintendent of Schools, Box 700, Hope, B.C. V0X 1L0.

# ONE STEP TOWARDS INDEPENDANT INDIAN NATIONS

The Upper Sumas Band is a community with a dream—a dream to see all its people working and the community rid of social assistance.

The Band is a small community at the foot of the Sumas Mountain, near Abbotsford, B.C. In the past, many of the people in the community were without incomes, other than social assistance. Then in 1978, the Upper Sumas Band, Kilgard, saw an opportunity for the community to become economically self-sufficient.

A clay manufacturing plant on Band land shut down because of a slump in the market. The shutdown meant a loss of jobs for several Band members. However, the community believed that clay products could still sell well enough to keep the plant in operation.

Since then, the Band has never looked back. There was much work to do and many obstacles to overcome. The most difficult was financing. When previous owners abandoned the plant, they literally took everything they could remove. All that remained was some heavy equipment, the Beehive kilns and the buildings. The immediate need was for money for operations and pay for the workers. Another problem was getting a small parcel of land owned by another company, on which stood 4 of the plant's 9 kilns. The land was expropriated for a railway right-of-way years ago. When the railway shut down, the land went to private hands, rather than reverting to the Band.

After sitting idle, the plant equipment was in need of repair. Money to cover these expenses eventually came from grants. However, the dollars were only enough to cover operations. The plant is still hoping for a grant to cover capital, which would allow the plant to repair equipment and buildings, purchase new and replace worn out equipment, and restore the beehive kilns.

Because of present interest rates and a slow housing market, sales of products for building have dropped off sharply. This is now the major obstacle to the success of the community's dream. Sumas Clay Products had made an agreement with another brick manufacturer to buy products and in turn market them. However, sales haven't been up to par with forecasts. Therefore, to supplement sales, Sumas Clay Products is trying to carry out sales directly from the Band. The company sells products directly to Bands and Band members at a price much lower than the retail price. Although sales are a problem, they're picking up. September was the best month ever, and sales seem to be looking up.

The only area in which Sumas Clay Products doesn't have any problems is quality. The brick, especially, is easily one of the best qualities produced in North America. Most manufacturers use faster kilns to burn their brick. The old beehive kilns are slower, but burn at a higher temper-

ature, leaving harder, longer-lasting brick. The same is true for the flue lining (for chimneys), paving brick and agricultural drainage tile. Sumas Clay Products' items are guaranteed to last a lifetime.

The agricultural drainage tile is far better than what some farmers are turning to—plastic pipe. Plastic is very thin and can collapse easily. If there is a flood, it may float to the surface and away. And, it will deteriorate in highly alkaline water. Clay pipe will outlast the farmer. Although the prices are comparable, some farmers are turning to plastic because it can be laid in the ground faster, not because of the quality.

Before Sumas Clay Products became a reality, the community of the Upper Sumas Band, at Kilgard, saw little brightness in the future. The gloomy cloud of social assistance hung low overhead. But, now there is a reason to look forward. There is reason for dignity, for pride in the community. This is the dream.



An Indian owned and operated company.

# 13th Annual General Assembly

October 28, 29, 30, 1981

At the 13th Annual General Assembly, it was obvious that the communities in British Columbia had experienced discipline and cooperation and power in their ongoing battle to achieve independence. The assembly was a working conference and the strength of the people could be felt throughout the deliberations. The spirit of the Concerned Aboriginal Women who had boldly taken over Indian Affairs was on the minds of the people up to Assembly time but there was a greater concern to be dealt with and that was the Patriation of the Canadian Constitution.

Everything dear to the Indian people was on the line and the Leaders

had to make the most difficult decision in the life-time of fighting for Aboriginal Rights. It was obvious after the Supreme Court Decision that the rights of the Indian people would not be recognized. With a heavy heart, George Manuel declared to the assembly that he was calling on every ounce of ingenuity we all possessed to stop Prime Minister Trudeau from patriating the constitution without consulting the Indian people.

Louise Mandell reported that the legal action in Great Britain was ready to be launched at the same time that the Indian Constitution Express was to leave for Europe but that

above everything else, the U.B.C.I.C. had to come up with a million dollars. Could the Chiefs present at the assembly come up with money to support the legal action? Without hesitation, Chiefs got up on behalf of their people and pledged their share towards the legal action. By the end of the day, \$45,000 was raised. This kind of action gave a strong beginning to the assembly and a strong support to the Indian Constitution Express which was prepared to leave for Europe on November 1st, 1981. This was the kind of spirit needed by the Indian Constitution Express which was going into a foreign land and everyone looked forward to this historic voyage by our people. Once the decision was made to go ahead with the legal action there was no turning back...we would carry this fight to the end at a cost of time, money and family needs.

After a summer of meeting and learning and politicizing as many people as possible, the Indian Constitution Express were ready to travel into the International arena. The power of the people was seen in the clear direction they gave to their leaders. The government could not steer the Indian people from their goals despite their efforts to use the "Status of Indian Women" as an issue. The Indian Constitution Express was made up of Chiefs, men, women, children and elders from communities throughout British Columbia.

Several copies of documents belonging to the Federal Government was distributed to the delegates. These documents showed clearly how the government planned to assimilate the Indian people. Any Indian group talking "Indian Government" was to be ignored. This is one reason the Union of B.C. Indian Chiefs was so rudely deprived of its funding and proved to be a good example of what



**Our decisions will effect the future of our Indian Nations.**



would happen to all those bands who bravely declared their Nationhood. However, the Indian Nations in British Columbia recognized the powers they have and whatever plans the Government had was of no concern to the Indian Governments. Their goals far outweighed the depressing control of the governments. All the documents was evidence enough for the Chiefs to know that they would continue to hold a hard line against government policies to assimilate them.

On the second day of the assembly, the Chiefs gave George Manuel a standing ovation and bestowed on him the title of "Grand Chief" of the Union of B.C. Indian Chiefs. He had decided not to run for the office of President. The two candidates, Chief Bob Manuel of Neskainlith Band and Chief Dennis Alphonse of Cowichan Band, gave presentations on their positions and their plans as leaders to the Indian Governments at this difficult time in the history of Aboriginal Rights. After a difficult decision, Chief Bob Manuel was declared the new President of the Union of B.C. Indian Chiefs.

Elections were also held for the Vice President positions. Chief Saul Terry was re-elected as Vice President of the General Interior Region; Archie Pootlass was re-elected as Vice President of the Coastal Region; Chief Clarence Pennier was elected as Vice President of the Southwestern Region; and Stanley Stump was elected as Vice President of the Northern Region. The Vice Presidents declared their commitment to represent their regions in the continued fight for independence of the Indian people.

Administratively, adoptions of the minutes of the 12th Annual General Assembly and the 6th Special General Assembly were adopted. The President's Report was adopted and the



**Our elders take their traditional role in our Nation as our traditional lawyers.**

Financial Report and Audit was approved. The Chiefs voted on Resolutions for continued work of the U.B.C.I.C. on their behalf.

The delegates, along with their relatives and friends shared the first

evening with the Nuhalk Nation dancers from Bella Coola. The next evening was devoted to the popular yearly talent show. On the last evening there was a feast held for the people who were leaving on the Constitution Express and their friends and family.



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# CONCERNED ABORIGINAL WOMEN RETURN HOME FROM EUROPE

By Vera Manuel

On October 8, 1981, eight Concerned Aboriginal Women, (five children plus Frank Rivers and Ron George) left for England as members of an Advance Team to prepare for the arrival of the Constitution Express to Europe. The day we arrived in London, Terry Williams, Frank Rivers, their children Tamara and Delmar and also Ron George left immediately for Paris, France. The rest of us spent one night in London and the next day left for Rotterdam, Holland (Netherlands) where we were met by Rod Jeffries, Lyn Crompton and three members of our support group from Holland. We were a pretty ragged crew when we arrived in Holland, suffering from sea sickness, too much luggage and jetlag. Then Rod informed us that we were to spend the next two nights on the Greenpeace boat.

We really learned to appreciate the hospitality and warmth of the people that we met throughout the trip especially when we were so far away from our own people and our homeland. Understandably, there was a lot of curiosity and silly questions. Many people were surprised to learn that Indians still existed in Canada. They were more than a little shocked to learn about conditions under which we are forced to live in a land as rich as Canada. There is a totally different attitude in Europeans. There was not that underlying guilt, ignorance and disrespect shown to Indians by Canadians in our own lands.



**Educating the Europeans about our Indian Nations' existence.**

We spent a week in Rotterdam getting briefed about the different countries we were to be sent to. Our first speaking engagement was at the Congress Hall in The Hague. Lorna, Meagan and Gaye Williams stayed in Holland; Karen Anderson and Sylvia Woods were sent to Belgium; Dinah Schooner, my nephew Rainbow and I left for Bonn, Germany. Rod, Judalon, Ron and Lyn were to move from country to country helping out wherever they were needed.

When we first arrived in Germany I really began to feel the weight of the responsibility and the immensity of the work before us that was felt amongst us all. We were grateful to our people and honoured by the trust and belief that they had in our abilities. I felt eternally grateful to my father for teaching me that I must fight for my people and to my mother for giving me the tools with which to fight, by teaching me about the spirits that make an Indian strong. Every morning before we left the house; Dinah, Rainbow and I would prepare ourselves. We would burn the sacred smudge and ask the spirits to give us the strength and guidance to carry ourselves in a respectful manner that day. We were constantly reminded that the eyes of the world were on us. We would ask the spirits to guide our words and our actions and to always remember that we were speaking for our people back home. After a victory or an accomplishment we would remember to take the time to thank the spirits for helping us. We were discovering strength that we never even knew we had and our commitment to our people grew stronger in our hearts.



**Spirits were kept high despite our heavy work load.**

The children gave us comfort and strength. They were constant reminders of why we were in Europe fighting. At times, they gave us the added push that was needed to gain support. One time Rainbow and I were confronted with a very stern looking man in a grey suit. I wondered how in the world to convince him to help us. Rainbow sat down next to him and throughout my presentation he would make small interruptions. The man asked things like, "Why don't you people want to assimilate into the rest of the Canadian society?" I would then talk about how our young people are suffering today from the bad influence of the white society; the suicide rate, the alcoholism, the drugs, the prisons. While I was talking Rainbow tied a string around his arm and started to pull his arm toward him. Pretty soon the man's eyes softened and he was smiling and laughing. Then he was on the phone making the arrangements for food for 150 people for 2 days. In the south of France Delmar was helping his father drum and sing. Tamara was in Paris with her mother; staying up late, getting up early, hopping off and on subways. Meagan and Jacqueline were in Holland. The schedule was not easy for any of these little ones, but they were learning to be strong. They were learning about patience, discipline and most of all they were learning to fight for their people.

When Dinah and I first got to Germany we seemed to sense a slight underlying feeling of non-confidence in our abilities because we were women. In some interviews we were asking why women were sent instead of men. We spent a great deal of time explaining the traditional roles of men and women in Indian society, emphasizing the deep respect we held for our men, the confidence and support that was shown to us by our men and how we are working to bring our own ways back where men and women work together and there is no question of one being above the other. We told of the hardship and changes we have had to endure, the concern we have for our children, welfare, the bureaucracy of the Department of Indian Affairs who control our lives. The weight of our words and the strength of our conviction could be felt. The effect we had was strong because we spoke the truth from our experience and they came to know Trudeau for what he was.

In Marberg, Germany, Dinah held the audience spellbound for about an hour and a half relating story after story about the injustice and the wrong that has been done to our people and the frustrations we have to live with. Afterwards, I was approached by two Canadians, one from Nelson and other from Toronto. They were shocked and admitted how ignorant they felt because they did not know what was going on in their own country.

We were asked what we would do if we didn't win this fight and how we expected to win such an impossible fight. We told of our parents and our grandparents who fought all their lives so that we would have something for our children and grandchildren. They never sold our land and never gave up fighting. We will never stop fighting and we will teach our children to fight. For the last 200 years, in spite of all the Cana-



**The children gave us comfort and strength.**

dian government has done to destroy us, we have survived.

Sylvia Woods and Dinah Schooner attended the International Women's Day held in Brussels, November 11th. Women from all the European countries and South America were present to pledge their solidarity and present problems faced in their countries. The women received the Concerned Aboriginal Women's statement very enthusiastically.

The ceremonies at Flanders Field will always be a memorable event. Especially after years and years hearing and seeing the seeming disrespect of our Indian soldiers who fought in the wars. Seeing the brief flicker of pain in the eyes of our Elder Statemen and Chiefs, whenever the cemetery was mentioned.

The stories of our men returning home after going to "fight" for our "freedom" only to return to fences and signs saying, "NO HUNTING, NO TRESPASSING, PRIVATE PROPERTY, KEEP OUT." He fought and risked the same as everyone else but he lost more. As the years went by the price went higher. The loss of self respect, dignity and the memories of a far away land, where there was dignity and where he was worth something—soon forgotten.

There was another pain more real, the men were not "sent" away through traditional ways. The Constitution Express made this a reality. The people of this little town of Langemark, understood and respected the sacrifices made by all these soldiers and our need to honour our men who rest there. We were received in such a manner and stood there sharing for the moment the reality that brought us to this memorial. The irony of ironies, the loss of lives—for freedom?

On behalf of the Concerned Aboriginal Women we would like to sincerely thank our people for the opportunity that they have given us to grow and learn through the experiences we had in Europe. We would like to thank the people for the commitment that has grown strong in our hearts and our experience. This commitment that tells us we must share our experience with our people and that we must never stop fighting for our people.

# WHO? ADOLPH TRUDEAU OR PIERRE HITLER?

Have you ever tried to figure out something that is totally beyond figuring out? Well, that is exactly how our people feel about the Canadian government and the King Beaver, Trudeau. This feeling is especially strong during this time of the big constitutional battle. Trudeau's final attempt at going down in history at anyone's expense, especially ours.

Trudeau's personality is very similar to Mohammed Ali's, his intellect is also very similar. He keeps wanting to get out of the ring and retire. No sooner is he out of the ring and he shows up for another match. This time it is him fighting the whole of Canada. He is not only fighting our people but the Canadian citizens too.

The only reason he keeps jumping back into the ring is because he wants to see his name go down in history books. But, as we all know those Canadian history books are full of balogna as far as our people are concerned. That is exactly what he is feeding the Canadian public. He says Canada will no longer be a second class country. But, what he fails to mention is that this would make our people foreigners in our own country. Shouldn't those leaders have time to think about their decisions because it concerns all of Canada and the future of the citizens of this country called Canada. It is not a fly-by-night deal that should be made the way Trudeau depicts it. This is good for Trudeau because now he has someone to blame besides himself. He was able to try and make himself look like the good cowboy. He said, "I guess I will just have to pass this resolution as it is now, holding my nose. I would have rather had the earlier decision than the latter. But this is what the premiers have agreed on." But we all know he got what he wanted, which was to exclude us and have all the blame being pointed at the premiers and not himself. What a smart liberal minded person.

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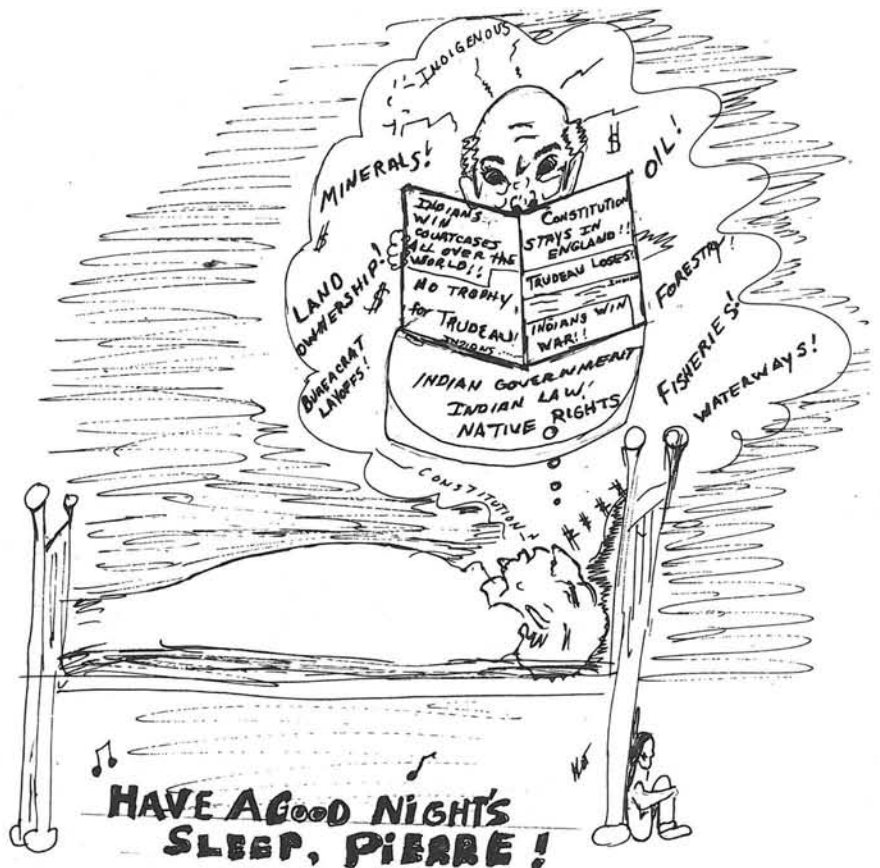
Once the agreement was made between the provinces and the federal government, Trudeau was so anxious to get the document signed. He said, "Let's get this signed before anyone has time to change his mind." This was his response to a decision as important as the Constitution.

Apparently these decisions don't matter anyway because not long after he announced that he would move unilaterally. This meant he was going to patriate the Constitution with or without support from the provinces. If this is his attitude towards his own people, his blatant attitude towards us, the first people of this land, is hardly surprising.

In past history we know that Trudeau is determined to destroy our Indian Nations. A good example of

this determination is his 1969 White Paper Policy. He is so anxious to let Canada control the vast amount of resources we hold. He doesn't care how he does it as long as it gets done as quickly as possible. All he is thinking about is his retirement and it can't come none-too-soon for him.

It is sure good to know that our leaders and our people are not blind to his acts of genocide. We are strong and this is shown by our people who took the challenge on the Constitution Express to Europe. It seems the bigger the challenge, the more power we seem to get to fight. This struggle has been going on for over 100 years now, since the Canadian hicks took over trying to administer her mother's, Britain's, obligations toward our people.



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# THE CONSTITUTION

## WHAT DO WE WANT?

Our position on the Constitution is that Crown obligations must be fulfilled. The Crown obligations, in our opinion, are nothing less than:

1. Recognition and affirmation of our ABORIGINAL AND TREATY RIGHTS.
2. Along with an INDIAN CONSENT CLAUSE that ensures the federal and provincial governments are required to receive our consent before any changes, deletions or amendments are made relating to the Aboriginal Peoples sections in the constitution.

3. And that the ROYAL PROCLAMATION of 1763 must apply uniformly across Canada.

Anything less than these 3 points is not a fulfillment of Crown obligations to the Indian Nations in Canada. It is our contention that neither the federal government nor the provincial governments have any right whatsoever to alter or eliminate Crown obligations to the First Nations. The only body that can alter Crown obligations is the British parliament with the CONSENT of the Indian Nations.

The Constitution as it exists today in Britain goes beyond the British North America Act. It includes such documents as the Royal Proclamation of 1763 and the numerous treaties made across Canada. These documents along with many others are fundamental parts of the Constitution. This brings forth the four parties that make up the constitution today, that is, before patriation.

The four parties include the Indian Nations, the British Parliament, the federal government and the provincial governments. What Prime Minister Trudeau is proposing to do is to eliminate both the Indian Nations and the British Government from the constitution. In other words, what he wants is to make himself and the 10 provincial premiers the supreme power over our lives and the lives of all Canadians.

The British want to dissolve their part in the Canadian Constitution. However, it is clear that all First Nations across Canada have no desire to dissolve our part in the Canadian Constitution. Our people want to strengthen our position so that a better balance of power exists where we can co-exist equally with all

other peoples and governments of Canada. It is for these reasons that we have taken such a strong stand on the constitution and are prepared not to compromise to anything less than the fulfillment of Crown obligations to the Indian Nations of Canada.

We have gone so far as to travel into the international world community to assert our Nationhood and ensure that the First Nations of Canada will forever retain our seat in and amongst the family of Nations. We advised Prime Minister Trudeau through his Foreign Affairs office in London, that no longer will he represent our First Nations. We will resume our seat in the international community and make our own representations to other nations in the world. It was obvious in our international mission that other nations in the world did not know of our existence and the few that did, had been left with the impression that we lived under ideal conditions under the Trudeau regime and that no problems existed in our lives. To the world Trudeau projects the image of a man concerned with human rights and filled with good will. We have prepared a legal case to be presented in the British court. This has been done because neither the federal government nor the provincial governments have the authority or jurisdiction to dissolve our international relations with the British without the consent of the British and the First Nations of Canada.

We have been lax in not developing that relationship through strengthening our bonds, however, this does not suggest that the relationship does not exist. We have always spoken of ourselves as being nations of people and what your International Diplomatic Corps (all those on the Constitution Express) were doing was to secure and strengthen our relationship with the British and other nations of the world.

We will continue to fight to ensure Crown obligations are fulfilled. Before the Constitution is patriated it must contain the 3 basic clauses. We will continue to hold our position and fight for their inclusion. The ways in which we will fight are:

- a. Continue the political lobby in Great Britain
- b. Present the legal case in Britain
- c. Expose Trudeau internationally
- d. Continue our home front activities

# EDITORIAL

By our rights and natural law our people have been free to cross the man-made border line between Canada and the United States freely. This border was not made by our people, it was drawn by two separate entities. Whether our people are on the Canadian side or the American side we have the same philosophies and values because we are one people. We understand that the Earth is our Mother. We have never recognized this split in our mother.

In the past our grandparents crossed freely back and forth. Our people would go to the United States and work at some of the lowest labour jobs. They were not allowed to travel in the passenger section of the train to get to their work sites. They were only allowed to travel in the baggage compartment. There they would work and once the jobs were finished they headed back home to their homelands in this land called Canada.

All over countries were facing the depression. Our people were slaving and working hard in the United States and bringing their earnings back to Canada where they were spent and circulated into the Canadian economy. This is only one example of our people building the backbone of this country. At present we are not recognized by the Canadian government. They would rather control us as objects than recognize us as nations.

We are always hearing a familiar righteous line, "Well, I am a taxpayer." If you are a taxpayer, you're paying pretty high taxes because those taxes are going to thieves. Those taxes are going to a government that has stolen our land and our resources. It is not only white Canadians who are paying taxes, our people are paying high taxes as well. A lot of our people are in the work force and those who aren't pay taxes in day to day chores like other Canadian consumers. It seems ridiculous that our people have to pay taxes to a government that is stealing our land, resources and right to self government and self determination as a nation.

The only tax we are really exempt from are land taxes. Of course we have never had to buy and sell our land. We don't feel that our Mother the Earth should be bought and sold. That is why our ancestors were so

generous in sharing this beautiful country with our visitors. They shared it with the visitors with the understanding that they would not impose on our peoples' lifestyle. This didn't give the government jurisdiction over our people.

It is very hard for non-Indians to understand the unique situation of the Indian Nations. The government's tactics are always to assimilate our people. If we wanted to assimilate and become something we aren't we would have left our homelands a long time ago. There was no reason for us to leave our homelands. We have survived here for thousands of years even with the arrival of this foreign people's government and their acts of genocide against our people. If we have survived that then surely we are not about to get slaughtered by Trudeau and his merry men.

During the occupation of the Regional office of the Department of Indian Affairs by the Concerned Aboriginal Women it was said, "The Canadian government said that there will be justice in this country. But we didn't know they meant JUST US!" Our political ties are with the mother country Britain and not Canada. The Canadian government was just set here to administer her mother's obligations in this land. The Canadian government doesn't have legal or political ties with our people. We have never surrendered our lands or our rights as aboriginal people to anyone.



# INDIAN NATIONS UNITE

The seriousness of the fight against the patriation of the Canadian Constitution can be seen in the numbers of people who come out to participate in demonstrations held around the country. These demonstrations show that it is you the people who have the power to convey our disagreement with the Constitution package that is proposed by Trudeau. There is no greater power than our strength in our unity. This is exactly what the government doesn't want to see is the strength in numbers, especially Indian numbers. They would rather see us continue to play the little funding and programs game and keep us fighting amongst one another for a little piece of the pie.

This divide and conquer tactic has got to stop and we as Indian people have got to see who is the real Enemy. Our own people are not the enemy it is the Canadian government. It is shown in our people that they are not going to play the power game; who is the better leader or who is the better organization. They are coming and saying **WE ARE ALL INDIAN PEOPLE AND WANT TO KEEP OUR INDENTITY AND OUR SOVEREIGNTY.**

First, the strength of our people showed from the U.B.C.I.C. office on Hastings Street to the front of the Tower where the Regional Office of the Department of Indian Affairs is located on Granville and Georgia. Then it carried on to the Four Seasons Hotel where a meeting was being held by the Social Credit Party. Our people went there to inform Bennett of their protest against the patriation package. And that Bennett should get out of bed with Trudeau and start making decisions for himself.

The second march took place the next day and used the same route with again approximately 400 Indian people joining the march. The rallying point was at our tradi-



**The First People of this land demanding their rights.**

tional spot the temporary home of the Concerned Aboriginal Women, the DIA office. This time the demonstration went to the Hyatt Regency Hotel where there was a fund raising luncheon and dinner taking place for the Liberal Party. The message was brought to Trudeau of how we opposed his proposed patriation package of the Canadian constitution because they have not included us in their talks about the future of this country and our lives. He was also informed that if the Canadian government does accept this patriation package and send it off to Britain without any Indian consent, then the Canadian Government has declared war on the Indian Nations. Trudeau's response was again the usual not knowing what the Indian people wanted or what Aboriginal Rights were. Then to try and ridicule us by saying that we didn't even know what our Aboriginal Rights were. All the while, conveniently misplacing or forgetting our Aboriginal Rights Position Paper which was

presented to him in 1975. His usual uncaring response and saving face to the rest of the public response.

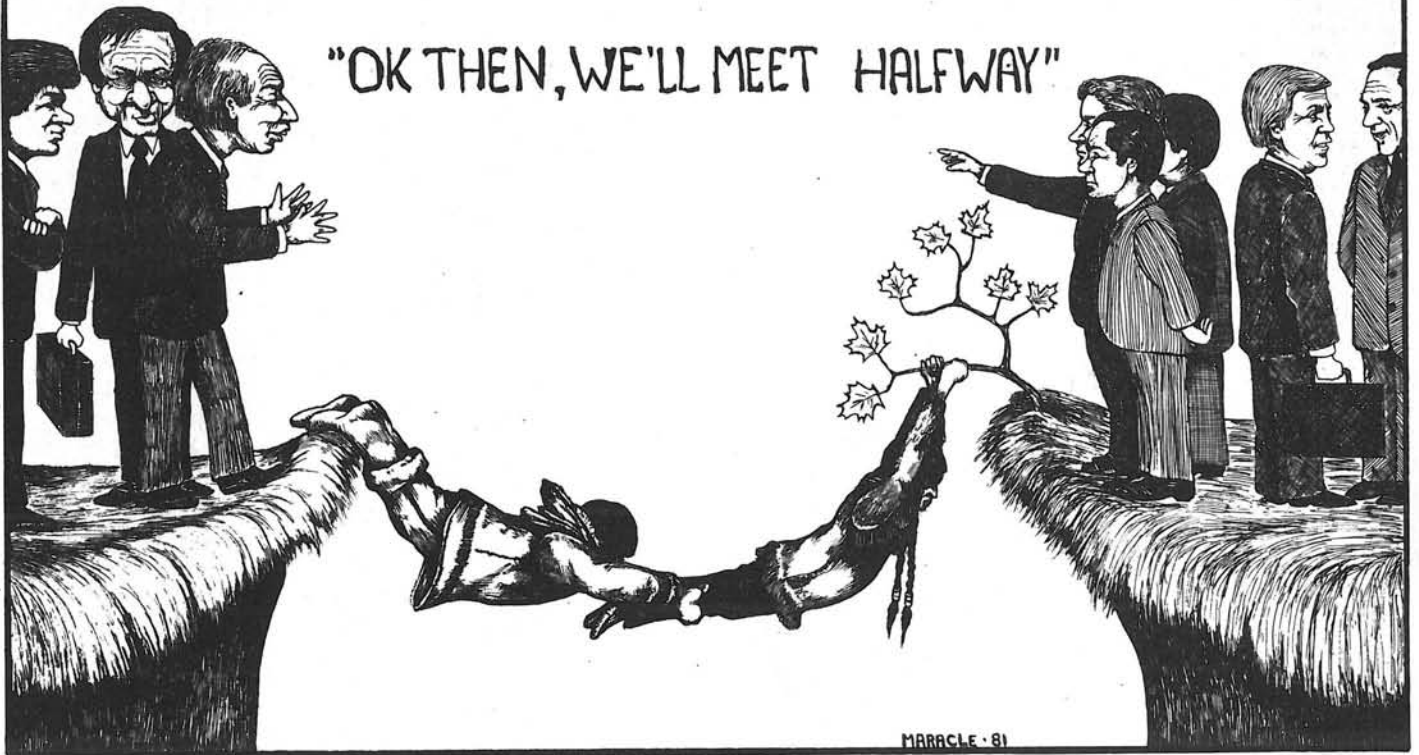
While these demonstrations were taking place there were many more taking place in different provinces. Indian people all over the country coming out in protest of Trudeau's proposed patriation package. Our people's strength was building all over and becoming more powerful. If the first people of this nation can be so easily ignored then what justice exists in this world?

When the demonstrations were held in Vancouver for some strange reason the Regional Office of the Department of Indian Affairs shut down and closed for business early. It was apparent that as soon as Indian people came close to the office they felt threatened. Threatened by the very people that they are supposed to be working for. This is evidence that the federal government is no longer working in the best interest of Indian people, as if they ever have. It no longer serves its purpose if, as soon as Indian people come close to the office, they shut down. How can an office shut down so easily and quickly? Surely, it must be costing somebody a lot to give these people uncalled for holidays. It makes you wonder about the bureaucrats' professional decisions, especially the head bureaucrat, the Regional Director of that office. Obviously someone is going through some strange head trips. Imagine someone walking around suspicious of every Indian that comes around, especially if they are supposed to be working for Indian people.

The people's support to the leadership gives strength to the leadership and also strengthens our actions taken against this government which is out to kill our people. It looks like 1982 will be one tough long struggle.

## THE SPIRIT OF CANADIAN COMPROMISE

"OK THEN, WE'LL MEET HALFWAY"



## “Another Moon”

We come, once, in peace,  
they destroyed us,  
'til we were but few,  
Brothers, Sisters, it is  
another moon now,  
We are once again many,  
this time, we stand proud,  
we'll not bow,  
for we are a Great Nation  
Now Brothers, Sisters, sing  
Sing our songs, as one,  
For the Great Spirit, for today.  
If need be, Brothers, Sisters,  
It is a good day, to die.

Glen W. (Miihko)  
Okalla Prison

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FROM: UNION OF B.C. Indian Chiefs  
440 West Hastings St.,  
Vancouver, B.C. V6B 1L1