

INDIAN WORLD

APRIL · 1981

"THE CHOICE IS OURS"

ONE DOLLAR



Constitution Express to Britain
It's the showdown.
Language Gathering:
Sacred Sharing



STATLIEM NATION POW-WOW

By Joyce Bourassa

On the 17th of April to the 20th, there was a four-day gathering of people in Lillooet, a pow-wow sponsored by the Statliem Nation.

It was four days of feasting, dancing and singing. People came from all parts of B.C. to take part. There were Elders from the area that opened each day with prayer and song. There were many things to be told to the people on how to conduct themselves at a gathering like this. There were four days of clear blue sky and good feelings could be felt by everyone.

Each day there were sweat ceremonies for the people. A lot of teaching and learning happened. In the evenings people dressed in their traditional fashion and danced until the early hours of the morning. During the day was time for visiting and listening to Elders speak. Always the drum could be heard in the background.

There were many children all around, dancing and singing. The



young people took part in a big way. They served the Elders and guests throughout the whole pow-wow. When there was something to be done, the young people were always there to assist whenever they could.

On the fourth and last day, much happened. The Elders spoke again. They thanked everyone for coming and respecting the way of the Statliem people, that was followed for the past four days. There was dancing and singing in the afternoon.

They also held a give-away for the people who helped in making the gathering possible.



An auction was held to raise money for the next gathering. A beaded purse went for \$200. They raised in total about \$1,900. I felt really good to know that we could raise our own money that was needed to hold a gathering. We could do it ourselves.

Soon it was time to leave. Everyone had to go home now. We all shook hands until next time, when we would be able to sing, dance, learn and teach together again.

INDIAN WORLD

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The decision of the Constitution Express to carry our battle to England does not come cheap! Crucial fund-raising is being carried out all over the Province. Every little bit helps!

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

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

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

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OUR COVER: Past leaders of the Nation. The governing authority and laws handed down to our present leaders over the centuries would be eliminated by the Canadian constitution's patriation.

THE RIGHT TO FISH FOREVER

PEARSE COMMISSION HEARS LILLOOET'S PLAN TO GO FISHING

By Chief Saul Terry, Bridge River Band

On April 4, 1981, Commissioner Peter Pearse sat behind a table draped with a Canadian flag and opposite him, behind a table with the Indian Government flag, sat the Elders and Chiefs of the Lillooet Tribe. The Pearse Commission had been invited by the UBCIC to hold community hearings in Indian communities. The commissioner chose Lillooet as one of the first communities to visit to get the feeling of the local people regarding the much disputed Fisheries of the Fraser and its tributaries.

Lillooet Tribe will not compromise position

Chief Mike Leach of the Lillooet Band welcomed the commissioner by reading the Lillooet Declaration of 1911, which states that the Lillooet Tribe has never given up the rights to its land and resources and that it is only they who can do so. He pointed out that this position of the Lillooet Tribe has not changed since the declaration was written and that there is no intention for compromise now.

Elders Tommy Adolph and James Scotchman outlined the historical background of the local fisheries and how over the years the reduction of the stocks took place. They cited the loss of the Bridge River spring salmon due to the diversion of Bridge River, and how for some years later the salmon kept trying to enter the Seton Lake power station outfall. The smell of the diverted river was pulling them towards it. Now that river has no spring salmon. The Elders also cited the complete loss of one late running in September and how Fisheries, during spawning season, go along creeks and toss the dead and dying fish out of the water. This deprives the streams and lakes of nutrients and of an identifying scent for their future return.

Indian people conserve resource in spite of poor conservation by other sectors

He pointed out over-exploitation of the commercial and sports fishing sector, destruction of salmon by industry, lack of enforcement and monitoring capabilities on the commercial sector, and too much emphasis on Indian fishing charges along rivers, which causes a loss of man hours and money. Victor also pointed out how local Bands practice restraint in their fishing efforts due to the low count of escapement in the Stuart Lake stocks last year.

The chief discussed some of the crucial points in the paper he presented:

- the right to fish seven days a week without endangering salmon stocks;
- Indian rights to employ traditional fishing methods along with modern methods;
- Indian rights to barter and sale for strengthening or re-establishing the economic base of Indian people; and
- the right and responsibility to assist in the management, conservation and protection of the salmon stocks and marine resources.

The problem is that the Department of Fisheries and Oceans steadfastly maintains that they have exclusive jurisdiction and have no confidence that our people are capable of carrying out any type of conservation or management process.

Federal Fisheries refuse to negotiate: action taken

Too often, where changes affect Indians, we are never consulted. Throughout this meeting, we saw that all formal approaches to having our concerns in fishing discussed have been exhausted and now only action on our part will be the motivating force to get the minister to the negotiating table. The action is to go fishing.

There were other statements by various people including concerns about Fisheries blasting beaver dams which destroy fish, Fisheries cutting up fish nets of Elders, log debris in lake fishing areas, and unequitable management practices by Fisheries. Chiefs from other areas were also present at the hearing, all requesting visits to their areas by the Commissioner, to hear the people's concerns.

Closing remarks were given by Roger Adolph, who spoke of the important relationship of our exclusive fishing rights to our culture. He presented a letter signed by seven Chiefs inviting the commissioner back during the fishing season to witness firsthand the methods of our people, and to gain a better understanding that our concerns are in earnest.

The End of Our Canadian Journey LEGAL ACTION LAUNCHED IN ENGLAND

At press time, the federal government's Constitution Resolution had just gone to the Supreme Court of Canada, where the Court began its first day of hearing into the legality of the Resolution. Robert Manuel of the Neskainlith Nation and our National Representative sent this report on the national activities and international plans of our First Nations:

This morning I joined other people representing our First Nations on the steps of the Supreme Court of Canada to give our words to the Canadian people.

Canada's Members of Parliament in the House of Commons have agreed to refer to the legality of the Constitution Resolution to the Supreme Court. The hearing started today in Ottawa.

If the court finds the resolution legal, then it will be referred back to the House of Commons, and the Members of Parliament will vote on it. This is what Prime Minister Trudeau anticipates will happen. However, if the court finds the Resolution illegal, Trudeau has indicated he will not pursue the issue further. **"Entrenchment" of aboriginal rights gives us nothing**

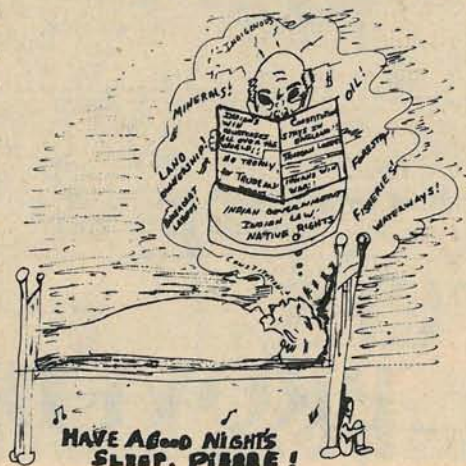
The First Nations of Canada are not intervening in this court action because the court will be examining only the provincial reference: the provinces want to know if Trudeau can unilaterally patriate the Constitution within Canada's legal framework. The questions of the First Nations cannot be heard in this court case. The supposed "entrenchment of aboriginal rights" contained in the final form of the federal government's Resolution does not meet with the satisfaction of Canada's First Nations. In fact, this "entrenchment" amounts to the expropriation or taking away of the aboriginal and treaty rights of our people.

The amending formula leaves even the vague and nebulous "entrenchment" at the mercy of the provinces. According to the final amending formula, the federal govern-

ment and the ten provinces must all agree on any changes to the Constitution, assuming it is patriated. If Canada and the ten provinces cannot find their way to agreement, the issue will be brought before the courts. The courts, history shows, have not been receptive to our aboriginal rights.

Any Canadian decision on the Constitution Resolution does not resolve the issues of the First Nations. We will still be left with legal and political questions regarding the Constitution and the First Nations.

We have worked to become full



and equal participants in Canadian society since Confederation. We have tried to be a part of Canada without success. It is because of our attempts with the federal government in Canada that we have not pursued the political relationship we have with Great Britain through our treaties, the Royal Proclamation, and the Law of Nations. However, we find we have no choice at this time in our history but to take our case to Great Britain and to the world.

We have come to the end of our

Canadian journey. A delegation of our First Nations has left to go to New York and then England, where our legal action will be launched. This "advance team" of our leaders and our lawyers will begin three types of legal action. The first involves a Memorandum of Law, which has been prepared by Ian Brownlee, Queen's Counsel, a professor of international law at Oxford University. We shall present this Memorandum to the Government of Great Britain. Also, we will be filing a petition to the Imperial Government to settle all outstanding land claims on Rupert's Land (West of Hudson's Bay to the Rocky Mountains) prior to patriation of the Constitution. Thirdly, we will begin action in the Chancery Division seeking a Declaration of Trust owed to the Indian Nations by the Imperial Government, which must be discharged or given us prior to patriation of the Constitution.

There is not yet a set time for departure of our Constitution Express to England. However, it seems likely that this Express will leave in June. Already, a delegation of Chiefs from Alberta is in England, as well as the lawyers and leaders representing our legal actions.

We have come to the end of our Canadian journey. Ahead of us are the courts in Great Britain, the international press, and the future of our First Nations.

Editor's Note: We tried from our offices in Vancouver and Ottawa to obtain a copy of the N.D.P. proposal on aboriginal rights, included in the Resolution. Our efforts met with no success; all avenues remained closed to us.

"Even before its Constitution is patriated, the Federal Government is already proving that its entrenching of Aboriginal Rights is just a sham. Bill C-48 negates a whole section of our Aboriginal Rights just like that." (Archie Pootlass, Vice-President UBCIC, North Coast Region).

"The Federal Government can proclaim the virtues of entrenching Aboriginal Rights in the Constitution, but acts such as the Canada Oil and Gas Act make it totally meaningless." (Research and Development Portfolio, Dene Nation).

"The Federal Government has this public posture on one hand that it claims it is guaranteeing our Aboriginal Rights, and with the other hand it brings in legislation that wipes out Aboriginal Rights as they relate to the petrocarbon industry. That's political double-talk." (Dave Porter, Council of Yukon Indians).

Bill C-48 Exposes Entrenchment GUARANTEES PROVED EMPTY

Bill C48 was presented to the House of Commons in December, 1980. After second reading, it went to the Standing Committee on National Resources and Public Works on January 15th. The Bill is expected to go back for final reading when the House of Commons reconvenes in May.

"The Bill has been a sleeper," says Dave Porter of the Council of Yukon Indians, "The Government has really kept it out of the public eye. We only found out about it, almost by accident, in December."

Since then, however, Northern

What is Bill C-48?

This is the Canada Oil and Gas Act to regulate the exploration and development of oil and gas reserves in Canada Lands.

Canada Lands are all the lands the Federal Government considers Federal lands. This is being generally interpreted as the Yukon, the Northwest Territories and the 200 mile off-shore territory all along the west and east coasts and the Beaufort Sea. That includes the off-shore territories claimed by the Haida, Bella Coola, Nootka, Kwakwewlth, Haisla, Nishga and Coast Salish Nations.

The Section of the Bill that has most outraged Indian Nations is the Replacement of Rights and No Compensation Section.

Section 61(1) reads:

"The interest and rights provided by this Act replace all oil and gas interests and rights, or prospects thereof, acquired or vested in relation to Canada Lands prior to the coming into force of this Act."

That means we have no right to the oil and gas in those territories. That not being good enough, subsection (2) says there will be no com-

penation paid for the extinguishment of those rights:

"No person shall have any right to claim or receive any compensation, damages, indemnity or other form of relief from Her Majesty in Right of Canada, or from any servant or agent thereof; or for any acquired or bested future interest or right or any prospect thereof that is in place or otherwise affected by this Act, for any duty or liability."

Token environmental concern

Sections on the Environment are further cause for concern. Companies are asked to put together a fund for studies with a maximum of \$15 million. (The environmental assessment for the Arctic Gas project cost \$140 million in 1975 and it was rejected). Canada does not even have the technology to cope with major disasters like a blow-out in the Beaufort Sea. A revolving sum of \$15 million would mean nothing in the event. The Canadian Government is posturing, saying it is making an attempt to protect the environment.

No room for public interest

leadership has rallied unanimously around the issue. In a 10-point resolution, they declared that the legislation ignores the crucial concerns of all northerners for political development, settlement of Aboriginal Rights and control and ownership of resources.

Victory for northern rejection of bill

On March 27th, the C.Y.I. and Dene Nation appeared before the Standing Committee to demand that (1) C-48 be rejected and (2) Hearings be extended so that the

Committee could travel to hear and consult with the people to be affected. The Standing Committee voted unanimously to do so. It was considered a victory in the north. At the very first sitting of the Committee after that decision, the Liberals stacked the Committee, and the decision was reversed. "In our minds," commented Dave Porter, "it called into question the whole legitimacy of these committees. At what point do we believe them? We reacted immediately and the Minister simply sloughed it off with the arrogance of a majority government."

Northern leaders are also alarmed at the incredible powers afforded the Minister of Energy and Resources. Under Section 55, the Minister can delegate all of his authority to a public servant. A bureaucrat can have all the powers to decide where to develop, how to develop, what price oil and gas should be sold at and who should market it. The people of Canada won't have access to this person. He won't be there in the House of Commons to account to elected representatives. Under Section 47 dealing with Drilling Orders, the Minister can give orders when to drill, where to drill and how to drill. If that's not enough he has Section 48, on Production Orders, that gives him power to order a development to go ahead, even if the company or the public are not in agreement.

The Act automatically gives the Federal Government a 25% share in any gas and oil found, as well as a 10% royalty.

If companies want to explore and drill under privately owned surface lands and if permission is refused by the owner, the company can apply to a government arbitrator who can order entry. Arbitration rules have not yet been set.

On April 2nd, the Governments of the Yukon and Northwest Territories continued to attack C-48. They keyed in on the impact on constitutional development in the north (the Government of the Northwest Territories has a native majority), and the fact that the resource revenue sharing concept, in place in every other Province, does not extend to the north.

On April 7th, the Inuit Tapirisat brought before the committee amendments which called for sharing of revenue between the Inuit and of the Eastern Arctic and the federal government. They also called for improved environmental protection.

Resources legislation evidence of bad faith in land claims negotiations

All the organizations are continuing the lobby on this issue. At the same time, they are lobbying against the Constitution. In the north, five organizations are also involved in negotiating land claims. On April 23rd, the Dene Nation's lobbying forces were spread thinner by the National Energy Board's announcement of its approval of the Norman Wells Pipeline. Fred Gudmundson at the Dene Nation recognizes the familiar strong-arm tactics to pressure land settlement. "The Government said it accepted Berger's recommendations on the MacKenzie Valley Pipeline in 1977: a moratorium of ten years, until such time as the Dene Land Rights had been settled and the creation of institutions that would allow the Dene to control development in a way that wouldn't totally disrupt our lives. But as soon as the decision was made not to issue a pipeline license, the Government cut off land claim negotiations." Talks of negotiations only resumed when application to build the Norman Wells pipeline was lodged last year. "Then on April 21st, the Government named their Land Claims Negotiator. On April 23rd, the N.E.B. approved the pipeline. It's incredible. It's the most shoddy kind of politics you can imagine."

Rights wiped out before negotiations even begin

The Council of Yukon Indians also feels that Bill C-48 has made a mockery of their land claim negotiations. "In the process of negotiating," says Dave Porter, "the first step is to make clear what Aboriginal Rights are. But previous to even discussing Aboriginal Rights as they relate to resources, the Government performs this kind of Act. It negates essentially the good faith in our discussions on land rights settlement."

At the same time, the people of the Yukon see lengths of pipeline being railed in, and "Foothills Pipe-

line Co. is knocking doors down trying to get people out, in an incredible labour recruiting campaign. There are millions of dollars for training. Other mineral deposits are being eyed for exploitation. The familiar pressures are building here too.

We can't negotiate constitution on basis of trust

As the Constitutional debate began to heat up last year, the federal government expressed hurt surprise that Indian Nations would not trust it to negotiate the Aboriginal and Treaty Rights guarantees after patriation. Now it is trying to dilute and divert our energies in the Constitutional battle by these immediate threats to our resources. Its tactics emphasize the emptiness of government talk about safeguarding our Aboriginal Rights in the Constitution, says Fred Gudmundson: "Bill C-48, along with the National Energy Board's decision to approve the Norman Wells pipeline, just proves that there's no guarantee of Aboriginal or Treaty Rights through the Constitution. We have no alternative but to declare that this Government cannot be trusted to do anything. The more power that it is given, constitutionally or otherwise, the more dangerous it is for us."

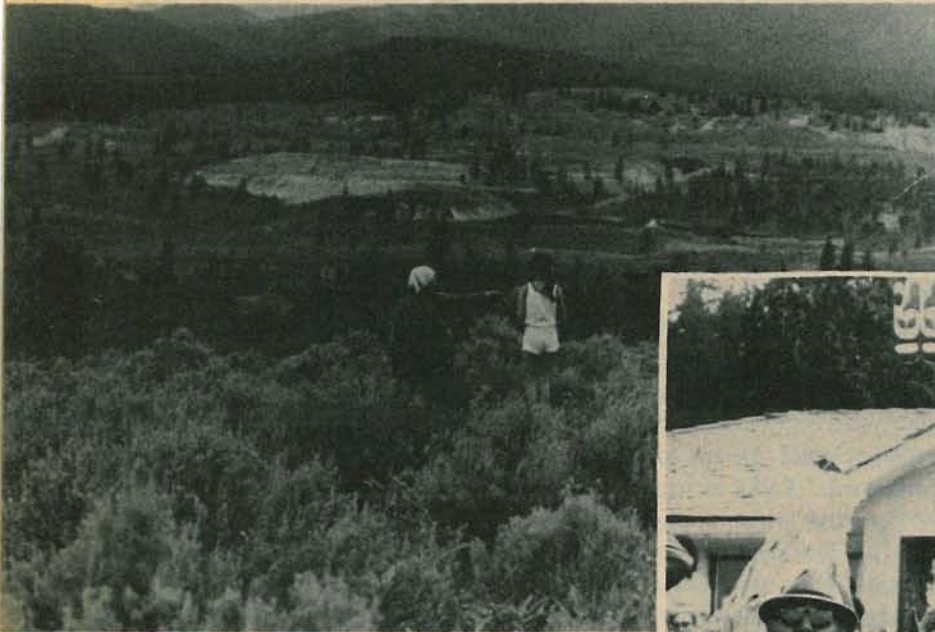
By ignoring the B.C. Coastal Indian Nations' claim to the offshore resources, through Bill C-48, Canada in my opinion confirms the racist attitudes of Canada to the aboriginal people of this country. If this is an indication of what is in store for Indian Nations after patriation, I would caution Indian leaders against supporting patriation," states Archie Pootlass.

"We must unite as nations of people and initiate actions that would protect our interests as we have defined them in our Declarations. I urge Indian Nations to support the actions of the Constitution Express to London, England."

THE UNION OF B.C. INDIAN CHIEFS

SPECIAL GENERAL ASSEMBLY

on May 14th and 15th, 1981
at the new Vancouver Indian Centre,
1607 East Hastings Street,
(corner Commercial and East Hastings St.)
Vancouver, B.C.



The patriation of the Constitution is moving very fast. Under the terms of the new Constitution, the end of our Indian reserves, our resources, and our lives as Indian people is very close.

THIS IS A STATE OF EMERGENCY

For further information, call 684-0231.

— PRESIDENT'S — MESSAGE

The new Constitution that the federal government is patriating is a document to assimilate the Indian people. Our rights as a distinct and unique people, as sovereign nations with sovereign rights, are not recognised. In our struggle to reconstruct our Indian Nations and to assert our sovereignty over our lands, resources and our lives, the first thing we have to talk about is the revival of our ancient indigenous ideology.

We have always had an ideology, but we have not applied it or given it the respect it deserves. We got brainwashed into believing the subjects we were taught in the educational institutions of the white man, and that our own values were dirty and ugly, not to be taught in their schools.

All along we had our own ideology. It is tied to our Indian religion. We've got to bring Indian religion back to life. It respects all life. If your grandfathers and grandmothers have taught you, you will know from their teachings that even as man has life, air and sun have life, trees have life, deer and moose have life. Our mother earth is the giver of life, including our own life.

The second important fact of our ideology is our language. If a nation wants to survive, the people must preserve and strengthen their language. If we are honestly sincere and committed to retaining our identity, as nations of people, then we must bring our language back into use as part of our ideology.

The third part of our indigenous ideology is our laws. We cannot live by other nations' laws, and still expect to survive as an indigenous people, as an indigenous nation, with an indigenous cultural identity. Very few indigenous peoples today assert our indigenous laws in our families, in our tribes and in our nations, and that's why we're slowly dying as a nation of people. That's where we're slowly becoming assimilated, that's why we're slowly becoming absorbed into the institutions of the white man. It will continue until we ourselves decide to revive and implement our indigenous laws.

The Great Spirit provided us with the ideology and the white man has succeeded in making us forget our own ideologies through their institutions. What we have got to do is revive our own and develop our own institutions within the framework of that ideology.

Ideology, used in education, is designed in most countries of the world to serve the state or the government of that country. The grade schools that our children go to, the nurseries, the kingartens, primary, secondary schools and universities: formalized education is designed by the white man to serve his goals.



Parents have a tendency to tell their children to get educated. It's necessary to get educated, but the parents never tell their children what to do with that education. I think that's where we as Indian Nations and leaders have neglected our responsibility towards our own children. The leadership of the day, the leadership of the past, the leadership of the future has a duty to tell our children how to channel the resources from education towards strengthening our nationhood.

We, as indigenous peoples, have a goal to design an economy for ourselves, a social, a cultural, a political life. We never tell our children when they are going to school, how we want to implement these goals. I think that's where we fail as parents in discharging our responsibilities towards our own children. We leave our children, at a very small age, at the mercy of white institutions, white teachers, white principals and white guidance counsellors. The white institutions have their own goal, and in principle, that goal conflicts with the indigenous goal of self-determination. That's where the failure begins and ends.

The goal of the Canadian Government and the governments in the other parts of the world, is to assimilate indigenous peoples into the European society. Their goal is to absorb the indigenous people into the white institutions, to civilize the savage, so that we can be like them. Our parents and ourselves fell into the trap of co-operating with them, without really realizing it, because we unconditionally accepted their education institutions as an institution to teach our children without our input.

Now the proposed new Constitution is the final effort in Canada to formally and officially mass assimilate us and therefore wipe us out as a race of people, to mass absorb us into the institutions of Canada. We are fighting for our survival as Indian people, a unique and sovereign people.

Yours in the true spirit of Brotherhood.

George Manuel

OUR WORLD



CHEHALIS EAGLES IN HAWAII

By Reggie Phillips

On March 22, 1981, the Chehalis Golden Eagles were invited to participate in the Royal Hawaiian Soccer Crown Tournament in Hawaii. Thirty-four people made the trip which was immensely enjoyed by everyone. There were eighteen teams representing the different countries from all over the world. The Eagles managed to win 1-0 over Santa Cruz, tie 2-2 with Germany and lose to Honolulu, 2-0.

This record didn't advance the team to the semi-finals. The team did really well during the competition, though. The team that eventually won was China. They defeated Australia 2-1 in sudden death overtime. Our team is really looking forward to another tournament, which will be held in Vancouver.

Once soccer was out of the way, swimming, body surfing, and just relaxing at the beach was done. Anyone who didn't venture out into the water was thrown in by the team. The whole gang had a great time. When not at the beach, there was lots of shopping to do along the crowded streets which drained people of energy and money. Another night, at a different place this time, at the Luau, which was held at a pleasant secluded beach, we had all you could eat and drink in a real Hawaiian style. It was a beautiful night in the great Polynesian state. Guests were invited on the stage and the females learned to do the hula—about 100 enrolled. Then the men were invited to line up on the beach side of the stage and proceeded to kiss all of those who participated.

Another free day was spent touring the magnificent Island, a real sight to see. It was a five-hour tour, with time out for a delicious dinner on a cozy spot on the north part of the Island. There were many pictures taken on the trip. Words cannot describe the beauty of the place. It has to be seen to be appreciated. Relaxing in the hotel lobby or by the pool was a welcome relief

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INAUGURATION OF CHIEF AND COUNCIL

On Monday, April 6, 1981, the Lytton Indian Band held its first inauguration ceremony for its Chief and ten Councillors. By reading out to the people a written speech, they were sworn in.

George Manuel, President of the UBCIC, was present to share some words with the people. He encouraged everyone to develop good communications between the Bands in order to stand up to the government now before everything is taken from the Indian Nations. He also encouraged the Council to build a strong government for the people.

Bobby Manuel, representative for the UBCIC, shared his feelings about dealing with the government's way of controlling Indian people. As the Chief of Neskainlith Band, he said that his Band is pulling away from the government's ways and are trying to operate in their own way, which is the best they see for the people. He said that it's working for them because they are working together as a Band.

Charles R. Brown of Lytton spoke to the people about the lengths of the Councils' term. He said he feels that the two years served by the Chief and Council are sometimes a waste of time. After learning so much they are shoved aside and the new people have to start over from square one. Charles said that we should go back to the old way of having a hereditary Chief and Council. He feels that this way we can build a stronger Nation and Band. The response to his words was strong.

away from the many activities they had offered.

There was time to relax and absorb the fact that we were really there in Hawaii. Time to leave came really quickly. We all would have liked to stay longer. The group as a whole was really amazed and excited to be part of this beautiful place, even if it was just for a short time. Planning and saving for the next trip is already under way. Aloha.

HAPPY 100 BIRTHDAY DORA

Dora Lick's 100th birthday presentation was well attended by people all around the Lytton area. She wasn't present at the memorial native hall in Lytton because of health problems, but everyone there prayed



for her in mind and heart that she be with us spiritually.

Present at the gathering were five generations of her family and friends from throughout B.C.

Dora received greetings from everyone present and from the Queen. She received many gifts. From the Lytton Band she received a reclining chair and there were gifts from right across Canada.

After supper was served and gifts were presented, the Kamloops Drum and Dance group and the Lytton group opened the drums up with prayers. Then the pow-wow started. This carried on until the early hours of the morning. Many people stayed and enjoyed themselves.

The words spoken at the hall were strongly pointed to the younger generation to sit down with our Elders and learn from them our true ways of having gatherings for birthdays, births, the seasons, fishing ceremonies, and for the many ways that were forgotten for a while and to bring back these good feelings amongst all natives in our area.

INDIAN SCHOOL FUNDRAISERS TO VISIT OTHER INDIAN NATIONS



photo: EsIhaTan School

By Janice Alpine

On Friday, April 10 in North Vancouver, the EsIhaTan Indian School held a cultural festival. The purpose was to raise money for our visit to different reserves in the U.S. and to go to the Grand Canyon. The school is invited to nineteen different reserves to learn how other Nations relate to nature and their culture. It's going to be quite an experience.

At the festival there was a crafts fair where we put up our own art for sale to raise some much needed money. There was also a big feast for all the people who had been good enough to attend.

This was where the parents came in handy. They were the ones who provided the delicious food. They donated a dish of their own—bannock, clam chowder, baked salmon, deer meat, etc. So it all balanced out.

Then, once again the students participated, this time in serving the 400 guests their dinner. I'm sure they all enjoyed their meal. We really do appreciate the parents' donations. Right after dinner we had our entertainment while guests relaxed with a cup of coffee.

Phil Lucas, our first entertainer, was the one who got the audience going. Our guests also participated in singing with him. There was also a Calgary hoop dancer, known as

Darryll Crowchild, who uses 24 hoops in his dance. Len George had his group of dancers from the Burrard Reserve up on the stage too.

The EsIhaTan students had also given Louis Miranda, one of our few Elders left, a gift of appreciation for working and caring for us at school, and helping us younger people regain our language and culture. Frank Rivers also dedicated a song to Uncle Louis.

I thank the teachers on behalf of the students of EsIhaTan school for the persistence and determination they gave us to help ourselves feel stronger and to help one another along. Thanks for helping me reach my goal.

A GREAT INDIAN POWER IS CREATED

By Wayne Christian

The Indian people of the Thunder Nations are awakening. The true voice of the people is getting stronger and is now being heard throughout our nations and around the world.

The future of the generations yet unborn depends on the actions that we take now.

Words are plentiful, but direct action involves the people who have suffered the injustice imposed upon them by the colonizers from across the ocean. The people's minds, bodies, hearts and spirits are coming back to life. The people, who our leaders are always referring to, are now becoming a terrific driving force along side the present Indian leadership. The citizens of our Indian Nations are now prepared to take direct action to protect and develop our hereditary rights that our ancestors have protected for us since the creation of these lands.

The beginning of a strong spiritual movement of the people is now developing. The future of the children and those yet unborn is too important to be left only to a few leaders. The people want a direct say into their own future and the future of their children.

Standing up with the leaders, the people won our first victory

The Indian Child Caravan of October, 1980 was the beginning of the people's government. The stealing of our children from our communities by the Provincial Government has been talked about ever since it was started by the Provincial Government. There has been one whole generation of Indian people who have suffered at the hands of the Provincial government's justice system and their indifference to our values and our laws. These are the grandmothers, grandfathers, mothers, fathers and children who wanted something done about all the suffering that their hearts and spirits have felt. It was the people who turned the mind of Grace McCarthy to recognize the right of the

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Indian people of each Indian community to keep the responsibility for their children.

The people knew what the problem was and they wanted to take some direct action to stop the government's practice of cultural genocide. This was a clear victory for the Indian people. There were no empty words but action by the people. The people felt good that they were involved in protecting our children and they felt good about the fact that rather than being talked about by the leaders, they were there to stand beside their leadership.

Up from our knees

The people of our communities have sat by the road too long. The grass around them grows too tall and there's a possibility that the people will be covered up and go unseen by the government and our Indian leaders. But wait! The Indian people from across our lands are getting off their knees and standing on their feet to show the government and our leaders that they're concerned about our way of life.

The Constitution Express showed the people have the power of victory

November 24th, 1980 the people of the communities once again showed the Indian power that is needed to defeat the non-Indian governments. The Indian Constitution Express that travelled across our lands to Ottawa showed the Canadian public and the world the real concern from the people about our lands and our way of life.

The people showed to Prime Minister Trudeau that his patriation of

his constitution was going to harm the people and the people were prepared to travel a great distance to protect our hereditary rights. The strength and the will of the people turned the minds of many non-Indians to see the positive aspects of our values and our life.

The people who sacrificed many things to go on this historic journey to Ottawa knew that their presence and their prayers would help us in our fight with the government.

Each and every person understood the danger of leaving to the non-Indian government the power to decide our future. Everyone understood that Trudeau was moving to terminate our rights. Everyone understood that we must continue to fight for all the things that our ancestors protected for us. Everyone understood that the creator had placed us upon mother earth to protect her for those generations yet unborn. Everyone understood the Indian person is a part of creation and whatever he does to the web of life will affect his life. The people do not believe in presenting written beliefs to explain their unspoken feelings and beliefs. The people wanted to show the Trudeau government that they, as a people of the land, that their tie with the land and all creation, could not be bought and negotiated. The people's power was tremendous.

The people's movement takes the Indian Constitution Express on to England

The Indian power that carried our people through the countless generations is now re-emerging. The peo-

CONSTITUTION EXPRESS TO OTTAWA

"I have seen our strength as a people on the Constitution Express."

By Randy James, Seton Lake Band

I would like to share some of my feelings on the Constitution Express. I believe the Express marked a turning point for us, the original people of this land, like one turning back to the Creation. The Express has given the people that were on it the pride and respect in ourselves as nations of people. When I respect myself, I respect the Creation, because I am the Creation, I am part of the sky, water, land and all life.

On the train and in the First Nations Conference, I realized that we are nations of people. I began to understand what nationhood means to me. Now that we have declared our nationhood to Canada and to the international world, I can stand up and be proud of my nation. With this pride I have the strength to do my part to rebuild our nations. I believe our goal now, as nations, is independence. With independence we will have more pride in ourselves and our nations. If we do not have to depend on Canada to survive we can then take our place in the international community. I have seen our strength as a people, on the Constitution Express. I now believe that with our respect for the Creation and our pride as nations, we can be and will be recognized as nations in the international world.

By Lila Peters, Sto:Lo Nation

Please find my writings, expressing what I felt while on the Constitution Express. It meant standing up for my rights and standing by the people who understand the meaning of "having rights". It meant growing stronger, within my own self, being proud and more determined to carry on, no matter what. I learned that we as one whole nation are unique and powerful as one.

Its place in the history of my nation says we are all a part of the struggle and we won't give up.

Its place in the history of the whole nation says there will always be Indian Nations.

Now, the feelings grow, and traditions will last, culture will be recognized, and one day they will be exercised by our children, and they will be free.

By Archie Pootlass

The Constitution Express last year to Ottawa successfully politicized the people in our communities; it gave the people an understanding of the Constitution and how patriation as proposed would affect them. The Express brought the people to the same level of understanding as the leadership, and I think that was one of the best things that happened to our people: it gave us an understanding of what we're up against. I think our movement has become stronger with the people in our communities helping the leaders and actually assisting with our political action.

In terms of the Canadian public, I think the Express showed them that Indian people do understand what it is we want in aboriginal rights, in a just settlement of land claims, and that we are prepared to initiate action. We demonstrated in Ottawa that our action is not militancy; we are a peaceful people. When Trudeau put up the barricades on Parliament Hill because of our arrival, he showed that the government view of Indian people is wrong. We travelled under the leadership of our Elders, and the barricades were not needed.

The Ottawa Constitution Express helped to bring our Nations together, especially the Nations of British Columbia. There were a lot of communities that were represented from the northern area, and I was really pleased with that support.

The strength in our communities is in our Elders. The Elders saw that if the Constitution is patriated as proposed, without our input or approval, then a true recognition of aboriginal rights or the just settlement of land claims that they have been working toward for so long will never come about.

The Constitution Express to Ottawa had a definite impact on my political beliefs. It strengthened, for one thing, my conviction that I belong to a nation of people. We are independent nations. There are many Indian Nations across Canada.

I urge anyone and everyone who can to participate in the Constitution Express to London. Our leaders and all our people can't afford to be complacent or easy-going about this issue.

The Express to Ottawa was our first major step, but we still have a lot of work ahead of us. The Ottawa Express helped show us what we need to do next.

ple are combining to show the power of the people. Indians from all nations are becoming of one mind, one body, one heart and one spirit. Our people are tired of talking, they want action. It is clear that in Kamloops on March 27, 28, 29th, 1981, that the people wanted to continue our fight to protect our homeland. The people showed that the

sharing, caring and ability to work together was not lost. Once again, the people showed that they are prepared to sacrifice many things to protect our hereditary rights for those generations yet unborn. The people declared that our fight must go to London, England to reaffirm our political and legal ties with the British Crown.

The spirit of our ancestors is now coming to life again. The people are the strength and foundation of a true Indian government. It is the people who carry the words and wisdom of our ancestors. It is the people who will bring back to life our Indian ways. The Indian people are the Indian government.

FLASH! RAFFLE EPIDEMIC SWEEPS B.C.

By Ron George

Since the decision to extend the Constitution Express movement to England, volunteers met in Neskainlith and divided up the tasks to see this journey to its successful end.

Fund raising was a task which was taken on by Jean Brown, Frank Rivers and Ron George. This was just to get things started with the major funding sources—trade unions, church groups and community associations on a provincial level.

However, in addition to this, fund raising must take place in the communities as well and we will try to report all the activities that we have been notified about.

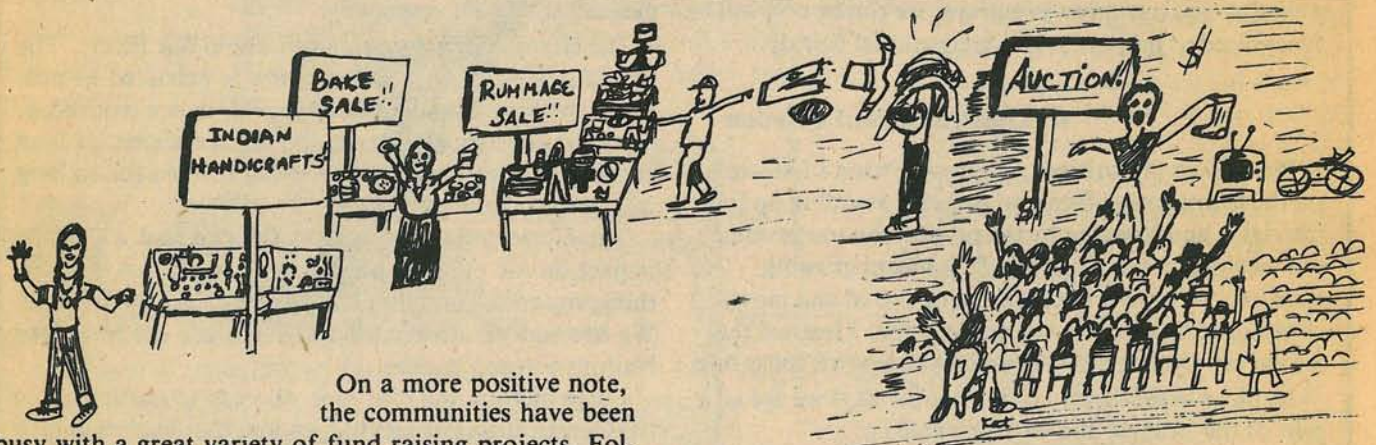
I immediately started by contacting the labour unions, churches and community associations around Vancouver but I am not too pleased with the response that we have received.

The atmosphere in B.C. is entirely different from the one in Ottawa where the labour unions and community associations were *totally* supporting our cause and offering their help in every way, whether it was for meeting space, stationery supplies, postage or just an outright donation.

In B.C. the churches and community associations and the trade unions have been apathetic. I do not anticipate a high degree of success from them. (One thing to note about the trade unions is that they have all been on strike recently and haven't got spare money left to donate.)

Another area of change from Ottawa is the lack of interest in this issue. We were kept busy with invitations to speak at numerous functions around Ottawa and Montreal and were able to raise funds in this manner.

BAKE SALES FUEL EXPRESS



On a more positive note, the communities have been busy with a great variety of fund raising projects. Following is a list of all the projects we've been notified about:

Bella Coola (contact Karen Anderson): Benefit Supper on April 30, 1981, Amateur Concert on May 4, 1981, Dances on May 1 & 2, 1981, Hockey Pools, Weekly Bingos, Fun Nite, Constitution Rally—guest speaker Tom Sampson (Saanich), Bake Sales and more bake sales, Raffles.

Lake Cowichan, Lytton, Hope, Similkameen: Bake sale, Raffles, Suppers.

Mount Currie (contact Terry Williams and Lloyd Williams): Concession stands at rodeo and dances on May 15-18, 1981, Concession stands at Firehall dances.
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Marathon

They are also planning to host a Marathon Relay where runners from different Indian Nations will cover the distance of B.C. The best runners from the Marathon Relay will be picked to have a 100 mile race from Mount Currie to Vancouver against a Celebrity Team of professional athletes. The distance covered by each runner in both events will be three miles and all runners will gain sponsors. Get your jogging shoes out!!

Concerts

Frank Rivers is working on a benefit concert with big name artists, possibly at Pacific Coliseum. Details to be worked out but negotiations in progress. Donations of yellow cedar to trade for carvings.

BINGOS CHIPPING AT PATRIATION

Arts and Crafts

Phone Lyn Crompton, 325-8052 and Rose Gee, 325-9403. Arts and Crafts are being collected from many different craftspersons around the lower mainland to be sold at shopping centres in Greater Vancouver. Many shopping malls want to do a one-week theme on Indian culture and crafts complete with dancers, carvers, and crafts of all descriptions.

Brentwood: May 22—9:30 a.m.-9:00 p.m.; May 23—9:30 a.m.-5:30 p.m.

Champlain Mall: May 14, 15 & 16

Richmond Centre: May 13, 14, 15 & 16

Oakridge: June 18, 19 & 20

Guildford: July 17 & 18

Kingsgate, Park Royal, Valley Fair, West Lynn, Coquitlam, Lansdowne and Granville Island malls agree to raffles and a few want to have a "theme" week in the future.

Also, rummage sale, bake sale and auction—May 2, 1981 at Christ Church Cathedral.

Please contact me (684-0231) if you can help out.

Constitution Express Travel Costs

Although it's still too early to have available any definite costs for buses from Vancouver to Ottawa, and for airfares from Montreal to London, England, the following costs will give people an idea

Costs for buses are still fairly vague. Greyhound quotes costs of \$1.75 per mile, per bus, heading East and \$1.10 per mile, per bus, returning. As well, for every day the buses aren't travelling, they will cost \$550. A rough estimate put each person's return fare at about \$275.

Air Canada says we could charter two 747's, which hold about 430 persons on each. An average return fare would total about \$825 per person. Canadian Pacific says they could offer chartered DC9's. With an Excursion Rate, the fare will total about \$600 per person for a return ticket. Elders' fares would be about \$455 return.

So, travel expenses will probably total over \$1000. Other costs needed to be raised will be food in England and on the road, and possibly accommodations in Ottawa, Montreal and London

MOCCATHON: STEPS IN THE RIGHT DIRECTION

Dance

Contact Alice and Clarissa Adolph. White Feather (at no cost)—Surrey Langley Local 103, revival dance, May 30, 1981.

I'm sure these are but a few of the activities that are happening and every little bit helps. I feel this is our last chance to do this sort of thing for a matter of such great importance to us and future generations.

We are also planning to do some fund raising in other countries (Germany, etc.) since Canada's attitude is reflected by how Trudeau and Company are treating this whole issue. We anticipate that this (out-of-country) is where we will do our major fund raising through dance groups and so forth.

Meanwhile I urge you to continue your efforts and don't forget *your* local community, labour and church groups and businesses for donations. There are even some schools that would like to participate in this issue so keep this in mind as well.

A future breakdown of travel costs will give you a good idea of the extent that we have to fund raise. Happy Fundraising!!

Constitution Express Potlatch II Tsulquate Nation 14-16 June 1981

It is a great honour to officially announce that the Tsulquate Nation will host the next Constitution Express Potlatch II in Port Hardy, B.C. (Northern Vancouver Island) on the 14-16 June 1981.

For further information, contact
Tsulquate Village Council
Box 998
Port Hardy, B.C. V0N 2P0
Telephone: 949-6392



LEARNING THE ESSENCE OF OUR SACRE

More than 300 people from all areas of the province attended the First Indian Traditional Language Gathering in Williams Lake from April 13 to 16. The number of people who went to this gathering, who paid for their own expenses, reflected that there are a lot of people concerned about Indian languages, who want to deal with the issue right away.

The powerful sign of the red path in the stormy skies amidst the Northern Lights gave us a good warm

happy to have this sacred gathering in a location that was accessible to all the Indian Nations of British Columbia.

Our languages say who we really are

The people at the gathering said that language is the basis of our culture: we perform our rituals, songs and ceremonies through our languages. Many words in the Indian languages cannot be explained or properly translated into the English or other non-Indian

Three Indian dance groups danced for the people: Kitwancool, Kitsequekla and Mount Currie. The gathering was arranged so that seven workshops were held at the same time and all the people were brought together for ceremonies and talking.

Elders, young people, parents—all must share

There are only a few Elders left in most communities who know their dialects and languages thoroughly. The people at the gathering felt that the Elders must begin teaching right away, and that parents must begin speaking it at home. Now is the time to begin learning and teaching.

The young people had an opportunity to speak out at the workshops and the large gatherings of people, and they talked of their need and desire to learn their languages. They said they wanted to learn their languages and they wanted help from

their people, from their parents and grandparents.

The students who are taking language courses at provincially-operated schools talked about their dissatisfaction with the amount of time offered for the language courses. They said that much more time must be given to the teaching and learning of their languages.

Philip Paul, UBCIC Vice-President responsible for the Education Portfolio, told the gathering he was glad to see the good turn-out. He said that if we are going to watch our language grow in a good way, we have to understand that our languages were passed on down through the generations in a traditional hereditary way of teaching and learning. He said our real strength in our sacred languages was in how they were shared in a natural way within our own families and in our community functions.

He wished everyone good fortune

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FIRST INDIAN LANGUAGE GATHERING

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The weather changed almost instantaneously from a cold winter blizzard to beautiful days of sunshine for the gathering. It was in this warm spirit sparked by the opening sweat lodge and pipe ceremonies that helped to set the tone for the next four days of Elders and resource people sharing the traditional teachings of our sacred languages.

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that we need to use our languages in the homes, to our young starting when they are babies.

Cultural camp draws all teachings together

The Owl Rock Cultural Program Workshop showed that Owl Rock cultural camp (see Indian World, April 1980) brings together different elements of work that also should be happening in the homes and at the community level. Young people learn how to work in and appreciate the outdoor environment, and learn to name places and things. They learn how to make shelters and fires from the Elders, and they learn the names for doing these things. The young people learn the medicine ways of our people. And they learn all these things in a central place with an atmosphere where Indian language is a natural and expected part.



Chief Tom Sampson: "We define teaching qualifications"

Chief Tom Sampson of the Tsartlip Band told a story about how people are always worried that they must have "qualified" teachers on their reserves, for their language classes. Chief Sampson says that only the people, and especially the Elders, can define who is qualified to teach the language: the people define the qualifications.

As an example, he told of a young man who had been sponsored by the Band to go to carpentry school. After the first year, he didn't graduate, he failed. Then the Band sent him back again, and he failed again. On the third attempt, the school tried to talk the Band out of sending the young man to school again. The

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officials said, "Look, you've sent him twice and he's failed twice." But the Chief said, "I know, but we know he's got it in him." So the young man attended school again, and he still didn't pass. But the young man returned to the reserve, and started practicing and teaching carpentry. Then the school instructor asked the Chief what he was doing, and the Chief replied that the Band and the people are the ones who can say who's qualified to teach in the community, and the people believed the young man was qualified.

Our own attitudes toward our ways must change

Chief Sampson says this story proves that it is the responsibility of the Band and the people to determine qualifications needed to teach anything, especially a language.

"Alternate" schools also drew strong comment from Chief Sampson. He told the people at one of the workshops that we actually have the terms "alternate schools" and "regular schools" backwards. What is usually defined as alternate school is actually Indian school,

regular school, because it offers Indian language classes or anything to do with Indian customs. The provincial government school system, usually called regular school, is actually alternate school, because it offers alternative methods of teaching, non-Indian, non-traditional ways. The drop-out rate among Indian students in provincially-operated schools (alternate schools) was also talked about. The seasonal life of Indian people often takes preference over attending non-Indian school, and means that Indian students sometimes miss large amounts of classes during certain times of the year, often causing them to fall behind and fail or drop out, frustrated, because by participating in their people's way of life, they are labelled as failures in school. Activities such as winter dancing, fishing, hunting, berry-picking, seaweed gathering, canoe races... students in provincially-run schools are forced to make choices between being with their people at these important and spiritual times, or else going to school and being isolated from their people.

In order to make Indian language a natural part of our lives once more, we must take many steps of action. Some of these will be in the home, some will be in the school, some will be at another political level.



STORYTELLERS IN THE STEPS OF OUR ANCESTORS

By Terry Aleck

The writers workshop that took place April 1, 2 and 3 at Neskainlith Community Hall brought together people from B.C. and Maria Campbell who is from Saskatchewan.

The writers that went there for the three days learned insight and awareness from Maria Campbell and from each other. What we learned and felt there was the different kinds of energy we could use as writers and as storytellers, from our own personal feelings.

We formed a community in the workshop and focussed ourselves on Band issues. We did this to prove that, as writers, we have to be able to centre ourselves on whatever topics arise in our communities. In the community we formed, a conflict started to develop. We all felt this, yet we let it build to a point where most of us wanted to leave.

We learned that as community members we have to expose ourselves through any ordeal that arises and be able to hold our ground as writers.

Each of us there could feel the static in the air and to us we knew that we accomplished another step as people. We were striving to get the insights that our ancestors had, for bettering ourselves as writers and natives of this land. We saw the importance and the responsibilities of where we got our information and how we used it. Also we knew that in order to better our stories,

we have to open the doors from the past and present this to our children in the future. When we discussed our relationship towards our past and present, we could see that we have to be truth bearers and seers for the people in a way they can understand, that we are giving ourselves to them through our writing.

It became very clear that we are doing what our ancestors did, but the only difference is that we have paper to tell our stories on. Yet we take a close look at this and we see that we only scratched the surface of storytelling. What we felt from the workshop was a surge of strength, humbleness, happiness and the love of really seeing our directions.

Each time we write, we build the spirit of storytelling. We may make mistakes, but it's from these that we learn and grow as writers. The self-esteem we got from the writers workshop proved that we are special in our own ways. Some of us could either write in story form or poetry or combine both. Whichever way we choose, we know that it's to be shared with our people. By doing it this way, we can pass on the messages that have to be shared with each other as people of this land.

When we departed from the workshop, our spirits were soaring with the knowledge we picked up from each other. None of us wanted to leave, but our directions as writers have to be fulfilled for the people.

This experience at the workshop cleared the way for us. We might struggle for a while, but that struggle will help each of us come to a point where we can look back and be glad that we continued in our ancestors' steps.

Kids! Parents! Students! Adults!

Storytelling an Indian Tradition

The Okanagan Indian Curriculum Project is sponsoring a writing competition for Okanagan Indian People. Write a story and you may win:

Cash Prizes! 5-\$100.00; 5-\$75.00; 5-\$50.00.

Special Awards! To be presented at a special gathering *this* summer!!

Successful contestants will be judged on the basis of: clarity, composition, content, originality, creativity and style.

By May 15th, 1981, send *your story*, along with your name, age, phone number and address to:

Writing Contest

Okanagan Indian
Curriculum Project
#110-304 Martin Street
Penticton, B.C. V2A 5K4

AMAX ISSUE DOMINATES NISHGA CONVENTION

By Reg Percival

April 20-23, 1981

The annual Nishga Tribal Council Convention which took place in Canyon City, Nass River, B.C., has shown again that Indian Government can be and is a reality. The Nishga not only displayed the unity, but the toughness which I believe is the success of the Nishga Tribal Council.

Some of the issues which were dealt with throughout the conference were: Education, Native Court-workers Program, Commercial and Native Food Fishing, Health and Social Development, Amax.

There were reports given from the various committees from each of the four villages situated along the Nass, and I would like to add that these committees consisted of volunteers, a great many of whom are very young and who seemed very content and very capable of withstanding the pressures that these committees

may from time to time place upon them and their families. There were also other organizations and resource people present.

Hot seat

Each of the above made presentations to the convention, some of whom were seated in what was termed the Hot Seat, which was situated between the Executive of the Nishga Tribal Council and the membership. The session was the question and answer dialogue between the participant, the membership and the Executive of the Tribal Council. I found this method to be very effective, in that it got immediate answers to some of the problems that had been outstanding between the participant and the membership.

The Convention called for a full public inquiry into the dumping of mine-tailings by Amax of Canada into Alice Arm.

I found it very shocking that after all the wide-spread support that the Nishga have received on this environmental issue, Alan Bourne, the President of Amax of Canada, has the gall to say that the fears of the Nishga are unsubstantiated. He also said that the support is dwindling and that whatever support was there, he did not consider them the opposition.

In fact the support is picking up, not only from Indian Organizations, but from other environmental groups not only in B.C., but across the country. Although the provincial organizations are backing the Nishga, individual Indian Bands throughout B.C. can show their support to the Nishga in this issue

I believe that in doing the above, we as Indian people can show both the Federal and Provincial Governments that Indian people are no longer going to sit back and let the governments legislate along with the Multinational organizations, projects which will ultimately mean death to our Indian People.

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NEWS NEWS NEWS

KAMLOOPS: ORDER 208

The Kamloops Indian Band has been successful so far in keeping the provincial government from surveying part of its land for a bridge landing.

The Department of Highways tried to impose on the Band an order-in-council 208 to allow it to survey the land. The Band's lawyers challenged the department's authority to do so. When surveyors did try to survey, the Band told them to leave. Then, the Ministry of Highways sought an injunction to continue its surveys. But the Band lawyers met with the provincial lawyers and persuaded them to withdraw the application for the injunction.

On March 29th there was a hearing concerning the injunction. The province was saying that if the bridge wasn't built, the result would be a high increase in the number of car accidents. However, the Judge didn't agree with this reasoning and turned down the injunction.

Because there is a by-election coming up in May, the Band said it feels the entire issue was drummed up to provide a political issue to help its candidate in the upcoming by-election. A spokesperson for the Band said that the Band thinks the issue will not come up again until it goes to court, possibly in the fall.

Although the surveys would only involve about 17 or 18 acres of land, it will affect about seven farms which accounts for several thousand acres.

"POOREST PEOPLE IN THE WORLD" HAVE TO PAY FOR UNITED NATIONS REPRESENTATIVE TO ATTEND ASSEMBLY OF WORLD COUNCIL OF ABORIGINAL PEOPLES.

Is the United Nations too poor to attend the Third General Assembly of the World Council of Indigenous Peoples?

Reasons given by UN officials invited for not originally planning to attend was lack of financial means. The UN officials made a request for WCIP to provide the funds to cover the UN officials' travel expenses. The WCIP Assembly, comprised of the poorest people of the world, struggled to find enough money to provide for the travel and accommodation needs of an official UN representative.

The organizers of the WCIP Assembly could not accept the absence of UN officials as being without political motives. Marie Smallface Marule, WCIP Chief Administrator, said: "I find it impossible to believe that

such an important international body as the UN could not find a few thousand dollars to send one official from the UN Human Rights Office in Geneva to this very important meeting, especially when they are presently working on a study of discrimination of Indigenous minorities."

George Manuel, President of WCIP, stated: "This is a prime example of the structural nature of racism and imperialism. If you are not from a wealthy western non-governmental organization, you forfeit your right to any recognition or respect from UN agencies. Despite the fact that the UN and its numerous agencies proclaim rights of people for self-determination, decolonization and freedom from discrimination, its own way of operating follows the elitist and class lines of western 'civilization.'"

The National Aboriginal Conference was able to commit the funds for Mr. Williamsen-Diaz through a sacrifice to their organization and people.

SACRED LAND TO REVERT BACK TO STO:LO NATION

The people of the Sto:Lo Nation will finally see the return of some of the sacred cleansing grounds known now as the Coqualeetza land.

Early during the time when missionaries travelled around the Lower Fraser River Valley trying to spread their religion and ways, two different groups were trying to set up schools for Indian people in the area.

The St. Mary's School was erected by the Roman Catholics at Mission and a school was built by the Methodists on the Coqualeetza land.

The Sto:Lo people turned the Coqualeetza land over on the condition that it can be used as long as it benefits the Indian people in the area, and if not, it was to be returned to the people. After the school closed down, it became a tuberculosis treatment centre for Indian people. It was at that time put under the control of National Health and Welfare. The centre later became a large hospital. Then, in 1956, when the Coqualeetza Hospital shut down, the land was turned over to the Department of Public Works, which has since allowed the Department of National Defence to use the buildings to house its armed forces personnel.

Once the land was turned over to Public Works, it stopped benefitting the Indian people of the area.

At this point, the decision has been made to turn the land over to DIA, which would hold it in trust, just as it is supposed to do with reserve lands. Then, it will be turned over to the Indian people, at some later date.

UP-DATES

SHUSWAP LAWS IN COURT By Arthur Dick (Update from Alkali Speaks)



What happens when we hunt and fish for food which is a part of our way of life, and someone says, "No, You Cant"?

It all started on May 4th, 1980, when the Department of Fish and Wildlife Branch of 100-Mile said they caught five Indian people fishing for, and being in possession of, rainbow trout during closed season.

We had a deer, which was also taken away. They said it was closed season.

All the charges arose from an incident at Big Lake. The area around Big Lake is Indian Reserve which belongs to Dog Creek.

The case was heard on March 16th and 17th.

The next court date for the hunting and fishing case is on June 9th, 1981. Are we going to be guilty, or not guilty? It's the judge's decision.

If we are called guilty, what does that mean? If we are not guilty, what does it mean?

How long is it going to take before we are recognized as who we are?

The Alkali team then went to B.C. Human Rights Commission and filed a complaint against the manager for discrimination. For 14 months the hearings carried on, then finally the commission's lawyer Bob Hutchison said that Lecompte was responsible for damages done to the team, because the team suffered in their games and that they had to spend many hours seeking accommodations. Roger Lecompte was then fined \$1,500 to cover the costs of the case and the hearing arrangements.

UBCIC BRINGS CITY TO COURT

On July 8 and 9 last year, sewage dumped into the Fraser River, near its mouth, caused extensive death to the fish coming up the river.

Later that month, the UBCIC laid charges against the agencies responsible for that area, the Greater Vancouver Regional District (GVRD), and the Greater Vancouver Sewage and Drainage District (GVSDD). Since that time, GVRD and GVSDD lawyers have been successful on two occasions to have the court proceedings put off until later dates. They also got \$5 million to do superficial and temporary improvements to the Iona Sewage Plant.

The GVRD and GVSDD also set up a committee to look at the hazards of dumping sewage in the Fraser River, even though that information has already been researched. The agencies got the Federal and Provincial Fisheries, the Federal and Provincial Environment and themselves on the committee. They also tried to get the UBCIC involved in the committee, but at this time were denied on the grounds that studies previously done already indicate the destruction caused by their actions.

SKWAY BLOCKADE STILL UP

Skway Band put up a blockade last month on Wolf Road in Chilliwack. This is the second time they had to put a blockade on this road because of a dyke that was illegally built on the reserve and garbage being dumped on the land, which happened without the consent of the Band.

Skway Band has sent a clarification to the municipality of Chilliwack, stating that they want the compensation for the land settled now. The clarification was sent April 24, 1981 and there still isn't a reply or a counter offer from the municipality. The Band feels that the municipality is playing games with them politically due to the blockade.

The Band says they will keep the blockade up as long as they have to. Until this is settled, they will hold their ground concerning their rights. They've filed this case in the courts and they will wait, even if it's for the next decade.

ALKALI LAKE HUMAN RIGHTS CASE

Members of a Native Indian hockey team from Alkali Lake attended a hockey tournament in Merritt February, 1980. When the team arrived at the Sportsman Motel in Merritt, they were turned away despite of having made proper reservations at the Motel.

The ownership at the time was under Roger Lecompte. Andy Chelsea was the first to arrive. He approached the manager and mentioned that the rest of the hockey team would soon be there for their rooms. The manager told him there was no reservations made from a hockey team and he told Andy that he had trouble with Indians and hockey teams before and didn't want this happening to him again.

VANCOUVER INDIAN



CENTRE

There are over 60,000 Indian people living in Greater Vancouver. The majority are hurting in some way from identity problems and their hurt takes many forms.

At the Vancouver Indian Centre, Indian awareness is the basis of everything we do. We have built a new centre where we can offer the needed community services.

There will be different educational programs, economic development classes, a library,

craft workshops, carving workshops, there's a gym, different recreation workshops, a restaurant, a day-care and medical and dental facilities.

What we are trying to do is re-establish our strength, our Indian identity, and at the same time eliminate the things that are stopping people from succeeding. So, for example, we have a day care so that students can come in with their children and go home together afterwards.

1607 East Hastings Street,
(corner Commercial and East Hastings)
Vancouver, B.C.
Telephone: 251-4844

GRAND OPENING:

MAY 29th and 30th, 1981

RIBBON CUTTING CEREMONY:

Friday, May 29th at 1:00 p.m.

CONCERT: ALL INDIAN TALENT

8:00-11:00 p.m. Friday evening

POW-WOW! after 11:00 p.m.

The celebration will continue all through Saturday: drum groups and dance groups from all over, entertainers and speakers. There will, of course, be lots to eat and many friends to meet.

IN THE NEWS...

IN OUR TRADITIONAL WAYS

Our trip to Ottawa, was to me, a very urgently needed one for a show of support and unity.

I was feeling a little fear of what was ahead for us and a lot of concern about what the outcome was to be. I also believe it was very necessary for us to support this journey and to send as many members of our reserve as we could afford to. These are the people that deserve a lot of thanks and recognition for doing a service for their reserve and also for B.C. and natives all over Canada. They all had to leave families at home and most of them were gone for two weeks.

There were a lot of good speakers, young and old, who came off that train. They went over the proposed Constitutional Resolution and the threat it would have on us. The Elders said how pleased they were that we are now on the right track, and any talks should have our direct involvement. We have to push for recognition of our Aboriginal Rights and self-government, lands and all treaties.

I'd like to end my report by paying a compliment to our delegation from this reserve. They conducted themselves like a respectable messenger of Peace and Recognition as we were. And B.C.'s show of support was a very dramatic impressive demonstration of concern and showing that they do care about what is happening, and will go on caring, until we are properly recognized in all aspects of our being here. Also that we paid our own way, by Fund-drives, raffles, dances, potlucks. There were strict rules on the train: no alcohol, pot, or swearing; be respectful of everyone. So you see this trip was very fulfilling in many other ways for our people.

The reason I mention the last two items, money and conduct, was because a lot of non-Indians were making a lot of negative comments on this being a fun trip paid for by the Government. Well, as you can see, they were wrong. But even if they did say it again, all the money in the world can never pay back the Natives of this Country, all the natural resources and wildlife it has destroyed or denied us.

from Chawathil Newsletter
INDIAN WORLD 24

By Chief Ron John

POP

from Chawathil Newsletter

Fred Thorne, known as "Pop" in Duncan, will celebrate his 98th birthday on May 24th. Pop was born in 1883 in Duncan. In 1916, he started longshoring, which he worked at for 44 years. From 1930 to 1935, Pop was Chief of Somenos Reserve. Today Pop has five daughters, 44 grandchildren, 81 great-grandchildren, and 26 great-great-grandchildren. Happy Birthday Pop!



Leslie Johnson — from Alkali Speaks

from Similkameen Nation Newsletter

The Similkameen Nation is on its way in the fundraising for the Constitution Express to England. Lynne Terbasket reports on her reasons for wanting to go:

"Twice we have gone east to fight for our rights, the First and Second World Wars. Twice we have never returned.

As we travel to England we will be thinking of our ancestors and how hard their fight was to maintain our rights. They thought of their future generations, so that they could have what is rightly theirs.

We have fought so hard in the past that we cannot, as Nations of people, let the government of Canada steal more than what they have already confiscated from us. We have nothing to lose. We stand with so much to gain.

When we go to England we will not be going as individuals representing our Bands, or individual members of our Bands, but as one whole Indian Nation.

We are not going to England to demonstrate, but to protect our rights.

We have a lot of work to do when it comes to rebuilding our nationhood. We must re-establish who we are, our values, traditions, customs, and strengthen our language in order to become stronger.

We must start listening to our Elders and look towards them to help re-establish our nationhood.

I THINK...



By Mary Louise Williams,
Mount Currie Band

It has become apparent to me, as an Indian mother, that the most critical time for our survival as a people is now being threatened by the Canadian Government's move to patriate the constitution.

The time has come to unite every man, woman and child to rise up and fight for our survival as a people through any means possible. The political group known as the Union of B.C. Indian Chiefs, which was formed by supporting Indian Chiefs of some of the different Indian Nations, has done extensive research on the history and the nature of laws affecting the status of the Indian Nations. Our Chiefs have made a decision to go to England to ask the Queen personally to withhold patriating the Canadian constitution until the Indian Nations have been given full participation on an equal level with the provinces. The Indian Nations do not want entrenchment. The Indian Nations can only be dealt with as Nations, just as the monarchs of England dealt with the Indian leaders when she first set foot on our soil.

Indian people must stop and think about what it is that they want—to become Canadian citizens under the Canadian Government or to remain Indian Nations within their own territories, within their own governments. It sounds simple because myself as a member of my nation can answer very quickly and honestly that I belong to the Lil'wat Nation. I recognize the Chief and Band Council as my governing authority. Everything that is of any importance to me is in my homeland, Lil'wat. As individuals, people in the Indian communities have the power to question the governing body and also, have the power to direct or give a mandate to that governing body. It is not only an individual right but an individual duty to make sure that your governing body is doing what you want done on your behalf.

It is now time for us, as individuals, to begin to think about creating our own means of economics without funding but with our minds and bare hands so that we don't get tricked into bringing about our own defeat by accepting government grants that are camouflaged as assistance without any strings attached. Our people have resources, physical and human, that have not yet been tapped simply because people have not recognised their own powers within their individual communities. Let us not be the tools that are used to destroy the Indian Nations forever, leaving our children without a future as a people with its own culture and which has a right to exist as any other Nation on this earth. Remember, if you believe in what you are, make every effort to get on the Constitution Express to England. It may be our last fight, and forever is a long time.

INDIAN LAWS

The Constitution wouldn't recognise them.

By Sharon Venne

Under the proposed Constitution Bill, our Traditional Laws are in jeopardy.

The proposed Constitution has a Section which states all laws must be made by the Federal and Provincial Government. There is no mention of the rights for Indian Governments to continue using traditional Indian Laws to govern our lives.

At the present time, a number of Indian people do not believe that our traditional laws exist any more. The colonizing Government of Canada wants us to believe that our laws do not exist. Can we turn our backs against our ancestors? Can we deny our traditional laws?

Our laws survived colonization

When the British first claimed Canada, their laws did not change or wipe out our traditional laws. There were a number of Indian Law cases argued in non-Indian courts on the rights of traditional Indian Laws. The courts confirmed that the coming of the white men and their laws did not destroy the Indian Laws. There has never been a law passed by Canada to destroy our traditional laws. Until now. The Trudeau Bill on the Constitution will do that.

Our laws will not survive patriation

The Constitution by Trudeau is designed to terminate the nationhood status of the Indian nations. He wants Indians to be like all other people in Canada. He does not want to have Indian Nations making claims to resources. We have never given up our resources, yet Canada uses them.

By forcing the Constitution through, the federal government wants to finally eliminate the nationhood of Indians within Canada.

While eliminating our rights of Nations, the traditional laws will also be eliminated.

We are a nation. An Indian Nation with our own laws, with our own governments, for the future of our children.



STORY OF THE BRITISH TRUST

The Constitution is now with the Supreme Court of Canada. In three to six weeks the nine judges of the highest court in the land will decide whether a unilateral request by the Federal Government to the British Government to patriate the constitution will violate basic laws of the land. If the court decides that the Federal request is a legal one, it will go to the British Parliament in June.

Indian Nations have only an administrative relationship with the Canadian Government. So, we say, the Canadian Supreme Court cannot make any decisions with regard to the jurisdiction and powers of Indian Nations. It has no power to do that.

The Agreements we made, the Treaties we made, were all with Great Britain. According to the Treaty of Paris, the Treaty of Utrecht, the Treaty of Ghent and others in the 1600's, the Royal Proclamation in the 1700's, the British North America Act in the 1800's, all prove that jurisdiction over Indian lands and resources remain ultimately with the British Crown and the Indian Nations.

Protecting Crown Trust in British courts

In Britain, the UBCIC legal team is launching an action on behalf of all Indian Nations in Canada to assert that the Imperial Government owes a trust to our people. This trust must be discharged before patriation. It can only be done with the involvement of our Nations. Should patriation take place without discharge of the trust, Great Britain will be committing flagrant breaches of International Law and Constitutional Law.

Doctrine of discovery: sacred trust of Nations

The trust originates from early colonial relations with the Indian Nations. When the British explorers first came to North America to trade and establish colonies they entered into the territory of Indian Nations. Those Nations were living in rich and highly organized tribal societies. The law of Nations dictated that only when Great Britain entered upon uninhabited lands was she free to place her flag and acquire the territory, to assert sovereignty over the lands through settlement. Where the lands were already inhabited, Great Britain was under an obligation in law to acquire those lands through conquest or through cession by treaty.

The Royal Proclamation

In the earlier years, Great Britain and the Indian Nations allied in various wars with other European powers.

Throughout this history Great Britain recognized and accepted the sacred trust to protect those allied Indian Nations. It was along these lines that the Royal Proclamation of 1763 was passed. George III enacted as law for all the colonies that for those Indians who were living under the protection of Great Britain, the lands belonging to the Indian people would be reserved for them until the land was surrendered with Indian consent. Through the Proclamation, and later through the Courts, there was a recognition by the Imperial Crown of the sovereignty of the Indian Nations in unceded territories to govern their people and their territories. The Royal Proclamation has never been repealed and continues to be a fundamental constitutional law in Canada and in Great Britain.

The treaties

Following the terms of the Royal Proclamation, between 1763 and 1867, many Treaties were made by the Imperial Crown and the Indian Nations. Through treaty some of the Indian Nations ceded their land to the Imperial Crown. In exchange they received the Imperial promises of protection for a guaranteed land and economic base, protection for hunting, fishing, trapping and an assured standard of health and education. The integrity of the Indian Government was fully respected in the course of the Treaty-making process and by the terms of the treaties.

The Indian Nations did not participate in the constitutional conferences leading up to Confederation. Nevertheless, when the Constitution of 1867 was formed, the Imperial Trust was entrenched in the Constitution, the BNA Act.

What is this Imperial Trust?

Under British and Canadian law, the trust embodies the terms of the Royal Proclamation and the Treaties. Under International Law, the trust imposes a duty on Great Britain, as a greater power, to bring the Indian Nations to an equal position or near equal position in the world community. In general terms, the trust imposes a legal obligation on Great Britain to preserve the right of Indian Nations to choose our political association and choose what we want to do with our land.

Constitution seen as final conquest

Why is Canada trying to patriate the Constitution so

quickly? Why has Canada refused to allow us to participate in the Constitutional Conferences? The Federal Government clearly intends to overpower us, to exclude us from constitutional powers, to ensure ultimate control over us and over our lands and resources. This is what private documents reveal. This is what government action proves.

40% of Canada is unsundered Indian land. Without having to consider our interests, the Federal Government would be in a position to implement its design of opening up the far reaches of unceded Indian territory to get at raw materials, confiscate our resources. At this moment, the Federal Government has placed before the House, the Canada Oil and Gas Act. By a single clause, the government proposes to expropriate our rights and claims to the minerals in our territory, north of 60° and also on our off-shore territory on the east and west coasts.

Canadian Government badly mismanaged trust

The Federal Government has administered its trust very badly. Treaty Rights are viewed as something

that can be eliminated by legislation. Its Courts have narrowed the definition of Aboriginal Rights to mean use and enjoyment of the land at the goodwill of the Government, a definition that assumes we are a conquered people or that we willingly surrendered all our land. That is not true. Now the new Constitution is giving us warning that the good will of the Canadian Government is growing thin and it wants us out of the way. Surrender everything, lands, resources, culture, identity, will: become Canadians, starting from scratch.



We reject their assumption of conquest. We reject their handling of the Trust. We reject their constitution.

In December, 1980, Indian Nations presented Bills of Particulars to the Canadian Government, the British Government and to the United Nations, seeking internationally supervised discussions between Britain, Canada and ourselves. Our leaders proposed that an agreement be reached which would settle the questions once and for all. The Agreement would be entrenched in the Constitution. The Imperial Trust would be discharged. The Constitution would be patriated.

Neither the British nor the Canadian Governments have replied to the Bill.



RUTHLESSLY DETERMINED TO ASSIMILATE US

In June of 1978, the Federal Government of Canada announced its intention to seek patriation of the Canadian constitution. Two months later the NIB annual general assembly resolved that a delegation of Chiefs and Elders go to England to visit the Queen and make representations to her based upon the historic and legal ties of the Indian Nations to the Queen of England. The Chiefs and Elders were seeking the support of the Queen in their efforts to prevent the patriation of the Canadian constitution until the outstanding issues between the Indian Nations and the Canadian and British Governments were resolved. When they arrived in England, the Prime Minister of Canada refused to allow the Queen to meet with the Chiefs and Elders. In a confidential document prepared after October, 1980, entitled "Briefing Material on Canada's Native Peoples and the Constitution" the current federal position is clearly set out:

"There is likely to be a major effort by Canada's Native Peoples to win national and international support (especially at Westminster) for their stand against patriation. If the Native Peoples press forward with their plans and if they succeed in gaining support and sympathy abroad, Canada's image will suffer considerably. Because Canada's Native Peoples live, as a rule, in conditions which are very different from those of most other Canadians, there would be serious questions asked about whether the Native Peoples enjoy basic rights in Canada."

The government has no ears for what it will not hear

The federal government pleads ignorance as to what aboriginal rights are. Yet the Indian nations have provided the government with a clear and precise statement in the Aboriginal Rights Position Paper which was adopted by the first All Chiefs Conference. Over 100 people from B.C. witnessed the presentation to Trudeau. The government has had this statement for a year and has not responded in any way, except to continue to play ignorant as to our position.

Canada has not allowed Indian Nations to participate in the constitutional discussions as equal partners with the provinces. Talks were held on re-distribution of the resources in Canada between the federal and provincial governments. Much of these resources belong to the Indian people as 40% of the land in Canada is unceded Indian territory. Our voice was not heard.

Canada pays lip service to Aboriginal Rights

The government states that a mechanism is set up in

the patriation package for discussions to continue with the Indian leadership *after* patriation. And yet its internal Briefing Material reveals the true position:

"Native leaders realize that entrenching their rights will be enormously difficult after patriation, especially since a majority of the provinces would have to agree to changes which might benefit Native Peoples at the expense of provincial power."

Canada is telling Britain that it has done its duty to Indian people by including in the Charter of Rights the recognition of aboriginal and treaty rights. However, those rights are not defined in the Charter.

The government would leave the definition to the domestic courts. These courts have in the past been hopelessly divided on the issue of aboriginal rights. Some judges have gone so far as to assert that treaty rights are mere promises which the federal government may take back at any time, and aboriginal rights may be extinguished at any time.

BUCKINGHAM PALACE



Assimilation policy goes underground

Prime Minister Trudeau has over the years become more sophisticated in what he says about the position of Indian people in Canada. Yet the underlying policies of his government have not changed since 1969. In Vancouver in August that year he said:

PATRIATION WOULD CRUSH OUR NATIONS FOREVER.

BUCKINGHAM PALACE



While one of the things the Indian Bands often refer to are their aboriginal rights, in our policy, the way we propose it, we say we won't recognize aboriginal rights. . . . I don't think that we should encourage the Indians to feel that their treaties should last forever within Canada so that they will be unable to receive their twine or their gunpowder. They should become Canadians as all other Canadians.

The policy of assimilation has been around for many years. In 1947, *A Plan for Liquidating Canada's Indian Problem within 25 Years* was presented. The plan called for the appointment of a commission to "study the various Indian reservations throughout the Dominion and to advise on the best means of abolishing them, of enfranchising the inhabitants."

The assimilation policy, out to destroy the unique culture, traditions and in fact the very existence of the Indians as a people, is still the order of the day. In a policy Document #408-79 entitled "Native Claims Policy - Comprehensive Claims" dated July 20, 1979, the government states frankly what its policy is regarding the outstanding Indian claims:

"There has also been a spreading attitude among the

native leadership that Indian title, rather than being extinguished, should be confirmed, which has been diametrically opposed to historical federal policy."

When the federal government voiced its support for the Alcan Pipeline, the question arose as to the interference with the project by Indians asserting claim to the land. The government's internal policy document of November 30, 1977, reveals that Indian title will not stand in the way of development:

"A few things are clear. The government of Canada is prepared to extinguish native land claims if necessary by legislation to support its international work and commitment. . . ."

The Canada Oil & Gas Act of 1981 is the legislation. The Canada Oil & Gas Act has already made a mockery of the Aboriginal and Treaty Rights that are supposedly entrenched in the new constitution, even before that document is patriated.

There is absolutely no question but that the federal government, no matter what it says, is prepared to allow the destruction of the Indian nations if we obstruct the direction of the government. Canada has adopted the politics of expediency in relation to the Indian people in Canada. It will say whatever is convenient, shifting its position depending on the political climate, desperate to shield from world view the true nature of its treatment of the Indians. This is why we have to go to England. We have to speak out for ourselves.



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Call 112-493-6651 for appointment.

EDITORIAL

Not very long ago many of our people made the long journey on the Constitution Express to Ottawa and New York to inform the Canadian public and the world of just what the patriation of the Canadian Constitution would mean to our Indian Nations.

Now, upon seeing that Trudeau's government is refusing to recognize our legitimate legal and political right to self-determination, the people and the leaders have declared that we are still in a state of emergency. We have been forced into making the decision to continue the Constitution Express, this time to London, England, where we will bring our case directly to the British Government.

Each one of us knows in our own way why continuing the Express is important. Each one of us has our own personal reasons why we want to resist Canada's blatant attempt at genocide. Many of us have thought about how patriation would really affect us, our families and our communities.

Even the young have some idea of how they would like to live out our life on this earth. We all have some kind of plan or goal we'd like to see through in our lifetime. Everyone has some dream for the future, for ourselves and for the generations to come. Will Trudeau's plan for Canada's future allow our people a future?

Lately, I've been thinking about the effects the constitution could have on my community and on my family. If the time ever comes that our lands lose their reserve status, I cannot think of many people at home being able to pay the property taxes that the government would demand. I know many people who'd probably be forced to sell their land and move. Most of my community would be scattered. And with that would go that feeling of community and the feeling of security and belonging it generates. How can an Indian person feel part of a community when it's a town or a city? It makes me think of living in Vancouver, where after staying in one place for more than a year, I couldn't name one person within three blocks that I met.

I wonder what will happen to our Elders, many of whom have their own homes and are raising children. And what will become of those children? How can the old people afford to keep their homes, homes which have become our homes as well. There are many questions I am even afraid to know the answers to.

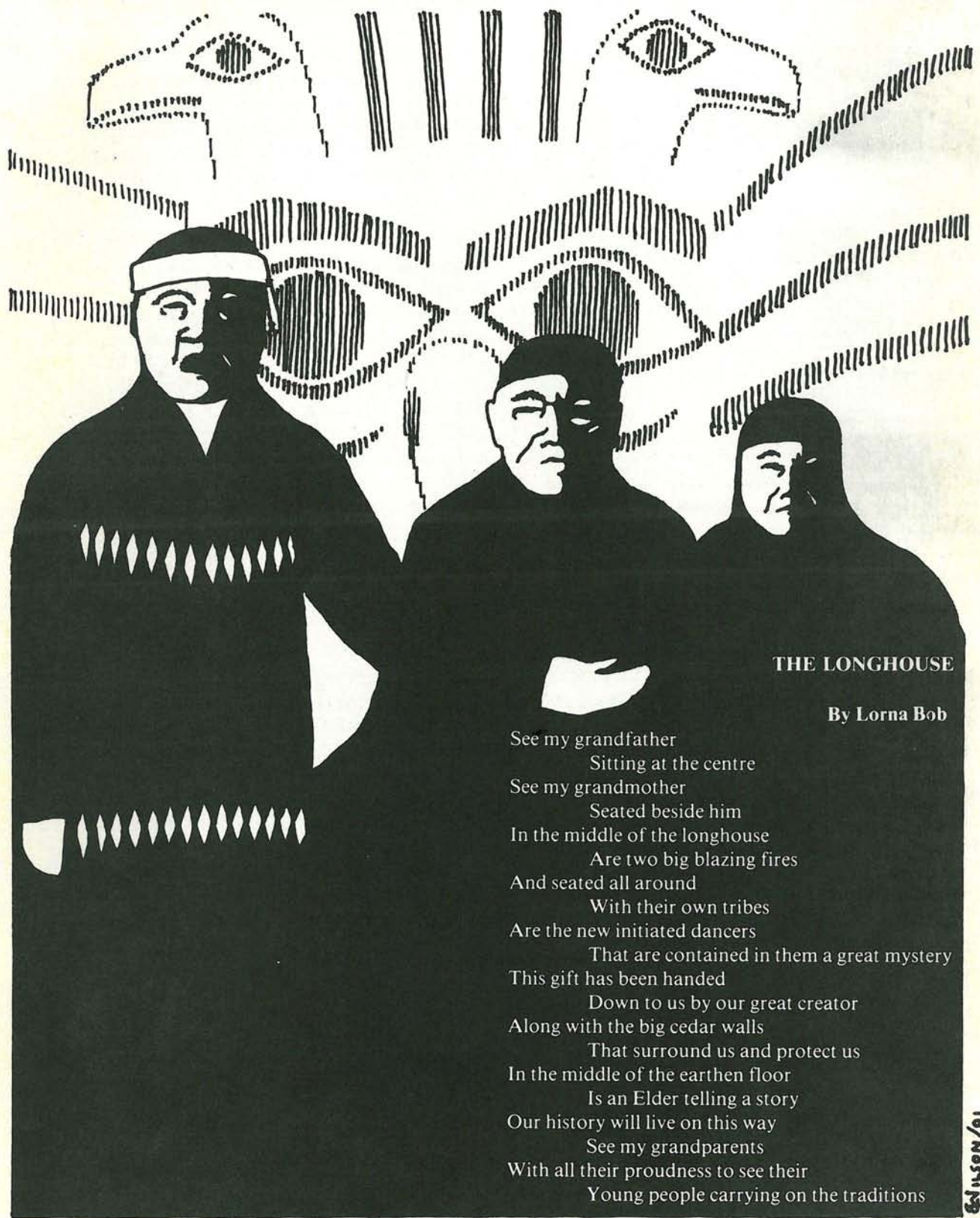
If Trudeau has his way, fishing, hunting and trapping rights will become a mere memory. My grandmother has been fishing every year without fail for as long as I can remember. I can't imagine her not taking off down to the river to set her net, often with a couple of kids in the car. She has even had to go to court to fight for her right to fish for food, something I've always been proud of. It's a contribution to strengthening our rights that I wouldn't want to see go for nothing.

One major problem we've seen in our communities has been abuse of alcohol. It is a problem that many communities have been overcoming, usually because the people have been working together and helping each other. I wonder if that same work will be able to continue if our communities are forced to break up.

Many people in my area, the Sto:Lo Nation, have been working at reviving our language. It's something that's going on all over. In the schools on reserves and in some public schools, our children are being taught our languages. We've been told countless times by the Elders of how important knowing our language is to being Indian. It has been difficult enough while we're all together to make sure the children learn their language. How much more difficult will it be if we have no control of what is being taught in school?

There are so many areas of our lives that could be drastically affected by patriation of the constitution. Although not everyone will be able to be a part of the Constitution Express to England, each one of us has something to offer in this, possibly the last battle with the government. Every single one of us can do something to protect our future, if we're willing.

Darrell Ned, Editor



THE LONGHOUSE

By Lorna Bob

See my grandfather
Sitting at the centre
See my grandmother
Seated beside him
In the middle of the longhouse
Are two big blazing fires
And seated all around
With their own tribes
Are the new initiated dancers
That are contained in them a great mystery
This gift has been handed
Down to us by our great creator
Along with the big cedar walls
That surround us and protect us
In the middle of the earthen floor
Is an Elder telling a story
Our history will live on this way
See my grandparents
With all their proudness to see their
Young people carrying on the traditions

Edison/81

THIS MONTH:

The day the Constitution goes before the British Parliament is the day we begin our final battle for our right to remain ourselves, living in the Indian way on our Indian lands. What is this document that can affect our lives so deeply? Why are Indian Nations not allowed to live in peace and fulfillment? What can we do about it? This is the subject of this Special Edition of the Indian World. Only the powerful force of the people, standing up with our leaders, can stop the assault on our Nations through patriation. The people of the Constitution Express are this great Indian power, says Chief Wayne Christian of Spallumcheen (page 12).

Randy James of Seton Lake Band, Lila Peters of the Sto:Lo Nation, Archie Pootlass of Bella Coola and Chief Ron John of Hope Band have seen this strength on the Constitution Express to Ottawa (pages 13 and 24). As Indian men, women and children, the time has come to fight for what is most important to us, our homelands, wrote Marie Louise Williams of Mount Currie Band on page 25.

The organizing needed to get more than 1,000 people to England is tremendous. The cost will also be tremendous, says Ron George of the Constitution Express fund-raising committee (page 14). Major energy is going into fund-raising at every level. We are the poorest people in Canada but when it comes to protecting our Indian heritage, the legacy of our forefathers, we will find the way to fuel the Constitution Express.

SECOND CLASS MAIL
REGISTRATION NUMBER 4983
VANCOUVER, B.C.

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