

# INDIAN WORLD

"THE CHOICE IS OURS"

OCTOBER 1982

## FIRST NATIONS GOAL

### GENERAL

TO BUILD, DEVELOP AND FIRMLY ESTABLISH: OUR ABORIGINAL STATUS, TITLE, RIGHTS, NATIONS, GOVERNMENTS AND INHERENT RIGHT TO SELF- DETERMINATION.

### SPECIFIC

#### LANGUAGE

ESTABLISH OUR OWN NATIONS' AND TRIBES' LANGUAGE AS OUR FIRST LANGUAGE

#### HISTORY

DEVELOP OUR HISTORY FROM OUR OWN PEOPLES' OR NATIONS' PERSPECTIVE

#### CULTURE

PRACTICE THE CUSTOMS, VALUES, & BELIEFS OF OUR PEOPLE & NATIONS

#### TERRITORY

DEFINE & KNOW THE TERRITORIAL BOUNDARIES OF OUR NATIONS

#### RESOURCES

MANAGE & UTILIZE THE RESOURCES WITHIN THE BOUNDARIES OF OUR NATIONS TERRITORIAL LANDS.

#### INSTITUTIONS

DEVELOP OUR OWN POLITICAL, ECONOMIC, SOCIAL, CULTURAL, EDUCATIONAL & SPIRITUAL INSTITUTIONS

#### GOVERNMENT

ESTABLISH OUR OWN FORM OF INDIAN GOVERNMENT WHO'S SOURCE AND POWER IS THE PEOPLE OF OUR COMMUNITY AND NATIONS

#### POLICY & LAW

MAKE OUR OWN POLICIES & LAWS TO MANAGE & ADMINISTER THE AFFAIRS OF OUR BANDS AND NATION

#### NATIONAL CONSTRUCTION PROGRAM

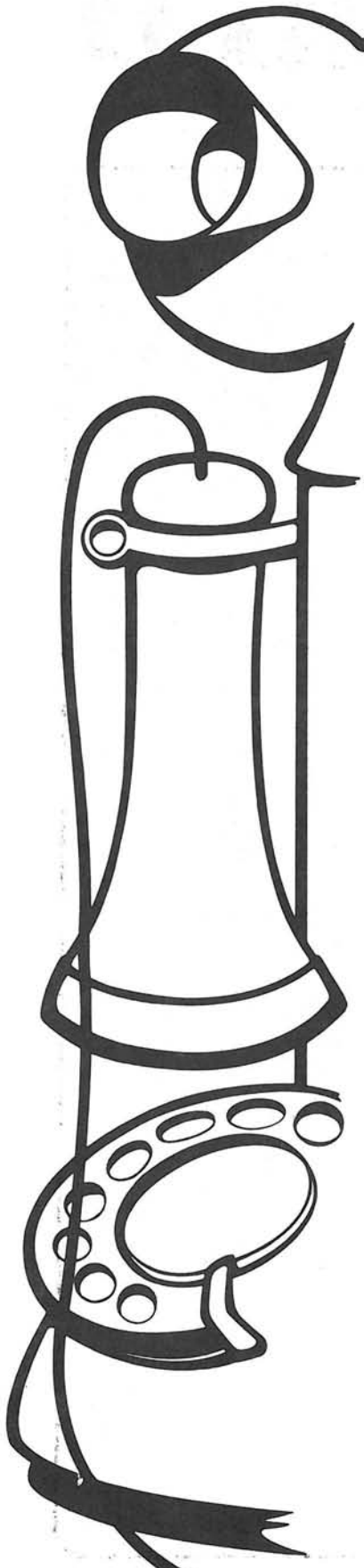
ENHANCE THE UNIQUENESS OF OUR PEOPLES' & NATIONS IDENTITY: DECLARE OWN HOLIDAY: DESIGN & DEVELOP SYMBOLS WHICH ARE UNIQUE AND SPECIAL TO OUR PEOPLES & NATIONS

#### ADMINISTRATION

ESTABLISH ADMINISTRATION THAT DELIVERS PROGRAMS WE DESIGN AND SIMPLY GOES BEYOND DELIVERING DIA PROGRAMS

#### INTERNATIONAL AFFIARS

ESTABLISH OUR OWN CEREMONIAL PROTOCOL AND FOREIGN POLICY TO GOVERN AND REGULATE OUR DIPLOMATIC RELATIONSHIPS WITH OTHER PEOPLES & NATIONS AROUND US AND OF THE WORLD.



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# INDIAN WORLD

"THE CHOICE IS OURS"

OCTOBER 1982

The Indian World is the official voice of the Union of British Columbia Indian Chiefs. It is dedicated to building a strong foundation for the implementation of Indian Governments at the Band Level. It operates solely through mandates and resolutions passed at each General Assembly each year in which reports are given at the years end. The President is answerable to Chiefs Council; during the year council is chosen through elections at each opportunity to be a part of the organization through their process of decision-making. Signed articles and opinions are the views of the individuals concerned and not necessarily those of the U.B.C.I.C.

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**WRITTEN CONTRIBUTIONS:** George Manuel, Legal Department, Chief Roger Adolph, Isabelle Deom, Chawathil Band Council.

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**TYPESETTING & LAYOUT** Gloria Sells,  
Donna Ruta

**PRINTING** by Kodiak Press



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# TO THE INDIGENOUS PEOPLES

When I say, "The Earth is our Mother" I am saying that Canada is our promised land. Where other people look "homeward" for the medicines to heal themselves, this is our home. If the exiled condition in which Eastern Europeans believe themselves can only be ended with a change in the relationship between their Mother country and the neighbouring Great Powers, our exile can be ended only with a change in our relationship with Canada.

The demand of Indigenous people that we be allowed to sit at the table where our lives are being negotiated and where our resources are being carved up like a pie is not really very different from the demand made by every non-Indian group in Canada, who share both a common history and a common territory. The whole history of Canada has largely been one long negotiations about the distribution of economic political power. It is only with the guarantees of our rights and of the powers to make the decisions affecting our own communities that we can end the political manipulation on our lives.

The way to end the custodian-child relationship for Indian people is not to abolish our status as

Indians but to allow us to take our place at the table with all the rest of the adults. Indian status has too often been described as a special status by those who wanted to create an argument to get rid of it. Indian status is neither more nor less special than those special provisions that have been made for different provinces at confederation; and since, in order to make it possible for them to work within the partnership of Canada, these provisions were also the recognition of the unique needs of different people and groups. The provisions have been preserved because the differences have been found real. Yet, everyone insists that they do not confer special status because they only create conditions for the different groups to become equal partners.

The criticism that Indigenous people make is that even if the Federal and Provincial Parliaments do serve the wishes of the great majority of Canadian people they can never fully serve the needs of our people. I do not doubt that these institutions might serve the purposes for which they were intended. I am saying that our own needs can be fully served only through the development of our own institutions.

There will be no significant change in the condition of unilateral dependence that has characterized our history through the past century and more until Indian peoples are allowed to develop our own forms of responsible government. The route to be followed to the Fourth World will be as diverse and varied as are the Indian tribes.

The Fourth World is not, after all, a final solution. It is not even a destination. It is the right to travel freely not only on our road but in our own vehicles. Unilateral dependence can never be ended by a forced assimilation. Real integration can only be achieved through a voluntary partnership and a partnership cannot be based on a tenant-landlord relationship. The way to end the condition of unilateral dependence and begin the long march to the Fourth World is through home rule.

It was the demand for home rule and responsible government in Upper and Lower Canada that gave rise to an enduring partnership among the provinces of Canada and between the Dominion and her Mother country. When Quebec and Canada were united as one province for twenty-five years they discovered that responsible government without home



rule is meaningless. Confederation guaranteed local autonomy - at least for the two major powers participating. The smaller and poorer Maritime Provinces demanded grants that would provide them with the economic power to participate in confederation and allow a financial base on which to enjoy their local autonomy.

We know that no provincial or federal governments will ever deal fairly with the Indigenous peoples until we can negotiate from a position of strength. We also know that the kind of integration based on mutual respect and acceptance of each other's values as valid for the other, will never happen until Indigenous people achieve the same standard of living as that enjoyed by the white Canadians. Remaining Indigenous to Canada means that Indian people gain control of the economic and social development of our own communities within a framework of legal and constitutional guarantees for our land and our Indian institutions remain in a defensive position and our only weapon is passive resistance. With the constitutional and material support to carry on that development there would be no dilemma.

The racial myths that were created to justify the seizure of our land base will only be fully dispelled when we have received the legal recognition of our effective title to the lands that remain to us; and sufficient grants to compensate for what is lost so that we can afford to develop what does remain. Only then will we be able to demonstrate that there is no conflict between wanting to live comfortably and wanting to develop within our own traditional framework. The desire for legal recognition of our aboriginal and treaty rights has taken on a religious perspective. But as in most natural or traditional religions, the spiritual has not been separated from the material world.

Recognition of our aboriginal rights must be the mainspring of our future economic and social independence. It is as much in the long term interest of the white people of North America as in our own interest that we be allowed our birthright rather than that the Provincial, the Federal and the British Governments perpetuate the conspiracy that renders us the objects of charity while others enjoy the wealth of our land. Lord Denning of the British Court began in his judgement, on

January 28, 1982, by tracing "the Indian title was a title superior to all others, save and so far as the Indians themselves, surrendered it or ceded to the Crown. That title was guaranteed to them by the Crown".

The massive political lobby mounted by our people across Canada, in Europe and especially in England, is a testimony of our conviction to enlarge our land base and to strengthen our economic and political foundation within Canada and within the Canadian legal system. We reject the goal of the Provincial and the Federal Governments to exterminate us.

George Manuel

From pg. 2





## CHIEF GOES TO JAIL

Because of the importance of the three letters, they are included as is, in regards to Chief Roger Adolph going to jail.

LILLOOET TRIBAL COUNCIL

13 JULY 1982

"PERSONAL"

Right Honourable Pierre Elliott Trudeau  
Prime Minister of Canada  
House of Commons,  
OTTAWA, ONTARIO.

ATTENTION: Mr. Michael PITFIELD, P.M.  
Clerk of the Privy Council &  
Secretary to the Cabinet

Dear Sirs:

I enclose two letters submitted to the Court on my fishing charges. One is a letter dated, MARCH 18, 1982; the second is a letter of JULY 13, 1982. The letters are self explanatory.

When I said in my letter to the Court that I will not take up more of the Court's time, I was giving notice of our move away from the peaceful legal arena into the Political arena. For my people, our Right to fish is a very serious matter. My going to jail is a very serious matter. There must be some proper settlement of our Aboriginal Rights to fish or the tension within our communities will escalate beyond the stage when I as a Chief can contain my people peacefully. This is not a threat. This is a fact. Our people have been peaceful and patient long enough, we have hoped to resolve a co-operative system of resource sharing and management. There are plenty of fish, if managed right, to serve the needs of all of us.

The management of the fisheries has been proved over the years to be so mishandled that Indian theories and practises of conservation and management which worked for thousands of years, can only enhance the salmon resource. So long as the Department of Fisheries continues to assume full power to control and manage the resource, jailing our people for asserting our Rights to participate as our forefathers have done in the fishery, there can be no co-operation between our people and the Government of Canada.

We have been assured that the recognition of Aboriginal and Treaty Rights in the Canadian Constitution marks a new spirit of co-operation between the Nation of Canada and our Indian First Nations. My going to jail does not demonstrate that co-operation. Therefore, to demonstrate this new attitude properly and sincerely, we demand you put the following into action immediately:

- 1) Natural enhancement of the salmon stock must be respected, recognized and maintained in order that the resource will benefit all user groups;
- 2) We have full authority over our traditional fishing stations in order that we may exercise our exclusive Right to fish and practise traditional methods of conservation;
- 3) We have full participation in management and conservation measures and policies within our Reserve fishing stations - this must have legislative recognition and authority;
- 4) That Aboriginal Title and Rights be included in the Constitution of Canada with a consent clause;

Upon acceptance of the above demands our Lillooet Tribal Council, alongside other first Nation willing to participate in meaningful and objective meetings. We must bring these crucial situations to a head and resolve our differences.

Sincerely yours,

Chief Roger L. Adolph  
Fountain Indian Band



LILLOOET TRIBAL COUNCIL

13 JULY 1982

Judge Kenneth HOUGHTON,  
County Court Judge,  
County Court Registry,  
P/O Box 639,  
ASHCROFT, B.C.,  
VOK - 1A0.

ATTENTION: Clerk of the Court

Dear Sirs:

RE: Notice of Appeal against Sentence  
Regina v. Roger Luke ADOLPH - Fishing Trial,  
MARCH 23, 1982

Please refer to my letter dated, MARCH 18, 1982, RE: Notice of Abandonment which was entered as an exhibit in dropping my appeal case before you Honour Judge Kenneth HOUGHTON at County Court on MARCH 23, 1982.

As you are aware, I was charged and fined \$300.00 (three hundred dollars) - (two counts) for food fishing on the Fountain Indian Reserve, or, spend 14 (fourteen) days in jail on default of payment. I will and cannot in good conscience pay a fine for exercising my Aboriginal Right to fish.

Therefore, I have chosen to go to jail on this matter. I shall be the first Chief and Native Indian person within my Tribe to go to jail for fishing. I stand firm on this position and prepare myself for your penal institution.

I felt compelled to advise you of my decision.

Yours truly,

Chief Roger L. ADOLPH,  
Fountain Indian Band.

c/c: Prime Minister Pierre Elliot TRUDEAU  
Chief David AHENAKEW - Assembly of First Nations  
Chief Thomas SAMPSON - Assembly of First Nations  
Arnold ADOLPH - Central Interior Tribal Council  
Wayne BOBB - Stolo Nation  
Chief George SADDLEMAN - Nicola Valley Area Council  
Chief Nathan SPINKS - NI' Akapxm Nation Tribal Council  
Robert SIMON - Shuswap Nation Tribal Council  
Stanley STUMP - Cariboo Tribal Council  
Chief Leonard ANDREW - Mount Currie Indian Band  
Honourable Jean CHRETIEN - Minister of Justice  
Honourable John MUNRO - Minister of Indian Affairs  
Honourable Romeo LeBLANC - Minister of Fisheries & Oceans  
Dr. Lorne GREENAWAY - Member of Parliament  
Mr. Jim MANLY - Member of Parliament  
Mr. Joe CLARK - Member of Parliament  
Mr. Ed BROADBENT - Member of Parliament  
Mr. Wayne SHINNERS - Fisheries & Oceans  
Dr. Michael KIRBY - Federal-Provincial Relations  
Mr. Dennis MARANTZ - Federal-Provincial Relations Office  
Ms. Louise MANDELL - Lawyer, U.B.C.I.C.  
Mr. Stuart RUSH - Bolton, Rush & McGrady



18 MARCH 1982

County Court Registry,  
P/O Box 639  
Court House,  
ASHCROFT, B.C.,  
VOK - 1A0.

ATTENTION: Clerk of the Court

Dear Sirs:

RE: Roger ADOLPH - County Court Appeal

I would ask you to kindly bring this letter to the attention of the Judge. I would also welcome the opportunity of reading this letter into the record when my case is called on the 23rd day of MARCH, 1982.

I abandon my case, yet I do not concede that the Department of Fisheries is right in charging me with food fishing at our fishing rock with a dip net on AUGUST 17, 1979.

I am an Indian person of the Lillooet Tribe and according to our law I have a Right to fish for food in our rivers as my forefathers have fished since time immemorial. Our law was confirmed by the Queen's law. By the Royal Proclamation of 1763 our Aboriginal Rights are protected until we consent to surrender them to the Crown. The Lillooet Tribe has never surrendered our Rights. When our Reserves were established the Queen's representatives confirmed on her behalf that fishing Rights would be protected on the Fountain Indian Reserve. I was fishing on the Fountain Reserve on AUGUST 17, 1979.

When I was arrested, I was asked by the Justice of the Peace if I understood the charge against me. I advised him that I knew I was being charged but did not understand why. According to my beliefs and the beliefs of my people, I had not broken any law.

I abandon my case because the Government has refused or neglected to bring Canada's law in line with the Queen's law and our Indian Law. I am told that this Court must enforce the Fisheries Act and cannot look beyond it. I have no interest in advancing a defence which is based on a technical argument; nor can I in good faith give any reason for my fishing other than the true one.

Our Elders have given up so many fishing days to live within Fisheries law. They co-operated because they were told that they were helping the salmon. But the Elders see that fewer salmon come up our rivers today than before. The stocks are depleted by the commercial fishery and through industrial waste under the supervision and management of the Department of Fisheries.

It is now evident that Canada proposes to extinguish our Aboriginal fishing Rights through legislation in the name of conservation. Such legislation has impinged on previously guaranteed Aboriginal Rights. A promise made to the Indian people by the Crown has been broken by Canada. I have learned to accept this as a fact of our existence as Aboriginal people. But, I have also learned that truth and determination will always prevail in the end.

In the meantime, I respect and honor your position as the Judge of this Court and understand your mandate. I will not take up any more of the Court's time.

Roger L. ADOLPH,  
Fountain Indian Band.



# INDIAN GOVERNMENT

## SELF ~ RELIANT

The Chawathil peoples (Hope Indian Band) has taken a major step in becoming self reliant. Today's generation has known our reserve to be the real "LAND LIVERS" of these 1,300 acres of Chawathil (Indian meaning, the sand bar at the rivers bend) their memories can recall when all the families came together and assisted one another at haying time, the big dinners, the hard work and the fun times. There were family gardens, planted by horse drawn farm tools, orchards, wild berries, cattle roaming and fresh eggs to be exchanged. These memories have been key factors of our reserve leadership today as they embark on land use and Economic Developments that will affect our future generations. The days remembered when "Traditional Values" were what strengthened our peoples --- Time was taken to be together --- helping hands when there were needs of shelter, barn Raising, building places of Spiritual Worship.

The greatest challenge for leadership is to recognize but greater yet is to effectively retain those "Traditional Values". When developing community endeavors is heavily reliant on what today is called "Wage Economy". This style of Social Economic standards have been

imposed on our way of thinking; from the days of maintaining as a community unit we have been polluted as well as our lands.

We have pollution in its every form from Land, Air, Waters, body and mind. The lands have been ribboned with railroads, public highways, pipelines, hydro/telephone lines and most sorrowfully non-Indian land and business leases, negotiated with empty promises of Indians gaining benefits... familiar...

The heavy influence of Government Lackies have slanted their program criteria of "get the poor depressed Indian off the Welfare or unemployed benefits" and into the mainstream, making native communities dependant on government standards of Social/Economy progress schemes by developing programs to lever funds into Native projects. To the end result of what many of us have experienced of "Make Work" projects; bush clearing, fence lines, right of way maintenance, landscaping and garbage clearing, endless examples...dead ends...

This form of pollution has intensified the anger and frustration between our leaders and membership. If we continue to be dictated by these false criteria

we are robbing ourselves and communities of their creative human talents. Our unique difference to remain as a people. So long as leadership and the communities continue to work out short and long range directions, continue to consult and debate with each other, continue the table pounding with an agreeable decision in the end...we are practicing our "Traditional Values".

Our peoples of Chawathil use to number in the high hundreds a century ago, however today maybe 200 membership can be identified, we have doubled from 45 to 90 actual on reserve peoples in the past five years. The most staggering fact we must recognize is that 75% of that population is 24 years and under; this increase demonstrates our determination. Our Indian government supports this direction as our most valued resource is the people. Since 1977 our leadership has logged hundreds of hours of planning time with the purpose to retain our lifestyles as the land lives.

From 1977-79, we churned housing, education, social, land use and economic topics on a regular basis. The end result was submitting to the Federal Government for a feasibility study. In 1979 we entered into



an agreement with Local Employment Assistance Program (LEAP) to research a bialbe economic development. Our primary concern is to return 800 acres of the 1300 acre Chawathil reserve back into productivity in commitment to that goal we concentrated on a 20 acre parcel. We formed the Chawathil farm co-op and registered with the Provincial association of Co-operatives and began our Agri/Aqua development. Based on our willingness to progress we were into a possible three year commitment with LEAP for operational finances.

Resultant to those first three years we have on file questionnaires and sample studies prepared by Indian government and community interst groups there is a residential plan that remains in the works that identifies a 50 unit or a 25 unit Subdivision/housing plan on Chawathil reserve, there is on file a land use mapping booklet that keeps our council committed to the protection of our land base for all future generations that requires many more hours of planning ...we have a shopping list of potential developments that keeps the focus of current "Government" program opportunities in line with our land use benefits.

One reality, it took many years to put us in the state of inactivity ...any change is not going to happen overnight--however ffrom1980 to present date August 1982 our peoples commitment has brought many rewards:

- In 1980 we began physical land developments on the 20 acre land site. We matched our LEAP proposal with another Federal government program; Special ARDA that affords the Capital requirements of the Agri/Aqua construction phase. We involved 10 people form our reserve and planted 3 acres of mixed crops and dug two ponds to rear 3,000 rainbow trout... first of all we had to clear all the brush, dead timbers and then prepare the land...

- In 1981 modified our pen rearing plan to construct concrete racways (21) that would grow 100,000 rainbow trout in a twelve month period. We began construction and by March '81 had completed (9) pens stocked with 30,000 trout. We planted (8) acres of mixed crop that year.

- In 1982 we intend to complete all the pen construction; at present we are pen stocked with 60,000 rainbow trout and have 22 acres planted this year in Pod/Sugar peas green/waxed beans, carrots, broccoli, cabbage, cauliflower, early

king/jubilee corn. One acre mised with beets, onions tomatoes and lettuce.

All cold crops were started in our cold frames; transplanted into the field site. We have tried to stay away from strong pesticides and sprays--needless to say our garden growth has been a race of weeds taking over the "weedens". Farm keepers are: Herman Peters, foreman, Audrey Peters, Richard Pete, Caroline Caldwell. They have had the sole responsibility of planting, cherries, harvesting plus working our roadside stand for public sales of Chawathil Farm veggies. We also stock fruits from up country. The vegetable farm keeps us on a seasonal basis from early spring to mid fall trying to acquire farming skills taxes years of practice and experimenting; our crew has done a superior job of keeping our promise of that original commitment development of 20 acres. This year's revenue will be our stand-up Funds for next season.

The Fish Farm crew has remained the same: Sonny McHalsie, Anita John, Geno Peters, Bobby Peters. This crew has developed skills in every area from land clearing to Folms Construction required for concrete engineering our entire water control

Continued on pg. 9



/flow for the Fish pens. They have spent Farm technology; we continue to improve our knowledge of Biology and basic earth sciences on a day to day basis.

As to actual process of Fish Farming rainbow Trout, we purchase the fry at 2 1/2 size from a trout hatchery near Mission, it then takes us 14 months to mature trout to marketable size of 10-12 oz. as we complete construction our plan is to stock 20,000 fry every 2 months that will keep us on stream of processing 100,000 trout per annum. Estimated one ton of fish a week to markets..

At current we have had the Guiding force of WIAC being in the right place at the right time. Which put our Farm in contact with Woodward's stores marketing department... We deliver to a dozen Woodward's stores, restaurant trade, and some wholesale dealers.



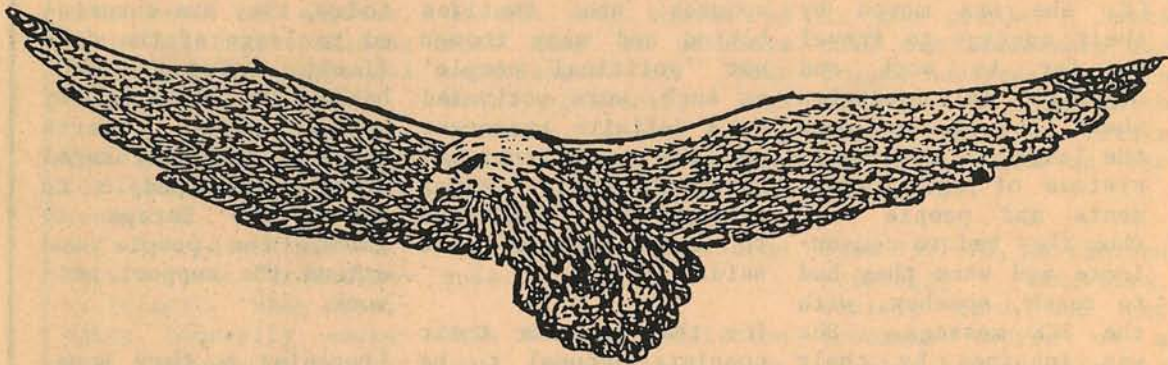
Our greatest complaints have been other tribal groups-assessing our program. UBCIC brings Foreign dignitaries from Tanzaris-Peking Chris. Local schools and student groups.

Yours in Tradition,  
Submitted on behalf of  
Chawathil Band Council:

Ronald A. John  
Rhoda Peters  
Herman Peters  
Chawathil board of  
Directors:

Ronald A. John  
Dorothy Peters  
Laverna Charlie  
Wilma Jack  
Anita John  
P.D. Peters

From pg. 8





# EUROPEAN REFLECTIONS

Self image is based on different perspective on how we see and feel about ourselves, on how other people react to and treat us and on how we believe they see and feel about us. Last week we got an unexpected and very positive reflection of our ICE to Europe, from Marie Rose Dufrasne, a member of the Belgium Action Committee in Support of North American Indians.

While she was here in Vancouver, Mary Rose conceded to interviews by the Indian Voice and CJOR radio. Although she had never been interviewed by the media before and was a little nervous, she did the interviews anyway, because she hoped it would help our Indian movement here.

In the interviews, Mary Rose explained that she came to B.C. because she was so deeply impressed by the B.C. Indians who went to Europe on the ICE; she was moved by their courage to travel so far to work and organize in countries where they did not know the language, customs or systems of the governments and people with whom they had to communicate and whom they had to reach, somehow, with the ICE message. She was inspired by their resourcefulness and determination - "If they wanted to contact someone they would pick up the phone and make

the contact themselves". She admired their independence in decision-making, their confidence in evaluating people and situations which were totally unfamiliar; they would ask questions to determine the sincerity of the people and groups to whom they were being referred and then they would decide for themselves, whether or not to pursue these suggestions.

As a woman and a feminist, Mary Rose admired the strength of the women who lovingly and patiently brought children along on so difficult a mission, and her appreciation of the commitment and seriousness of the ICE deepened when she discovered the great risks which were taken by the families and individuals who travelled to Europe. Some, she discovered, had sold furniture for travel expenses, some would lose their jobs as a result, some left spouses and families behind and many though not 'political people' as such, were motivated by a definite awareness of the constitutional threat to their futures as a people. "None came to make tourism" she said.

For that and for their complete refusal to be compromised, Mary Rose expressed the great respect for those people.

The effect of the ICE on the European peoples was beyond measure according to Mary Rose; their kindness, calmness, peacefulness and good humour, in spite of the hardships and risks, was not lost on the European with whom the ICE came into contact. Their gentleness and endurance, their courtesy and most of all their respect for our elders had a very strong and positive impact on Europe. There were not afraid to share their feelings and this was disarming to the traditionally "indifferent" European society, according to Mary Rose.

The support in Europe is growing said Mary Rose, as people become increasingly aware of Indians as the "victims of peaceful colonization". A few years ago, she said, Europe was not aware of the existence of Indians or else they had romantic notions about Indian life; today, they are surprised to learn of the difficult existence and hardships endured by Indian people in North America. She encouraged more Indian people to travel to Europe to inform the people and extend the support network.

Listening to Mary Rose, I began to understand in a far deeper way, the meaning of the ICE as an Indian Diplomatic Corps, because it was not only



what our people said to the people in Europe that had an effect, but the behavior of our people which touched Europe in a way beyond words. Their words established a commonness of principle, an agreement of minds, but their behavior and their example touched the hearts and souls of people, something that will never be lost or broken no matter what Trudeau tries to peddle in Europe.

Mary Rose herself is a marvelously warm, perceptive and caring person; she shared a very significant experience with her Indian guest; she had to learn to receive. In European society, she explained, to receive is to lose your freedom and independence but in the Indian way, to receive establishes a very different kind of bond, one based on freedom and this, she said, she had to learn to accept. When asked of her impression of Indian life in Canada, she answered, "The oppression is too big - I felt the oppression as a sister!"

Canadians were not aware of the Indian Situation in their own country; she replied that during her B.C. visit, she had observed "a wall between the Indians and non-Indians." Later, when she talked about the Canadian Indian children being sold in the U.S. and Tom Mark replied that that was the first he had heard of it, Mary Rose replied, "See, that is what I mean!". Way to make a point!

It is usually revealing to see yourself through someone else's eyes and such was the experience with Mary Rose. What was reflected back from Europe via our Indian Ambassadors of the CE, was the strength and determination of proud and dignified Indian Nations - we can be proud of their behavior and how they represented us.

**NOTE:**

Mary Rose was here in B.C. for about two weeks at her own expense in order to visit her Indian friends whom she had met last fall during the ICE to Europe and to collect material on the Indian situation in B.C. for distribution to Indian support groups in Belgium, Holland, France, Germany and England. While she was here, Mary Rose attended the UNN assembly in Port Albernie, visited Bella Coola, Mount Currie and Squamish. She has actively pursued her interest in Indian support since '79 and has visited Canada and the U.S., 'to see for myself'. She works as a civil servant in the Belgium Court system.

From pg. 10

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# SHUSWAP NATION DECLARATION

"OUR YOUNG PEOPLE LEARN  
FROM OUR ELDERS, MAKE  
SURE THE PAST GOES ON  
FROM GENERATION TO  
GENERATION; WE WILL  
CONTINUE TO LIVE AFTER  
DEATH. WE EXIST AND  
WILL KEEP UP, ALWAYS."

These feelings expressed by Chief Evelyn Sargent of Canoe Creek summed up the meaning and purpose of the Shuswap Nation Declaration which was signed by 12 of the 17 Shuswap Bands. The gym of the Kamloops Indian Residence was packed the evening of August 20 and the declaration signing will live on in the memories of the people who witnessed that historic event, long after they have forgotten the date.

The promise of the declaration, to "Preserve & Record - Perpetuate & Enhance our Shuswap Language, History & Culture" was put into practice during the ceremonial signing and even before. Not only were TV and radio ads for the ceremony broadcast in the Shuswap language but the declaration document itself, was written in Shuswap as well as English. Several Bands distributed gifts in traditional fashion and their representatives explained the significance of the giveaway. Chief Robert Manuel explained that the people of Neskaiole were distributing gifts to express their

happiness, to maintain a strong bond between the Shuswap people and to respect the elders. They proudly shared a song as well, the only Shuswap song they knew and the whole assembly joined in. The silver pieces wrapped in white which were distributed by Chu Chua were symbolic of prosperity and peace, explained Chief Edna Lewis. Spalumcheen commemorated the occasion with leather wall hangings presented by their Councillors, Julianna Alexander and Leonard Lezime. Another tradition which was revived that evening was the opening memorial or 'remembering the people who have gone before'. This memorial, conducted by George Manuel, set a very respectful tone for the ceremony which followed, by remembering those of the Shuswap Nation who suffered and sacrificed for the Shuswap land, religion and Indian laws.

The feeling that this declaration represented a new beginning and a fresh start was clear in the words which were spoken and in the ceremony itself. Some Chiefs spoke of not knowing their Shuswap heritage as young people, others stressed the hard work which lay ahead to fully realize the promise of the Shuswap Declaration and most of the speakers stressed the importance

of learning from the elders, but invariably, each of the Band representatives who signed the declaration, expressed what a great honor it was for them to be a part of so significant an occasion in the Shuswap history. "We are putting back together what was taken apart" said Bob Manuel.

As our nations grow and develop, new customs appear and tradition evolves in order to remain alive. The Shuswap Nation now has a new custom as a result of the declaration. A special drum was made to commemorate the signing and to symbolize the unity of the Shuswap nation, 17 drumsticks, mounted on wooden plaques were presented to each of the Shuswap Bands. Robert Simon, Administrator of the Shuswap Nation Tribal Council explained that these drumsticks should be brought to meetings of the Shuswap Nation and that the holder would be recognized as the representative of his or her Band. There is no doubt that the Shuswap Nation has re-emerged and will continue to grow. A statement by Chief Paul Sam (John Martin) of Shuswap sums this up - "You have got culture in you, you do not have to go anywhere to learn it, but you must learn how to use it".



# FIRST NATIONS INTERNATIONAL DIPLOMACY

After talking to some of the people who went on the Indian Contitution Express to Europe, it became apparent that in addition to acting as our ambassadors, they were also acting as members of our First Nations International Diplomatic Corps. They brought back information of what those foreign places and people were like and they brought back an understanding of why our elders are cautioning us to beware taking on non-Indian ways indiscriminately. The experience of Sylvia Woods is an example.

Sylvia travelled to Rotterdam and Amsterdam in Holland, to Intwerp and Flanders in Brussels and to London; she observed pollution to such an extent that her jeans were bleached by acid rain. "It is overcrowded there," she said, "and there is no escape; at least over here, we have our reserves and campgrounds to go to, but over there, all the land is used; every inch is covered by buildings or farms or gardens and that is where we are heading." She said she was not surprised by the smog, dirt and overcrowding which she observed in Europe because she had expected it but the emotional distance of the people there alarmed her. "They do not smile, they are unemotional" she remarked. "In London,

the do not smile at all." She reasoned that the European youth must hate school because the schools there have bars on the windows. "They looked awful," she observed, "I would not want anyone to be in there."

"Before we went over, we were prepared by the Elders, spiritual people and leaders and by Wayne (Chief Wayne Christian) and we carried protection. We were told to use our feelings." Sylvia explained how it was necessary to go by her feelings in dealing with the people of the various European countries as they could easily alienate the potential support by not being sensitive to European peoples' fears and worries. "For example," she explained, "in Belgium, they are situated between three powerful countries, Germany, France and the Netherlands. They are composed of two linguistic and cultural minorities (Walloons and Flemish) and they feel very weak and vulnerable, so they backed away from any suggestions of demonstrations and we could not hold big meetings there as a result. They backed away from any discussions of our problems with the Canadian Government, so we talked about our Indian veterans not being recognized and the problems of Indian life and would mention the Constitu-

tion only once in a while."

The last two weeks in Europe, Sylvia began having nightmares about war. "Every news hour carries the threat of nuclear war, there are bases all over, right next door. After a while it could drive you crazy. It got people crazy because there is no escape over there; they have to learn to block it out but you can see that it makes them act crazy."

Sylvia related an incident which not only paraphrased the state of European knowledge of Indians but which demonstrated the need for increased communications between the Indian and European Nations. "Mostly their attitudes come from John Wayne movies," she explained, "Especially the young people, who would invariably ask questions about feathers and buckskin. Carment Maracle's beads and Indian T-shirt aroused the interest of a European man who asked 'YOU INDIAN?'. When Carmen replied affirmatively, his questioner shot back 'GOOD HOBBY.' They have Indian clubs where they dress up and play Indian, like in the movies." Sylvia explained.

With regard to the accomplishments of the ICE to Europe, Sylvia was quick to express her feelings. "Well, we



broke the romantic idea they had of Indian people and we told them we were definitely not assimilated. We informed them of our problems here and how these problems are created by government and we made good European contacts who are still willing to work for us." Sylvia brushed aside my comments about the courage required to travel so far to foreign countries without knowledge of the language or customs. "I would go back without hesitation." she stated firmly.

Now it is up to us to benefit from the experience and knowledge that our First Nations Diplomats brought back from Europe. The ways of Canadians are the ways of their European forefathers and Canada is developing after the pattern set in Europe. Europe is just a few years ahead but Canada is catching up fast.

Isabelle Deom

August 25, 1982

From pg. 13



**WESTERN INDIAN AGRICULTURAL CORPORATION**

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Serving the Indian People of B.C.

WIAC is an Indian organization developed on the initiative of the Indian people of B.C.

WIAC's purpose is to provide the means whereby Indians can obtain the maximum benefits from their agricultural resource base.

WIAC is an agricultural extension body which assists Indian people to understand and apply technical information.

WIAC's Activities are oriented toward:

- creating awareness among Indian farmers about their resource potential;
- assisting Indian farmers in the planning and development of their resources;
- providing Indian farmers with some of the basic technical knowledge, in general, agriculture and farm economics;
- assisting Indian people in 4-H youth development;
- assisting Indian farmers in the preparation of economic feasibility studies of major land reclamation projects.



# PUBLIC NOTICE

## FROM THE

# NISHNAWBE ~ ASKI NATION

The concept of aboriginal rights is clear in the minds of Nishnawbe-Aski. It means the right of an existing nation to self-determination. In order to survive, a nation must determine its own future. This includes the right to develop itself socially, culturally, spiritually, and politically; under its own direction, in its own area, and in its own time frame. The issues of the Nishnawbe-Aski are not isolated on the reserves. They address the environment as a whole -- not just hunting, fishing, trapping, and gathering. They are issues which deal with the use of the land and its resources. Every issue that is relevant to the provinces involves aboriginal rights.

## THE ISSUE: CONSTITUTIONAL RIGHTS

The Nishnawbe-Aski are not satisfied that their right to self-determination and participation as an existing nation is recognized under the 1981 Canadian Constitution. Basic issues which make the Canadian Charter of Rights and the amending formula unacceptable are not addressed.

"Aboriginal rights" are referred to but not defined. Representation from aboriginal people will be "invited" in the "discussions" on aboriginal rights during the first Constitutional Conference with the Prime Minister and the first ministers of the provinces. But that is not enough: There is no guarantee that elected Indian leaders will be allowed to participate in anything more than an advisory capacity on issues which seriously affect the lives of the people they represent.

The Nishnawbe-Aski want to determine their own future as a distinct part of Canadian society, yet there is no assurance that the Indian Nations will be given equal status with the provinces in the new Confederation. The Canadian Constitution does not recognize their nationhood.

The trenchment of aboriginal rights, as defined by the original peoples, is at the core of all Indian issues. As a nation of aboriginal peoples, the Nishnawbe-Aski have a responsibility to the people and the land. They claim a right to be consulted on the basis of existing nations as defined by the U.N. For the People and the Land, aboriginal rights are not negotiable.

## NISHNAWBE~ASKI

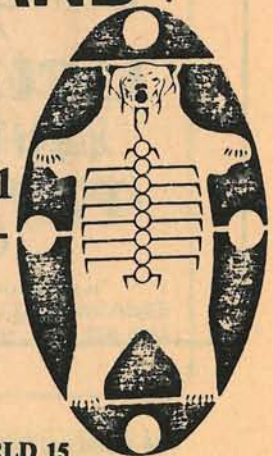
# THE PEOPLE AND THE LAND

represented by Grand Council Treaty Nine

71 THIRD AVE., Timmins, Ont.

P4N IC2

(705) 267-2911





FIRST NATIONS OF SOUTH ISLAND TRIBAL COUNCIL  
P.O. Box 62  
MILL BAY, B.C. V0R 2P0

This will officially notify you that at the South Island District Council Meeting of June 1982, there was a motion made by Chief Wilson Bob and seconded by Chief Malden Harry that the South Island District Council be now known as FIRST NATIONS OF SOUTH ISLAND TRIBAL COUNCIL. The motion was carried.

The mailing address remains: Box 62  
Millbay, B.C. V0R 2P0

The location of the office: Malahat Reserve

The new telephone number: 743 - 3228

The office hours: Mon - Fri: 8:30 a.m. to 12 noon  
1:00 p.m. to 4:30 p.m.

At the present time, the staff consists of :

|                  |                                |
|------------------|--------------------------------|
| Thomas Sampson   | - Chairperson                  |
| Gus Underwood    | - Economic Development Advisor |
| Louise Underwood | - Indian Government Advisor    |
| Roy Daniels      | - Construction Supervisor      |
| Janie Thorne     | - Secretary                    |
| Normon Joe       | - Policy Development Research  |

Vancouver, B.C.

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AUCTION BEGINS 7:30

## Oct. 4th 5th 6th

Info. & mailing list:

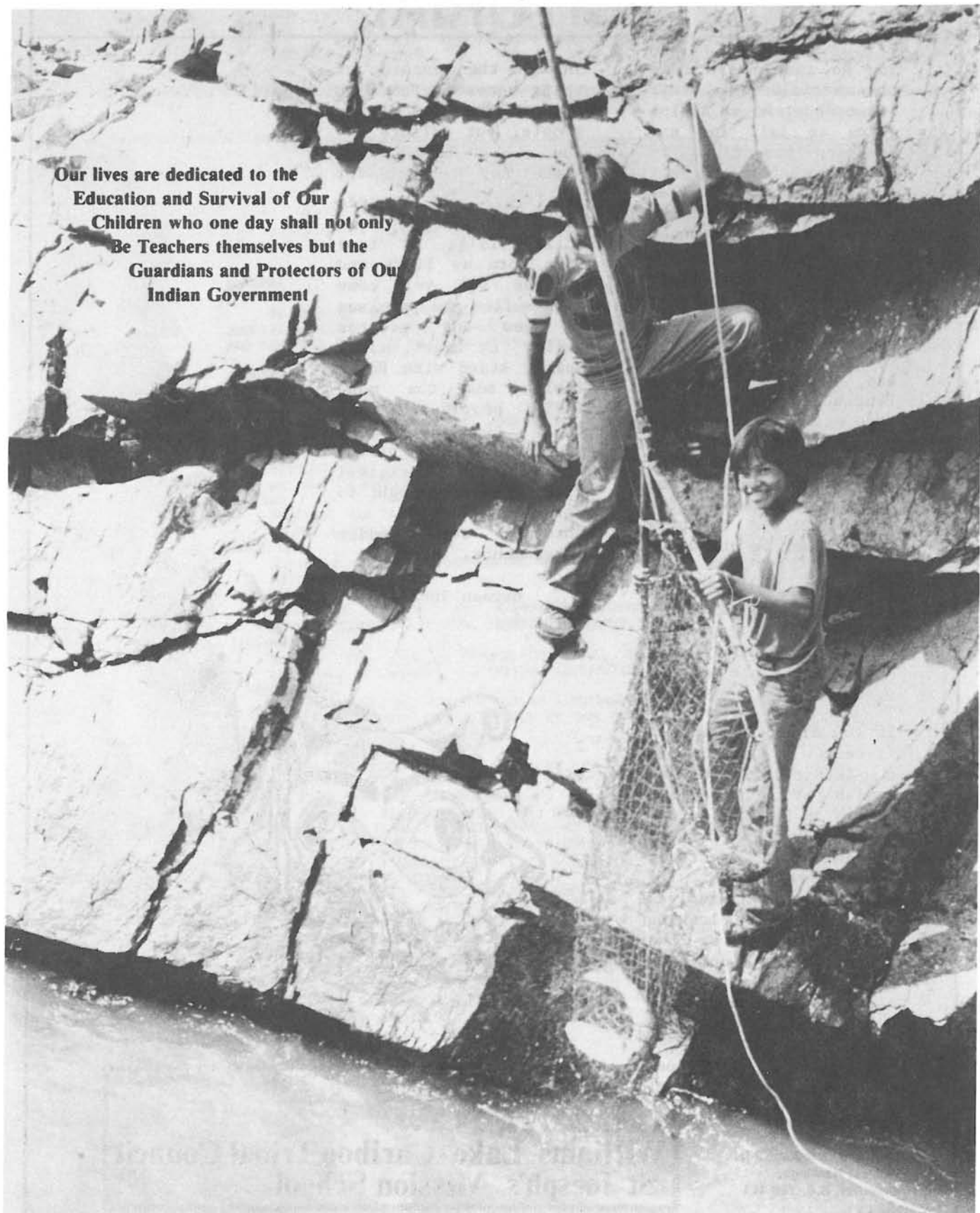
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**Our lives are dedicated to the  
Education and Survival of Our  
Children who one day shall not only  
Be Teachers themselves but the  
Guardians and Protectors of Our  
Indian Government**





# EDITORIAL

You no doubt have read the articles in this issue about Roger Adolph going to jail for expressing his right to fish. I cannot help but continue to express my feelings for this fishing war that continues on. There is no doubt in my mind that the Federal Government agents, assigned to continue harrassment, through peek-a-boo surveillance and stopping Indian People as they travel in a so called free society are our enemies. I am surprised that the government agents do not have a concrete wall for Indian People to pass through and be checked.

Perhaps Federal fisheries are having difficulty developing a present invisible boundary that does exist into a more visible one.

If you are not aware of fisheries policy, it consists of stopping any Indian person travelling out of a fishing boundary and checking for any illegal fish on their vehicle or person. Of course this involves some very crude looking Federal agents of the now present dominate immigrant society dominating our Indian people.

Through the teaching of their ancestors have no respect for our Indian People, our culture, or our Indian Laws. Let alone any respect for treaties signed or words of promises, they are still riding in true blue form as liars and thieves who yet come with smiles and promises of new and greater deals. My heart, mind, spirit stand with Roger Adolph and the many Indian people who yet fight the government requesting recognition of our aboriginal rights, and the right to self-determination through our Indian Governments.

Herman Thomas



Second Class  
Mail Registration  
Number 4983, Vancouver B.C.

Union of B.C. Indian Chiefs  
440 West Hastings,  
Vancouver, B.C. V6B 1L1

**General Assembly**

**Oct. 26, 27, 28**

**Williams Lake-Cariboo Tribal Council**

**St Joesph's Mission School**