

# UBCIC NEWS



**Vol.1 No. 5 Sept. '78**

**DIA SWINDLES NORTHEAST BANDS**

**THE MEMORANDUM:  
INSULTS TO INDIAN GOVERNMENT**

**INDIGENOUS BROTHERS TO THE WEST**

# EDITORIAL

The phone rang in our office the other day. It was my friend B. phoning from a city on the prairies.

"Beth, I have some really bad news to tell you," she said, "Angus is dead."

"What?"

"Angus is dead. He hung himself last night."

My friend Angus was a brother to me. He was a big, tall, curly-headed half-breed with a cute baby face and bedroom eyes. He was charming, out-going and smart. Angus used to brag that he had an I.Q. of 160 and sometimes I believed it. For all that, he never seemed to fit anywhere for very long. In order to survive as long as he did, he had built up a big front that few people could penetrate.

He was always falling in love. He would go out with a woman and fall passionately and truly in love for no longer than two months and then something would happen to break the magic. He would grieve for awhile over his lost love and start the same thing all over again with another woman.

I met him one day: "Angus, where have you been? I haven't seen you for a whole six weeks at least," I said.

"I've been around," he said, rolling his eyes sideways at the woman with him. He was a very good eye roller. He could roll his eyes more lecherously than anyone I have ever known. The woman left our company.

"How do you like my new clothes?" he said. "P. gave them to me."

"Angus, you look like a god-damn gigolo! Haven't you got any pride?"

"I'm trying to dress good," he said, looking hurt.

He was dressed in a white silk shirt, open to the waist, printed with a flaming orange design. He was wearing peacock blue dress pants and on his feet, a brand new pair of Tony Lama cowboy boots. Around his neck he wore a genuine turquoise orange blossom necklace. His fingers were heavy with turquoise rings and on one little finger he wore a genuine diamond pinkie ring which he waved at me proudly. That's the way he was.

Angus never did anything in moderation. When he drank: he drank and drank and drank, until his body couldn't take it anymore. After a drunk, he would drag his ravaged body to the nearest hospital for drugs to calm his nerves and help him cope with the withdrawal. Then he would go to A.A. and become the most sanctimonious bastard around.

But my friend Angus tried. He really did. He wanted desperately to be an ordinary, hard-working, responsible man. He wanted a home, a wife, and kids. He wanted to do something that would help his people.

The last time I ever saw Angus was a little over a year ago when I was packing up to move here. The day before I left, Angus came over to show off his new lady.

"It's real this time," he said. "We've got a little house on 12th but we haven't got anything to put in it."

"Angus, you god-damn freeloader. You know damn well I have to unload this junk," I said. "I'll sell you some stuff." I sold him some kitchen stuff and some plants. He picked up everything that wasn't nailed down, too.

"I'll probably never see you again cousin," he said. "Can I pay you later?"

That's the last time I ever saw my friend. I heard about him from time to time through my friend B.

"He was doing very well Beth; he had a job as an alcoholics counsellor. He was dry for 8 months until last night," she said.

"What happened?"

"He had a fight with his lady and started drinking. His lady found his body at 3:30 this morning."

The elders say that suicide is taboo. The Creator gives us life; it is a gift that isn't ours to give away to death. Only the Creator has the power and the right to decide when our time here on this earth is finished.

I was talking to an Elder about Angus and the other young people who have taken their lives this summer. He said that it's a danger sign to us all that we are forgetting our spiritual roots.

*The Editor*

# UBCIC NEWS

The UBCIC NEWS is the official voice of the Union of British Columbia Indian Chiefs.

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

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

**Editor:** Beth Cuthand      **Assistant Editor:** Pauline Douglas

**Written Contributions:** George Manuel, Millie Poplar, Lillian Basil, Alfred Adams, Janice Peters, Loretta Todd, Michelle Stiff, John Warren, Marty Weinstein, Maxine Pape, Wayne Haimila, Barbara Kuhne, Dinah Schooner and Jeanette Bonneau.

**Photographs:** Steven Basil

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The Union of British Columbia Indian Chiefs  
440 West Hastings Street  
Vancouver, B.C.  
V6B 1L1

Telephone: 684-0231  
Telex: 04-54220

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**OUR COVER:** Thunder: Raven picked the Whale up out the sea. When the Whale fell back to the sea, he hit the water with the sound of Thunder.

Saul Terry, Chief of the Bridge River Band and Vice-President of the Central Interior Region, is a graduate of the Vancouver School of Art. It was while he was at the coast that he heard the legend and drew his interpretation.

# DIA SCANDAL EXPOSED

## FRAUD, NEGLIGENCE, BREACH OF TRUST, BREACH OF TREATY CHARGED

### A MATTER OF PRINCIPLE

Chief Joseph Apsassin of Blueberry River Band and Chief Jerry Attachie of Doig River Band have launched a court action against the Government for the illegal sale of the agriculturally and mineral rich St. John Beaver Reserve, known as IR. 172. While the values of the oil and gas rights, and the price of the lands involved are huge, the people do not expect to become overnight millionaires. UBCIC Researcher, Arlene La Boucane, told us that what lies behind this court action is a matter of principle. "Such a swindle should never have been allowed to happen. We want people to know about it: we want them to know what the Department of Indian Affairs did to this small Band." Under the Indian Act, the Federal Government is responsible for Indian lands "for the use and benefit" of our people. Clearly this trust was ignored in their dealings with the St. John Beaver Band.

"The people were told they would get rich if they sold — they were made all sorts of promises. The people are angry that the DIA lied to them and they are taking the Department to court on this matter of principle."

### The Statement of Claim

On September 19, a UBCIC lawyer presented the Statement of Claim to the Federal Court, on behalf of the people who used to be known as the St. John Beaver Band and who are now the Blueberry and Doig River Bands. The Statement of Claim is an amazing document. It presents to the Court step-by-step, a sordid story of how a people who lived on a gold mine were systematically swindled out of it by the very people who were supposed to look after their interests.

The way to the Yukon gold fields in the last century lay through northeastern B.C. To make this way safer for the rush of fortune hunters, the Government entered into Treaties with the Indian Bands all along the route.

### Treaty 8

In May, 1900, Treaty 8 was signed with the St. John Beaver Band. Under the terms of the Treaty, the Band was entitled to land, extensive hunting and trapping rights amongst other things. In 1914, the Band applied for 18,168 acres near Fort St. John:

good rich farming land which included mineral rights and a traditional hunting and trapping area. In 1916, an Order-in-Council set this land aside for the Band.

In 1940, the Band surrendered their mineral rights to the Government of Canada "to be disposed of for the benefit of the Band". In 1943 it became generally known that the area around IR 172 was a likely place to find oil.

### Pressure to Sell

About twenty years after the setting aside of IR 172 for the Band, it turned out that this land was highly desirable, and between 1933 and 1944 a number of approaches were made to the Department to sell it to non-Indians. However, these requests were turned down. Some of the Department's reasons stated were, among other things:

**the land was excellent land for haying and farming and would be an asset to the Band in the future, especially as hunting and trapping were already being threatened;**

**the Indian way of life, hunting and trapping, was already being limited through the increased settlement in the area and therefore the Band needed this land for their survival;**

**the sale was not in the best interest of the Band and besides which, the Band did not want to sell. Without Band consent, the sale was impossible.**

Heaviest pressure to sell came from another Government Department, the Department of Veterans Affairs. Between 1944 and September 1945 DIA agents pressured



# PRESIDENT'S MESSAGE



## THANKSGIVING, 1978

It's my understanding that the feast of Thanksgiving was introduced to North America by the Plymouth Colony in 1621. At that time, the Puritans had a celebration in thanksgiving for the bounties of the harvest.

At that first thanksgiving ceremony, the Puritans went out and shot the Indigenous turkeys of North America and when the Indians saw this, they brought in some deer, fish corn and squash to share with them in the thanksgiving celebrations. So, you see, Indians and Puritans celebrated together Thanksgiving for the first time in North America.

This was probably the last time they celebrated together, because, in addition to introducing thanksgiving, the puritans also introduced scalping to the Indians. Sixteen years later, in 1637, the puritans began offering bounties for the scalps of Indians. So you see, Indians did not introduce scalping. This was introduced by the founding fathers from Europe.

When the other colonists came to Canada, they also offered bounties for the scalps of Indians. In 1688, the French Canadians offered 40 beaver skins or 10 crowns for an Indian scalp. The English Colonists, in 1693, also offered a 100 English pound bounty for Indian scalps. Later on, the prices for Indian scalps increased to \$150.00. By 1870, a little over a hundred years ago, prices went up as high as \$200.00 to \$300.00 for ordinary Indian scalps and \$500.00 for a chief's scalp.

In the 1880's, the same English Colonists signed

Treaties with the Indians, and one of the provisions that continues to this day, is that each Indian person will receive \$5.00 per year per Indian. Obviously a dead Indian was worth more than a live one.

In Canada, the Thanksgiving day practice began in 1879, as a "day of Thanksgiving to almighty God for the bountiful harvest with which Canada has been blessed".

In the Treaties signed following that first Canadian Thanksgiving day, the Indian also gave up much of the land which included the bountiful harvest from fishing, hunting, trapping, other food things, forestry, gas, oil and other types of minerals.

As a result, the Indians haven't got much to be thankful for today. While the white people are celebrating thanksgiving for the bounties they have stolen from the Indians' land and country.

As the Indians' rights to land, gas, oil, fishing, hunting and trapping and other food gathering rights are continually being taken away, we will soon not have any bounties to be thankful for.

Anyway, on Thanksgiving Day, when you are eating your turkey dinner, think of the puritans, the French and the English and the bounties they offered for the scalps of our great great great-forefathers. They sacrificed their lives to keep our land claims alive and our aboriginal rights in the forefront to remind us that we are the first founding people of this country. This is our home land.

Sincerely,

George Manuel  
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the Band and finally persuaded them to surrender "by deceit, falsehood, misrepresentation, undue influence and other means."

### The Band Sues For Illegal Sale

Today, the Band is suing the Crown for negligence and breach of trust in that action for:

**selling the reserve without the consent or full knowledge of the Band;**

**selling the land for considerably less than its known market value and knowing very well that it was against the Band's interest;**

**failing to protect the mineral rights of the Band when interests in minerals were already evident;**

**failing to account to the Band for the money from the sale;**

**and for misrepresenting the benefits of the surrender.**

By this action, clearly not in the best interest of the Band for the very reasons that the Department had earlier described, the Department breached Treaty 8.



Oil drilling at Commotion Creek, 1940.

### The New Reserves

The continuing actions of the Department in this area are not any more noble. The Band finally consented to the buying of new reserves on the basis of promises made at the time of the Surrender, including promises that the new reserve would include mineral rights, hunting and trapping rights.

In 1950, Band members divided and went to live on Reserve 205, Blueberry River or 206, Doig River. A third piece of land is used for grazing cattle. The new reserve totalled 6,194 acres, a little over one-third of their original reserve. Soon afterwards, the Province of British Columbia claimed all mineral rights and the Department gave in without a murmur.

### Negligence and Breach of Trust

The Chiefs of Blueberry and Doig Rivers are now suing the Crown for negligence and breach of trust in the purchase of these

**for providing inadequate and improper advice to the Band, knowing that the Band was relying on this advice and was not in a position of equality with the other parties;**

**failing to live up to the promises made to the Band at the time of Surrender, especially with regard to hunting and trapping rights, annual cash payments, mineral royalties from IR 172. . .;**

**misrepresenting the status of mineral rights on the new lands and in fact failing to secure such rights;**

**failing to buy enough land: under the terms of the Treaty 8, the Band was entitled to nearly three times as much;**

**and finally, the Department purchased the new reserves, fully aware that this was not in the best interests of the Band**

### The Claims

The Chiefs are claiming from the court a declaration that the surrender of Indian Reserve was not legal and therefore "void" (non-existent): the Reserve land 172 still belongs to the Band. Alternatively, they claim the equivalent in land, hunting, trapping and mineral rights, damages for the losses suffered since the sale and any other damages that the Court thinks appropriate.

What the Chiefs are also claiming are:

**a declaration that the Department is at all times a trustee for the Bands;**

**a declaration that the Department breached this trust;**

**a declaration that the Department committed fraud in executing the surrender of Reserve 172;**

**and a declaration from the Court that the Department was negligent in effecting the sale of IR 172 and in effecting the purchase of the new reserves.**

This is the essence of the Statement of Claim. UBCIC lawyer, Louise Mandell, can't give a clear idea of when it will be heard in court yet, but warns that it will be a lengthy process.

### CLAIMS TO RELIEVE CONDITIONS

The Blueberry and Doig Bands are demanding a better deal.

The story of mismanagement and breach of trust on the part of the Department of Indian Affairs, will be held out to the public.

The courts may not be able to answer all the demands of the people of the Blueberry and Doig Bands. It will be a long and hard fight. The principle on which the Band will argue, will remain strong and survive the time.

# THE SECRETARIAT: MAKING DIA ACCOUNTABLE

The Secretariat was set up in May this year as a monthly meeting ground for all the UBCIC portfolios and the various DIA Departments. It is too early to say yet how we're doing with the Secretariat: we still have to see how it goes.

The major significance of the last meeting, September 23rd, was the participation by the Central Interior Regional Council. The Council had been getting nowhere with the District DIA agents on an issue that they considered pretty basic to Band Management: and they used this meeting as a forum to get to the top people in the DIA. The Council got some satisfaction from this move. If smaller Bands are not getting anywhere with the District Agents on any issue, this might be a way of getting round that obstacle and getting right to the top. **IF THE SMALL BANDS CAN USE THE SECRETARIAT, THEN IT IS IMPORTANT.** But if it is just going to keep UBCIC staff busy and keep us away from the most important issues, then we are going to have to re-assess the whole process.

The Central Interior Council presented their position on DIA Services to Bands. The Lillooet, Kootenay, South Central and Okanagan Tribal Councils propose that 62 positions be made available to provide advisory services to Bands, of which 11 would be from the Department and the remainder under the control of the Tribal Councils. The Director General, Fred Walchli fully endorsed their paper and pronounced himself ready to negotiate immediately if the people are serious. Vice-President Saul Terry will be meeting next week with Walchli to work out an agreement for the implementation of the Region's proposal.

The UBCIC had earlier asked for a list of all the Bands who have got funding for the first three quarters of the year. The ways that audits are carried and the ways this affects the Bands have become aggravating issues. A small query about something pretty trivial can hold up funding for some time. We asked the Department what was happening to the 42 Bands who still have not got their first quarter's funds and the DIA has appeared quite unconcerned at the results. Among other things, these Bands are facing:

High interest rates on the loans for enough money to tide the Bands over till funds are released; problems of staff morale when salaries are held up; and problems with creditors which can badly affect a Band Council's financial reputation.

The present system is demeaning and Bands are pressing for an alternative. It would obviously be more efficient for all the work out a plan whereby each Band could have its audit totally completed within a certain time, like two weeks.

There is another major issue that we seem to be fighting on every front: where the DIA and various Provincial Departments negotiate agreements about matters that concern us very basically but with no consultation with us. Our present argument centres on the fact that the DIA has started negotiations with the Province for Social Services: for the DIA to hand over responsibility for Social Services for Indians to the Province and a large lump sum of money each year. This is how the Master Tuition Agreement for Education came about. Health and Welfare Services are also being negotiated. We are fighting the Manpower/DIA negotiations over the Basic Training for Skills Development program. In each case, our position remains very clear:

**NO NEGOTIATIONS SHOULD EVEN BEGIN WITHOUT INDIAN REPRESENTATION. THIS IS THE POSITION THAT WE ARE INSISTING ON THE DIA PRESENTING TO THE PROVINCE.**

The UBCIC used the Secretariat as an information checking forum. Well prepared presentations at this kind of meeting are powerful: the DIA can't weasel out of responsibilities by pretending to have to get back to research the fact if we have all the facts at hand. The importance of the meeting for us is that the Department has to account for their dollars and actions to a large number of people.



# CONSTITUTIONAL RIGHTS FOR INDIAN PEOPLE

## NATIONAL INDIAN BROTHERHOOD MEETS

### NINTH ANNUAL GENERAL ASSEMBLY

A full slate of 68 delegates attended the Assembly held in New Brunswick at the end of August. B.C. delegates were: George Manuel, Phillip Paul, Caroline Wesley, Bill Roberts, John L. George, Robert Manuel, Ray Jones, Rose Charlie, Bill Williams, and Rosalind Leon. Our alternate delegates were Tom Sampson, Peter Prince and Louise Gabriel. Also in attendance were B.C. Young Achievers Alfred Adams and Ramona Louis. Jennifer Dick and Wayne Haimila attended the Conference as support staff. Caroline Wesley and Helen Jones attended as observers from the Indian Homemakers Association. The fact that there was a full slate of delegates from all provinces and Territories, in spite of the travel problems created by the Air Canada strike, is an indication of the strength and dedication of Indian people. The commitment of our political leaders towards the attainment of control over our affairs was apparent throughout the Assembly.

### The Constitution

One of the major issues was the changes to the Canadian Constitution. Chiefs decided they would organize and go to England to address the Queen next year on their feelings. The Elders Council of the NIB will be organizing this. A working committee was set up to travel around Canada, collect the positions developed by the various Associations, collect the views of those who haven't formed UBCIC 8



Above: Louise Gabriel of B.C. and Ernie Benedict on the NIB Council of Elders

Right: Noel Starblanket pictures courtesy of Native Perspective

any definite stand; and finally consolidate a position for the National Indian Brotherhood. A second committee was set up to review the NIB's own constitution. Many delegates felt it should be brought more strongly into line with the concept of Indian government.

### Partners in Indian Government

From the point of view of Indian Government portfolio, this was an interesting time to work with the Dene of the Northwest Territories and the delegates from





the Federation of Saskatchewan Indians. Both organizations have also done considerable work on the subject of Indian Government, and together with B.C. delegates tried to focus the tone of the Assembly to this. Bobby Manuel describes how their attitudes reflected their position towards the Constitution discussions:

"We weren't going to be asking anyone for aboriginal rights: we were not going anywhere begging for anything. We were going to be putting into place our aboriginal rights, which cannot be extinguished."

### Noel Starblanket Returned As President

The annual nominations for and election of the President and Vice-President were an important feature of the Assembly. Noel Starblanket retained his position as President, and Dennis Nicholas was voted back as Vice-President. An Indian feast was hosted by the Kingsclear Reserve. The people there have been experiencing the same kind of fishing harassment from Federal Fisheries as we have in B.C. and our delegates were pleased to meet and exchange information and establish contacts for continuing information exchange. Great quantities of lobster, clams, salmon, bannock and other good food were served. Following the feast was a special presentation made to the Young Achievers from across the country. (See Alfred Adams' story under "Youth Development").

### The Theme

The final day was taken up mainly by the adoption of resolutions and an address by the Minister of Indian Affairs, Hugh Faulkner. The speeches made during the day were almost totally of one theme: "Constitutional Rights for Indian People: Leadership, Unity and Representativity."

# MEMBERSHIP: LET THE BANDS DECIDE

**Bands must have the right to determine membership; it is fundamental to our claim to aboriginal rights. The federal government must no longer decide who is an Indian.**



This is the position of the Chiefs' Council, the B.C. Native Women's Society, and the Indian Homemakers Association.

This position is neither new nor radical. Traditionally, Indian governments had the power to control their membership. In the United States, Indian tribes have been doing this since at least the *Indian Reorganization Act* of 1934. In Canada, the Union of B.C. Indian Chiefs, the Manitoba Indian Brotherhood, and the National Indian Brotherhood have all publicly said that membership should be left up to the individual bands.

Bands are best able to decide what should affect Band membership. The U.B.C.I.C. wants legislative changes that will return those rights to band councils. This will help strengthen Indian government and Indian control of the land. It will also help those Indian people who have unjustly lost their status by giving them a chance to reapply to their bands.

It is our position that band councils would not allow memberships to increase unrealistically and that our aboriginal rights claims should allow for sufficient land to meet the needs of all Indian people.

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# DAMNING NEWS

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## THE KOOTENAY DIVERSION

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THE ROCKY MOUNTAINS FROM THE COLUMBIA RIVER LOOKING N.W.

Drawn by H. J. Warre.

Since 1974 B.C. Hydro has been working on a scheme to divert up to two-thirds of the flow of the Kootenay River at Canal Flats into the headwaters of the Columbia River. Under the terms of the 1964 Columbia River Treaty with the U.S., Canada can begin the diversion in September, 1984.

Hydro is proposing to divert the Kootenay into the Columbia  
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to provide more water behind the Mica and Revelstoke dams, resulting in a net increase of 820 million kilowatt hours of power. The project will consist of a small dam situated West of the highway bridge spanning the Kootenay River. Water from the Kootenay will be diverted into a canal stretching about three miles across the sand flats to enter Columbia Lake just West of the town of Canal Flats.

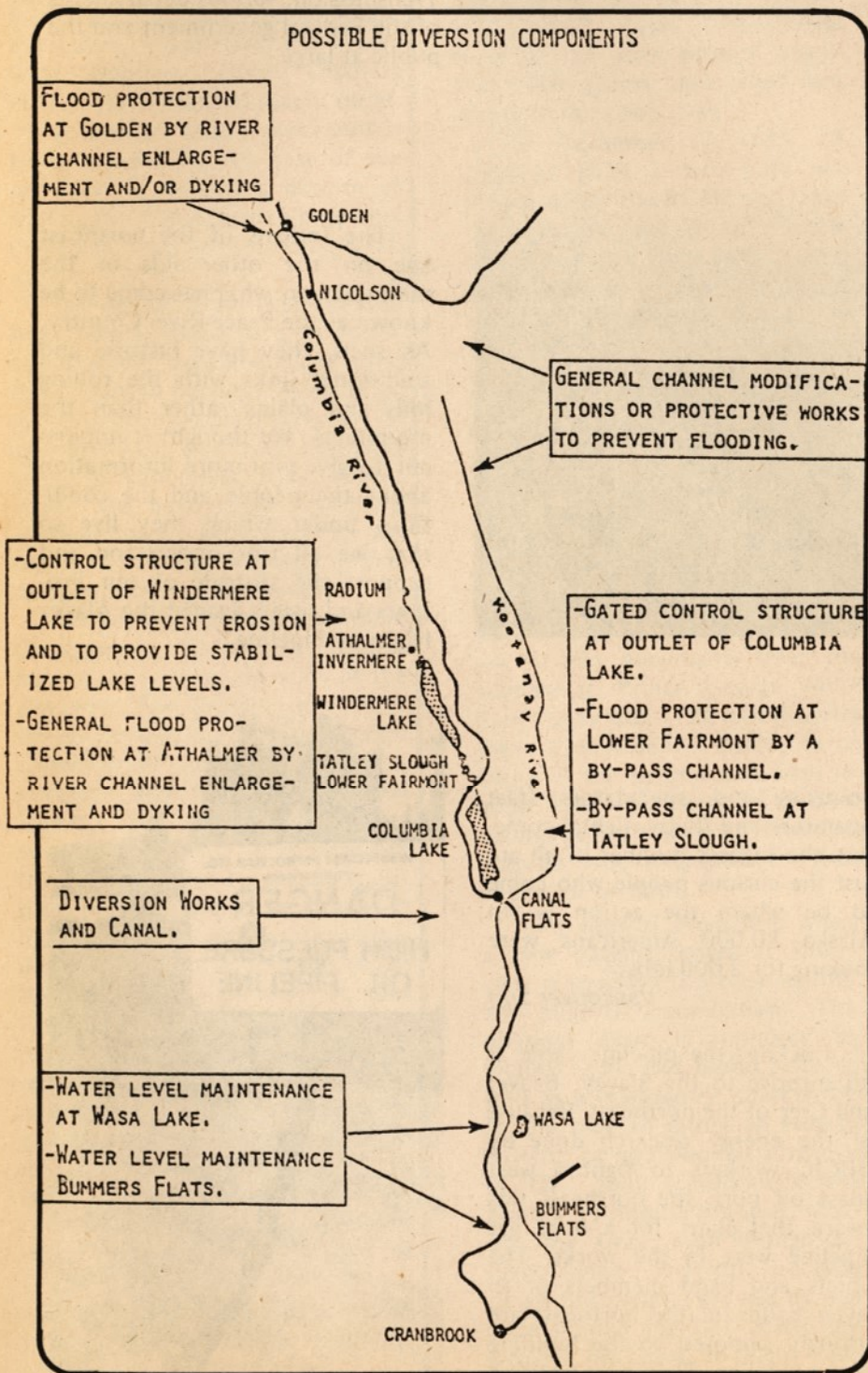
The projected cost of all this is \$82 million (1976 dollars).

Hydro authorities are predicting that the Kootenay Diversion will provide one of the cheapest sources of power in B.C. But while the cost is appealing, Hydro admits that "significant" environmental problems could result from the diversion. These problems could extend all the way from Golden to

the U.S. border, a distance of 200 miles. The negative impacts are likely to affect the Columbia Lake and Shuswap Bands to the North (upstream) and St. Mary's and Tobacco Plains Bands to the South (downstream) from the project.

Upstream from the point of the diversion the major problem would be flooding. There is a serious threat to the natural habitat of deer, elk, geese, beaver and other wildlife. Homes, beaches, railway tracks and marsh lands are all in danger of being flooded.

Downstream from the diversion, lower water levels will increase the level of pollution from industrial and other sources. This threatens the productivity of Creston Flats, which are part of one of the main water-fowl migration routes in North America. Also of major concern is the anticipated lowering of the temperature of the Columbia and Windermere Lakes, which could even more seriously affect the productivity of the already much depleted fishing resource.



B.C. Hydro has outlined a two-stage process for studying the diversion project. The first stage environmental and engineering studies have now been completed and the Stage II studies are now underway. These studies are expected to be completed in about 18 months, at which time a report will go to B.C. Hydro's Directors and they will decide whether to seek a provincial water licence for the project. The Comptroller of Water Rights can then call public hearings, probably in early 1980. Unfortunately, no B.C. Hydro application for water licence has ever been denied, so we cannot wait until that stage to oppose the project.

Despite Hydro's assurances that all the necessary protective measures will be taken, we know that this is one more project in which our people will pay the environmental and social costs. There will be no benefits to the Kootenay people — only more damage to the resources we depend on.

(Note: A follow-up article will focus on the opposition to the project.)

# INDIANS AND OIL DON'T MIX



The Northeast

It has been one year since the Federal Government announced plans for the construction of the Alaska Highway Gas Pipeline. At a cost of \$10.5 billion, the pipeline would be the largest project in history and would employ 2500 workers at the peak of its construction. The project was to begin in 1980 and take 3 years to complete.

In one year the population of the northeast has grown as people come to look for the 'boom' and the jobs that go with it.

"Statistically, each one of the pipeline jobs will create 4.2 other jobs — everything from hairstylists and clothing salesmen to doctors and bartenders. That is another 6,000 people here. Then the entre-

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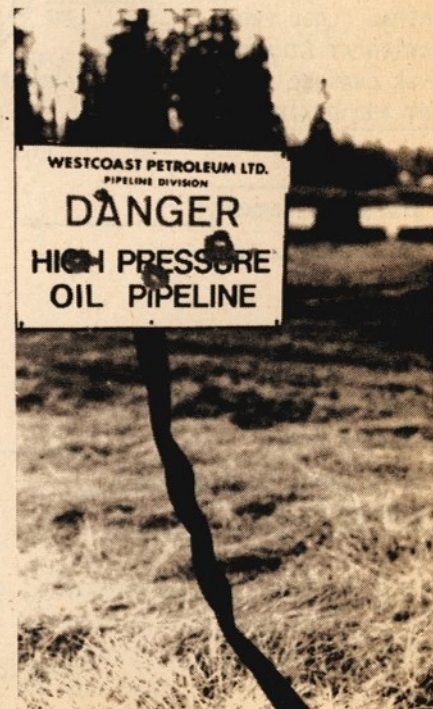
preneurs and speculators (fast operators and fly-by-nights) come. But the biggest number of all are just the curious people who come to be where the action is. In Alaska 80,000 Americans were looking for 2,000 jobs."

*Vancouver Sun*

Luckily, the pipeline came as no surprise to the Slavey, Beaver and Cree of the northeast. Because of the energy research done by UBCIC workers to fight a west coast oil port, the northeast was aware that plans for a huge gas pipeline were in the works. The Chiefs and band members of the seven bands of the northeast are strongly opposed to the building of the pipeline. They have testified

at National Energy Board hearings, they have travelled to Ottawa twice to speak before Committee and have repeatedly made their objections known to Westcoast Transmission, various departments of the Federal government and the public at large.

The Indians of the northeast live on the other side of the mountains in what has come to be known as the Peace River Country. As such, they have historic and traditional links with the rolling hills and plains rather than the mountains. We thought it important to give you more information about the people and the conditions under which they live so that we all can understand and support the struggle of our brothers and sisters against the Alaska Highway Pipeline.



# THE NORTHEAST: A PROFILE

UBCIC News talked with Arlene Laboucane, former field-worker for the UBCIC in the Ft. St. John District and now the field coordinator for the Land Use and Occupancy Study. (See "Land Use Study" this issue.) We asked her what changes she had seen in the northeast since oil and gas exploitation was stepped up with the announcement of Alaska Highway Gas Pipeline a year ago:

In the town of Ft. St. John there's a lot of alcohol, family problems. There are no houses to rent. People have to live all together in one house. Kids

Doig, Blueberry, Prophet River and Halfway. Moberly Lake has new housing, some through CMHC. Ft. Nelson has lots of new housing.

In town, there's lots of strange people who come up broke and looking for a job. Indian people are pretty good hearted, they'll take them in and feed them, drink with them and shelter them. The hotels are full. You can't get rooms. If you're lucky you can get a room in the worst place in town. . .if you're lucky.

**Ques:** Has there been more employment in the past year ?



**Ans:** We're discriminated in jobs.

We can't get the big paying jobs. A lot of people who take on small contracts for slashing are fly-by-nights. They hire Indians to do the work then take off without paying.

As for jobs for Indians on the Pipeline, the government is taking a survey to see how many people want work on the pipeline. There's a lot of people who won't put themselves in that position. If they compromise and say they'll take a job then they're giving up the fact that they don't want a pipeline



**Fieldwork visiting**

get taken away, then they can't get them back because of the crowded conditions in the home.

The oil companies buy up the houses for their workers before they ever move in. Indian people don't have a big enough income to buy a house. The price of land has jumped sky high since the Alaska Highway Pipeline was announced. It's probably jumped 50% from the price last year.

On the reserves there's no extra housing. They haven't built new houses for years on



**George Manuel , Lisa Wolf and the children of Prophet River**



Elvis Metachea

**Ques:** What's the major source of income for the people?

**Answ:** Family Allowancce I would say. . .and welfare.

The economy of the reserves is pretty well trapping and hunting and a little bit of farming but they don't make any money off of it.

This year they're having a lot of trouble getting any moose. They seem to be quite scarce. They've had to go farther out in the past few years. And the place they hunted last year, there's just not any moose this year. I think the Halfway Reserve has only got 2 moose all summer.

**Ques:** And trapping?

**Answ:** There's still quite a lot of trapping. There'd probably

"Things have picked up since they told the Department to get lost"

be more if they weren't discouraged by the Department. When they applied for money through Special ARDA, the DIA told them there was no future in trapping. They were told they were just Saturday night trappers, they couldn't make any money from it so they might as well quit.

**Ques:** Did the DIA give them any other alternatives?

**Answ:** Oh yeah — go to school and learn to be this and that whether they wanted to be or not. There's no economic base on the reserve so if they wanted to get a job after they finished school they'd have to leave the reserve.

**Ques:** A lot of things have happened in the past year to the people. . .

**Answ:** Yeah, you wouldn't know it's the same group of people. In the last year the people have changed. They found out it was the Department that was screwing them around. They used to come to the District Council meetings drunk and there'd be a DIA guy up there with his flip chart talking in great big bureaucratic language, nobody could under-

"Now the people can get down to see who their real enemies are."

stand. Things have picked up since they told the Department to get lost. Now the people can get down to see who their real enemies are. Why the government wants to keep them so confined.

**Ques:** George Manuel has said if the pipeline goes through, it will mean the genocide of the Indians in the northeast.

**Answ:** I would say that's true. Between the Department, the oil companies, big money, they don't have a chance to have a future. You can see it on the reserves. There's a lot of young guys and no girls. The men don't have any wives. They're all in town. The white men have the money so that's where the girls head. Pretty soon you know they're going down the road with 2 or 3 little half-white kids and no husband. They're on their own. The reserves don't want them back, so they're stuck.

**Ques:** It looks pretty bleak.

**Answ:** Yeah, but people are talking for themselves now. Like the Land Use and Occupancy Study. The people are glad it's getting done their own way instead of some government coming in and saying we're going to study you, they're doing it themselves. That's important.

A lot more non-Indians are getting interested in what's happening to us. We've been ripped off and ordinary people who never gave a damn before are saying: "Yes, we agree you guys have been ripped off."

We're not going to get ripped off any more



Winter visit to Jack and Janice Eskopi

## DEATH MUMMER

*Jeannette Bonneau*

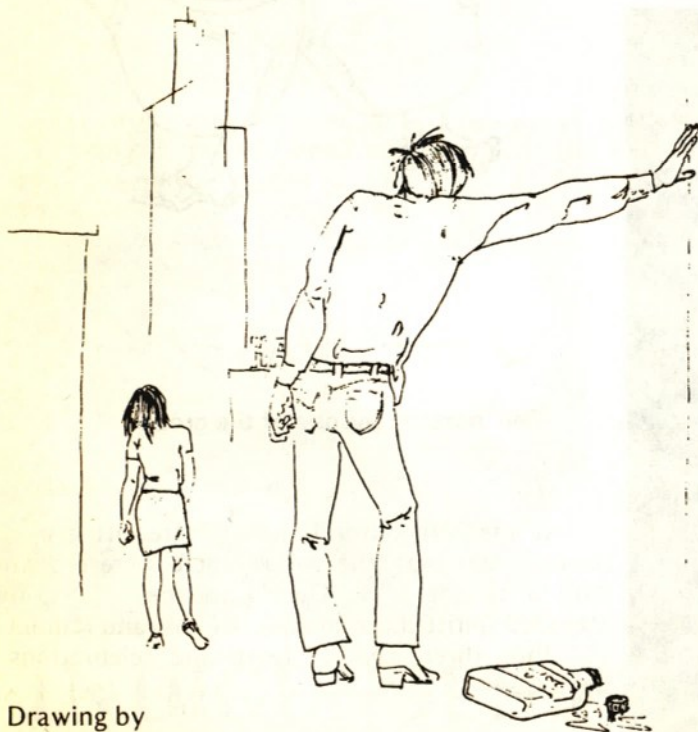
Yesterday I walked  
by Thundebird park.  
Tonight  
with blood stained fingers,  
I remove my mask,  
I think  
walk  
past garish totem-painted store fronts,  
down avenues that echo.

There are no Indians here.  
None  
even in the million dollar museum  
that so carefully preserves  
their clothing, their cooking utensils  
their food;  
for taxpayers  
from all over  
to rush their children by.



There are some good Indians  
hanging around Kings Hotel  
and they're dead,  
preserved in alcohol.  
It would be neater though  
to kill them all at once.  
Whole clans and tribes  
could be dressed and stuffed.  
Add a fifth floor to the museum  
to accommodate them.  
Better yet  
pile them up like cordwood  
in those longhouses that have stood empty so long.  
They would be home at last  
and it would be good value.

I walk slowly  
and think back.  
I stagger under  
the raw  
hide pack  
that I carry,  
and the clever mask that I have fashioned  
for myself,  
from the bones and skin  
of my dead tribe  
and dipped in the fresh blood  
of my brothers;  
scooped from old battle streets  
near hotels.

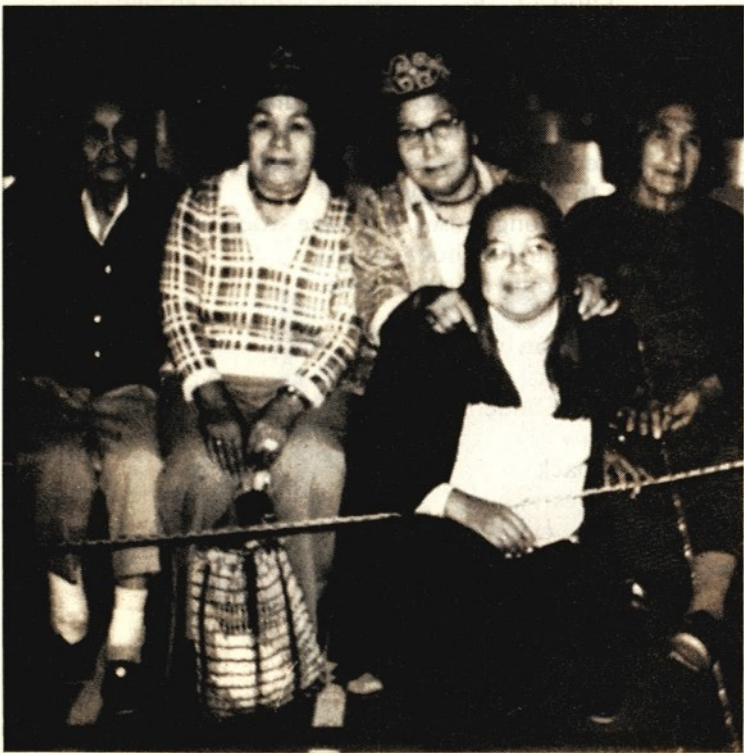


Drawing by  
Sarain Stump from "There is My People Sleeping"

# THE AINU:



For all the people who have met with them it has been a deeply moving experience, right from the official welcome at the airport for our brothers from the East.



The Ainu people are the indigenous people of Japan. For a long time they were not recognised. There are not many Ainu left now – and their descendants live mostly on the northernmost island of Hokkaido. They have only recently begun to organise. Their purpose in coming to B.C. was to understand our cultural links, and also to gain deeper political insights of indigenous concerns.



マアチャン

Self portrait by one of the group

At the Vancouver Indian Centre, after sharing dances and songs, the Ainu people were presented with a talking stick. During the next days, they attended spiritual ceremonies in Chase and Kamloops and then three days of feasts and celebrations in Bella Coola.





By now they were beginning to understand the indigenous politics of our country. In Kispiox, they met the Four Arrows group, from Central America, for a highly organised cultural and political program. There was one night when all three cultural groups danced together. At Terrace there was a more relaxed meeting with people from the Native Studies Program at the Northwest College.



Then it was back to Vancouver to meet again with the different Portfolios at the UBCIC Office. They spent time in the Resource Centre finding material that will be translated once they get home, and establishing further cultural links. Their final stop was to Mt. Currie from whence they leave for San Francisco and home.

Through their interpreters, the Ainu people expressed great excitement at their establishing links with us, and it has been a deeply emotional experience for us too.

(Editor: we will have a more in-depth article for the next issue.)

## INDIGENOUS PEOPLE OF JAPAN

# FISHING

## PROTECTING NATURAL SALMON

### WE CAN'T RELAX YET

The 1978 fishing issues have appeared to die down. But this summer's increased impositions and harassment have told us that the Federal Fisheries Department are using Indians as scapegoats in their attempt to enforce their conservation measures. We certainly cannot relax because the acts and regulations say that food fishing is over in certain areas. Continuous support must be given to those Indian Governments (Bands) who are exercising their rights. Regardless of the slowdown in the Fishery Officers/Wardens militant monitoring role, we still face the reality that preparations have begun for increased enforcement for next season's major food fishing.

### The Profit Mentality

Now that our winter preserving responsibilities are near completion there certainly is a lot to think about in terms of protecting our food, the right to hunt and fish, and to protect what we have left. If we allow the governments to succeed in terminating our right to hunt and fish, we will become further victims of their demoralizing welfare-oriented system which totally ignores the fact that our once independent nations had an abundance of fish. At the same time they never admit their mis-management to satisfy their goal for dollar profits. Sad but true,



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Herman Thomas has joined the Fishing Portfolio staff as our fieldworker.

Herman is going through a two week orientation period. He will begin his fieldwork in October.

His responsibility in the field is to inform communities as to what is happening in the fishery portfolio and to do follow-up in communities when requested. He will also be assisting in organizing the upcoming provincial Fish Forum in December. Any communities wishing to invite Herman or any other fishing portfolio staff for an update on fishing issues or concerns you may have, please feel free to call the Union of B.C. Indian Chiefs office at 684-0231.

many of our people have assimilated into the profit mentality of this competitive society. It is important to know the difference; creating consciousness to ensure the natural salmon run is very important.

### Documentation to Protect the *Natural* Salmon

We all know that the salmon is the strength of our people and it can never be a thing of the past. So it becomes essential to record and practise our methods of fishing, to record a true account of the major causes of depletion at all levels, and to plan and strategize in order to protect everything that we stand for. We must inform the public that we are the victims of an over-exploited fisheries resource caused by mis-management of the Federal Fisheries Department along with the multi-national corporations, the Big fish companies and their extreme profit-making attitude. We are victims because we are blamed for the depletion of the salmon. Research, documentation, and solid data is required at Band, district and the provincial levels to build solid evidence to protect what we have left through a collective effort and a common front at all levels.

### December Fish Forum

In order to assist the Bands who require assistance we are holding a province-wide fish forum in mid-December, in Vancouver. We encourage those Bands who are organized to offer their assistance in discussion, strategy, and planning.

# LOCAL SERVICES AGREEMENT: INSULT TO INDIAN GOVERNMENT

In our last issue of the UBCIC News, we presented to you the information we had at that time about the Local Services Agreement.

## Co-Management Enforced

We have learned from the many Bands that have contacted our offices that the "Contract" is already being enforced. Many Bands are subjected to *Co-Management* of programs without any other alternative to our Bands for how to solve their problems. While this is happening, there is no recourse to a dispute process or arbitration. D.I.A. is conveniently not offering those parts of their proposal (Co-management means D.I.A. trains Band Staff to run programs according to their Rules, or the Terms and Conditions in their Draft; plus they co-sign cheques).

The *Terms and Conditions* of D.I.A.'s draft are being forced on Bands now, at a time when Bands are trying to believe "negotiations" are possible and that they may write counter-proposals. It is very hard to believe that any change is possible if D.I.A. is imposing their rules on our Bands.

## A Hodge-Podge

In our information meetings with district and region D.I.A. staff we have found out more and more about information that D.I.A. has neither supplied to our Bands or to our offices in Vancouver. Mr. Sparkes, representing the Regional Director-General in these meetings (and one of the authors of D.I.A.'s draft agreement) has thrown in such a hodge-podge of rules that he had complicated what was meant to be a simple document and created something entirely

outside the scope of what Ottawa intended. None of us had seen the other Acts and regulations that he's made part and parcel of this agreement. Now we have only three months (maybe six) to study, draft counter-proposals, hold a General Band Meeting and get a resolution, negotiate and sign some agreement or our funds will be cut off; and we don't have all the information yet.

**PHILIP PAUL at Southern Vancouver Island District Council. "Just at a time when Indian Chiefs in B.C. have declared the direction they are working towards, the Department decided to interfere. It's no coincidence that the DIA comes out with a document like this now, when the very essence of this document would make it impossible for our Indian Governments to assume the authority and control necessary for the self-determination of the Indian people."**

## District Managers Involved in Writing Draft

It leads us to wonder: who wrote this thing? And who is demanding all this? In Regional D.I.A. offices, David Sparkes, in charge of Local Government, and Dennis Novak from the Legal Section of D.I.A. did the first drafts apparently. Since last fall to this summer they worked with District Managers and Staff and wrote half a dozen more drafts that led to the D.I.A.'s draft agreement.

## Undermining Indian Government

What we are now faced with are rules for our political decision-makers, and controls over our Band Employees, who, under this *Agreement* would become an extension of D.I.A.'s bureaucracy. Only within the framework of the agreement would they be responsible to our Indian Governments. There's no separation seen in the D.I.A. draft between politics and administration: so in the name of consultation (the first line in the Agreement AND Treasury Board Minutes) we have a document facing us that reveals the D.I.A.'s goals of undermining our Indian Governments, and controlling our whole communities.

Under the principle of consultation we have a document shoved at us, and we have all approved programs consolidated without our involvement.

We had to scurry around to get a copy of the Treasury Board Minutes — it says "a major consequence of this program will be the enhancement of local leadership". Mr. Sparkes wrote a draft agreement that does not say the same thing as Ottawa.

## They Just Asked for Proper Accounting. . .

It would be wrong to end this article without stating that this agreement was intended solely for financial accounting to the Auditor-General. It's gone a long way afield on its way to our Bands.

The real principle involved is total control. The Department is trying to formally make Band Councils an extension of the D.I.A., which is completely against our goal of Indian Government.

(See also page 21)  
UBCIC 19

"One race cannot absorb another without severe consequences."



**"Outreach": an alternative school for Indian high school students in Vancouver**

The UBCIC Education Portfolio has been meeting with Resource people to do research on Assimilation.

What is Assimilation? Assimilation is hard to define. The dictionary says that it means "to absorb" or "make the same." Every culture has traditions, customs, ways of doing things. The Indian culture has these traditions which are very different from the White (European) culture. Through Assimilation the Indian culture is undercut. Indians become "like" white people, looking through white people's eyes.

It is very interesting to look back in history and gather evidence of Assimilation such as these words spoken by Sir John A. Macdonald in 1880:

# ASSIMILATION

"We are bound to protect them — the general rule is that you cannot make the Indian a White man — all we can hope for is to wean them by slow degrees from the nomadic habits, which have almost become an instinct, and by slow degrees absorb them or settle them into lands."

It is the opinion of the Education Portfolio that Assimilation has everything to do with the problems Indian people have had throughout history. One race cannot absorb another without severe consequences.

## Evidence to Document

We are looking forward to the volume of research to be done and will welcome any help all Indian people can give us at the community levels to document evidence of Assimilation. Fieldworkers will visit various communities to talk to Indian people of all ages and find out what Assimilation means to Indian people, how it has occurred, what the effects of it are, and what should be done about it.

**DESPITE: — all the Royal Proclamations ever made  
— all the Acts by Parliament ever made  
— all the Policies by Governments ever made  
— all the Agreements by Government ever made**

Indian people have survived. This is a Noble Achievement. The best of the past has been handed on — let's write it down.



## PRESIDENT'S NOTE ON THE LSA

There are three District Councils in B.C. that have been under significantly greater pressure to sign the Memorandum of Agreement for Local Services. They are the Lakes, Fraser East and Fraser West Districts. Other Districts in B.C. have been relatively quiet.

It appears that a precedent is being sought for the rest of the province to follow: a pattern of signing the Department's proposed Contract, then the rest should fall in line.

On behalf of our Districts that have been working hard on understanding this Agreement and need the necessary back-up resources to do this, we have assigned some of our staff from our Provincial Band office in Vancouver to do support work. We have made numerous representations on behalf of our members, to the Regional office, to assist our Member Bands.

We have been discussing Indian Government as political leaders here in B.C. since the turn of the century. The leaders now have simply coined the phrase "Indian Government" (that wording incorporates Land Claims, Aboriginal Rights, self-determination and sovereignty). Many of us have had the opportunity to measure our past, present, and future course in light of the legal and political jurisdiction we need as Indian people. We know that, right now, we have little power. We know that we must change this. This Agreement represents what we have to face, and is an opportunity to work together right now to increase the decision-making powers of our Band Councils.

I invite you all to take this Agreement seriously, in light of Indian Government, which is central to Land Claims or our Aboriginal Rights and decide where we are going. . . together.

## A REPORT ON AN INQUEST

When you go to a doctor you expect proper examination, right diagnoses, and proper treatment and you expect it promptly. You don't expect to wait for a "reasonable time". John L'Hirondelle received less than prompt attention. The disease that killed him was not diagnosed at all.

On December 17, 1976, 19-year-old John L'Hirondelle was picked up by the RCMP and taken to Prince George Hospital's psychiatric ward. They said he was acting strangely. Tests were run and medications were given, but John L'Hirondelle's condition worsened. On February 1, 1977, he was transferred to Riverview Hospital in New Westminster. 13 hours later, in seclusion, he died from pulmonary haemorrhages, caused by viral pneumonia.

On June 1, 1977 an inquest was held, but was quickly postponed because the coroner felt he could not properly continue without further documents from the hospital in Prince George. More than a year later — 20 months after John L'Hirondelle's death, to be exact — the second and final inquest found his death to be from natural causes and found Riverview hospital not negligent in their treatment or care.

The normal procedure when a new patient arrives at Riverview is to give a thorough mental and physical examination. The physical exam is supposed to include urine and blood tests, as well as a *mandatory chest x-ray* in the case of either an elderly patient, or one who has a history of TB. John L'Hirondelle was given a 15 minute physical, without the x-ray, even though accompanying medical records (from Edmonton) showed he was once treated for TB. Had they x-rayed his chest, it might have

revealed signs of the viral pneumonia that later killed him. According to the pathologist who testified at the inquest, viral pneumonia seldom kills an otherwise healthy person.

The delay in holding the second inquest was attributed to the failure of the Prince George Hospital to forward the requested documents to the Coroner's office for a full year after they were asked for.

Why was John L'Hirondelle taken from the open ward and put into seclusion, without first being examined by a doctor, even though there is a rule at the hospital that explicitly states that a patient must be so examined before he is placed in seclusion?

Had he been examined properly, John L'Hirondelle might still be alive: a specialist in respiratory diseases says that a person who is close to death from viral pneumonia will show obvious symptoms of distress, such as laboured breathing and bluish lips, *several hours before death occurs.*

Inquests into the deaths of Indians all too frequently rule that no one is to blame. At John L'Hirondelle's inquest there were allegations that he was a glue-sniffer and a drug addict, even though there was no evidence of either found by the autopsy. The failure to contact John L'Hirondelle's family while he was still alive and in custody was passed off with the excuse that he came from a broken home. In fact the attitude at this inquest seemed to be that John L'Hirondelle's life wasn't worth very much anyway, so why get upset at his death or the conditions and events that led up to it.

by Loretta Todd  
UBCIC 21

# TO'TA....A LEGEND

In a Tsimshian village lived a couple and their beautiful daughter. All the best hunters wanted to marry her, but she rejected all of them. She wanted Sun for her husband.

One day she went to a spirit dwelling-place where Sun fulfilled her wish. She gave birth to his son, To'ta, who grew quickly and began to talk when he was two days old. He told his mother he wanted to meet his grandparents who lived in the world below. Since he couldn't go right away he started to cry which made his mother cry too.

Sun didn't like to get wet. He said to his wife and son, "Dry your eyes. I'll let you visit your parents." He aimed one of his rays at his wife's house and they slid to earth.

Her parents were glad to see them. After To'ta went out to play. The village children asked him who hunted for him and his mother. Since he didn't know what to say, they made fun of him. This made To'ta angry. He made a ladder by firing an arrow into the sky, then another into the end of the first, and so on until he could climb up it. Back in his father's house he demanded revenge. But Sun was in a good mood that day and wouldn't listen. To'ta realized he wasn't going to get anywhere, so instead he asked his father's permission to carry the torches that light the world. Sun agreed. He told To'ta that in the morning and night the little torches were used — the big ones were only for the afternoon. To'ta promised to be careful, but instead lit all the torches at once. The world became very hot. Fire set the forests ablaze and the lakes boiling.

A divine presence that watched over people threw a cloud cover over them, but the animals had to find their own shelter. The ermine chose a hole that was too small; the end of his tail stuck out and was burned and has been black ever since. The mountain goat buried herself in a cave so deep that she came out all white. The other animals turned different shades of dark or light depending on how long it took them to find cover.

To put out the fire, Sun ordered the waters to cover the world. Only the mountain peaks were left dry. The survivors tied their canoes to them and took refuge along with the animals. Later, Sun told the waters to recede and declared that this would be the last flood — the world would be green and happy from then on. He summoned the animals and gave them their roles, right down to Mosquito, whose job was to fight idleness by keeping busy those who had nothing better to do.



When the Sun found out what his son did, he was angry. He berated him and said, "I'm going to change you into a mink, and those you nearly destroyed will hunt you down."



## LAND USE

# AND OCCUPANCY STUDY

### THE ALASKA HIGHWAY PIPELINE HOW WILL IT AFFECT OUR WAY OF LIFE?

Early this year the U.B.C.I.C. applied to the federal government for money to do studies that will help us find out more about the effects the pipeline will have on our communities. The Land Use and Occupancy study money came through during the summer. In July and August fieldworkers visited all the Bands in the Northeast to discuss the general plan of the study and to obtain the background information about each of the Band's hunting and trapping grounds to help us plan the land-use part of the study. At the same time we discussed the concerns of each of the communities over the pipeline and other developments in the Northeast.

#### **The Land-Use Study**

To understand the effects of a major "development" project, we first need to know a lot about the land and way of life before the project takes place. For example, to know what the dangers are to the environment, you need to know about the land and its animals and plants before the project.

We need to know how the Bands have used the

land for hunting, fishing, and trapping in the past, and how they are still using it today, and what the land means to the communities.

We will be asking members of each of the Bands' families to draw on maps areas where they have hunted, fished, and trapped, collected berries, etc. in the past and where they do this kind of harvesting today. These map biographies or family land-use histories will be done by Band members. Each of the Bands are selecting their own mapper-interviewers, who will be trained to do the study. After the map biographies are completed, they will be put together to form a picture which will show how the communities used the land in the past and the present. The final maps will be brought back to the communities for checking and corrections.

Major studies of this kind have been done by Indian and Inuit groups in the North-West Territories and Labrador and some studies of this kind have also been done by Saskatchewan Indians, Ontario Indians, and Quebec Cree. To our knowledge this is the first time it is being done in B.C. Besides providing us with a basis for understanding the dangers of the pipeline, this kind of study will provide the communities with an historical and cultural record of their own way of life.

# Special ARDA



During the last month, UBCIC fieldworker Irvine Harry has been visiting different communities talking to Band Councils about the funding possibilities of the Special ARDA program.

The Special ARDA program sponsored by the Federal and Provincial governments in May 1977 is intended to provide Indians in rural areas of B.C. with new and better opportunities to improve their economic circumstances.

Grants are provided for different projects such as:

1. **Commercial projects:** establishing a business providing goods or services that will generate enough money to pay creditors and employees and still make a profit.
2. **Primary producing projects:** harvesting the natural resources ie. fish, fur, forests and the development of land for agriculture.
  - a) **Fishing** — Under certain circumstances proposals for the rearing of fish in non-tidal waters can be funded. Also the purchase of equipment for inland

fishing can be funded up to 100%.

- b) **Trapping** — In rural areas, Indians with registered traplines may get together for assistance to purchase humane traps, tools and equipment and in some cases snowmobiles. They can receive up to 100% of reasonable costs.
  - c) **Forests** — Projects for the improvement of timber stands by thinning or trimming. Christmas tree farms, and, in some cases, access roads will be considered. These projects may be funded up to 100%.
3. **Training** under Special ARDA is intended to complement existing programs run by other agencies. Special ARDA provides a co-ordinating function.
    - a) **Relocation Assistance** — Applicants can either be employers in rural areas providing permanent employment, or qualified native persons who have bona fide jobs in rural areas
    - b) **Management Training** — Where a project is owned by a group or community,

assistance may be available for hiring a manager-trainer bona

bona fide jobs in rural areas

- b) **Management Training** — Where a project is owned by a group or community, assistance may be available for hiring a manager-trainer for a limited time to provide competent, initial management and enable Indian trainees to get on-the-job experience.
- c) **Individual Training Services** — In cases where an individual may have a good, sound proposal but may lack the necessary expertise and skills to ensure the success of a project.
- d) **Buildings and Facilities** — Facilities needed for counselling and training.

4. **Remote Rural Communities** can receive Special ARDA funding for different types of projects to improve their economic circumstances. These communities can apply for assistance for projects such as improvement to roads, bridges, water transport or air strips, electrification, TV and FM repeater stations, and community recreational facilities.

The applicants must provide enough information to explain the project and justify the amount of assistance requested; to establish that the project will be managed properly; to determine that they will be able to provide a certain amount of equity to the project.

Applications are reviewed by the Special ARDA Committee made up of representatives of Indian and native associations and representatives of the federal and provincial governments.

Further information and application forms are available from Irvine who will be back here by 1st October.



# DOWN ON THE FARM

## NEW AGRICULTURE CORPORATION FORMED

The Western Indian Agriculture Corporation (W.I.A.C.) has been incorporated and will begin operation in early October.

The objectives of the new company are:

1. To promote development of the agricultural potential of the reserves of B.C.
2. To provide quality agricultural extension service to Indian farmers.
3. To organize and carry out training programs for Indian farmers and would-be farmers.
4. To provide a forum and a voice for the concerns and aspirations of bands and individuals working in the agriculture field.

W.I.A.C. is a federally-incorporated company with the shares owned by the Union of B.C. Indian Chiefs on behalf of the bands of B.C. The Board of Directors of the new company will be made up of Indian farmers from around the province.

Initial funding for the operation of W.I.A.C. includes a \$60,000 grant received from the Ottawa budget of the Department of Indian Affairs. The corporation will operate out of the Union offices for the first six months until it is well established.

The corporation represents the results of several

years of hard work by the Agriculture Committee of the Union under the chairmanship of Chief Bob Pasco from Ashcroft.

An initial submission to the Treasury Board for an \$18.7 million 5 year program was declined in April of this year. The Committee then revised their program and the corporation will now operate on a small scale for the first year and a half.

Work will concentrate on providing training and extension services to agriculture projects. The corporation will coordinate educational and funding currently available from several government departments. The corporation will not have loan or grant funding to provide to projects during the start-up phase. However another attempt will be made to obtain this kind of funding from the government.

A great need exists for agriculture development in B.C. 28% of all B.C. is reserve land, or 230,000 acres is classified as agricultural land. On the other hand, statistics show 30.8% of the on-reserve population was dependent on social assistance in 1977/78. Over 40% of these payments were made for economic reasons. Land is the main resource we have to develop economic self-sufficiency. This resource can only be developed to its full potential through this Indian-controlled and managed corporation.

There are job openings available with the corporation. **(see page 31)**



# RESOURCE CENTRE

The UBCIC Resource Centre began operations in December 1977. At that time Keltie McCall, formerly with the Library at the National Indian Brotherhood office in Ottawa, moved to British Columbia to set up the library at the Union. Reg Percival, a Nishga Indian from New Aiyansh, has joined the Resource Centre and is now training as a Library Technician at Vancouver Community College, Langara. During the past summer Anita Penner of Vancouver catalogued, on contract, many of the Resource Centre's books. Gene Joseph, a Carrier Indian from New Hazelton has recently joined the staff. In May, 1978 she graduated from the University of British Columbia with a B.A. in history.

## Resource Centre Contents

The Resource Centre's holdings consist of material from the UBCIC's old Land Claims office in Victoria which closed down in 1975 with the rejection of funding; and new material purchased within the last year. As a result the Resource Centre collection now contains:

- PUBLISHED AND UNPUBLISHED BOOKS
- BRIEFS
- REPORTS
- PAPERS
- THESES
- PHOTOGRAPHS
- NEWS CLIPPINGS
- MICROFILMS
- MAPS



Silver napkin ring with beaver face made by a Haida — probably Charles Edenshaw — about 1880-1885 for Sir John A. Macdonald. From: *The Beaver*, Sept. 1941, p. 18.

The above material covers a large variety of topics relevant to the Indian people of British Columbia. This includes: Indian education, housing, economic development, aboriginal rights, land claims, government relations, communications, the environment, criminal justice, B.C. Indian history and the cultures. In future articles we will describe the contents and topics covered by the Resource Centre in more detail.

## Photograph Collection

We have a large selection of pictures from the National Archives in Ottawa and from the Provincial Museum in Victoria. These photographs cover different aspects of Indian life in the late nineteenth and early twentieth centuries. We will try to publish one or two photographs from the collection each month. As many of these pictures do not contain an exact description, i.e. names of places and people, we would greatly appreciate help in identifying the people and the location in the pictures. Also if you would like a topic more thoroughly covered in the pictures, please write to us. Your suggestions will be very welcome.



Kootenay Indians, St. Eugene Village, c. 1899  
UBCIC 26

# BOOK REVIEW

**THE HAIDA INDIANS** by J.H. van den Brink  
(Cultural Change mainly between 1876-1970)  
published by E.J. Brill, Leiden, The Netherlands

A very good book: informative and easy-reading. It describes the Haida society from the first European contact up to the 1970's. Van den Brink uses many comparisons — in one he compared the Haida Warriors to the Vikings because the Haidas had been dominant and aggressive warriors in early history. Throughout the book he also compared Skidegate with Masset. Both are cities of the Archipelago of the Queen Charlotte Islands.

He made many observations by using comparisons in the progress made by both towns, by the influences of religion, local government, "outside" contact, and education. He made a simple statement

of one of the characteristics which, I feel, is familiar to all — when he mentioned the fact that "jealousy" prevented many from getting additional education or getting ahead financially or otherwise, because they didn't want to lose friends or didn't receive moral support. I am sure that we have ALL experienced that at one time or some way. If we are to achieve any harmony or unity, we must first overcome this.

In brother and sisterhood,  
*Dinah*

P.S. I am sorry for this brief book review, but I had a slight accident. Please accept my profuse apology you'll just have to read the book for informative and enjoyable reading.



## Resource Centre continued

The main purpose of the Resource Centre is to bring up-to-date information to YOU, the Indian people of B.C. as well as the UBCIC staff and bands. Researchers, students, teachers and members of the general public are also welcome to come and use the Resource Centre. For more information please call us at 684-0231 or write to:

RESOURCE CENTRE  
UNION OF B.C. INDIAN CHIEFS  
3rd Floor — 440 West Hastings  
Vancouver, B.C. V6B 1L1

It would also be very helpful if before a visit you could phone and tell us of your interests so that we can prepare material for you.

## Visiting Vancouver?

Drop in and visit your Resource Centre. To make the visit more interesting we are showing movies every Friday afternoon. The films are generally about the Indian people of B.C. and Canada, the indigenous people of other countries and topics which concern us all.

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# YOUTH DEVELOPMENT

N.I.B. GENERAL ASSEMBLY  
AUGUST 1978

Alfred was selected by the N.I.B. as one of the Young Achievers for B.C. He went to the N.I.B. General Assembly to collect his award.

We had a pleasant trip to Fredericton. We arrived at 9:30 in the evening.

The first thing they did on Tuesday morning was have Sunrise Ceremonies which started at 7:00 and lasted until 9:00. The Ceremony was to pray for the people that came from far off places, people that haven't been born yet and to thank the great spirit for making the meeting possible.

They had an opening ceremony for the meeting: 3 Saskatchewan singers and drummers and two persons carrying the Canadian and Provincial flags.

The meeting started with the introduction of the provinces. They went through the adoption of the agenda and the minutes of the previous meeting. The main topic for the day was a discussion of the Constitution; they talked about how the changes would affect the people, they looked at the other countries that have recently pulled out of the Commonwealth. They looked at them because the people who originally ran those countries were able to run them again after leaving the Commonwealth.

If they did change the constitution, it could take away a lot more of the native peoples rights. In fact, we could almost be left out.

B.C. made a resolution that they make a committee to review and revise the Constitution and it was carried.

One delegate or more from each Province expressed what they thought about the constitution.

All the nominees gave their nomination speech

for the positions of President and Vice-president.

After the meeting the Kingsclear Reserve put a lobster dinner on for the general assembly: they fed over one thousand people.

After eating, all the Young Achievers got a gift and a certificate saying that we were young achievers.

The second day started off with the election. We had to go to a press conference. The National Indian Brotherhood (N.I.B.) put on a banquet and the president of each province was presented with a scroll saying they were part of the N.I.B. After the banquet they put on a dance which everyone enjoyed.

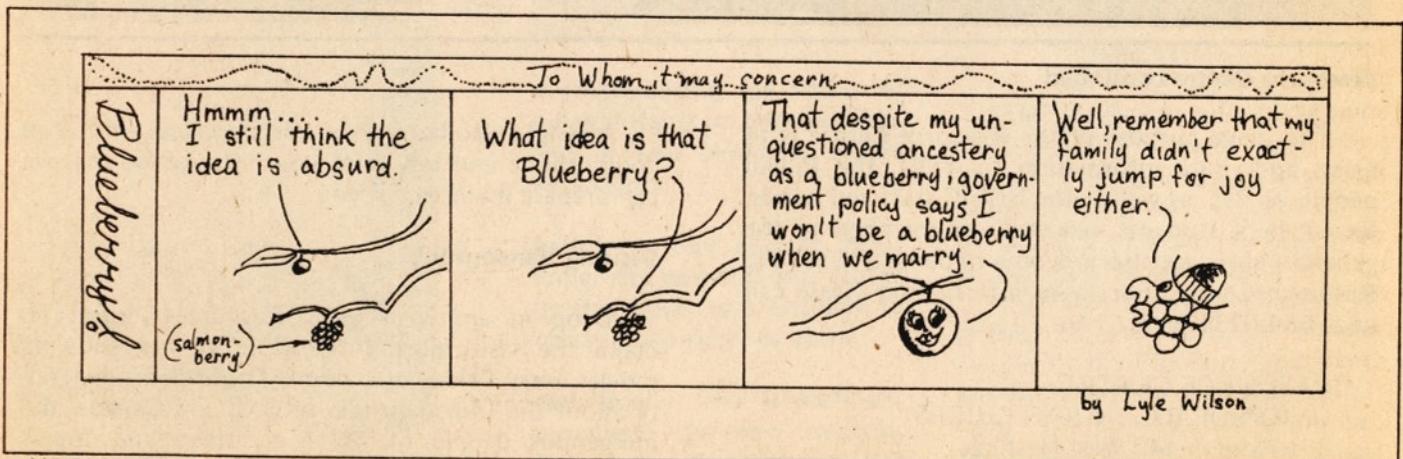
The last day we had a meeting to talk about starting a young N.I.B. From there we went to a luncheon with two staff members from Native employment; one was from Ontario and the other one was from New Brunswick. After that we went back to the meeting. They were talking with Mr. H. Faulkner, Federal Minister of Indian Affairs from New Brunswick

After that meeting, St. Maries Indian reserve put on a dinner and a dance to end the three day general assembly.

I really enjoyed myself over there, I enjoyed the people over there, they have a really fine sense of humour. Their hospitality is very nice.

I would like some day to attend another one of the general assemblies.

Alfred Adams  
Masset, Queen Charlotte Islands



# YOUTH DEVELOPMENT

Last month, we published the runner-up for the essay contest. Now, here is the prize-winning essay, written by Janice Peters, aged 15, from Haney.

I am writing to discuss the Native tradition in school. I go to a medium sized school in Haney, "Garibaldi Secondary." Well for the past year I've noticed that in this school of eight hundred students there are only eight Indians, which is rather odd.

Nowadays all we are taught in school is the white man's ways. I don't exactly have anything against white people, but it seems that everything they do costs money, and money is rather hard to come by these days.

When you try to ask them about putting in a few lessons on living natural, just as Natives did, they tell you, "there's no time."

I think that every school should have classes, whereas the young natives can learn the way their elders did, even if it means hiring more staff.

We shouldn't have to learn to speak french or spanish, because we have our own language and we should be taught it.

We shouldn't have to learn all about Japan and other countries because none of us are fortunate enough to get there.

I think we should be taught to have more respect for others. Because in my school all the students talk about their parents, calling them names etc.... I think everyone should be taught as Natives are, because we seem to have more knowledge, and know how.

As you might have noticed by now, I'm kind of getting all mixed up in what I'm writing about.

But, there are so many things wrong with this world, it's unbelievable.

Prices are all gone up so high, and everything is all gone crazy. That's because we have a money hungry government.

What we all need is a different way of learning, especially in the schools. We need a different set of rules, whereas not everything is done the white man's way.

We need new leaders to teach everyone that respect for another is important.

We go to the long house each Winter everyone there is nice and hospitable, and they all have respect for each other. No one drinks and it's so neat because then there is no trouble. Everyone should be taught the way those people were. That way there wouldn't be so much trouble in this society.

Now I don't know where I am because there are so many things that are wrong today.

Right now, I'm only fifteen, but I surely hope that by the time I'm twenty, everything will be changed, in schools, in government and in people.

I hope prices will drop and more respect is taught in the schools.

This world is too small for any more of the white man's buildings or bright ideas. Nature is getting too scarce for them to be cutting down all of God's gifts to the world.

This place is such a mess it's time for a change. I hope this essay can be understood, because it's taken me a long time to get enough courage to actually say what's wrong with this place.

There is so much more to say, but it would take so long, so I guess I'll just quite right here and hope that the best of everything turns out in the future years to come, and I hope that some day when they re-elect the government that there is a few Natives on board that ship so we then can have a few changes.



# LETTERS TO THE EDITOR

Dear Editor,

Could you kindly include this bulletin in your next newsletter? This will be greatly appreciated by the Inmates and myself

Thank you and keep up the good work.

## WE NEED YOUR HELP!! PARTICA-PRISON

My position and experience as a Prison Liaison Worker for the Native Courtworkers and Counselling Association on Vancouver Island has given me a deeper insight as to the problems of our Native people in the Correctional Institutes.

I work mainly with William Head and Wilkinson Institutes, as well as several Correctional Camps. Both Institutes have a Native Brotherhood Club. The purposes of these clubs are for socializing and maintaining contact with the outside. However, there is very little involvement from the outside, which, of course makes it difficult to advance and continue these clubs. Because the Inmates will eventually return to *your* community it naturally becomes obvious that the community have input and participation within these clubs. Also, your involvement will help to ease the restrictions and mental pressures within the Institutes. It is our moral duty to help and assist our people within the Institutions. We cannot afford to block our Native Inmates out of our main stream of life. Attend the meetings and get to know and understand their position. Partica-Prison!!

## NATIVE COURTWORKER & COUNSELLING ASSOCIATION OF B.C.

Is accepting applications for the position of  
**SUPERVISOR**

Job location: Greater Vancouver Area

Duties: To supervise and evaluate the work of the Native Courtworkers in the Vancouver region.

To develop training programs and workshops for the Courtworkers in the region.

To be involved in the recruiting and hiring of new Courtworkers as the need arises.

To establish good working relations between the Native Indian community and the Justice system.

Qualifications: The person selected should have an extensive background in working with Native Indian people. They should have a first-hand

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William Head meetings are every Monday, 7:30-9:30: Wilkinson Institute meetings are every Wednesday 7:30-9:30.

For more information please contact:

Alex Nelson at 727G Johnson Street, Victoria. Phone 386-8768. Drop in for coffee.

*Alex Nelson*

*Prison Liaison Worker*



## SET OF FISHING BULLETINS

We have now published 4 bulletins covering the summer food fishing crises. These will be available as a set for \$1.00 to help us cover costs. Write early for Christmas!

knowledge of the values and life styles of Native Indians. They should be completely familiar with the structure of the Justice system and be aware of the role of Courtworkers in that system. They must be able to articulate the position of Native people coming into conflict with the law.

Demonstrated ability in report writing would be an asset.

Salary: \$16,000 – \$16,980 per annum

Closing Date: October 10, 1978

Submit written resumes to:

Chief Administrative Officer

NATIVE COURTWORKER & COUNSELLING ASSOCIATION OF B.C.

319 - 193 East Hastings Street

Vancouver, B.C. V6A 1N7

# HELP WANTED

## Western Indian Agricultural Corporation

The western Indian Agricultural Corporation is a federal corporation with the shares owned by the Union of B.C. Indian Chiefs. The objective of the corporation is to promote greater development of Indian agriculture in British Columbia, both on and off reserve.

The corporation will commence activities in early October. Several positions are open for which applications are invited. Closing date for applications is 4 October, 1978.

### PROJECT MANAGER

#### Responsibilities

1. Responsible to the Corporation Directors for the overall operation of the B.C. Indian Agriculture Corporation.
2. Directs and co-ordinates the staff of the corporation on the execution of their duties.
3. Negotiates with external organizations (both government and private) for provision of advisory and funding assistance.
4. Maintains overall responsibility for the financial affairs of the corporation with particular emphasis on budget control.
5. Co-ordinates the activities of the Corporation with those of the Union of B.C. Indian Chiefs to ensure compatibility with the objectives of the Indian bands of B.C.

#### Qualifications

Thorough knowledge and proven ability in the field of economic development. Understanding and appreciation of the development aspirations of Indian people in B.C. Several years of management experience in the agricultural sector. Good understanding of financial control and methods of fund raising.

Salary range — negotiable

### TRAINING CO-ORDINATOR

#### Responsibilities

1. Responsible to the Project Director for all training activities of the corporation.
2. Develops and implements a training strategy for the province which will provide the comprehensive training support Indian farmers need to develop the agriculture potential of B.C. reserves.
3. Organizes training seminars and courses on all aspects of farm and ranch management in consultation with bands and individual farmers.
4. Co-ordinates the training services which are available from provincial Ministries of Agriculture and Education as well as the federal Departments of Agriculture, Employment and Immigration, and Indian Affairs.

#### Qualifications

Several years of experience with the practical side of education with special emphasis on agricultural extension and training programs. A good understanding of the practical problems faced by Indian farmers. Because of the wide range of projects with which the corporation will become involved, the successful applicant must be highly adaptable and flexible in his approach.

Salary range — negotiable

### AGRICULTURAL FIELDWORKERS 4 POSITIONS

#### Responsibilities

1. Co-ordinates the services available through the Corporation and government departments to provide maximum benefit to individual projects.
2. Assist projects with specific needs or problems which may arise.
3. Arrange for professional assistance for projects.
4. Maintain on-going contact with projects on behalf of the corporation.

#### Qualifications

Individuals with agricultural training and farming/ranching experience are invited to apply for these positions. The ability to assist farmers, and would-be farmers with practical day-to-day problems is the most important qualification.

Salary range — \$14-16,000

Individuals with an agricultural background and experience with Economic Development are invited to send applications to:

Chief Bob Pasco  
Box 283  
Ashcroft, B.C. V0K 1A0

HELP WANTED

The UBCIC NEWS is the monthly publication of the Union of British Columbia Indian Chiefs.

With effect from September 1, 1978, subscription rates are as follows:

Institutions and organisations:	\$12.00 per year
Individuals	\$8.00 per year

The Communications Portfolio also publishes Special Reports and Bulletins dealing with individual issues as these become necessary. They will be sent to you as part of your subscription.

2nd CLASS MAIL

TO:

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