

UBCIC NEWS

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THE COLLAPSE OF INDIAN HEALTH CARE

THE INDIAN ACT AND THE CONSTITUTION

LIVING OFF THE LAND

ONE DOLLAR

EDITORIAL

I have just recovered from the Russian 'flu. This type of 'flu as you are all no doubt aware, is characterized by nausea, fever, sore throat, an aching back and a stomach that won't hold down anything except weak chicken soup and baby's cookies.

While lying in bed clutching my tender tummy, I started wishing for a tea made from a plant that grows in muskeg areas of the Prairies and is known to cure a bad stomach. Thinking of the tea made me think of the land where the plant lives, which made me think of moose, which made me hungry in my head. While on the subject of hunger, a thought popped out—"Good health starts with good food". Having been thoroughly brainwashed by the thought in school, I felt obligated to continue thinking about it to compensate for the fact that I couldn't practice it. After some serious thinking on the matter, I have come to the sad conclusion that much of our good Indian food is gone (the buffalo) or in danger of becoming seriously depleted, if not extinct.

I have prepared a partial list of endangered foods: there are many more and I would invite you to write me if you know of any.

SALMON —by mismanagement, pollution, and over-fishing. Due to the increased harassment by Fisheries to put the squeeze on Indian food fishing, more and more families are able to get less and less fish to carry them through the winter. For the loss of 1 salmon, how much does the hamburger cost to replace it?

BERRIES of all kinds—anywhere that bush is cut down, as in logging, hydro and pipeline throughways, strip mines, etc. For example, the people of Gold River live with a constant high level of pollution from the Tahsis Pulp Mill. The people complain that the smoke has covered the berries with black dust making them unfit to eat or can. For the loss of a jar of berries, how much does a can of fruit cost to replace it?

HERRING ROE —by its recent commercialization. Ever since the Canadian government found out there was a lucrative market in Japan for herring roe, this once exclusively Indian food has become a

hot product to market. For the loss of your Herring Roe, what do you replace it with in your diet to get the same nutrients? How much does it cost?

MOOSE are shy. They don't like noise, construction workers, big game trophy hunters and resource-exploitation projects which destroy their food and disturb their mating. Indian hunters in the northeast report that they have to go farther and farther to shoot moose which is their main and favourite source of meat. For the loss of 1 moose, how much does the beef cost to replace it?

MOUNTAIN SHEEP, DUCKS, ELK, CARIBOO, CANADA GEESE, SHELLFISH, CLAMS, OOLICAN GREASE....all are becoming less and less available.

A proper diet is the best way to insure good health. The fact that we knew few illnesses before the whiteman came to this country attests to the goodness of the foods we ate. Out of over 30,000 known diseases, only 87 were known to exist at all among the Indians of this continent. As more and more of our foods are lost due to the greed and increasing encroachment of industrialized man on our land, we are forced to seek replacements at the local store at great cost. We don't know as much about non-Indian foods and we don't choose food that would replace the vitamins and minerals lacking from the loss of Indian foods. If we did, we probably couldn't afford the replacements anyway. One example will illustrate both of these points:

Many of us are unable to get salmon from the water ourselves, for one reason or another.

The cost of salmon at \$3—4 a pound is too much, and having been raised on fresh salmon, store bought salmon has been out of the water too long to satisfy the average B.C. Indian, and the special nutrients that are only found in fish are not replaced. Any way you lose.

Not only are we being cut-back on health care services in our communities, we are also being cut-back on the foods that would keep us healthy in body, mind and spirit.

The Editor

OUR COVER: The United Nations has named 1979 as the "Year of the Child". During the coming year, adults the world over will be discussing the rights of children and will be questioning the quality of life that they provide for them. Will our children benefit from all the hoop-la?

UBCIC NEWS

The UBCIC NEWS 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.

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ARE WE SO THREATENING THAT OUR HEALTH BENEFITS HAVE NOW COME TO THIS LEVEL OF NEGOTIATION?

Last summer, Prime Minister Trudeau said that no agreement transferring Indian health services to provincial jurisdiction could be made without Indian consultation. Yet the newly proposed "Guidelines on the Provision of Non-Insured Medical and Dental Benefits to Registered Indians in B.C." shows that the federal government is trying to shrug off its obligations to provide health care to Indian people by placing it in the hands of the Provinces. The B.C. provincial government does not recognize our special status, and certainly does not recognize special obligations to Status Indians.

WHITE PAPER POLICY APPLIED TO INDIAN HEALTH

The shifting of Indian Education to the Province, the transfer of Social Services, the proposed changes to the Indian Act, the attempt to transform

Indian Governments into provincial municipalities, the transfer of Indian Health to the Medical Services Branch of National Health and Welfare in 1961, and now the virtual transfer of Medical Services to provincial health insurance plans clearly shows that the federal government is trying to rid itself of the responsibilities for **Indians and lands reserved for Indians** as set down in the British North America Act.

TRYING TO SLIP IT THROUGH

The new proposed Guidelines have been sent out at different times to different bands. This was the same approach that was used for the draft of the Local Services Agreement in order to diffuse any organized protest. However, most Bands have now received notice that only the "indigent" (very poor cash-wise) will receive free medical services in the

future. National Health and Welfare see their role as providing for welfare cases which is barely a human right, let alone a constitutionally-guaranteed political one.

At first, with the new guidelines came survey forms, to find out more about the "indigent" on Reserves. The time to research the health and economic conditions on-reserve is before the setting of the guidelines. Since when does one set a policy and then research the facts to make them fit. This survey has since been rejected. Professional social workers wouldn't cooperate. At the time of setting out these guidelines, we were given the usual run-around: Provincial National Health and Welfare officials said there was no provincial input: it was an Ottawa based proposal. Ottawa NHW officials replied that any Indian input should come through the usual provincial channels.

(continued page 6)

PRESIDENT'S MESSAGE

The Union of B.C. Indian Chiefs totally rejects the National Health and Welfare Medical Service Guidelines for Indian people. In 1974, the federal government guaranteed that health services would be provided to Indians until our health standards compared with those of non-Indians. It appears that the federal government is not aware of the statistics compiled by their own department. I will share this information with you:

The overall death rate of our Indian people is 17% higher than the average.

The death rate of our Indian children under 4 years of age is about twice the average of B.C.

Indian people are admitted to hospital almost twice as often as non-Indians.

Our people need more days of hospital care than non-Indians.

The violent death rate for our people is over three times the provincial average. Violent deaths accounted for 40% of all deaths in 1975.

Hospitalization rates vary significantly from the non-Indian rates for some types of disease. Infectious and parasitic cases were 4 times the non-Indian rate. Violence were 2.2 times.

Respiratory diseases were 3.6 times. Yet cancer related diseases were only 0.3 times the rate of non-Indians.

The federal government's proposal to cut-back on medical services to Indian people would decrease an already poor service. Provincial organizations are being asked to meet the Minister to negotiate Indian health services. The health of Indian people is not negotiable.

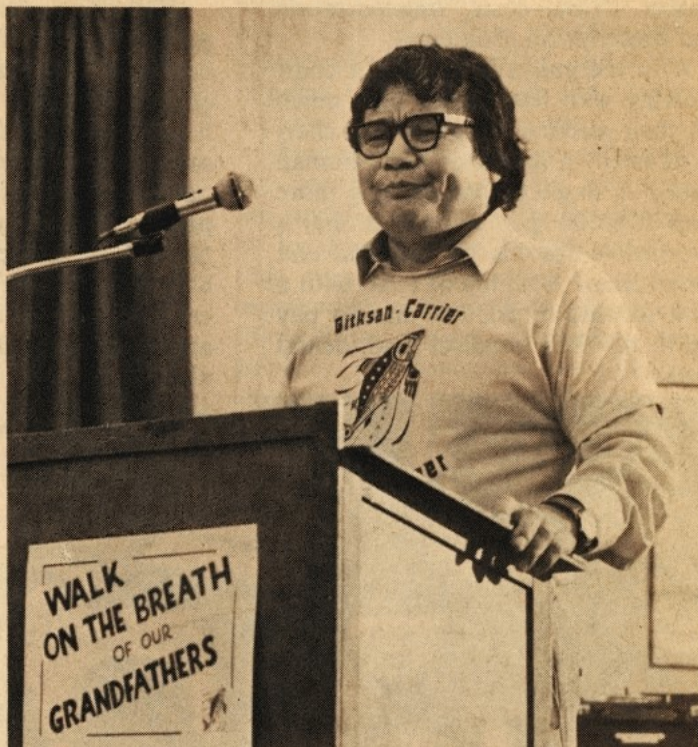
As our elders can tell us, we as Indian people, have been subjected to all the force and efforts of non-Indian institutions attempting to break us and make us like them. The greatest of that force directed at us were the diseases brought to our people, combined with the laws to stop us from being nourished by our natural foods. Many of our villages were wiped out from those early epidemics of small pox, then T.B. and now alcoholism, suicides and the young ages that our people die at.

With no knowledge or history of these diseases, our forefathers were forced to accept non-Indian medical care. We have faced all these things and lived through these bad times and survived.

According to the history of the Department of National Health and Welfare, the government of this land started a medical program in 1755 for Indian and Eskimo people. The medical program was started because of the serious

epidemics, and because we are recognized as Aboriginal people entitled to medical services to cope with these new diseases.

We struggle through many bad policies of non-Indian governments that work to change us. But without a doubt...the lowest point this government stoops to, is to



try and prevent our people from receiving proper medical care and coverage. We all know, and have always known that we have a right to medical services through the constitution of the federal government. This is our right as Indian people. Our forefathers who agreed to the reserve system, who agreed to hunting and fishing and trapping rights, who agreed to accept education European-style, also agreed to medical services.

To allow this present non-Indian government to try to take away the rights of our people, is to say that we never had these rights in the first place, or that we have been accepting their hand-outs.

This new policy of the Department of National Health and Welfare, no matter what they call it, is genocide.

As President of the Union of B.C. Indian Chiefs, I urge you all to resist, with every effort you can muster, this policy of the federal government. I will do everything in my power to reverse this policy but that will not be enough. It will demand your action, as families, and as communities as well. We have to make plans immediately for how to prevent this government from solving their own financial embarrassment at the expense of the health of our Indian people.

George Manuel

WHO PAYS HOW MUCH

Under the new guidelines, anybody who is not on welfare, Pension or "indigent" has to pay B.C. Medical Health premiums (about \$10.00 per person per month) and has to pay for glasses, dental costs, transportation and prescription drug costs.

With the guidelines comes a chart showing who has to pay how much for their medical services. This chart is, of itself, a denial of basic human rights. A single person earning more than \$265.00 per month is 100% responsible for his/her medical and dental costs. A family of four, with a joint income of \$630.00 has to pay 100% of their medical and dental costs.

even more difficult. To try and get someone off welfare in the city by offering him welfare at home does not even touch on the problem.

THE CUT-OFFS ARE ALREADY MAKING THEMSELVES FELT

While the guidelines are not supposed to be in effect until June 1979, our people are already feeling the effects. Doctors and dentists have heard about the new guidelines, and some are refusing to take Indian patients, fearing that bills may not be paid or that payment through the NHW bureaucracy will be unreasonably delayed. The last year has seen a crisis in Indian health: suicide rates are causing tragedies in every reserve, alcoholism and related problems

have double the hospital-admittance rate.

If there are individual cases of hardship caused by these new guidelines, the Minister says she wants to hear about them. Minister Begin claims that people do not die from lack of eye-glasses or dental care, when talking to the Press or in Parliament, she always forgets to mention the other two major cut-backs that can cause more than just hardships: the cutting back of transportation and prescription drugs. The Provincial Director estimates that the new guidelines will not affect too many people: does that mean that he thinks not too many Indians earn wages and are thus "indigent"? On the Spallumcheen Reserve, they have estimated that



Photo: S. Basil

Who's running the country anyway? Don't they know it's our year, our teeth, our eyes, our health.....?

MAKING WELFARE PAY

This chart makes no allowances for the much higher costs experienced in northern B.C. and remote areas. The stated poverty level in Canada is set at \$8,740.00 per year for a couple. Salaries for the jobs that are usually available on reserve are not much above the minimums, and with these new cut-backs, it becomes more economic and safer to be on welfare than to work. At a time when the stated aim of the Human Resources Department is to try and get "indigent" Indians out of the city skid rows and back to the reserves, it is a contradiction to make reserve life

are on the increase: this cut-back in medical services is the last thing we need right now. David Elliot, an elder in Saanich, told us at the Special General Assembly in November and at the Fish Forum in December, how our people have been nearly wiped out by waves of diseases brought by settlers; measles, smallpox, T.B. ...

When Minister Monique Begin was in Vancouver last year, she claimed that Indian health was a priority and it would continue to be a priority until we had reached health standards comparable to other Canadians. Every statistic we read shows that we are not even close. The death rate for children under 4 years old is twice as high for B.C. Indians and we still

+ 55 % of the people will be affected

PACIFYING US BEFORE WE FEEL THE CRUNCH

The Minister and officials of the NHW express concern over the suicide rate, over the rate of infant mortality, etc. They cite statistics on our condition and how we have to do something about it, but at the same time, they are cutting back on all funding and encouraging the very situation that increases problems we are trying to fight. The Minister has called a meeting of one representative from each Province to discuss the individual hardship cases on January 24th. The guidelines do not go into effect until June, 1979. By discussing

A NATIONAL ISSUE: INDIANS ACROSS CANADA ANGERED BY NEW HEALTH GUIDELINES POLICY

The National Indian Brotherhood has been fighting for a suspension of the guidelines until all the Provinces have been consulted and have reached an agreement with the Department of National Health and Welfare. Indian leaders across the country are all taking a very strong stand on this issue, the most critical since the White Paper in 1969, according to George Manuel.

In Quebec, the people are blockading the Montreal bridge. The Quebec Indian Association is charging a toll and the money collected is going towards the Medical Services being withdrawn by NHW.

On January 23rd, the day before the meeting of provincial leaders with the Minister, the Indian Association of Alberta is assembling 1000 Indians to march from the legislature to the NHW building. The Manitoba Indian Brotherhood will do the same thing on the day.

The St. Regis Reserve (Akwasasne) demonstrated to bring their deplorable conditions of Indian health to public attention. Their Chief, Lawrence Francis was arrested and was only released on condition that he not speak out in public against National Health and Welfare.

The reaction of the Federation of Saskatchewan Indians was to intercede directly with the Prime Minister and the Minister responsible.

UBCIC President, George Manuel feels that in British Columbia, our

(from page 6)

the individual cases that have already arisen just from rumours of these changes, **the Minister appears to hope that she will pacify Indian leaders before we really feel the crunch.** We cannot talk about specific cases until June, and then it will be too late.

UBCIC President, George Manuel, responded to the minister's proposal by saying: "we are far more concerned with the provision of all medical services free of charge. We are not prepared to reduce our position and quibble over details". He has asked the National Indian Brotherhood to intervene to expand the agenda to include the main issue.

immediate battle is with the policy makers and is interceding directly with the Prime Minister:

Telex— January 17, 1979.

"I wish to make you aware of the lack of appreciation which the 55,000 Status Indians of BC feel towards the recent policy outlined by Madame Begin, Minister of Health and Welfare for Canada. In an earlier telex to her, I informed her that the health of Indian people should not be negotiable in this day and age. I would like to know what kind of Government you are running? Are we so powerful and threatening that our health benefits have now come to this level of negotiation? Or are you so callous that the slow death of Indians is preferable to living with them? This is not an issue I am prepared to take lightly. With the risk of the health of my people in the balance, I am demanding of your office an immediate suspension of these guidelines.

We also support all Indian organizations and individuals opposed to this callous disregard for the well-being of our people. You can be assured that pressure will continue until you, as the leader of this Canadian Government, are prepared to honour your commitments to those whose rights you guard so lightly.

To your good health, Mr. Prime Minister

George Manuel

By accepting an invitation just to talk about the specifics, we would be accepting the fact of the new guidelines. The UBCIC position is that the federal government made itself responsible for Indian Health Services through the British North America Act, Section 91(24). Just because the Government is finding itself short of dollars does not entitle it to shrug off its constitutional obligations. The health of the Indian people is not negotiable. The UBCIC is demanding an immediate suspension of the guidelines and immediate attention instead, on financing the training of Indian paramedics for Indian Health clinics.

B.C. REJECTS NEW POLICY AS OUTRIGHT DENIAL OF HUMAN RIGHTS AND BETRAYAL OF CONSTITUTIONAL RIGHTS

At the meeting of the Regional Advisory Committee to the National Health and Welfare, January 15 and 16, many more Band delegates came than were invited. They took over the meeting and dismissed the agenda. The department officials were asked to leave while delegates and Band and Tribal Council representatives discussed the guidelines and drew up their individual, Band and Council resolutions. The guidelines were unanimously rejected as an outright betrayal of federal government obligations under the Constitution, an extension of the White Paper Policy and a denial of basic human rights.

There was an unanimous demand for the suspension of these guidelines until each Band has been consulted.

Individual Bands have already started various protests: Neskainlith Band returned the forms as being contrary to the provisions of the BNA Act, Section 91 (24). When the forms were then sent to individuals, the response was the same.

The Nicola Valley Indian administration is organizing a formal protest in their area. As we go to press, most Bands and Tribal Councils are discussing the form in which they want to protest.

UBCIC President George Manuel responded directly to the Minister of Health and Welfare, in a telex dated January 16, 1979

"On behalf of 55,000 Status Indians on 186 Reserves in British Columbia, I am not prepared to spend my time discussing individual health cases.

You, Madame Minister are talking about the health of our children, our elders, our youth and parents. Surely you cannot imagine healthy lives would be negotiable in this day and age.

I am the leader of my people and will come when you are prepared to recognize the well-being of the Indian people of this country as something blankets could not buy".

For the Health of Indian People
Sincerely
George Manuel President

SIGN ... OR YOU DON'T EXIST

In October, 1977, under an agreement with Medical Services, the Mount Currie band hired a Mount Currie person as their community health representative. According to the written agreement, this was done so the Band could play "a greater part in planning and controlling the health problems of its people and in the delivery of health care on the reserve."

Band deadlines to sign the NHW contract. Unless the Band signed their contract, they refused to pay the salary of the Community Health representative. The Band has had to pay this salary out of their own funds since April 1, 1978. Medical Services has refused to have anything to do with the Health Representative until Mount Currie signs their contract. Medical Services told her that she



The health of Mount Currie Elders is threatened as Medical Services black/whitemails the Band Council.

In April, 1978, the National Health and Welfare Zone Director encouraged the Band to write up its own contract, which the Band did. The department refused to sign the new contract. Their excuse was that the program could not be monitored properly under the Band's proposal. When the UBCIC was consulted, no good reason could be found for the department's refusal. The conditions for making sure the program was being carried out well were quite clear and reasonable in the Mount Currie contract. National Health and Welfare's response seemed nitpicking and inflexible, the all too familiar giving of responsibility and taking it away at the same time. They could not deny that the Band knew best what was needed on the reserve, but they insisted still that everything be done strictly by the Medical Service office rules, and they refused to negotiate.

BAND FUNDS MUST PAY FOR COMMUNITY HEALTH REP.

Medical Services kept giving the
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could go to the clinic, but work only on their terms and even though she was continuing to work under the guidance of the Band, she was not allowed to go to the 3-week training session in November, 1978 (sponsored by Medical Services). Any promotion and salary increases depend on completing these training sessions.

Medical Services was quoted as saying: "As far as we are concerned, if our contract is not signed, then to us, you don't exist." Medical Services also said that the Band has no authority in their clinic. The Band questions this: "how come that building is on our reserve, and we can't have a say in how it's run".

MEDICAL SERVICES' CLINIC AL- READY GIVING INADEQUATE CARE

The health problems on the reserve are made even worse because of the Medical Services nurse who runs the clinic. The people of Hazelton had her transferred from their area, and now the people of Mount Currie are

just as dissatisfied with her services in the community. The Band reports that a lot of people are missing their immunization shots because they don't want to go to that nurse; the nurse won't make home visits to the old people and she has interfered with the Band's relationship with their community Health representative. The whole purpose of the program was to give the Band control over their health care program, and they have frequently expressed their dissatisfaction to Medical Services. They are asking— "if we are not satisfied with the nurse, why can't we get rid of her?"

Medical Services repeat that the blame lies with the community, and besides you can't fire civil servants.

COMMUNITY HEALTH CARE ENDANGERED

The crisis came when the Band had no more funds to pay their Health Representative in October, 1978 even though they needed her services. In November, the UBCIC was asked to intervene on behalf of the Band since the health of the people in the community was being endangered. The Regional Director was immediately requested to resolve this intolerable situation.

The contract dispute has now been settled: Medical Services have negotiated with the Band, and the community Health Representative is working again.

Medical Services has promised to visit the Band at the end of January to resolve the problems with the nurse.

This dispute has lasted 8 months. By refusing to follow through on their token agreement for Band control of their own health program, Medical Services endangered the health of the people of Mount Currie. By refusing to consider two Band petitions and the dissatisfaction expressed by the Chief and Council at the way the reserve clinic was being run, Medical Services even further endangered the people's health. People's health is not something you play with in a power game. If Medical Services was really serious about providing good medical services according to the needs of the people, they could have chosen other ways to make their picky point about office procedures rather than making the entire health program suffer.

WHERE O WHERE IS FRANCIS HAINES' MOOSE?

On October 11, 1978, Judge Barnett dismissed charges against Francis Haines under the Wildlife Act, with having killed a moose during closed season. Since the ruling, the Crown has appealed the decision and sometime this year, the courts will hear argument on Indian people's aboriginal rights to hunt.

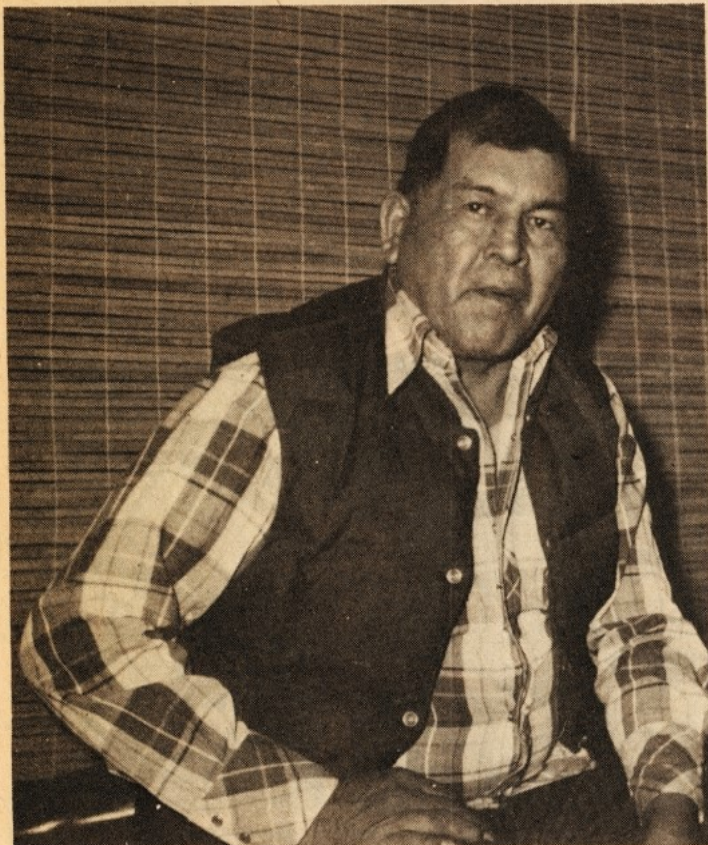


Photo: K. Meyers

"Where the [bleep] is my moose" demands Francis Haines

But where is Francis Haines' moose?

Here's the story: (so far)

Karen Myers, Band Manager of the Stone Band approached Mr. Holder, the Conservation Officer at Alexis Creek after the victory in court and asked for the return of the moose. Mr. Holder blocked the requests, saying that he cannot return the moose because the moose was needed for evidence at the appeal.

"That's ridiculous," Louise muttered. "The moose was not even needed as evidence at the trial. Go ask the Judge for an order to get the moose back."

Karen Myers appeared before Judge Barnett "Can we have our moose back?"

"Bring Francis here and I'll make an order for you," replied the Judge.

FIRST MOOSE CARCASS DISAPPEARS

So Francis went to court the next court day. The Judge was understandably upset. "I'm extremely sorry. I didn't realize, but I had signed the confiscation order for the disposal of the moose. I'm just really very sorry. The order had been sent to me by Mr. Messner, Crown Council with an accompanying letter dated May 24, requesting that I sign the order and forward it to the Fish and Wildlife Branch in Alexis Creek. I mistakenly did that."

The moose has been "dealt with" by Wildlife, so we are told. Now "dealt with", according to rumours, means "sold or given away" in Toosey Band. Some people say that the moose was "dealt with" prior to the making of the confiscation order. Speculation continues.

JUDGE ORDERS ANOTHER MOOSE FOR FRANCIS

Meanwhile, Judge Barnett met with Mr. Holder, and confronted him, "Why didn't you tell Karen about the order and why had you relied upon the pending appeal as an excuse for not returning the moose carcass?" Mr. Holder replied "I did not know what I should say under the circumstances."

"The truth would be appropriate," snapped the Judge.

Enter Mr. Hewatt, the N.C.O. of the Alexis Creek R.C.M.P. Detachment. "Mr. Holder said that arrangements could easily enough be made to provide Mr. Haines with another moose carcass and he wanted to know if you thought that would resolve the situation."

"I'm certain that this would be entirely satisfactory," the Judge concluded.

The matter is settled, so we thought Happiness at the Stone Band—Francis and his large family should get a moose for Christmas.

But wait—the phone rings at the Union office early one morning in December. It's Karen on the line. The moose still has not been returned and Constable Holder is giving the Band the runaround.

FISH AND WILDLIFE OFFICERS TELL BAND: SEE OUR LAWYER FIRST

"I'll give him a call and check into it," says Louise.

"Constable Holder, this is Louise Mandell, lawyer with the UBCIC. What's the story with Francis' moose?"

"You will have to see my boss. I'm not doing anything about the moose."

"Did you or did you not promise Judge Barnett that you would return the moose?"

"I don't deny the promise and I don't take the position that I will not fulfill the promise. But you have to talk to my boss, Mr. Hazeldine, who is in charge at the Fish and Wildlife Branch in Williams Lake."

"Hello Mr. Hazeldine, this is Louise Mandell, lawyer with the UBCIC. I have been referred to you by Constable Holder concerning Francis Haines' moose..."

"Mrs. Mandell, I'm not going to talk to you about this matter, see my lawyer, Bob Hunter, Regional Crown Counsel in Kamloops."

"Hello, Mr. Hunter. This is Louise Mandell, lawyer with the UBCIC. I have been referred to you by Mr. Hazeldine who was referred to me by Constable Holder concerning Francis Haines' moose..."

"Look, I think everything the Constable did was legal. There is a confiscation order in place. Mr. Holder's promise to the Judge was unauthorized. What I'm going to say to you is, go back and get the Judge to set aside the confiscation order or write me a letter and I'll take up the matter of the return of the moose "internally".

The Band says, go back to Court!

On December 20th, we all trucked back to Alexis Creek. Between the Judge and Louise, the record was crammed full of all the facts and frustrations to date. The Judge said, "I can't order the return of a moose that doesn't exist." He asked Mr. Grant, the Prosecutor, to contact Mr. Hazeldine, explain the situation to him, and request his attendance in court that afternoon if he was not prepared to have a moose carcass made available for Mr. Haines.

Mr. Grant returned to advise the court that Mr. Hazeldine had refused to reconsider or attend court.

JUDGE OUTRAGED AT BEHAVIOUR AND ATTITUDE OF LOCAL OFFICIALS

Judge Barnett wrote a letter to Richard Vogel, Ministry of the Attorney General.

"At this point, in my opinion, there is no honest legal issue involved at all. There are other serious issues.

1. Mr. Hunter apparently told Ms. Mandell that the Confiscation Order is valid. I do not believe that Mr. Hunter is unaware that I signed the Order months before Mr. Haines' trial was completed and without conducting any hearing upon the matter. I made an error. To say that the Order is valid is silly.
2. Mr. Holder told untruths to Mr. Haines' son and to Mrs. Myers when they made inquiries concerning the moose carcass. That, in my opinion, is a "serious issue".
3. Mr. Holder told me that he would arrange to have the situation corrected in a practical manner by making a moose carcass available to Mr. Haines. Now it seems that both Mr. Hazeldine and Mr. Hunter say that Mr. Holder had no authority to make any such promise. This is unreasonable. Local conservation officers routinely dispose of confiscated fish and game by giving it to needy persons. In fact, Mr. Haines' moose carcass was given to another needy person and it has been suggested to me that this was done even before I signed the Confiscation Order. Mr. Haines has to provide for a household of ten persons. He is presently not well and is unable to work. I do not believe that Mr. Hazeldine or Mr. Hunter have given consideration at all to Mr. Haines' real needs.

Mr. Vogel, I am embarrassed and outraged by this incident. If I could correct my own error by giving Mr. Haines a moose carcass, I would do that, but I cannot. It is, however, within the ability and the authority of the

Province of British Columbia to correct the errors of myself and its civil servants by giving Mr. Haines the moose carcass he is entitled to, wants, and needs. I ask that you discuss this matter with senior personnel in the Fish and Wildlife Branch with a view to correcting the situation, and that you treat the matter as urgent.

If you tell me that the Province of British Columbia will not provide relief for Mr. Haines, then I shall. I shall deliver a beef carcass to him. That, of course, is not what he wants. Many native persons still have no great liking for beef.

There is another level to this whole matter—one that should cause real concern within the Ministry of the Attorney General. For the past few years—ever since the Quilt incident—the R.C.M.P. at Alexis Creek have worked very hard to build credibility and trust with the native people at the Stone Reserve and elsewhere in the Chilcotin. They have achieved a significant measure of success. The present attitude of the Fish and Wildlife Branch towards Mr. Haines and the apparent desire of the Fish and Wildlife Branch to engage in a major confrontation with the Indian people threatens to destroy the accomplishments of the R.C.M.P. and we shall all—white and native alike—suffer for that. If you think I overstate the matter, I invite you to telephone Sargeant Michael Hewatt, the N.C.P. i/c of the Alexis Creek R.C.M.P. Detachment."



Photo: K. Meyers

Francis Haines' son has been following his dad's case making sure his "Abowiginal Wights" to hunt are safe.

Since the writing of Judge Barnett's letter, Bob Hunter has taken the position that if Francis fills out an application at the local Fish and Wildlife office that he is in need of sustenance, he will either get a moose, if one is made available, or he will be given a permit to hunt another. Or maybe one will fall dead on his doorstep.

What now?

One of the lessons of this story is, even if we win aboriginal rights to hunt in the courts, as we did with Francis Haines' case, we are little better practically if the Provincial Fish and Wildlife offices still make and enforce policies against Indian people. In this case, the Provincial Government is prepared, through its agents, to defy a Judge and ignore that law, and knowingly support its officers who lied to the public in order to deny a man with a large family, a moose which he rightfully should have. We must win our aboriginal rights in practice, as well as in the courts and that must be our next step in our fight for aboriginal rights to hunt.

UP-DATE

KWICKSUTAINNEUK: BAND MAKES B.C. FOREST PRODUCTS PAY

APOLOGY: We should first apologize for stating that the Kwicksutaineuk Band is on Guilford Island: it should be Wakeman's Sound.

VICTORY: The Band has won an agreement in principle from the logging company that payment for use of the logging road across the reserve should be made on a cunit percentage basis. Details have now to be negotiated. At the same meeting, the company representatives stated, in front of witnesses, that they would back the Band's application to the provincial government for the return of the land fill. The company also agreed to pay for the use of the road retroactively, from the time they started using it, ten years ago.

MISSION SCHOOLS

Parents, band delegates and UBCIC Education Portfolio staff met at the St. Mary's student residence on December 18th. The purpose was to continue discussing the capital funding supposedly owing by the Bands to the School District #75, an arrangement between the School District and the Department of Indian Affairs.

Chief Bill Williams reminded the people present that East Fraser District was looking for direction from the Bands in solving this problem; he asked that the people take note of all the different possibilities and report to their Education Committees, and Chiefs and Councils. Their recommendations should then be sent to the East Fraser District Council.

ST. MARY'S BAND RAILWAY BLOCKADE

Last May, the St. Mary's Band members put up a blockade across the c.p. railroad passing through their reserve in order to dramatize their land damages claim against the CPR and the DIA. Back in 1969, the CPR negotiated with the DIA to put a branch line through the reserve. There was no proper consultation with the Band, and the railway construction went ahead. The St. Mary's river had to be diverted in the process. Protective dykes had to be built to stop the land erosion that resulted, but they dykes didn't hold. Neither the CPR nor the DIA would do anything to stop the erosion or to make compensation for the loss of land. Each blamed the other.

As a result of the blockade, real negotiations were begun immediately. Chief Sophie Pierre reports that negotiations for a guarantee that the Band will be compensated for loss of land by erosion, in perpetuity (forever), are going well and are finally nearly completed. The CPR has taken the Bands interests seriously, but the legal process has been complicated and slow.

LILLIAN BROWN

Last April, Lillian Brown of Skidegate, sued B.C. Hydro for charging her Social Services Tax on the purchase of electricity or gas on her reserve. She sued the company on behalf of herself and all other Indians living on reserves who pay the tax. Judgement was given against Lillian in April last year, and the date set to make her Appeal was November 17th.

On that day, her case was set for the Court of Appeal on May 24th, 1979. Last April, the UBCIC urged Indians living on reserve to withhold this tax portion of their bills to support Lillian's case. B.C. Hydro branch offices were notified by Hydro's head office, not to disconnect people until the court case was settled.

In November, 1978, the UBCIC published "A Guide to the Taxation of Indians in British Columbia". This is available from the UBCIC Resource Centre. Copies of this book have been forwarded to all Band offices.

FISHING CASES

Last July, Chief Robert Peters of the Hope Band was charged with the illegal possession of 115 salmon because he did not cut off the dorsal fins. As he had already cut off the whole heads, Chief Peters stated that he didn't feel he needed to do more to mark his fish. The UBCIC is challenging the legality of cutting the nose and dorsal fin to mark food fish. The case was heard on January 4, 1979 and then adjourned until July 31, 1979.

When requested to return the fish to Chief Peters, Federal Fisheries officers refused. They gave no reasons. UBCIC President, George Manuel, stated: "The Fishery Department is blatantly wasting the salmon. By the July 31 trial date, the salmon will be spoiled. The Fishery Department's responsibility is supposed to be Conservation as its number one priority. They blame the Indians for wasting salmon. Here they are themselves wasting salmon."

The UBCIC lawyers are handling about 24 fishing cases at the moment. They will be developing defenses asserting the people's right to food fish in the Bella Bella, Williams Lake and Lillooet area.

WE-WANT-A-NEW-NAME-CONTEST

UBCIC NEWS is difficult to say fast: it is impossible to say it twice in one sentence without stuttering and stopping. We need a name that speaks for the whole Province for the first people of this land — and smooth on the tongue.

PRIZE: One-year subscription to the news magazine and a dinner in Vancouver with our Communications Staff.

“Many times we talk about fishing rights, or any other rights and we get into white terms, or academic terms, legal terms and I don’t think that any of our fishing rights are going to be settled on that basis. I think once we begin our argument on the basis of white terminologies, we’ve already lost the case. Because I think if you listen to what the elders are saying, our association with salmon and other fish goes back many years. And as you listen to them speak about the old days and about the fish, I think you begin to realize there is more than just food in fish, there is the fishing itself, there is a spiritual association with the fish, I think to me that’s what we are fighting for.”

Phillip Paul, December 14,

FISH IS MORE THAN FOOD



Photo: S. Basil

Elders Dominate the 1978 Fish Forum on Fishing Rights and Responsibilities

Our Fishing rights must be reaffirmed and protected by Indians of B.C. That was the message that Elders from all parts of the province gave to us with deep feeling and strong conviction at the Fish Forum held in Vancouver, December 14 and 15. Although attendance at the Fish Forum was small (about 70 people), the people who were there, were very concerned, and dedicated to protecting our fish and reaffirming our rights.

The idea for a Fish Forum was conceived in 1977 during our fight against a West Coast oil port. “Wouldn’t it be great” we thought “if we could bring together Indian fishing people from all over the province to talk about fishing freely and informally, like the real ‘Indian councils’ of the past”.

Because of the size of this year’s Fish Forum, we were able to throw away the agenda, Robert’s Rules of Order, and get down to the guts of our struggle for our Fishing Rights. Phillip Paul defined our struggle very well at the Fish Forum. He said:

“I think that fish has a very important part to play in our life, for our future generations. It is our legal right and it was given to us by the Creator. No scientist can explain how salmon comes back every 3 or 4 years; the salmon come back to the river to spawn and to start a new cycle. You know there isn’t a man alive yet that has been able to explain how that takes place. So there is something more at work than just chance, and there is something more at stake than just dollars, and it is very important to the survival of our people and I think these are the things that we have to begin to understand in relation to fish, in relation to land, in relation to the struggle of the Indian people.

We were put here for a purpose as Indian people on the continent we now call North America. We have a job to do and somehow we began to fail at our job, and I think that’s

what the elders have come here to tell us, that we’ve got to get back on track and begin to understand the true nature of our struggle.”

For the whole afternoon of the first day, we were privileged to hear eight Elders speak about fish, our rights and our responsibilities, and the knowledge that had been given to them by their Elders.

Special thanks go to Cecil Patrick of Stone Creek, Louise Gabriel of the Okanagan, John L. George of Burrard, Francesca Antoine of Necoslie, Gabe Bartleman of Saanich, Les Schackelly of Merrit, Larry Pierre of Penticton Band and Thomas Gregory of the Okanagan for their strong contributions to the Fish Forum.

We regret that because of space and money restraints, we cannot provide you with the Elders’ entire presentations. Instead we have carefully chosen excerpts which illustrate their main concerns and advice to the younger generations.

Francesca Antoine:

“Our ancestors and the ancestors before them never had trouble about fish spoiling in the waters or game diminishing. Ever since the white man came, they made laws and regulations for the white people, also including the Indians who never knew whiteman’s laws or regulations and it is confusing to the Indians. We were left wondering what to do about it. If we spoke against it, there was the jail waiting for us. As a people of nature, we inherited the instinct of not wasting, and not over-fishing or hunting. In the interior where I come from, as far back

as I can remember, to keep the salmon coming back to the usual place of fishing, we threw back into the river, the fish cutting and guts. In doing that we helped nature to fulfill our needs of what she could give us in the future.”

Thomas Gregory

We are the people that think we are Indians. My understanding of this gathering is that you are here together trying to find a way to be able to answer to the Fisheries, the Government. I've known that even before the white man came, the Indians used fish as food. They belonged to them.

When the Indian was put on this earth, who gave them the fish for their food? Now the white man tells us that we have to have a permit, we have to have a piece of paper before we can catch fish, and the white man was the last person to get in this country. Now he is the one that is making the laws for us.

They have taken our food and we are afraid of the white man. Why are we afraid?

Cecelia Patrick

“If the government could just make themselves understand the true meaning of aboriginal rights. To me, aboriginal rights means to be absolutely free to kill for food game and fish at all times during the year and where ever, in lakes, streams and rivers. The fish or game don't belong to the law.

Dave Elliott

“I remember when I was a boy, the whiteman had already built his canneries, and was canning salmon for great profits...they would bring in salmon in the summertime to the canneries...they'd by 4 feet on the cannery floor, salmon to the depth of 4 feet in the hot weather. It would stink and they'd push them over to the end of the dock, back into the water, and bring a new bunch again. That's how they treated our salmon.

I remember the same boat on the south end of Salmon Island which is a territory that belongs to my people. We lost it, it is now in the State of Washington. We live only 6 miles from the border. I remember the same boat taking 40,000 sockeyes in one set. That's hard to believe, 40,000 salmon in one set. That's what happened to our salmon. That's why we don't have salmon, and these are the same people that say we can't fish to eat, these same people, that's what they did with our fish. I can remember when salmon was common fertilizer; common fertilizer for the farmers and the settlers. They took our salmon and they threw it around in the fields for fertilizer. That's how they conserved our fish. Our fish, that we respect and care for, for so many thousands of years.”

Larry Pierre

“We speak of the salmon that are being squeezed for their eggs to be planted in some strange river. Do we understand, do we honestly believe that we can take the salmon egg and transfer it from one place, one area, to another? Maybe the whiteman can do that, he may be able

to get away with it, but not an Indian. An Indian person would face the consequence. He'd probably end up a cripple for disrespect, for such things as salmon. Do we really understand? How about taking your pregnant woman and squeezing the kids out 3 or 4 months before their time. Taking the child out and making it live somewhere else. The same way with the salmon, they are people too.

Gabe Bartleman

“I was coached by an old man, his name was Chief Tetos, he said “dont ever be afraid of those people” (referring to Fisheries) and there was another elder father, Tommy Paul, he said “don't ever be afraid of them, he said those fish belong to you and that's how you live.”

After the Elders finished speaking, Phillip Paul summed up the Elders' message:

“You know when you take away something from a person that they should and could best do for themselves, I think you rob them of something extremely important, and I think if you take fishing away from Indian people, I think you rob them of the essence of their culture, and I think that's what white society has been doing since it came here, has been continuously eroding our culture, eroding our people, until we have what you see today, the kind of problems that we are trying to fight. To me, that's what fishing is all about, and what our struggle in fishing is all about and our struggle of land, and I think that's what the elders are trying to return us to.

I feel very good that the elders came and told us many things, and I think that once we decide what fishing really means to us as individual people of a new generation, I think then we can decide how we want to control it. I think that's when you come to understand the true meaning of Indian Government. You know it's like what Larry Pierre was saying, if they gave us the fish tomorrow, what would we do with it? If they gave us all the land back, tomorrow, what would we do with it? Would we administer it the in the inadequate ways in which are communities are administered now? I don't think they would hardly be adequate. I think we have to build new things, and I think we have to allow our elders to expand our minds again. The way our minds used to be, very creative minds, very challenging minds, and minds that are willing to cooperate with nature rather than to try to control it.

I think the choice the elders are laying down for us here and many other meetings is very clear. We are not going to be able to keep our fish without a fight. We are going to have to fight for our fish, that's very obvious from the things that are happening, and I don't think it's so much just to win the fish, it's to keep the fish alive, or there will be no fish for anybody. I think that's what our elders are saying to us today.

“It is a very tough fight.”

EVERYTHING YOU EVER NEEDED TO KNOW ABOUT THE A-BASE REVIEW...

BUT WERE TOO BORED TO ASK

There has been a great deal of sound and fury in British Columbia over the last 2 months concerning a project which our beloved department refers to as the Zero A-Base Review. So what is this latest new idea? And how will it affect you in your reserve communities?

You are no doubt aware of the reductions in funding levels affecting many band councils. The Department of Indian Affairs budget has been increased by only a small amount this year. This increase has not been enough to cover even the basic needs at the band level. More and more of the budget is going to cover department administration costs and the rapidly increasing payments to the province under agreement such as the Master Tuition Agreement.

Faced with this problem, the Minister of Indian Affairs decided that there would need to be a review of all the programs which are funded by the Indian Affairs budget. The review would look at how much is being spent in each program area and how useful these programs are. Once all this information is available, then department offices will make decisions about changing the way funds are used. Theoretically, money will be taken away from areas of low priority and put into programs which are more important. Since the department is not likely to get much new money, the Minister wants to make better use of the dollars which are available. The British Columbia Region will be the first one to go through this exercise which has been named the Zero A-Base Review.

UBCIC POSITION

The U.B.C.I.C. supports the basic idea of using funds more effectively. All bands are aware of many examples where funds are wasted because of stupid rules and regulations. We all can identify programs which do not provide much benefits to the communities. Clearly some changes are needed.

Back in November, the Department organized a 2 day seminar to explain how the project would operate. Department officers were brought in from all over the province. Several provincial organizations and District/AND Tribal Councils also sent observers. Even the Deputy Minister himself showed up the first day.

After listening to the presentation, Chief Gordon Antoine stood up and said he totally disagreed with the approach the department intended to follow. He gave three reasons:

There was no provision for band government input. It was to be a D.I.A. project with civil servants making all the priority decisions and Indians only observing the process.

The extent of the review was limited. Only band administered funding was to be considered while D.I.A. administered costs and the payments under M.T.A. and child care agreements were not to be given consideration.

The time frame was unreasonably short.

He then walked out of the meeting with a group who felt the same about the project.

At the end of the second day, the Indian representatives who were still in attendance stood up in turn and made the same points again to the department staff. The Regional Director agreed to discuss changes to the review with the Minister.

INDIAN OBJECTIONS SECURE SOME CHANGES

Finally it was decided to make substantial changes to the way the review would be carried out. A small pilot project will now be carried out in the North West District. The 15 bands which make up the North Coast District Council and the

Terrace District Council will be involved in determining their individual funding priorities. The Regional Director has assured the bands that they will be able to set their priorities and that the department will accept their decisions.

The individual bands will be contacted by a D.I.A. team during the month of February. All the priorities will be worked out by the middle of March. The pilot project will then be evaluated and changes made. The intention is that the final approach will then be carried out in all districts.

PILOT PROJECT TO BE CAREFULLY MONITORED

At this stage, we do not know how things will work out. We are represented in the review group which will monitor the work during this pilot project stage. We will evaluate how effective this will be in terms of permitting bands to use funding to meet their needs. We will observe whether the department will consider all the budgets including their own administration expenditures as well as the funds which pass through the bands administration. Only 40% of the regional budget passes through band accounts. Unless the procedure examines the other 60% then the work will be useless.

Therefore, both the sincerity and the competency of the department is on the line during this pilot project stage. We will be carefully monitoring the work and as well keep you advised through future articles.

If you want to discuss this review in more detail, please call the UBCIC office and we will answer any questions you may have.

OF WOLVES AND WARRIORS

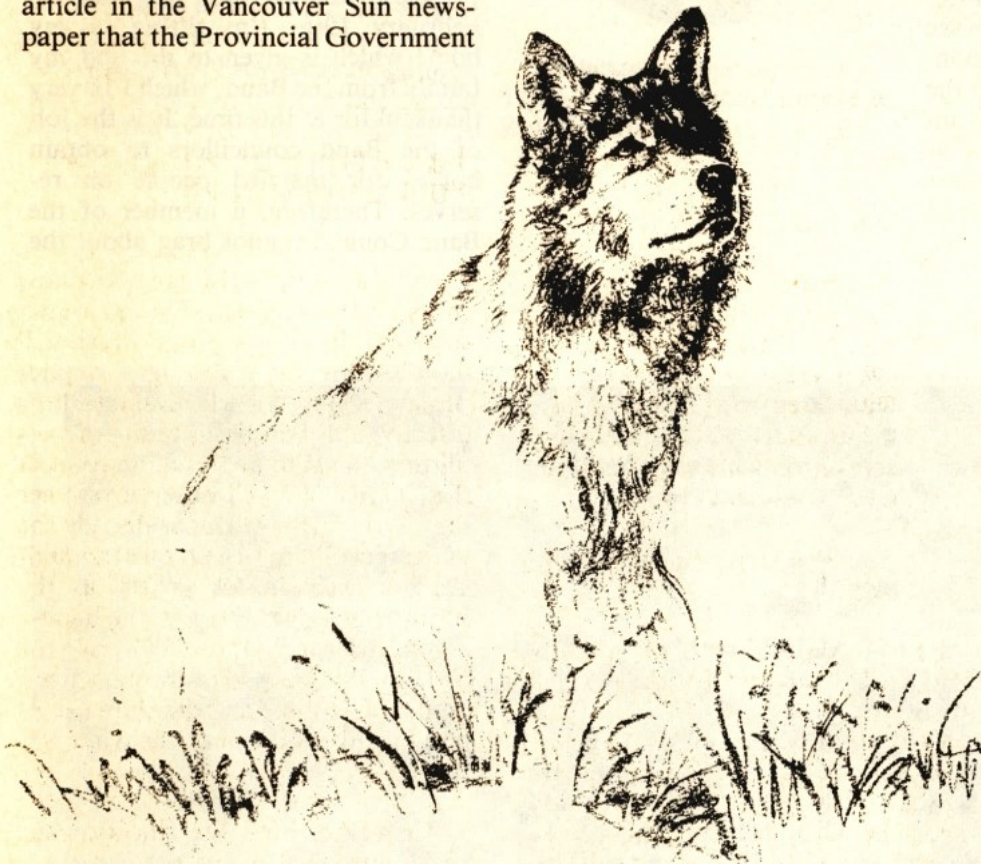
Ever since man first began to wonder about wolves—to make dogs of their descendants, to admire them as hunters—he has made a regular business of killing them. At first glance the reasons are simple enough, and justifiable. Wolves are predators. Based on this belief alone the Fish and Wildlife branch spends thousands of dollars every year on a predator control program. For 1979, the intention of the Fish and Wildlife branch was a wolf-poisoning scheme.

In October of last year (1978), the public was informed through an article in the Vancouver Sun newspaper that the Provincial Government

well as members of the dog family. According to a recent report, an animal that consumes 1080 does not die fast.

“An animal that consumes 1080... dies over a period of hours. It travels a long distance before it dies, periodically going into spasms and writhing and twisting on the ground. It’s unlikely you could tell how many wolves you killed with 1080 because they don’t die close to the bait.”

Dr. Ian McTaggart-Cowan
University of British Columbia



planned to spend \$500,000 to wipe out wolves on the Bonaparte Plateau near Kamloops, B.C. The method they proposed to use was poison 1080. Tablets of this poison would probably be placed in strips of meat which would get placed in the designated area. This poison which is supposed to be colorless, odorless and tasteless kills animals such as the mink, fox, beaver, bear, wolverine, weasel, whiskey jack, eagle, etc....as

Such a plan, especially when it is done for no particular reason and without fact, has a serious impact on Indian people. Not only does it mean an impact on our trapping resource but the killing of the wolf does something to our spirit especially when we stop to compare our way of living with the wolves' way. To help illustrate this, I would like to quote out of Barry Loper's book, "Of Wolves and Men".

“Wolves and Cree Indians in Alberta maneuvered buffalo onto lake ice, where the big animals lost their footing and were more easily killed. Pueblo Indians and wolves in Arizona ran deer to exhaustion, though it might have taken the Pueblos a day to do it. Wolf and Shoshoni Indian lay flat on the prairie grass of Wyoming and slowly waved—the one its tail, the other a strip of hide—to attract curious but elusive antelope close enough to kill.”

“Wolves ate grass, possibly as a scour against intestinal parasites; Indians ate wild plants for medicinal reasons. Both held and used hunting territories. Both were strongly familial and social in organization. Both wolf and Indian had a sign language.”

“The tribes, like the wolf pack, even broke up at certain times of the year, and joined together later to hunt more efficiently.”

“The Indian did not think of the wolf as a warrior in the same sense as he thought of himself as a warrior, but he respected the wolf's stamina and stoicism and he encouraged these qualities in himself and others. The wolf therefore, was incorporated into the ceremonies and symbology of war.”

“We [the Indian] respect the wolf's prowess as a hunter, especially his ability to always secure game, his stamina, the way he moved smoothly and silently across the landscape.”

The Provincial Government, under the newly appointed Minister of Environment, Honourable Raif Mair, announced on December 27, 1978 that the plan to poison the wolves in the Kamloops area was dropped. In the future, we must be on our guard for other predator control programs.

It is not only the wolf we must protect, it is our link with the Animal World, our sense of belonging, our tie to the land, our survival.

LETTER

To: UBCIC Editor and Staff

Here's writing to all of you in your office at your headquarters: please consider my suggestions written in the message to my people. My hope is that this news will make other Bands know that someone like me is thinking deeply about better cooperation amongst themselves towards the Band Council, Band Manager and Chief of the reserve, that we may just get together and become a strong Independent Nation.

If you figure that what I've written will help you move the nation closer together, it would be my delight to see this on your newspaper very soon. The UBCIC NEWS shows a lot to the people, more so each month. I am sending photographs about some of the times. We know a lot about our way of life, like our elders and ancestors.



MY OPINION ON OUR WAY OF LIFE ON OUR RESERVE AND YOURS

Let me take your time to kindly introduce myself to the Indian people of British Columbia and at the same time, a special message to the people on the Takla Lake Reservation. My name is Roy French and I'm a Councillor on this reserve for the last two years. I'm thirty years of age, married for three years and now have two children. The oldest one will be three on February 19th and the youngest will be one year old on February 19th. I'm sitting in my home which is given to me and my family from the Band, which I'm very thankful for at this time. It is the job of the Band councillors to obtain homes for married people on reserves. Therefore, a member of the Band Council cannot brag about the



Photo: Roy French

FROM TAKLA LANDING

things they fought to get on reserves.

We need some of the elder people to take part in the teaching of the younger people about the different things. We should know about what was happening a way before my time and keep the old teepee fire burning in our mind. All of us should become one with our traditions and beliefs and move together, instead of fighting each other for stupid things, and make this place a happy place to live and prove to everyone we won't let them down, even the slightest bit.

I have a lot to say about our way of life on our reserves. I'm not thinking of myself when I say these things. I'm hoping to help out the people on our reserve and even try to give support to

the Bands that are also having the same problems we're facing. Too many times I've come across individuals on the reserve and off, complaining about how weak our Band Councils are. Maybe after this, things will be different: especially if the old people have the chance or courage to speak out to the Band Council and things like that. I'm sure a lot of people have a lot to say, but probably are afraid. I really believe it is the people's business how each Band Council operates the Band affairs in the Band office.

Sincerely always,
Takla Landing Band Councillor,
Roy French



Photo: Roy French



Photo: Roy French

TSA DEADLINES

Bands in some areas of the province have very little time left in which to affect the decisions being made by the B.C. Forest Service concerning Timber Supply Areas (T.S.A.).

All of the forest land in B.C. is being divided into new geographical areas called T.S.A.'s. The Forest Service is now calculating the allowable annual cut (a.a.c.) in these areas. Then based on the a.a.c. of each T.S.A., the Forest Service will prepare logging plans which will determine how the forest industry will operate in these areas for many years to come.

It is extremely important that bands who want to create opportunities in the industry contact the

regional manager of the Forest Service in your area. You must keep informed about the work being done. You must make your timber needs known. Unless you do so, you will find that there is no place in the new T.S.A. Plans for you.

The Forest Service has a list of T.S.A. priorities for completing these plans.

The most important thing you can do at this time is **phone up your regional manager** and ask him for the target dates in your T.S.A. Then, arrange a meeting with him to discuss your forestry plans.

Call the U.B.C.I.C. office if you need assistance.

And get moving!

TARGET DATES

Priority	T.S.A.	T.S.A. REPORT TO REGIONAL MANAGER	COMPLETION OF T.S.A. PLAN
1	Fort Nelson	20 January	1 March*
2	Prince George	31 January	1 March*
3	Vancouver	15 March	1 June*
4	Ocean Falls	15 March	1 June*
5	Queen Carlottes	28 February*	1 June*
6	Kootenay Lake	31 March	1 July
	Okanagan-Shuswap	30 April	1 August
8	Quesnel	31 May	1 September
9	Golden	30 June	1 October
10	Merritt	31 July	1 November

*These dates are estimates since the published Forest Service timetable is already behind schedule.

LATE FLASH . . . ARE YOU LOSING YOUR RESERVE?

Is your reserve being steadily eroded away every year? Are you getting a lot of bureaucratic doubletalk from governments about your problem?

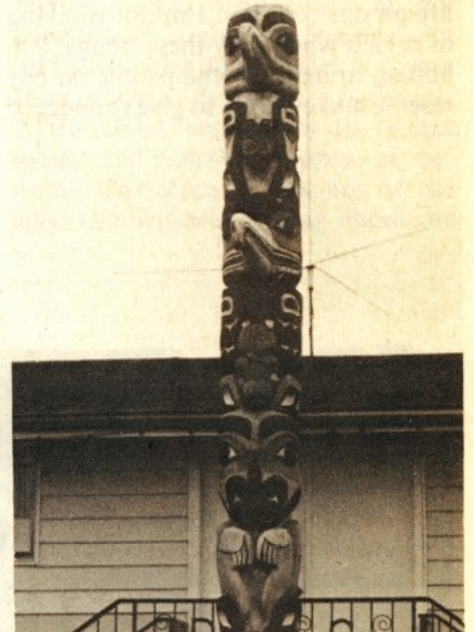
Several bands need flood control work on their land. Yet the various government departments responsible are refusing to take definite action. All they will do is commission studies and reviews of studies.

If you are facing this problem, please send a short notice to Irvine Harry at UBCIC office outlining:

1. The extent of your erosion problems;
2. The problems you have had in getting any action;
3. Your ideas on the kind of action needed to get any results.

TAXATION

A recent Federal Court of Canada court decision has held that Indian people working for Indian organizations, such as the National Indian Brotherhood and the Union of B.C. Indian Chiefs, must pay income tax on their salaries, if the organizations are not located on Reservations. The case involves the meaning of two sections in the Indian Act. Normally, the property of an Indian situated on a reserve is not taxable. Also, property purchased by the government with money set aside for Indians, and property given to Indians under an agreement with the government is not taxable, no matter where the property is located. It was on this basis that the case was argued.



The case is being appealed to a higher court. In the meantime, the taxing officers have agreed to await the outcome of the appeal before moving to collect the taxes. It seems unfair that employees of Indian organizations who do their work for Indian people, many of whom live on reserves, and who spend much time actually working on reserves, are taxed. This decision results from a very narrow reading of the rights of Indian people, supposedly guaranteed in the Indian Act.

The Union of B.C. Indian Chiefs has become involved in this very important case. The case will probably have to go to the highest court in the land, and hopefully a decision fair to Indian people will be achieved.

FISH DEPLETION: WHO'S TO BLAME?

Indian people are not to blame for the depletion of salmon — sports fishermen are not to blame for the depletion. The commercial fishing industry, industrial pollutants and the governments are to blame for the depletion of B.C. salmon stocks.

That was the feeling shared by most of the 250 Indians and sports fishermen after attending a B.C. Wildlife Federation Meeting on January 19th to listen to Hugh Anderson, Parliamentary Secretary to Hugh Faulkner, Minister of Indian Affairs and Northern Development. Mr. Anderson talked about Squamish Bylaw #10, which was signed by the Minister of Indian Affairs in November of 1977, giving the Squamish Band authority to manage fisheries on waterways connected with their reserve. This bylaw became public knowledge when the B. C. Wildlife Federation told Federal Fisheries Minister Romeo LeBlanc about it in May of 1978. Mr. LeBlanc said Squamish Bylaw #10 was news to him, and the B.C. Wildlife Federation was furious that management powers had been given to the Squamish Indians. Mr. Anderson was not well-received by the Wildlife Federation members and supporters when he said: "I am sure you would all agree that, since the passing of the Squamish bylaw, there is no evidence whatsoever, to indicate that the Band is acting in anything but a responsible manner with regard to fishing on the reserve. Moreover, there is no evidence to suggest that they will do otherwise in the future."

TENSION MOUNTS

The mood through Mr. Anderson's speech was tense, and continued through the period set aside for him to answer written questions from the audience. The meeting seemed doomed to follow the familiar theme of "It is not my fault the salmon stocks are being wiped out; it's your fault," as the B.C. Wildlife members became increasingly angry with Mr. Anderson's stated support of the Indian right to fish. Most of the Indian

people remained quiet but tense.

TENSION EASED BY UBCIC PRESIDENT

Then UBCIC President, George Manuel spoke, and pointed out that a liaison committee has been set up between the Union of B.C. Indian Chiefs and the B.C. Wildlife Federation in an effort to work together on common grounds—the preservation and conservation of fish and game in British Columbia.

"...I think we've made the overture on the Indian's side, to try to work with you, and try to come to some kind of understandable or cooperative conclusion. And I don't expect it to be done overnight, but I, I want to say that we, we're ready and willing to work with you if your're ready and willing to work with us," Mr. Manuel told the Wildlife Federation members. He received the first round of applause at the meeting, from both Federation members and Indians.

FOCUSING ON THE REAL VILLAINS

The meeting shifted focus at that point, with less emphasis placed on the differences between the Federation and the Indians, and much more emphasis directed at the real depleters of the salmon stocks: the commercial fishing industry, industrial polluters and the governments. From 1974 to 1976, the federal government estimates that of the total number of fish caught in B.C. during that 2-year period, 22 million fish were caught by commercial fishermen. Sports fishermen caught 1 million fish, and the Indian food fishing accounted for 500,000 fish — 2.5% of the total amount. The commercial fishing industry caught 93.6% of the total amount of fish caught from 1974 to 1976.

Industrial pollution kills an undetermined number of fish; the federal government monitors pollution

UBCIC Aboriginal Rights Position Paper, Article V

Our Indian Governments are to have exclusive jurisdiction to make laws in relation to matters coming within classes of subjects, hereafter referred to, without limiting the scope of the possible subjects to be under Indian control. Some of the areas to be under the jurisdiction and authority of our Indian Governments [Band Councils] include:

Section 10. All fish resources contained within the waterways and bodies of water that are established as being associated with our Indian Reserve Lands.

levels and ensures that they are kept within government—regulated standards. Many individuals and organizations concerned about the natural environment feel that the regulations are not strict enough and the monitoring is inadequate.

Indians attending the meeting wanted to make sure that they were not used as an absent scapegoat. The Union of B.C. Indian Chiefs, the Musqueam Band, the Squamish Band and the United Native Nations show-up to listen to Hugh Anderson. Another meeting is planned between the B.C. Wildlife Federation, the Indians and Hugh Anderson.

"First of all, the B.C. Wildlife Federation is not anti-Indian. We are not opposed to the Indian food fishery. We are, however, opposed to its abuse."

**Bill Otway,
Executive Director, B.C. Wildlife Federation, addressing a Federation meeting January 19, 1979.**

CONTROL

AN INDIAN GOVERNMENT PERSPECTIVE



Skidegate Band Administration Building Photo: C. Linde

The control and authority of Indian leadership at every level would be eroded by Federal plans unless we strongly assert Indian Government.

There are two bodies of law of special interest and importance to Indian people across the country: The British North America Act and the Indian Act. Both may soon go through major changes recommended by the federal government.

Robert Manuel heads the UBCIC Indian Government Portfolio, and has done thorough research into the BNA Act and the Indian Act, and their role in the UBCIC philosophy of Indian Government.

This month and next month he brings us up-to-date on both pieces of legislation and the work done by the UBCIC in this area.

THE B.N.A. ACT SPELLS OUT FEDERAL RESPONSIBILITY

The British North America Act is the constitution of Canada, but was not brought into force by Canada; its

origin comes from England under the British Parliament. The BNA Act was passed in 1867, and changed Canada's status from a British colony to that of a semi-independent country.

Sections 91 and 92 of the BNA Act spell out the jurisdictions (areas of authority) of the federal and provincial governments. Section 91 outlines the federal government's 29 areas of jurisdiction, and Section 92 outlines the 16 jurisdictional areas of the provincial governments. Neither level of government can make laws which interfere with the jurisdiction of the other.

The most important section of the BNA Act to Indian people is Section 91 (24), which states that only the federal government can make laws regarding "Indians and lands reserved for Indians". Seven words. These seven words are very broad and can

be interpreted in many different ways. After the BNA Act became Canada's constitution, the federal government had to try to figure out what those seven words meant and how to administer laws dealing with "Indians and lands reserved for Indians". And so in the 1800's, a committee of Canada's parliament began to write what is today known as the INDIAN ACT. This piece of legislation created a new federal government portfolio: Indian Affairs. From this came the Ministry of Indian Affairs, the Department of Indian Affairs, and an entire new bureaucracy. Through the Indian Act, the federal government began to spell out land terms, membership, local government, education and all the other areas contained in today's Indian Act.

U.B.C.I.C. RESEARCH

These two pieces of legislation—the BNA Act (placing Indians under federal government jurisdiction) and the Indian Act (defining how the federal government will carry out its responsibility as outlined in Section 91:24 of the BNA Act)—may soon undergo major changes. Trudeau is anxious to repatriate the British North America Act and if he is successful, the federal government will be able to make changes to Canada's constitution. This is now impossible to do without the approval of British Parliament. As well, the federal government has begun a process to make major changes to the Indian Act.

These two events, if and when they come to pass, could have a very significant effect on Indian people across Canada. The UBCIC Indian Government portfolio has researched the BNA Act and the Indian Act, and has come up with three general areas which do not meet the needs of Indian people in B.C.

● **Land Base:** lands are not big enough to provide an economic foundation strong enough for the Indian population, and Indian band councils do not have the necessary power and authority to change the situation.

● **Resource Base:** forestry, mineral, water, oil, gas,

wildlife, and all other resources are almost entirely controlled by the federal and provincial governments. There are rare exceptions, such as the Squamish Band Bylaw #10 which gives the band the governing authority to manage fish resources over waterways which have been associated with its reserve.

● **Governing Authority:** Indian Governments (band councils) do not have the necessary authority or power; the Department of Indian Affairs has been wrongly given this authority and power through Section 91(24) of British North America Act.

INDIAN GOVERNMENT IS OUR FRAMEWORK

Once the Indian Government Portfolio determined these basic ingredients essential for true Indian self-determination, Portfolio Head, Robert Manuel explains:

We then began to try and find out if there was a legal vehicle in which the land base, resource base, and governing authority could be expanded within the framework of Canadian society.

We found this vehicle through the British North America Act, and this vehicle is Section 91(24), Indians and lands reserved for the Indians”.

The problem is that the federal government, in attempting to define those seven words, came up with what is now known as the Indian Act. From this came the Ministry of Indian Affairs, the Department of Indian Affairs, and the large bureaucracy that we now have to deal with. We must remember that at no time were we part of the interpretive process of this Act in any real sense. We did, though, play an advisory role which was a token role for the most part.

Upon examining the origins of the Indian Act, it became clear that the federal government interpreted their constitutional responsibility in Section 91(24) in a very narrow way and to their advantage. The work that we need to do now is to begin defining those seven words ourselves, to meet our needs and ultimately provide us

with those ingredients essential for true self-determination to take place. This can be done legally and within the framework of the Canadian constitution. We all should understand that separation is not necessary, as in the case of Quebec.

A major point to remember, aside from securing a land and resource base, is that it is absolutely necessary that we have the legal authority to establish our own laws in precise and definite areas of jurisdiction.

This legal authority will ultimately enable us to establish our own needs, goals and priorities in a realistic manner, and will lead to a resolution of the many complex problems we are experiencing in this day and age. The only framework in which to accomplish all of this is Indian Government. It is only through a government institution that we can carry out the all-encompassing work ahead.

We should understand that at this point, there is nothing preventing us from establishing our own laws and constitutions within our bands. It would, in fact, be wise for each band to immediately begin this process.

EFFECT ON THE GENERAL PUBLIC

The effect on the Canadian public of our complete Indian Government plan would be a positive one. It would be in the best interests of everyone—Indians, the general public, the provincial and federal governments—for Indians to develop and institute an Indian Government.

The burden on the taxpayer would be eased by the institution of Indian Government. The cost of maintaining staff, buildings and the general operation of the Department of Indian Affairs would be decreased by an enormous amount. This would happen through better management by Indian Government. Indian Governments would be responsible for providing efficient services to our citizens. The pressure would continually be maintained to ensure that Indian Governments work to continue providing good services. Currently the bureaucrats are not required to

meet the needs of the people they're paid to service.

INDIAN GOVERNMENT PUTS US IN CONTROL

Indian Government would also put Indian people in command of the integration process. This includes education, training, employment—all the aspects of our day-to-day lives. The kind of co-existence we have in mind with non-Indians is integration and not assimilation. The financial resources for an Indian Government would be obtained through resource/revenue sharing with the federal and provincial governments. This system is currently operated between the federal and provincial governments.

The implementation of Indian Government will obviously create some problems, but these problems can be termed “good problems” in comparison with what we have now. At least, under Indian Government, we will be in control of our own lives and future. This is the work that we, in the Indian Government Portfolio at the UBCIC are doing. And so are all of our staff members.

Indian Government includes every area of our lives as Indian people, and every move and decision that the UBCIC makes is done within our concept and philosophy of Indian Government.

NEXT MONTH:

**ROBERT MANUEL
EXPLAINS WHAT
MUNICIPALITY STATUS
WOULD DO TO OUR RESERVES,
AND THE UBCIC POSITION ON
PROPOSED CHANGES TO THE
INDIAN ACT.**

EVERETTE GAUTHIER



Photo: Gauthier

Everette Gauthier is a 10 year old from West Moberly Lake Reserve in the northeast. Everette has strong feelings about the land and the Indians' place in it, being an experienced and skillful trapper. He doesn't care for the "whiteman's school" and fondly remembers events that happened "when I was small". Here is Everette Gauthier's story in his own words:

My name is I verette Gauthier. I was born in Dawson Creek. I started going to mountains when I was three,

and I liked it and still do. When I went to the mountains I trapped marten, weasel, and every sort of things. Every time I always set snares and catch rabbits. Even when I was small I used to catch rabbits. I used to snare them and every time I go out hunting I always take a dog, and I take a pellet gun. I always bring my little brother with me, and I always went everywhere with my Dad. I went to the Yukon Territory and Watson Lake, and I went with my Dad to go hunt sheep and I go up with those Yankees. Those Yankees didn't catch that much, but I caught lots and every

winter I catch fur, like marten, fisher, squirrels, weasel, coyote and wolf. In the mountains, I ride horses, go fishing, and in the mountains I go with my Dad to catch horses every-time. They always bring some horses back and they bring a lot, I don't know how much, but they bring enough, and I go with them and I gallop real fast. Early in the morning, deer, elk and moose come out to the pasture and lick the salt, and every time we go hunting sheep or goat with the Yankees, we go across a big lake and the horses just about fall in. And one time when the deer was licking his salt, I ran up behind him and chased him around and tried to catch him, but he was too fast for me. One time,



Photo: Gauthier

TEN YEAR-OLD TRAPPER

two porcupine came beside our cabin eating the grass, and we were watching them inside the cabin, and the other day, a big porcupine, a real big porcupine, came walking by. I went to look for him, but I couldn't find him. Everytime I go look in the swamp, I always see moose, deer, and elk. I always see horses come real fast.

Last year, the whiteman took our fur. There was not too many wildlife. The whiteman came along and went and took all of it. There was too much whitemen hunting around. They came to get our moose and deer.

There is a lot of moose now because the white man do not go out to our reserve anymore because it is winter. They go someplace else to hunt. They always go everywhere just to look for some moose.

My Dad made me a bow and arrow. It was just a wooden arrow and some string. And my Dad had some old sharp arrows in the cabin. I used them to go hunting with.

I liked it better before because there was lots of wildlife and now the



Photo: Gauthier

whiteman come and take all our wildlife. I don't like that because last year I got money and I was happy and I bought everything. Last year, I got a hundred dollars for my fur. When I

got money, I bought Christmas stuff for my mom and everyone--my grandma, my auntie, my sisters and my cousins. It is fun when you go Christmas shopping. This year I don't get too much because the whiteman came and bugged up our wildlife.

And I just hope they go away and don't come back to our reserve and leave this good. Go home and don't come back.

I don't want to go to school for I don't like the whiteman's school. The teacher is too mean for us. Everytime we go to school, they holler at us and they talk to us and I fight every time.

When I grow up, I'm going to be a bullrider and go to Indian rodeos and all over the (United) States like my brother. My brother's name is Jimmy Gauthier.

I'm going to be like him, going all over the country, riding.



Photo: Gauthier

A DEEP AND ABIDING RESPECT

By Dinah Schooner

Up to now, the people in the North East have literally been ignored by anthropologists, archeologists, historians, native organizations and politicians until recently. Today the area is rapidly becoming the focus of interest for many groups. Changes for the people began with the fur trade:

- 1798 —the first trading post established in Fort St. John
- 1820 —first T.B. cases were noted
- 1890 —Metis settled around the North East
- 1897 —the gold rush. Thousands of people invaded the land with total disregard for Indian life and traplines. The gold rush forced the people into a Treaty.
- 1899 —Treaty 8 was signed—you have to remember that about this time, that B.C. had just joined the dominion of Canada and became a province, but did not recognize Indians as people so they had no rights. The Indians in the Northeast felt threatened even then, and really believed that a Treaty would protect them and their land.
- 1907—1930 —settlers and homesteaders. The first settlers were very poor and destitute

and had to be cared for and fed by Indians in order to survive. None of this is mentioned in pioneers' chronicles. The elders of the tribes remember, perhaps with a little bitterness, but mostly sadness and the irony of today's situation where they are now poor, and the white man rich.

- 1926 —trap-line registration for whites. No one explained to the Indians what was happening: why they could no longer trap the area they've been trapping all their lives, why they were being shot at, and why they couldn't get police protection.
- 1942—1943—Alaska Highway was built, simply because some person in the pentagon felt it some great strategic importance for the U.S.A. to be connected to Alaska in case of invasion. This highway been the greatest impact of all because now it gave people an easier access to area which had been quite isolated.
- 1948—1949—government sells land (Reserve No. 172) to D.V.A. (veterans) and in return gave two smaller reserves with no

mineral rights. Oil was soon discovered on the land that was sold.

- 1952 —John Hart Highway—now connects Prince George to Ft. St. John.
- 1957 —Westcoast Transmission begins construction of first small pipelines in the North-east.
- 1958 —P. G. Rail built.
- 1967 —Bennett Dam construction—now hydro proposes to put more dams in the area and flood more land. All I can say and feel is DAM! B.C. Hydro.
- 1968 —first pulpmill.
- 1977 —Canada and the U.S. announce plans to build the \$10 billion dollar Alaska Highway Pipeline, the largest construction project in the history of mankind.
- 1977 — National Energy Board hearing in Ft. St. John looks at Westcoast Transmission's proposal to build two branch pipelines in the area. Indian people are defeated in their attempt to delay the hearing until they are prepared.
- The pipeline went through.
- 1978 —government is sued for breach of trust and fraud by Blueberry and Doig Reserves for the sale of land in 1948—1949. Still pending.
- 1978 —UBCIC applied for a grant to do an Impact Study for proposed Alaska Highway Gas Pipeline and this time were able to have the hearings delayed until May.



photo M. Weinstein

In the face of racism and pressure from resource exploitation, the people of the Northeast have kept strong and traditional ties with the land.

RESOURCE EXPLOITATION HAS NO RESPECT FOR THE LAND

The forest industry also opened up the country to sport hunters because the logging roads created easier access. There are stories of hunters (whose numbers increase every year) who go to the Northeast and just shoot at anything. Carcasses of many animals have been found and there are reports that horses were shot because some fool mistook it for a

moose. There is also evidence that some hunters only take a small portion of their kill and leave the rest to waste. And now they have the audacity to point a finger at Indians in fear that we will deplete the game.

I can go on and on with all the other major industrial developments. Anyone who is familiar with oil and gas exploration knows what a seismic line will do. There's no rhyme or reason in the direction it will take, they just take a straight line and bulldoze it for a mile or so. There are millions of seismic lines all over that country. I am amazed that there are any trees left because the lines have torn up the land.

BAND MEMBERS ARE MAPPING INTERVIEWS ON HUNTING, TRAPPING, CAMPS, BERRY PICKING AND FISHING

The Land and Occupancy Study is well under way. The Pipeline route was recently made public and it follows the Alaska Highway somewhat and it definitely goes very close to two reserves, that of Prophet River and Doig River and to the Southeast, the one directly hit is the Grasmere Reserve. The Bands participating in the study are as follows: Doig River, Blueberry River, Halfway River, W. Moberly, E. Moberly, Prophet River, Ft. Nelson (Muncho Lake, Fontas, Kahntah) and soon hope to include Lower Post. Each band then selected a person who would do the mapping and interviews of people who have hunted, fished, trapped, camped, etc. thus providing a complete map—biography. There was a workshop held in the Ft. St. John Friendship Centre to train people how to do the mapping and interviews on September 26—28, 1978. It was attended by Bernie Metcheah, Halfway Band; Robert Dominic, Doig; Eddie Appsassin, Blueberry; Amy Gauthier, E. Moberly.

Other people that are involved in the study are Arlene Laboucane, field Coordinator who is doing an outstanding job which has kept her very busy and more mapper—interviewers are Jimmy Gauthier, E. Moberly; Jack Askoty (Petersen's Crossing) Doig; Ruby Dokkie, W. Moberly; Mary Murray, Prophet River; and Ken Burke, F. Nelson.

I am also happy to announce that the Southeast is doing a study, coordinated by Wilfred Jacobs.



photo: M. Weinstein

Blueberry Band chose Robert Dominique to interview their hunters and trappers to map out their territory

MAPS SHOW TRADITIONAL TIES WITH THE LAND

During a brief visit (fieldwork), I was impressed, of course by the beauty of the Peace River district, but mostly impressed by the people as I came to know them. Their remarkable sense of humour in the face of prejudice and racism, considering the amount of pressure and stress they've had to deal with in the name of progress and developments that they have still maintained strong and traditional ties with the land. This became evident after looking over their maps. They are very proud and have every right to be, of their hunting and tracking skills and they are also very competitive in rodeos.

Everyone, the old and very young, has a deep abiding respect for their cultural ties with the land and for one another. I came to appreciate them more when I saw children going to snare rabbits and I realized that I probably wouldn't survive because I lacked the knowledge and skills which come naturally to them.

I have now just been putting the maps together. Take hunting for instance, and one can see immediately the extent to which the land is used by one band. Only a person who is familiar with the land can mark out the territory accurately. The information from the maps is very interesting because it is the first study of its kind in British Columbia.

RESOURCE CENTRE

McKENNA—McBRIDE COMMISSION TRANSCRIPTS

The McKenna—McBride Commission is a major obstacle in the Indian people's struggle for our land. As a result of the infamous commission, land was unjustly "cut off" from existing reserves despite evidence from the Indian people for bigger reserves and the return of their lands. For many years, the only major documents researched on the Commission were the four volumes of the "Report on the Royal Commission on Indian Affairs for the Province of British Columbia". However, these reports give only one point of view: the Commissioners. Evidence given by the Chiefs and Indian people of British Columbia at the McKenna-McBride hearings were available only at the federal and provincial archives. As a result, the documents were difficult to get for research purposes.

In 1974—75, the Land Claims Research Centre in Victoria took steps to make these valuable documents available to the Indian people. They received a grant and began to transcribe the McKenna—McBride hearings from a microfilm of the original documents. When funds were rejected in 1975, only fourteen volumes out of eighteen volumes had been transcribed and distributed to all area councils.



Francois Timoykin, Pentiction band, told the commission, "We have no land to sell."

TRANSCRIPTS COMPLETED

In 1978, work was resumed when Keith Ralston, a history professor at UBC, was granted funding to continue the transcriptions. Errors were corrected in the fourteen volumes already done. Now the four remaining volumes have been transcribed, a bibliography prepared of materials pertaining to the McKenna—McBride Commission and a list of newspaper articles (1913—1916) on the

Commission. Vancouver and Victoria newspapers were not searched as they had already been indexed and appear in the Provincial Library's Newspaper Index. At the end of the project, Ralston's students prepared a book about the project, the bibliography, the newspaper search list, and four of their research papers.

THE PEOPLE' EVIDENCE

The eighteen transcript volumes contain evidence given by the Chiefs of each band and Indian Agents of each Agency. The following two quotes are examples of the material which can be found in these volumes.

Royal Commission Meeting with the Spallumcheen Band [Enderby, B.C.] October 2, 1913:

- Chairman** —How many acres are cleared on the Salmon River Reserve and under cultivation?
- Sam Pierre** —I will ask you a question first. What do you intend to do with the land that is already under cultivation. If you will tell me your purpose, I will explain it all.
- Chairman** —We are not here to be examined by the Indians, and if we cannot find out what we want here, we will find it out elsewhere. Do you know that we could place you in prison for not answering our question?...

Royal Commission meeting with the Kitsumkalum Band, September 1915:

- Charles Nelson** —the Kitsumkalums are just like any other tribes—they have been bleeding day and night just on account of the way we have treated and handled. Why can't we handle our land ourselves while men on the other side of the world are handling our land for us. Another thing, the government employs people to go about the reserves and pay them high salaries—constables and Indian Agents—all the money that they are paid with comes out of our land money and they get fat on it, but we who own the land, get slim and so slim sometimes, that we cannot work while these people they get "swelled up".

Generally these volumes are accurate. However, volumes covering the Babine Agency, New Westminster Agency and Bella Coola Agency contain errors, and they should not be quoted without cross-checking the microfilms.

Copies of the eighteen volumes have been deposited with the University of B.C., Simon Fraser University, National Library of Canada, and the B.C. Provincial Archives and the UBCIC Resource Centre. Due to the high cost of printing, we regret that we have to charge 10 cents per page in each volume.

Babine Agency	17.30
Bella Coola Agency	21.20
Cowichan Agency, (3 vols)	55.60
Kamloops Agency	24.50
Kootenay Agency	14.00
Kwawkwalth Agency	25.80
Lytton Agency, (2 volumes)	52.60
Nass Agency	29.30
New Westminster Agency	58.40
Okanagan Agency	24.20
Stikine Agency	5.80
Queen Charlotte Agency	10.10
Stuart Lake Agency	34.30
West Coast Agency	23.40
Williams Lake Agency	30.40

SCHOOL BOOKS

AND THE INDIAN IMAGE

Each band report contains approximately 5-25 pages. To help bands researching their band history, the Resource Centre will be pleased to provide one copy of the transcript on their band only.

OTHER DOCUMENTS ON THE COMMISSION

Other papers pertaining to the Royal Commission held by the Resource Centre include the **Schedule attached to the Dominion Order-in-Council No. 1265 [July, 1924]**, commonly referred to as the Ditchburn-Clark Report (80 pages). This report contains amendments to the **Report of the Royal Commission on Indian Affairs for the Province of British Columbia**, commonly called the McKenna-McBride Report, an assessment of the Commission's work was appointed to be done by Ditchburn-Clark. The Ditchburn-Clark Report contains the amendments to the McKenna-McBride report which were approved by the governments. The Ditchburn-Clark report has not been completely researched or even covered in the published books on land claims.

The **Confidential Report of the Royal Commission on Indian Affairs for the Province of British Columbia, 1916**. Victoria: Acme Press, 1916, 22 pages; contains reports and suggestions of the Commission on timber, fishing, water, hunting, trapping rights, as well as administration, education and liquor laws.

Materials related to the 1913-1916 Royal Commission on Indian Affairs for the Province of British Columbia (approx. 242 p) contains a DIA memorandum of 1909, progress reports, interim reports and general

There has been a growing outcry from Indians throughout North America that our children are subjected to textbooks showing Indians in consistently unfavourable ways, at best often condescending and at worst, ignoring the contribution of Indians to the general society as we know it today.

There may be some good news in this area. The provincial Department of Education has begun a process which will see changes made to the Social Studies curriculum at the secondary (high school) level. Last December, a meeting was held at the Ministry of Education offices in Richmond. A dozen Indian people met to look at the possibility of the public being given the opportunity to help revise (change) the Social Studies Program from Grades 7 to 11. However, the Indian involvement was due to the alertness of a DIA employee who spotted a newspaper ad announcing the revision plans. Indian people were not notified by the Indian Education branch or the Ministry of Education.

There are three stages to the revision process which will be completed in the fall of 1980. The overall goals of the Social Studies curriculum at the secondary school level are being revised in January. By June, it will be decided how these changes will be instituted at each grade level, from Grades 7 to 11. Finally, all of the materials (textbooks, manuals, etc.) will be revised by the fall of 1980.

The Indians will attempt to make changes to the Social Studies curricu-

lum in order to correct the historical image of the Indian, emphasize the importance of Indian contributions (historically and currently), and identify the Indian as a full and viable member of Canadian society.

Many of the Indians who attended the meeting last December felt that the curriculum should be developed by local people for local students. This type of curriculum is called supplementary and is not included in the revision process. However, the Ministry of Education encourages changes to the local supplementary curriculum.

The curriculum currently being revised is called the core curriculum which pupils throughout the province are required to study. So far, two reaction panels have looked at the new draft Social Studies curriculum and recommended changes: one in Prince George and one in Richmond. The January 17th meeting of the reaction panel (made up of special interest groups, such as the Indian people; professors; teachers; and students) in Richmond, was attended by three Indian people who participated in the panel, and made several changes. This Indian group will meet again on either February 5th or 6th to discuss the next stage in the revision process: instituting the changes in each grade level, from 7 to 11. Millie Poplar, from the Education Portfolio of the UBCIC has been actively involved in this revision process since last December, and says that Indian people have been well represented and received at the reaction panel meetings.

reports of the McKenna-McBride Commission. The latter reports are also contained in the McKenna-McBride Report.

Land History—Materials pertaining to the Royal Commission on Indian Affairs [102 p] contains acts and agreements on land claims and the McKenna-McBride Commission

Royal Commission of Indian Affairs for B.C.: Reductions and Cut offs of Reserves by Agency (14 p) contains excerpts from the McKenna

McBride Report. This is a list of reserves which have cut-off lands. However, this paper and the McKenna-McBride Report should be cross-checked with the Ditchburn-Report for any amendments.

These documents are all available at the Resource Centre. Again, unfortunately due to the high printing costs, we have to charge 10 cents per page.

Gene Joseph

Resource Centre

Every month, the UBCIC News takes a theme and looks at it from different perspectives through different writers. We become informed about the subject through many sources: community people, politicians, professionals, books, reports, but mostly talking around, asking questions until we get a sense of what to zero in on and what to leave alone until it matures. I think this month's theme: Health Services for Indians, has been left alone for so long that it's gone to rot. It's like teeth that have been ignored, once you go to the dentist, there's so much decay, you don't know where to start.

My dilemma was to choose one person to interview from the many, many chiefs, councillors, band members, nurses, doctors and community health representatives in this province who are concerned and vocal about the cut-backs in medical services to our people. I at last decided to speak with a community health representative in a relatively accessible reserve on the central coast.



"Every community has been hard hit by the cut-backs to Medical Services. One woman in Bella Coola has already had to pay \$360 in transportation costs alone to fly out to Vancouver to get her badly broken ankle fixed."

INTERVIEW: "IT'LL COST

The woman I talked with for this article ("just call me a community health rep"), as well as the people we talked with about the Mount Currie health story (see page 8) asked that we protect their identities. Could it be fear of reprisals from the Medical Services Branch?

I wanted to know what a community health representative does and how the cut-backs have affected the community ...

WHAT KINDS OF THINGS DO YOU DO IN YOUR JOB?

Well, we're working in a health centre and we see that everyone has a B.C. Medical Plan number to go and see a doctor. And we follow up any problems at the hospital when they're discharged or if there's someone you know with any problems, we follow them up when they go home and any diabetics and chronic cases. Oh, there's so much.

We have baby clinic days. That's immunization for the little ones. We help the nurse with that: round up the mothers, remind them. We work closely with the doctors and we have basic training on first aid so if there is

any need, we try and be there to help. Home nursing: we have the basic training on that so go and see people who phone in that they're not well. We decide whether they should go and see the doctor, and if so, we make arrangements to get them to the hospital. If they need to go to Vancouver, we make their arrangements then too for their transportation. We take water samples and if there's something wrong, we look into it and talk to the Band Councillor and they check it out and change the pipes. Sometimes it's rust from the pipes. And then with TB ex-patients, we do a follow-up on them; collect sputums, and get their X-rays.

IT SEEMS LIKE YOU DO A LOT OF PREVENTATIVE HEALTH CARE

It's not treatment you know, and we have very little in the way of medicine here, maybe just for head lice for the kids in school and stuff for scabies or impetigo or something like that. Everything else is mostly teaching and trying to show people how to help themselves. Also we try and see that the kids do get their teeth

done. We check on the schools and if they need some work done, we talk with the dentist: but they've cut that back too. It's really a shame. It's only once a year now. I really am upset about the children - their six-month check-ups should still be, otherwise every parent is going to be suffering with the expense of pulling teeth out, new dentures, things like that in a few years if they don't keep up.

SO THE CUT-BACK REALLY AFFECTS YOUR WORK

Oh it does, very much so. It really has upset us. Take for example, my daughter works in the Band Office. She's a grown-up lady now and she broke her ankle in three places just by slipping on the ice. They couldn't do it her so she was shipped to Vancouver to put a plate in there and two pins and screws. And she had to take care of my fare to escort her as well as her own.

OH MY GOODNESS

Because she's working. That's \$360, just for fare alone. And then I had to wait for her in Vancouver and I brought her home. It cost me money to stay in a hotel and to eat,

transportation there and back. So you can see, here we're really in a spot. In Vancouver, if you got hurt you can run down the road, or maybe by car to the hospital. You've got it there. But big chunks for any services for us here in the Central Coast goes to transportation, and I think this is why they are cutting back so much, because of the cost. We're the ones who have to suffer and pay our way down while the service could have been done here. 'If there was a big hospital in the Central Coast, I think we would be a lot better off.

THE CUTBACKS HAVE REALLY GOT YOU PEOPLE IN A BIND

Oh yea. There's just no way that you can get around it. If my girl hadn't been able to save a few dollars in the past, what would have happened to her?

Another thing they've cut out is our CHR meetings. We never had one for a long time and this is one of the things that was mentioned to our

COMMUNITY IS INVOLVED IN HEALTH CARE?

We have a Community Concern group here - you know, different people that work out of the Band Office and the RCMP and some of the doctors and nurses, we get together every Friday afternoon and try to work out some of the problems that come up in our area: mental problems and social problems, alcohol and drugs. We discuss these and try to plan how help, in what way, no matter what our titles are here, alcohol seems to affect all of us in our work. You know the families, the children in school, the homes, the conditions, alcohol affects everybody and this is the reason why we have a Concerned Committee that meets every Friday.

We also have a lot of older people that we make calls to at their homes to see if there's anything we can do for them.

SO HOW DO YOU FEEL ABOUT

what are going to do for them that would pay for all they have done for you in the past. The Band Councilors have built a sort of duplex here where the old people stay.

There are some younger people who are renting a couple of those little rooms too, so it doesn't make the older people feel they're put somewhere where they are forgotten.

HOW LONG HAVE YOU BEEN A COMMUNITY HEALTH CARE WORKER?

I'm going to ten years.
THAT'S A LONG TIME

Yes (laugh) it is. You know there are times you feel you want to get out of it, give it up. But I've always enjoyed trying to do something for people and I speak the language. That's one of the advantages too because some of the people don't speak English and I do a lot of interpreting.

When we didn't have a nurse for a

MORE IN THE LONG RUN"

leaders because it gets to a point where you begin to feel alone and wonder how others (community reps) are making out. We have a monthly paper that goes around to each one of us every month, but getting together is a different thing again when you can sit and talk.

DO YOU WORK WITH INDIAN HEALERS, INDIAN MEDICINE PEOPLE?

We have a group here that have been studying Indian medicine and we have a pharmacist at the hospital who's doing the study and working along with a group of Indian people and has written a lot of the stuff the old people have told us about medicines. A lot of it has been tried out and he is going to be writing a book on it, and that's about as close as I've really working with anyone along that line except that we still do use quite a bit of Indian medicine around this place. I think a lot of it is good and a lot of the ideas are common sense.

CAN YOU GIVE ME SOME EXAMPLES OF WAYS THAT YOUR

OLD PEOPLE THAT ARE SENT IN TO VANCOUVER FOR HEALTH CARE FOR IN THEIR LATER YEARS?

I'm not in favour of that and I don't think any of our people here on reserve is in favour of it. From way back as far as I can remember, our people take care of the old people, they don't send them away. After all,

while and I took care of everything and that was for a couple of months. We managed somehow.

IT SOUNDS EXCITING

Yeah, there's never a boring time because you don't go through the same thing every day, it's always different. People don't always agree with what you're doing, but all you can do is do your best.



"The old people have told us about medicines and we still use quite a bit around this place"

HELP WANTED

TREATMENT CENTRE STAFF

In Vernon, B.C.

[Advertising Rates available on Request]

Director (Administrator)

Duties:

1. To perform duties as outlined by the objectives of the Society. To plan for and follow policies developed by the Board of the Society.
2. Responsible for the day to day administrative details within the residential treatment program
3. Responsible for developing the program within the facility in consultation with other staff members
4. Responsible for training and staff development. Trains and designs on-going staff development.

Qualifications:

1. Experience in administrative position with demonstrated abilities.
2. Supervisory experience in a social or health service setting.
3. Knowledge of alcoholism and the treatment process.
4. Knowledge of a native tongue and of native Indian culture.

Program Supervisor

Duties:

1. Responsible for organizing, evaluating and implementing the treatment program.
2. In charge of the hiring, supervision and evaluation of the treatment staff.
3. Responsible for the training and development of staff.

Qualifications:

1. Extensive knowledge of alcoholism and treatment.
2. Demonstrated ability of implementing and evaluating treatment program.
3. Proven ability in supervising and co-ordinating staff activities.
4. Knowledge in training and development of staff.
5. Knowledge of Native Indian language and culture.

Counsellors (3)

Duties:

1. Responsible for the on-going treatment of the residents
2. Responsible for helping to maintain the structured program within the facility.

Qualifications:

1. Extensive knowledge of alcohol and drugs, especially in the area of physical and psychological effects.
 2. Ability to work in a group setting and utilize the group experience.
- Knowledge of Native Indian tongue and culture.

Written resumes to be submitted to:

Secretary,

**INTERIOR NATIVE ALCOHOL
ABUSE SOCIETY**
344 Seymour St.
Kamloops, B.C.
V2C 2G4

Salaries: To commensurate with experience

Closing date: February 16, 1979

LETTERS TO THE EDITOR

Dear Editor:

I am on the Mungo Martin Awards board, composed of both men and women, Indian and non-Indian. Need and purpose govern the awards. I am asking you for some publicity.

Continuing for six weeks commencing on January 15th, 1979 in the upstairs foyer of the McPherson Theatre, Victoria, B.C., there will be an art display by native Indian students of this province.

Sponsored by the Indian Arts Society, this exhibit is restricted to entrants who have previously won a Mungo Martin Award to aid them in furthering their talents.

Interest has been keen with plenty of quality submissions promised for this event. It is understood that the bulk of the work submitted will be for sale. The public is encouraged to attend this exhibit, to view, and hopefully to buy the prints, paintings, basketry and headwork on display.

Mrs. Mary Carr Travis
Victoria, B.C.

Dear Editor:

Thank you very much for the good newspaper. I would appreciate very much if you could send a complimentary copy of UBCIC news to iwgia (International Working Group for Indigenous Affairs). IWGIA is a non-political and non-religious organization concerned with the oppression of ethnic groups in various countries, and has given great support to the WCIP. They would be very pleased to receive your newsletter regularly—would you please put them on your mailing list.

IWGIA
Frederiksholms Kanal 4A
DK-1220 Copenhagen K
Denmark

My personal regards to you, may this year carry lots of good news.

For Indigenous Rights

Marie Smallface Marule
Executive Secretary
World Council of Indigenous Peoples

Dear Editor

I am writing to ask if you would please put my office on the mailing list for your very informative newsletter. I would like all the back issues too, so that we would have a complete set.

Camosun College has frequent contact with the Indian people of southern Vancouver Island and we feel that the UBCIC NEWS would be of great help in keeping up on the latest events in British Columbia. We are also interested in receiving other printed materials put out by your organization. One I would be pleased to receive is titled "A guide to the Taxation of Indians in B.C." that the UBCIC put out in November of 1978.

If you could assist me with these requests I would be most grateful.

Mike Ryan,
Instructional Development
Camosun College

On December 15, 1979, the Union of B.C. Indian Chiefs went on a policy of fiscal restraints to the end of March, 1979. Spending in all areas of the organization have been reduced in order to have a balanced budget at the end of March. All travel, long-distance calling,



LETTERS TO THE EDITOR

Dear Editor:

We would greatly appreciate your assistance in acquiring some very vital information for our Educational Activities Program. Our program has been under way for a little over three months. The following information would be at the present time extremely helpful in expanding our present curriculum:

- Aboriginal Rights
- Indian Education, Economics and Political history
- UBCIC Direction paper on Indian Fishing
- Record Group #10
- School Files 1879-1958
- Headquarter files 1837-1970
- Land claims
- Land sales
- Natural resources
- Indian claims
- War service pensions
- Amendments to the Indian Act
- Up-to-date copy of the Indian Act
- Crafts of the Okanagan
- Art of the Okanagan
- Legends of the Okanagan
- ARDA Programs; application forms

Thank you very much for your assistance. Hope to hear from you at your earliest convenience.

Respectfully yours,
Mario D. George, Osoyoos Indian Band Field Education

workshops, printing and copying, professional fees, staff hirings and meetings have been cut-back. This is not to say that our work will stop, or that if you have issues that need to be dealt with that the staff will not help. We are only being responsible for the proper management of the funding given to us or that we have raised on behalf of our member bands. Although our staff was cut through lay-offs, the work is still continuing. Many who were laid off have still continued to volunteer their help. They deserve a lot of credit for their dedication to the Indian people of this province.

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THE UBCIC NEWS WANTS TO KNOW ABOUT YOU AND YOUR COMMUNITY. DO YOU HAVE A STORY TO TELL? A JOKE, A POEM, PICTURES TO SHARE?

THE UBCIC NEWS IS ALWAYS OPEN TO YOUR SUGGESTIONS, OPINIONS, NEWS AND PHOTOS.

THIS MONTH

ROY FRENCH, A Band Councillor, from Takla Landing has written about his views and hopes for his community. He also sent some of his photos to show us the Takla Landing way of life.

Everette Gauthier, a 10 year old trapper, sent us a tape recording in which he talked about the joys of living on the land and the problems of trapping and hunting around the East Moberly Lake Reserve. He sent us many photographs to illustrate his story.

FROM THE UBCIC NEWS THANKS! To Roy French and Everette Gauthier for their contributions. They will be receiving a free subscription of the **UBCIC NEWS** as a token of our appreciation.

UBCIC NEWS is published monthly by the Union of British Columbia Indian Chiefs.

2nd CLASS MAIL

TO:

FROM: UNION OF B.C. INDIAN CHIEFS
440 WEST HASTINGS ST.
VANCOUVER, B.C. V6B 1L1