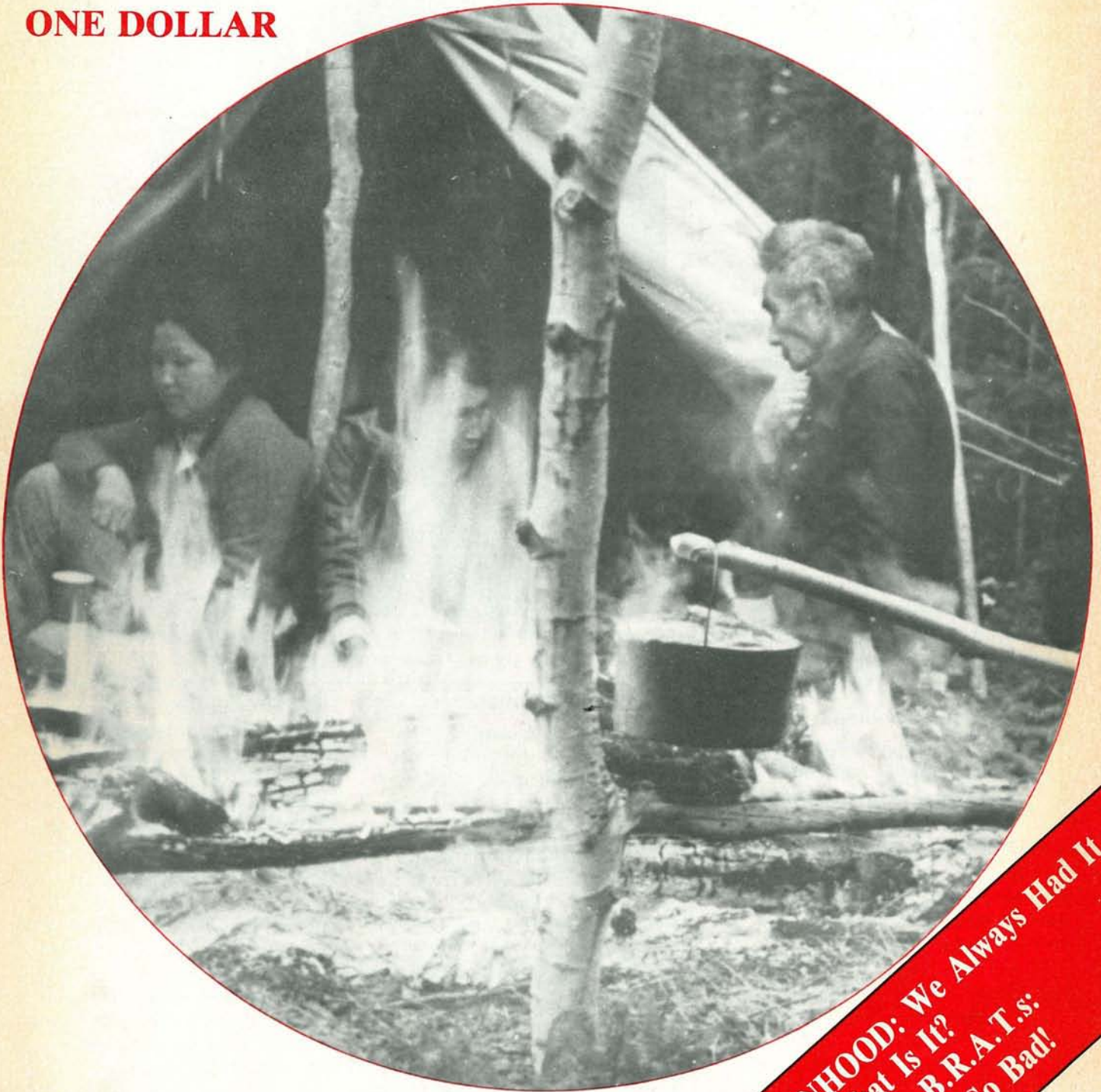


INDIAN WORLD

"THE CHOICE IS OURS"

ONE DOLLAR



UBCIC NEWS

JANUARY 1981

Inside: **NATIONHOOD: We Always Had It.**
What Is It?
Alert Bay's B.R.A.T.s:
They're Not So Bad!

NEW YEAR POW-WOW

By Marilyn Napoleon

The Stlatliemel people (Lillooet) hosted their third annual New Year's cultural and spiritual gathering from Dec. 31st, 1980 to Jan. 4, 1981 at the T-Bird Hall on the Lillooet Indian Reserve.

The gathering was a major success and will remain in our memories for many years to come.

The purpose of the gathering was to start the next year off right with good feelings and thoughts and hopes for the future of our people — all the Indian nations.

We, the Stlatliemel people, enjoy the visits of all the other nations that come to join us and share in our celebrations.

Despite the floods and road closures we had many guests here who stayed for the entire four-day gathering.

A number of people talked about the ill effects of alcohol on our people and urged our people to begin to live a sober life once again, as was the way of our people before the coming of the whiteman.

The gathering was a strong spiritual gathering

It included sweats and ceremonies. There were eight spiritual leaders and pipe carriers present as well as many excellent speakers who shared their knowledge with the people.

On the first day of the gathering little Ulthla (Lloyd Napoleon Jr.) had a coming-out dance—his first dance and his first time using his dance outfit. The whole family was very proud of their youngest dancer. Little Ulthla's dance was witnessed by five grandparents and one great grandmother, many aunts and uncles, cousins and other relatives.



Ulthla's First Dance

The six sacred directions

On the second day Napoleon Kruger put up the prints and explained them:

Yellow represents the direction of the east from where the sun comes, spring and the great golden eagle vision,

Green represents the south, summer and the little green mouse that reminds us to be humble.

Black represents the west, fall and black bear.

White represents the north, winter and the White buffalo elk or cariboo for strength and unity.

Blue represents the father sky, star nations and sacred water.

Red represents the sacred mother the earth, fire, and blood.

On the third day everyone celebrated "The George Abbot's" birthday with him and shared his beautiful birthday cake. Each day began with breakfast at about 11 o'clock followed by free time to visit and prepare for the evening pow-wow. The spiritual leaders held sweat lodge ceremonies in the afternoon. The cooks were busy all day cooking for the evening meal to feed anywhere from three to five hundred people. After dinner and during the pow-wow many people got up to share their thoughts and information with us. We learned a lot from their good words. For example, some people talked about the Constitution Express, the trip across the country and what happened in Ottawa.

(continued page 35).

INDIAN WORLD

VOLUME 3 NUMBER 9



1981 and the stakes are getting higher!!

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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: Jerry Hunter's camp in northeastern B.C. This was taken during the people's Land Use and Occupancy study that mapped the traditional hunting, trapping and gathering grounds of the Beaver, Cree and Slavey Nations. The study was done to protect such national territories from ravages by the oil, gas and coal industries.

INDIAN NATIONS SEEK WORLD SUPPORT

By Sharon Venne

Coordinator of Indian Government Portfolio

We are a sovereign people. We have international rights under international law to determine our destination as a sovereign people. This is the message which our delegation of people from British Columbia took to the United Nations in New York at the beginning of December, 1980.

In the short space of time from September until December, 1981 the people of British Columbia have achieved international support for our fight against the Canadian Government which wants to extinguish our rights and bring us into Confederation without our consent.

There is a history to this story. Let me fill you in.

As you may be aware, Canada is trying to bring its constitution to Canada from Great Britain. This action by Canada will sever our Indian link with the British Crown and Government. We, as Indian people, do not want this link broken without our consent. We have approached Canada with a plan for negotiating our way into Confederation. At this point in time, we are not Canadian citizens. We are citizens of our own Indian nations. We are Carrier. We are Shuswap. We are Kwakiutl. We are Kutenai. We are Cree. We are Dene. We are definitely not Canadian. We have never given ourselves to the concept of being Canadian. The Canadian Government would like to brainwash us into thinking that we are Canadian, to deny us our rights as the original owners and inhabitants of this land now called Canada.

Our international action in New York, Great Britain and in Rotter-

dam at the Russell Tribunal was designed to let the world know of our deadlock with the Canadian Government.

Indian Rights in International Law

In going to New York in December, 1980, we appealed to the United Nations to prevent the imminent breaches of international law by the Canadian Government in its bid to patriate its constitution. If Canada wants to patriate its constitution it can do so—but leave Indian rights with the British Crown. The British Crown has promised to protect our rights in the International law arena since earliest contacts between the Indian and non-Indian. If the Indians want to get in on the deal of patriation then there must be an international committee set up between Great Britain, the Indian Nations, and Canada to negotiate the way into Canada. It is not the automatic procedure which Canada is trying to force on the Indian.

One appeal to the United Nations, an international body made up of

various countries from around the world, was done as an Independent nation with rights in International law.

In the Bill of Particulars which was presented to the Secretary-General of the United Nations (by the way, the Secretary-General is the head of the United Nations. He is like a referee at a hockey game, making sure the sides play by the rules set down), we stated our position under international law.

At the United Nations our actions were planned to gain the maximum benefit of our visit. We covered 14 countries which sit on the Special Committee on Political Affairs and Trusteeship and Decolonization. This special committee of the United Nations exists to look at the decolonization of countries around the world. Since we are closely connected with Britain and the process of breaking the ties with Great Britain would be an act of decolonization, we can have our case heard before the United Nations. Such a hearing would help ensure that we are not railroaded by the Canadian Government.

The countries which are part of the decolonization committee are: Tanzania, India, Denmark, Australia, Ireland, Cuba, Saudi Arabia, Iran, Yugoslavia, Norway, Trinidad/Tobago, Finland, United Kingdom and Canada.

At each country, a statement of the rights of Indian nations under international law was made. It was then drawn to the attention of the mission why the Indian nations were seeking support in the international arena.

Indian Nation survives century-long attack

When Canada became a country in 1867, Great Britain gave a trust to the Canadian government to deal with the Indians of the land. Canada has failed in this trust obligation to the Indian Nations. Over the years Canada has attempted to take as much Indian land as possible without just compensation. It has taken the Indian children and stripped them of their culture and attempted to make 'white' Indians out

of them. They (Governments of the non-Indian) tried to destroy the Indian governments of the people by undermining their authority with the Department of Indian Affairs. Such activity is still continuing after a hundred years. This to me means that the Indian people have such a strong concept of nationhood that the non-Indian government has not been able to wipe out the value. In this light, we still assert our nationhood. We still have ownership of over 40% of the land base of Canada. This includes British Col-

umbia which is unsundered Indian land.

Destroying British protection

We have repeatedly protested the laws which Canada and British Columbia made to take our lands. Our Indian Nations throughout the 19th and 20th Centuries have petitioned both Britain and Canada to stop these illegal acts. When challenged by the Indian Nations the Canadian Federal Government said our remedy lay with Great Britain. Now

Canada wants to sever this link, which means we will have no remedy when the non-Indian tries to take the rest of our land.

Diplomatic mission to decolonization committee

Our approach to the various countries was a diplomatic approach, with our delegates presenting our position to the various missions over the three days in New York.

Tri-partite agreement on constitution

We proposed that there be a tri-lateral negotiation of the rights of Indian nations within the area known as Canada. It must be under international supervision because we cannot trust the Canadian and British Government to protect our rights in light of the last two hundred years of interaction with these colonizing nations.

We need the international arena to expose the Canadian Government's deliberate and systematic destruction of our racial, cultural and political rights as Indian Nations.

At this time the present non-Indian leader of this land, Trudeau, is trying to get international recognition as a great leader of the free world. Our land, our resources and our Territory. He does not mention these facts in his travels. Instead he talks about Canadians getting to develop a keener interest in international issues.

We as Indian Nations are taking the non-Indian to task. We are getting to know the International scene. We are asserting our rights in international law. We are Indian Nations. We own this land known as Canada. Mr. Trudeau may not have wanted us to voice our views. But Mr. Trudeau, our great - great - great - great - great - great--great-great-great-grandparents lived in harmony with this land before the arrival of the non-Indian people. We have a sacred birthright by the Creator which will not be destroyed by the non-thinking non-Indian.

We are a Nation. Strong and proud. ♦



An artist's conception of a Haisla Nation passport, something Indian citizens will need as our nations gain recognition.

CONSTITUTION EXPRESS RE-AWAKENED OUR NATIONS

By George Manuel, President, Union of B.C. Indian Chiefs



The Constitutional Express smashed the most shameful disease that the Indians ever had in British Columbia since the chicken pox plague of the late 1800's and that disease is called "habit." Habit has compelled us to accept all policies and laws of the federal and provincial governments regardless of what misfortune, pain, sorrow and injustice they imposed upon our people. It has slowly, but quietly devoured our creative skill to live by our own code of discipline and our own cherished values.

It must be remembered that we have not lived as free women and men in the past hundred years. We have only survived within a prison of deprivation, poverty and genocide. For too long now we have accepted freedom as a gift and that always produces berries with poison in it.

In our struggle to have our own Indian Government as a means to recover part of our aboriginal rights, we have only two roads that we can travel.

The rules on one road are to adjust, to cooperate, to be silent, to submit, to obey, to betray, to compromise and the rewards are deprivation, poverty and genocide for the masses of our people and riches for a small number of native Indians. The rules of the other road are to fight, by any means and at any cost, to recover our pride, our dignity, and our aboriginal rights, to re-create and strengthen our Indian cultural, social, economic and political institutions.

The Road of the Constitution Express

It is only when that victory is won that we will be able to live as free people in our homeland, ready and willing to be partners in making our country a strong Canada for all peoples. There exists no cultural, social, economic or political victories in the history of mankind, however, that does not cost a price in hunger, sweat, blood, agony and money. The children, their parents, our Elders, our Indian youth, our leaders, our Chiefs, our staff, our non-Indian supporters and the press, paid the price by enduring many types of hardships during their travels to Ottawa, Ontario and the United Nations in New York City, New York.

The Constitutional Express was faced with the impossible task of lobbying the Governor General to persuade



the Imperial Crown of England not to patriate to the Canadian Government those agreements and treaties, made between the Indian Nations of Canada and the Parliament of England, that form those sections of the Canadian Constitution (BNA Act), that relate to Indian rights as those of a distinct Nation of people.

Indian Nation refused to see Constitution Committee

The House of Commons and Senate Constitutional Committee invited the Constitutional Express to come before their committee to submit evidence on the resolution of the federal government to patriate the Canadian Constitution. But our people refused their invitation because to appear before the committee would have jeopardized our position on the legal evidence in our possession that shows we are clearly recognized by the British Crown as a Nation of people, as proclaimed by King George the III in 1763. There is no record to show that the Proclamation and treaties have been repealed. Evidence shows that we are still a Nation of people that has a legal right under International law to 40% of the land base in Canada, that now is illegally controlled either by the federal or provincial governments of Canada.

In terms of success, the Constitutional Express was responsible for:

- Extensions of the Constitution hearing date from December 7, 1980 to February 8, 1981.
- Provision to have the constitution committee hear other Indian groups of Canada.
- Sensitize and generate support from non-Indians of Ottawa and Canada on Indian rights.
- Politicized our people on the meaning of the ideology of Indian government and Nationhood.
- Finally, the Constitutional Express sensitized third world countries into realizing that they do have third world brothers in Canada, who suffer the same type of exploitation from the same developed countries, using the same type of economic and political techniques to deprive our people of our land and resources. The message was subtle but clear in this respect, when the Prime Minister of Canada stepped off his 707 plane at Lagos, Nigeria airport and was greeted not by the President but by tribal dancers to remind him that Nigerian people are aware of how Canada treats its Indigenous brothers in Canada.

This is a message that the Federal Government wants to hear. The response was to cast doubts on our very existence in the new Amendments to the Constitution. But it can't erase the message of the Constitution Express and though they have tried everything, nobody has been able to erase our Indian Nations off the map of Canada.



PATRIATION ILLEGAL WITHOUT INDIAN CONSENT

Says Tribunal

In the last week of November, 1980, the Fourth Russell Tribunal met in Rotterdam, Netherlands to hear from Indians of the Americas — North, Central and South.

Indians from British Columbia, Alberta, Saskatchewan, Quebec and Ontario went to the Tribunal to make various presentations on behalf of their organizations and people.

The Union of British Columbia Indian Chiefs made a presentation on the Constitution in relation to the international law rights of Indians in British Columbia.

This presentation was well received by the jury of twelve people. The jury came from different countries like Brazil, Mexico, Bolivia, United States, Uruguay, Austria, France, etc. The jury of twelve listened to the presentations by the groups and then made its decision known at the end of the week in a written judgment on the cases.

The Russell Tribunal found that Canada had been breaching its international obligations to its indigenous people.

It specifically stated that "treaties and agreements made with indigenous nations or groups shall not be subject to unilateral abrogation." This is what Canada is attempting to do by patriating the constitution back from Britain without the active involvement of the Indian people of Canada.

The significance of having the Russell Tribunal condemn Canada for her actions centres around Canada's image of itself overseas. The Trudeau government always wants to project a very humane and liberal attitude to peoples of other countries, while the Indian people of the country are ignored by the Govern-

ment and our rights are constantly taken away.

A judgment against Canada in the international arena makes sure that the Canadian government has to be answerable to the international world about its treatment of Indian people.

Another major presentator from Canada was the people from Grand Council Treaty No. 9. These nations of Cree and Ojibway (Nishnawbe-Aski Nations) come from the northern part of present-day Ontario.

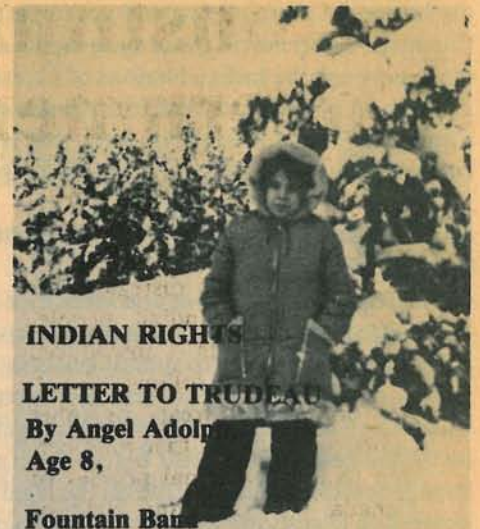
They stated at the Tribunal that Treaty Number Nine is invalid, because the most important ingredient of the transaction, namely consent, was missing. The Indian people could not consent, because the actual terms of the treaty were not fully explained to them.

The Russell Tribunal found that the actions of the Canadian Government and the Ontario Government violate the provision of international law which prohibits the illegal taking of land from the Nishnawbe-Aski Nation.

The other presentator from Canada was the Conseil Attikamek Montagnais from Quebec. This case involved a unilateral extinguishment of land rights of the people by legislation and the violation of land-rights of nations by the construction of the hydro-electric project, James Bay.

For this action the Federal and Quebec governments were found guilty of violating the rights of the Indians from the area.

The end result of the Russell Tribunal and its finds will depend on the work to be done by the Union of British Columbia Chiefs and its members in the international arena. The Russell Tribunal allowed us to have an international voice. The rest is up to us.



INDIAN RIGHTS

LETTER TO TRUDEAU

By Angel Adolph
Age 8,

Fountain Bay

How would you feel if Mr. Trudeau was an Indian and you felt left out. Think about it. That's the same way we feel about it. Lots of our people are out there dying while your people are out there living a free life, enjoying themselves while we are fighting for our rights, and they are out there laughing their heads off and we got a lot to worry about. Just because you're white you think you're smart, while all the Indians need doctors' treatment. My uncle has cancer. It's eating all his bones. He will be in a wheel chair soon. We are trying to find homes for Indians. Lots of them are in foster homes.

More and more are dying every day just because you sold out the west. You think you can sell out Indian land. We own the Indian land, while white people are moving in thinking they are smart and tough. We know their plan, it is to try to get us off Indian land. How would you like it if we tried to sell out your land? Think about it.

We need care too, just because your people are running free while we have all the trouble. And when we already own Indian land, when we already own it, while we are trying to learn how to Indian dance while your people are laughing. We don't laugh at their dances. And your people are flashing their money around around thinking they are smart.

SO I ASK YOU, PLEASE BE FAIR!

Constitutional Amendments: Government Says We May Exist

The Constitutional Amendments presented by Justice Minister Jean Chretien has again showed the Federal Government's disregard for the aspirations of Indian people.

The amendments introduced January 12th read as follows:

- (a) Any aboriginal, treaty or other rights or freedoms that may pertain to the aboriginal peoples of Canada, including any right or freedom that may have been recognized by the Royal Proclamation of October 7th, 1863, or
- (b) Any other rights or freedoms that may exist in Canada."

This varies little in meaning or intent to the original section 24 which stated:

"The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada, including any rights or freedoms that exist that pertain to the Native people of Canada."

Indian Nations argued that the original section did nothing to protect or guarantee Indian rights. In representation to the Parliamentary Standing Committee, many Indian Nations asked that their treaty and aboriginal rights be included in the constitution. Other groups, including those Nations represented by the Union of B.C. Indian Chiefs, urged that the government of Canada and Great Britain enter into negotiations under

the supervision of the United Nations to deal with all outstanding Indian concerns before patriation.

A UBCIC spokesperson stated that "had the federal government seriously listened to our concerns, they could have guaranteed that aboriginal and treaty rights would be fully protected against provincial and federal encroachment. The government does not prevent this encroachment. It says we may not even have any of these rights. We argued that the original section 24 of the Charter did not guarantee any of our rights and that the government has still left it uncertain as to whether they recognize our rights. The new amendment acknowledges that Indian people may have rights which if proved, the federal government would not deny."

"LET'S PUT IT THIS WAY. WE'LL ACKNOWLEDGE YOUR EXISTENCE LONG ENOUGH TO TELL YOU THAT YOU DON'T EXIST."



Inuit Critical of Constitutional Amendments

Eric Togoona, Chairman of the Inuit Committee on National Issues, expressed reservations about the constitutional amendments presented by Jean Chretien.

"Mr. Chretien has broadened somewhat the section dealing with these aboriginal rights and freedoms not affected by the Charter of Rights. But there are still some areas where we hope the parliamentary committee will make additional adjustments."

Mr. Tagoona added that while Mr. Chretien is starting to move in the right direction, as far as Inuit concerns go, "he has only taken small steps towards meeting the needs of the aboriginal peoples."

In its brief to the parliamentary Committee on the constitution, ICNI addressed other issues, including possible Inuit consent to amendments which make specific references to them, rather than leave it to chance after patriation.

Mark Gordon, ICNI coordinator, stated "The amending process and the commitments to negotiation are really the key to the protection of aboriginal rights. Mr. Chretien doesn't appear to appreciate that recognizing that aboriginal rights and freedoms is not too meaningful unless the aboriginal peoples have a central role in the amending process as it directly affects them.

ICNI officials stated the government's new amendments will need more study "before we can say for certain where we now stand."

1981 INDIAN CALENDARS



Twelve prints on the months of the Haisla, Salish and Shuswap Nations by Barry Wilson.

Size: 20" x 12" and in colour.

\$10.00 each. All proceeds go to the Indian Constitution Express.

Please make cheque or money order payable to Union of B.C. Indian Chiefs and send to Indian Government Portfolio, 440 West Hastings St., Vancouver, B.C. V6B 1L1.

OUR WORLD



Mrs. Irene Sheard of Port Hardy won the beautiful chest that was carved by Bruce Boles. She works in the Band office. "But when I heard I had won," she said, "I could hardly work that afternoon, I was so excited!" She is putting the chest in the museum in town so that everyone will be able to admire the artistry of the West Coast carver, and know that their culture is alive and very strong in the works of the artists and carvers of today.

Mrs. Alice Smith of Kwik-sutaineuk Band drew the winning ticket of the contest. The proceeds went towards the Indian Constitution Express.

A Constitution Express Potlatch will be held at the old residential school at the Kamloops Indian Band from March 27th to 29th.

THE JOB INTERVIEW

By Lorna Bob

It was Monday morning and I was on my way to a job interview. I had all my recommendation letters together, my high school diploma, my typing and shorthand certificates and my transcripts from college. I even had a newspaper clipping telling of the scholarship I had won for being a top grade student.

I thought to myself, "I'll impress the pants off of those people. How could they not hire such a bright person as me?" I had everything going for me.

But the one thing I had forgotten to do was study my family tree and history before I left. Because when I walked into the room they didn't seem the least bit interested in my credentials. They were more or less interested in my family and who was my relatives.

As it turned out, somewhere in my past my family was linked to some of the people on the board's family. This made everything really cool as far as they were concerned. I was accepted and they didn't even take time to really look at all the papers that I had framed and dusted off especially for that occasion. But, at least I got the job.



Photo: Nicola Valley

A shampoo and set for Elder Maggie Shakelly, 80 years old, of the Nooitch Band, is part of the job for Edna Blankenship, Homemaker, and her supervisor Mary Lou Lausten!

A CAREER INTERVIEW

Norma Pierre interviewed Barbara Paul of Mount Currie.

Barb, what sparked your interest in hairdressing?

It was one of my English upgrading assignments on how to get a hairdressing salon started.

What will you do when you finish the course?

I am thinking of putting a shop in the Xitolacw development plan in Mt. Currie.

Barb Paul



Is there a hairdresser in Mt. Currie?
One just moved back in September. Before that our ladies had to go to Squamish, Lillooet, or come to Vancouver.

How do you get your licence?

After a year of apprenticeship training, you go back to school for a month, then write an exam and if you pass that you get a licence, and renew it every year.

NOTE: Barb withdrew from the course because her education in English and Science weren't upgraded enough. She is upgrading these in Mt. Currie now. The other Indian hairdresser, Loretta Pascal, is planning to open a salon so Barb can do her apprenticeship there.

FIFTH ANNUAL NATIONAL FINALS

Is the spectacular event of Indian Rodeo Top Ten Cowboys from all over North America competed against each other for the honour of being No. 1 in Indian Rodeo.

The scoring system used was the total points of all your rides. So as long as you rode all your stock, roped all your calves and wrestled all your steers you had a chance to win the world: as the saying goes, "To the Luck of the draw."

Jim Jacobs of Porcupine South Dakota won the Barebacks by riding all five bareback gorses.

Calf roping was won by Melvin Joseph of Lone Pine California—he won by 2.1 seconds beating out Jim Gladstone. So you can tell how close that was.

Steer wrestling Champ is Del Fritzler of Crow Agency—his total time was 47.3.

Team roping was won by Wayne and Wallace Denison of Tohathie New Mexico. They had the fast time of 72.2 on five head.

Ladies Barrel Racing was won by Lynn McGuire of Pawkuska, Oklahoma who won by 4/100ths of a second over eleven-year-old Charlene Jackson of Tsaille, Arizona.

Howard Hunter of Kyle, South Dakota won the Saddle Bronc Riding averaging 72.2 points per ride.

Dale Bird of Browning, Montana won by a mere margin of 69 points on 4 bulls while Burt Williams rode 3 bulls successfully. He won the hearts of thousands of Indians from his spectacular rides on the fourth go-round. Burt drew a fantastic bull by the name of #105. According to 5 time world champion Donnie Gay, this bull is an eliminator.



He lost out on the buckle by 69 points, but you can sure tell who B.C.'s pride and joy is in Rodeo.

By Lucille Joseph

NOTICE

A general meeting of the B.C. Indian Rodeo and Exhibition Association will be held on 21 February, 1981 at St. Joseph's Mission in Williams Lake.

The agenda will include:

- approval of a new constitution
- election of directors
- planning for this year's rodeo

All people who compete or who are working to present a rodeo this year are urged to attend. For details phone Joan Gentles, 392-3739.

BUFFY ST. MARIE

March 1st,
1981
at 8:30 pm

Orpheum
Theatre



Tickets available at Vancouver Ticket Centre outlets.

\$10.00 \$11.00 \$12.00

Proceeds go to the Indian
Constitution Express.

The Constitution Express was a very important event in the lives of most of those who rode it. We have had suggestions that we put out a Special Edition on The Constitution Express, written by the people who were there. What did it mean? What did you learn? What is its place in the history of your Nation? Our Nation? What now?

Many people took good pictures of special moments and special people. These can say more than a thousand words. Do you have ideas, interviews with people, stories, analysis, a poem that you would like to include? Send them to Communications Portfolio, UBCIC, 440 W. Hastings, Vancouver, B.C. Pictures will be copied and returned to you—please put your name and address on the back!

INDIAN WRITERS' WORKSHOP

April 1st, 2nd and 3rd, 1981

We have to do our own writing, tell our own history and our own stories in our own way. We have special responsibilities and we need to support each other.

There is a really nice camp site near the Neskainlith Band's harbour, which is where the workshop will be held. The Band has started fund-raising for helping out with meals. There is also limited billeting for those who would prefer it.

Maria Campbell, author of "Halfbreed", "Little Badger and the Firespirit", will be giving the workshop.

For further information, call Diane Anthony of Neskainlith Band or Communications Portfolio, UBCIC.

NEWS NEWS NEWS

HAIDA/NUU-CHAH-NULTH LAND AND SEA CLAIM

Bands of the Haida and Nuu-Chah-Nulth Nations have filed land claims with the government. Both claims are based on traditional use and occupation of these areas.

The difference in these claims is that the Bands are also claiming sea areas adjacent to the land. The Haidas are trying to get back South Moresby Island, in the Queen Charlotte Islands. Frank Collison, speaking for the Massett Band, said that when reserves were allotted, the Haidas got very little land. He said that the government's reasoning for this was because the Indian people there depended for the most part on the sea, and that Government didn't feel they needed much land. However, Frank said they do need the land and do have plans for it.

"We're not just making an unreal claim, we have development plans for the land. We want to get involved in some agricultural activities."

The Nuu-Chah-Nulth Tribal Council, acting for that nation, has laid claim to much of Vancouver Island and the sea around it. There are about 15 Bands a part of that action. George Watts, head of the Nuu-Chah-Nulth Tribal Council, said that the claim of his people is not a new one. The Elders of that area drew up a map in the 1800's showing the area claimed. The people want to use the area claimed to become economically self-sufficient. He explained that about 50% of the fishermen in that area have lost their occupations. The land and sea claim would give the Nuu-Chah-Nulth Nation the power to protect, as well as use the area.

"We hope to be sitting on some sort of management committee," he said. "We're concerned about the super-tankers and we want a say about them."

SEWAGE OFFICIALS RUN OUT OF COURT DURING UBCIC ACTION AGAINST THEM

Charges under the Fisheries Act, against the Greater Vancouver Regional District, Greater Vancouver Sewerage and Drainage District, were filed by the Union of B.C. Indian Chiefs last fall. The case was heard in Richmond Court on January 19th, 1981.

The people being charged did everything they could to get the case adjourned. So on February 4th the Union will be again going to court to present their argument.

All in all their legal system will slow down the whole process and our fishing resources will continue to be polluted.

INDIAN WORLD 12

PACIFIC FISHERY INQUIRY APPOINTED

The Federal Government has finally appointed a Commission of inquiry into the West Coast Salmon Resources. UBCIC expressed some worry that the Commission may not have allowed enough time to gather all of the evidence, and that the Commission Mandate should be broad enough to include the concerns of the Indian people.

COUNCIL OF CHIEFS DELIBERATE

The Council of Chiefs, a group formed by the assembly of the First Nations Conference to discuss the structures that need to be developed before a National Provisional Indian Government can be set up, met in Vancouver, January 8 to 12.

The Think Tank session during those days was not meant as a decision-making process, but as an opportunity for Indian leadership to exchange ideas and explain how they think Indian people should move in the future.

The Council worked at defining nationhood, nations, indigenous, and other basic terms, as well as the roles of the Council of Chiefs, Assembly of First Nations, Council of Elders and the Executive Council of the NIB. The Council of Chiefs plans to hold another Think Tank for further discussion. Then, the Council will make its recommendations and report to the next First Nations Conference.

THE DENTAL CARE PLAN OF B.C. DON'T USE YOUR CARDS YET!

The staff of the Health and Social Development Portfolio have been monitoring the Dental Care Plan of British Columbia since it was first proposed by the Ministry of Health of B.C. earlier last year.

Some Band members have already received their blue dental cards by mail along with basic information on the coverage of the plan. Although the plan was to be effective January 1, 1981, the basic details have not been ironed out by the Federal Government and Provincial Government on the process of dividing and deciding upon the responsibilities of the plan regarding registered Indians. The plan will be cost shared by both Federal and Provincial Governments.

Dentists throughout B.C. should have received information by now from Medical Services on the billing procedures and types of coverage registered Indians should be receiving. We will be giving further information to the Bands when we receive it in our office but at this time it would be advisable to refrain from using the blue dental card till we get more information.



Photo: W. Williams



Photo: J. Williams

FLOODS DESTROY SPAWNING GROUNDS

Photo: J. Williams

Damage Will Be Felt In Four Years

Cowichan Band by Dennis Alphonse

For the second year in a row we have had this flooding problem. This year one of our homes was just about washed away. Villages flooded were Quamichan #2 and Klem Klem Lutz. Most people preferred to stay in their homes, using canoes as a means of getting around.

The fish hatchery seems to be okay, but the natural fish eggs have been completely destroyed.

Estimated amount of damage done to dykes and roads comes to about \$25,000.00.

Chehalis Band by Wayne Williams

The Chehalis Indian Band for the past three years have been working on a Salmon Enhancement Program. Incubation boxes were not affected by the flooding, they estimate a 50% to 80% survival out of their project. Due to flooding they estimate a loss of 50% natural fish eggs from spawning grounds.

Mount Currie by John Williams

High waters caused the Lillooet Lake to come over the banks. About 800 acres of land was covered by flood waters, luckily no livestock were affected. About 70% of people

in the Mount Currie area have been affected by flood waters. People were evacuated from the Number One Reserve.

Department of Indian Affairs have sent in about five estimators for damage done but have not said for what reasons.

Bella Coola by Ivan Tallio

In 1936 we had a flood that destroyed one whole community. We had to move to the existing site because of high ground level.

We had a bit of a mixed blessing, a big log jam built up, holding back thousands of gallons of water, that were just waiting to pour down on us.

This year the flood waters in Bella Coola were the highest the Indian people have ever seen. Indian people in the Bella Coola area have been drastically affected. No damage was done to homes, but several thousand acres of land have been destroyed. So how do you replace land? Estimated damage done would be priceless.

New monies are needed too for major overhauls and to build up the rip rapping that was covered in some places up to six feet of water.

The fish spawn was wiped right out — the effects of this won't be felt until the four year cycle returns to spawn to see exactly how much of the spawn did survive.



**True
Caretakers
of
the Land
exercise
traditional
ownership.**



**By John Elliott of Tsartlip Band
WJOLELP**

Our people have been using Goldstream (Selektel) as a place of gathering winter food for many generations. At the mouth of SELEKTEL there is a little island. The Saanich name of this island is Tqetnet which means "the fire went out." Long ago, there used to be a fire kept alight there all the time. This was for people to go ashore and borrow fire from, on their way upstream. This was long before our people came into contact with white people. The fire was very special to our people those days, something that was well taken care of. This is to show how long our people have used SELEKTEL for a place of gathering winter food. SELEKTEL has always been a good Dog salmon river. Dog salmon are good smokers that dry well and keep for a long time. Dog salmon and Coho return to Selektel annually, usually more Dog salmon than Coho.

In November, Thomas Sampson received a phone call from Fisheries notifying him that there were too many salmon going upstream, and that if the Indian people didn't get up to the stream within two days, Fisher-

ies would hire a seign boat to make a set and get rid of the excess fish. Thomas then called a meeting of the Chiefs and Councils of the five Bands concerned, WOLELP, STAUTW, BOKECEN, WSYKEM, MAELEEL, to inform them of Fisheries' intents. The five councils then drafted up a letter to Fisheries in Victoria, informing them that the people of Saanich were not prepared to accept the philosophy of the Fisheries Department regarding the salmon at Goldstream, SELEKTEL. In the letter, they told Fisheries that Goldstream had managed itself quite well until the interference by the non-Indian people.

The next step taken by the five councils was to hire Martin Cooper from WJOLELP to police the mouth of Goldstream, with his troller. This was to keep fisheries from making their set. One morning while Martin was there, Fisheries did have a seign boat come in and do some sounding to see where the salmon were. Martin and a small group of people on his boat stayed near the seign boat taking photographs and obstructing any attempt to make a set. Once it became apparent that the Indian people would not allow them to make a set, the seign boat left the mouth of the stream.

Told too long when and how to fish

Another meeting, held on November 26, was open to all Saanich people to inform them of what had been happening at SELEKTEL. Many people spoke that night. Some told how they didn't like getting free hatchery fish delivered to their doorstep. Some of it already spoiled. They told how much better it would be to fish for themselves and get the pride and enjoyment doing so. They decided they had been told for too long when and where they could fish on their traditional fishing ground. They decided together to go the next day and exercise their traditional ownership of the land and the fishing left to them by their forefathers.



These pictures are part of a slide show for the school children: Martin Cooper patrolling the mouth of Goldstream to stop the Fisheries Seign boat; the dry side streams, low water level and dead fish not yet spawned (p. 14), fishing in our tradition and an old Indian house post still standing on the island at the entrance of Goldstream.

Tourists prefer Coho so Parks Dept. dry out Dog Salmon streams

Many changes have taken place at SELEKTEL since the Parks Department has taken control. The water is held back, the stream is narrow and most of the side-streams are dry.

There are picnic areas, trails, parking areas, public toilets, just to name a few. This is why suddenly there isn't enough room in the stream for an average run of salmon. Another reason to narrow the stream would be to make it a better Coho stream, and cut down on the quantities of Dog salmon. The Coho make for good sports fishing in the Saanich Inlet, a good tourist attraction for this area. The thinking of the Parks Department is control the water level, control the runs of salmon and make more money for themselves all around. All this without any consent from the true caretakers of the land.

Our people went out this year together and hooked all the salmon they wanted. We look forward to next season when we can go again together and enjoy our rights to the land and fishing at SELEKTEL. ♦



FISHERIES

"SAVING THE TAX

By Harassing Our Elders?

November 11, 1980.

I would like to report a complaint against Federal Fisheries in Terrace, B.C. On July 4, 1980 at 8:40 p.m. I was just about to reach home on Queensbury Drive in Thornhill. We had just come from the hospital for new bandages for my son Paul's injured hand. Fisheries was nowhere in sight. Just before we reached home, they came out from a driveway and pulled us over. I had my three kids and two babies with me. They witnessed what the Fisheries were doing.

The officials never explained why they pulled us over, and when I asked them, they said they were saving the taxpayers some money. I don't understand why they said this.

My oldest daughter asked who they were, what their names were. They just ignored her. They ordered my kids out of the car. I asked just what was going on. I said the kids were my passengers and my family, and the car my private property. I tried to tell the kids to stay put, but they were scared and so they moved out.

Fisheries searched the car and pulled out the back seat. One man asked me to open the trunk. They must have been trying to smell for the scent of fish. The man went again to the side of the car, looked in again, went to the trunk a second time.

I asked again just what they were looking for and this man lifted the car jack and looked at it. I said the jack belongs to the car. He put the jack down.

That's when he pushed me with his right, brushed by me, and almost knocked me down. He said that he was doing his duty. He kept saying every time I asked what they were looking for: they were doing their duty.

This is one of the many incidents I have encountered with Fisheries. I have brought this complaint before the Human Rights at Prince George at a meeting they held in the Kermode Friendship Centre in Terrace on July 31, 1980.

Yours truly,
Paul Mason of Terrace.



The Human Rights Commission say they couldn't contact Mr. Mason for further action on this case, but that they are the ones to send complaints of this kind to. UBCIC Fishing Portfolio has written to Fisheries demanding that disciplinary action be taken against the officers in question or to explain why not. No response has been received yet.

By Letting Illegally Confiscated Fish Rot?

Up to now, when Federal Fisheries stopped Indian people on suspicion of food fishing violations, they would practically always confiscate that person's fish, right then and there. The fish would be supposedly sold to a "good cause" for \$1.00, or it would be frozen until the trial, for which it was thawed, refrozen while the judge made a decision or thawed again for the next trial date because fishing cases are often put off to a later date. That fish was rotten by then.

During the last two or three years, we started fighting back in the courts. Fisheries was losing case after case, and the "Not Guilty" Indians were demanding back their fish that was confiscated. They were not too happy at receiving \$1.00 or a garbage bag full of rotten fish.

Rita McCrae of Sardis was the first to test this situation in court (Indian World, July 1980). The judge decided that the Federal Fisheries policy of confiscating fish, before the suspect was found guilty, was illegal. As a result the UBCIC Legal Task Force asked Fisheries to compensate those "Not Guilty" people for fish confiscated illegally, and sold or spoiled. Ralph George will now be receiving 68 salmon, Donna Villeneuve 68, Larry Ned, Herbert and Patrick Silver 10. The cases of P.D. Peters and Frank Link are being considered.

Federal Fisheries will not disclose their new policy in this regard. However, according to the law, unless the case is pretty extreme—like selling unmarked fish from a truck in the middle of Kamloops—it is illegal for Fisheries to confiscate your fish unless you are found "Guilty as charged" in court.



Elder Edna Ned of Sumas continued to have problems with the department, however. When she was charged in 1979, her car was also confiscated. In November her case was still awaiting a hearing and she phoned Fisheries a couple of times to make sure that they drained the battery and radiator, etc. to protect her car from the winter cold.

When the car was finally returned, the engine block was cracked; it had only been partially drained. There was damage to valves; the car does not run well. She has given all the details to our lawyers, insisting on full compensation. Federal Fisheries cannot push around our Elders.

PAYERS MONEY"?

By tying up courts with political issues

Harrassment by the Federal Fisheries and the snail-like movement of the court system becomes normal for any Indian person who pleads not guilty and fights food fishing charges.

Herman Thomas' fishing case, since it began over three years ago, has become a classic in fishing cases. It's at a point now where it seems ridiculous for Fisheries to pursue the charges. The Federal Fisheries have put thousands of dollars into Herman's case and have accomplished only one thing—to make themselves appear both incompetent and spiteful. Herman went to various courts, a total of six times before he was properly heard. More than once either the Judge or prosecutor, or both, didn't show up. Then, after Herman won the case, Fisheries appealed it. So Herman has to prove to the courts again that he's innocent. But he's even having trouble getting a chance to do that.

Herman was to appear the latest time, in Matsqui Court, January 17th. However, several days before, the

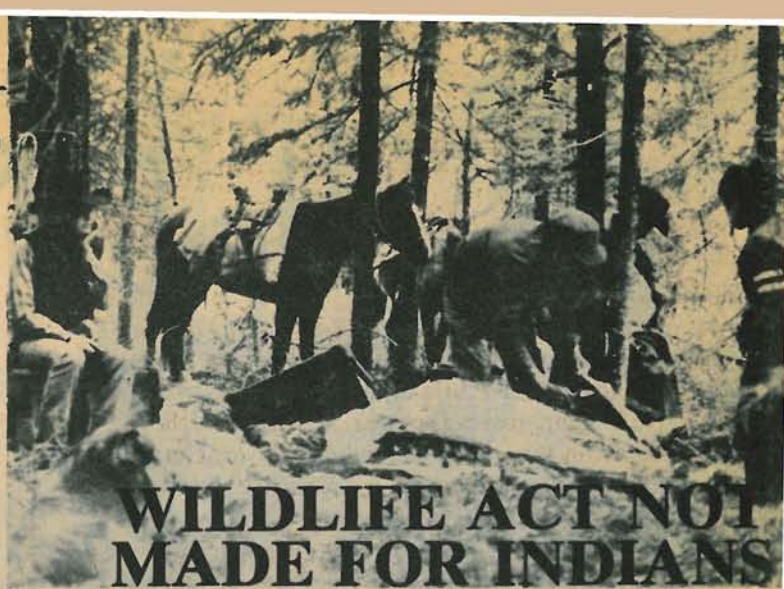


court clerk there called him and said he was to be in court on that day. It was the first time Herman and his lawyer had been informed of the change in court dates. He also found out that there was a bench warrant ready for his arrest. The new court date would be January 20th, he was told.

When Herman and his lawyer went to the Matsqui court on the 20th, the crown prosecutor wasn't present and the Judge, through the court clerk, told Herman that he "didn't want to hear Indian food fishing cases any more" and told Herman to go home. But, the problem still remains, what does that mean for Herman's case? The Judge didn't refer the case to another Judge and he didn't throw out the case. He just doesn't want to hear about it. And, because he didn't show up at court, it doesn't look like the prosecutor wants to deal with it either.

Several Judges have said that food fishing is a political problem and that Federal Fisheries and Indian people should sit down in good faith and negotiate.

How can negotiations begin in good faith until the Federal Fisheries have changed their tactics of harassment and begin to respect Indian people's rights?



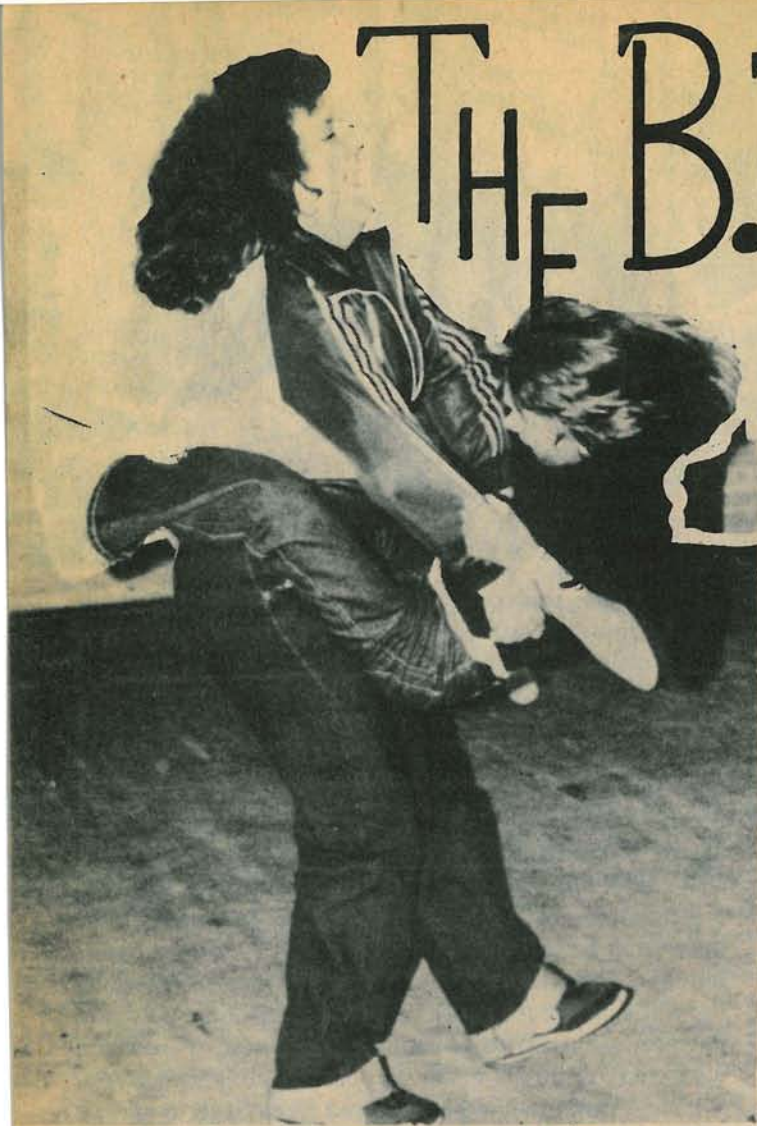
Hunting is something that some Indian people have been hesitant to do because of the Wildlife Act and the penalties imposed on Indians. The deer, moose or other animals which are being hunted are for food for the family, not necessarily meaning only the immediate family, but also the extended family. We, as Indians, have always shared our food in many ways. The point I'll try to make is who was the Wildlife Act made for? The answer is, not for Indian people.

We have our own laws which our people have followed for hundreds of years. We have, and do practice, the most strict conservation methods today in many parts of our land. But our laws are not understood or respected by the white people today. In our forefathers' time we didn't have certain times to go hunting for moose or deer and we weren't told how many we could or couldn't harvest. We knew how much we needed and when to go to harvest our foods. We also knew where to hunt, which was within our tribal boundaries as well as within our national boundaries. There were and today are areas used for harvesting food which are used by other tribes within a nation. Indian Nations have shared food gathering areas both in hunting and fishing.

The Wildlife Act was drawn up by a people who are part of a capitalist society who see nothing but money and will stop at nothing if dollar signs are attached. Our Indian leaders and people were not a part of making the rules and regulations in the B.C. Wildlife Act. This is something that our Elders have tried to tell us. It is now up to us as Nations to return to our Elders and seek the knowledge they have, which was passed down to them by their Elders. We are a Nation that is determined to become a self-governing body. In order to be respected and listened to by other nations we have to practise our ways traditionally, by our laws, which we built. The beginning of that process will come from talking to our Elders and sharing and practising the meaning of nationhood through our Indian Government. Only then will we be heard and respected as the original peoples of this land.

In our struggle for our rights today

THE BRATS.



Floor is cleared for Tina and Drew.

As a young people's group we are concerned with a number of things. We realize that for our age group, there are a number of kids needing a place to be. Our reasons for belonging to the BRATS vary:

- "I've never belonged to a group before."
- "Gives us something to do."
- "To keep kids off the street."
- "My friends were in there,"
- "It's a good place to be."
- "The kids in the group make it nice."

Our Community is important to us because We live there...

We like to travel and go on field trips. Although we've had a couple of disappointing trips. We enjoy ice-skating at Port McNeill, swimming in Port Hardy, camping, and going on picnics.

To do any of these we are sure to do our fund raising. We do it through raffles, bingos and sponsoring dances for teens and children. We are also involved in fun-nites, a social gathering in our community. We cater to the good things that keep us together.

Photo: The BRATS

To do Any of these WE'RE sure to do Our Fundraising

We as individuals have a wide range of interests: some of us babysit, play basketball, floor hockey, soccer, Disco dancing, and watching TV.

Many of us are involved with learning our native culture, historical legends, language and Indian dancing at school and through the Kwakwala Arts & Crafts Society.

We are aware that idle time can lead to no good for

Many of you may wonder what BRATS is all about. We have a name, Best Recreation Activities for Teens. We were formed about a year ago.

We are capable young people who are able to carry out the responsibilities of conducting our own meetings, deciding what is best for us concerning activities as teenagers on our reserve and in the community.

Membership consists of boys and girls between the ages of twelve years to sixteen years. Most of us do go to school, and two of our members have jobs. Our meeting place is at the small gym at the high school.



Photo: The BRATS

BRATS participating in the May Day Parade. We won first prize (May 1980).



BRATS First Anniversary Celebration. Our first year success!

some of our kids and would like at this time to say that the club is open for new membership. What you get out of it is what you put into it. We do not agree that you should show up only when there is a field trip being planned, but that you should come to all the meetings.

There are many things needed to function better though. We need a meeting place that we could call our own, although we know that space is hard to come by. We need the total support of our community and parents in all things. Although community plays a very important role because most of us live there. We are aware that taking part in what is being planned for the community is good. For example, we recently took part in a basketball fun-nite up at our school, and in the near future we are going to be part of the Volleyball Fun-nite. As a youth club we own a few things like a stereo, records, T-shirts, glitterball, canteen stuff, and most of all our bank account.

We cater to the good things that keep us together. . . .

One important event on our calendar is June Sports, a three day native tournament sponsored by the Nimpkish Band. We take our turns in running one of the concession booths.

Some of the goals that we will strive for:
to get more members into our club
to get more support from our community
to keep kids from getting into trouble
to visit a place that we've never been to before
being able to hold an open dance for the adults
to be participating members of our community
we will work towards a better Recreation Centre.

We run into problems but we always manage to solve them.

Our sponsor is Honey Jacobson, Recreation Director of the Nimpkish.

Our President—Andrea Cranmer

Vice-President—Bonnie Alfred

Treasurer—Roberta Harris

Secretary—Angela Brown.

Presently our membership is: Andrea Cranmer, Roberta Harris, Bernice Isaac, Lawrence Isaac, Billy Isaac, Bonnie Alfred, Andrew Alfred, Shelly Cook, Colleen Smith, Debra Beans, Arnold Hanuse, Kenny Robertson, Norine Cranmer, James Taylor, Angela Brown, Sherry Alfred, Andrea Alfred, Patricia Alfred, William Wasden, James Humchitt.

Yours in Friendship,
B.R.A.T.S.

AT WHAT COST?

NISHGAS DEMAND PUBLIC INQUIRY INTO AMAX MINING PRACTICES

On January 15th, 1981, I attended a meeting in Vancouver, B.C. between the Anglican Church of Canada, the Nishga Tribal Council and the multi-national corporation of Amax.

Amax, as all other multinationals, stands very firm in their beliefs that the method by which they dispose of all their effluent, whether it be in mining, molybdenum, uranium or coal, is the very best and safest for all parties involved.

The issue at the meeting was a public inquiry as to whether or not the methods of dumping the effluent from the production of molybdenum mining into Alice Arm fishing grounds is environmentally safe. Amax claims that we, the Nishga Indians, have nothing to fear, that the salmon and other foods which our people depend on shall not be contaminated or, if so, it shall be very minimal. They have testified that they are willing to eat our salmon from the Nass River for as long as the mine is in operation. Let us not forget to remind them of this statement. High levels of molybdenum's uranium-based by-products in the water supply is associated with increased incidences of cancer, blood diseases, high blood pressure, digestive system diseases, and birth defects. "Let us believe them and have nothing to fear?"

They gave us information



INDIANS AND NON-INDIANS OF HAT CREEK AREA UNITE TO FIGHT PROJECT.



On January 22nd, a group of about 120 people gathered at the %12 Highway and Upper Hat Creek Junction to support a position presented to the NDP Task Force which was touring the Thompson area. Their position basically was opposition to the project because of the damage the pollution would cause to the surrounding areas which would range in the hundreds of miles. The position was made jointly by the Indians and non-Indians of Lillooet. Members from Lillooet Band, Cayoose Creek Band, Oregon Jack Band, Fountain, Pavillion, Mt. Currie and Bonaparte were there. Other groups came from Kamloops, Lytton, Cache Creek, Ashcroft and Lillooet. The NDP made some statements favourable to the opposition. We gave the NDP members a tour of the Hat Creek Valley and were invited to a public caucus in Ashcroft to show our slide show on the effects of a similar coal mine operation in Montana.

B.C. Hydro is planning to begin testing the Thompson River bottom for their pumping station. There will be more meetings.

on the millions of dollars Amax has spent in creating an environment that would be pleasant and comfortable to the employees of their corporation. Let us remind them again that all the dollars in the world cannot give back to us what they are taking from us. They come to us and speak of their profits. They say if they can't make a profit, the mine would no longer be operational.

We the Nishga people shall never be bought off.

By Reg Percival

SUPERTANKER TRIAL RUN (AFTER ENVIRON- MENTAL TESTS ARE CANCELLED)

Since the Fishing Portfolio first heard of the U.S. Coast Guard's plan for a supertanker trial run on Puget Sound in territorial waters of the U.S., we have been in contact with the Tribes of Washington State who have voiced their concerns which we support fully.

We realize the potential dangers to fish stocks. The river estuaries, shellfish and marine environment of the

INDIAN LIVES AND LAND JEOPARDIZED

Chevron Canada has succeeded in convincing the Cowichan Valley Regional District to put an oil and gas tank farm adjacent to ninety-two acres of Indian land. This site is the future home of Indian people and in no way do they want this industry next door to them. It would involve bringing the oil and gas in by barge which could easily result in an oil and gas spill. This is a direct threat to the marine resources, and interferes with the lives of Indian people. It is also a fact that the C.V.R.D. has dealt very unfairly with the Paquachin Indian people.

Ever since the UBCIC Fishing Portfolio has been involved in opposing the proposed industry, officials have stated it will not harm anything; they say, in fact, it is an asset to the community. These people include Chevron Canada, C.V.R.D. and Fisheries representatives. The decision whether Chevron Canada be allowed or not is in the hands of Bill Vander Zalm, Minister of Municipalities.

The people of the Paquachin and Cowichan Bands are planning a demonstration at the site on January 30, 1981.

Puget Sound and Juan de Fuca Strait have sustained our peoples for thousands of years.

A petition has been started and addressed to Romeo LeBlanc, Minister of Fisheries and Oceans, on our feelings on a matter which would have a serious effect on our dwindling salmon resource should a massive oil spill occur.

DIA VS. S BAR K

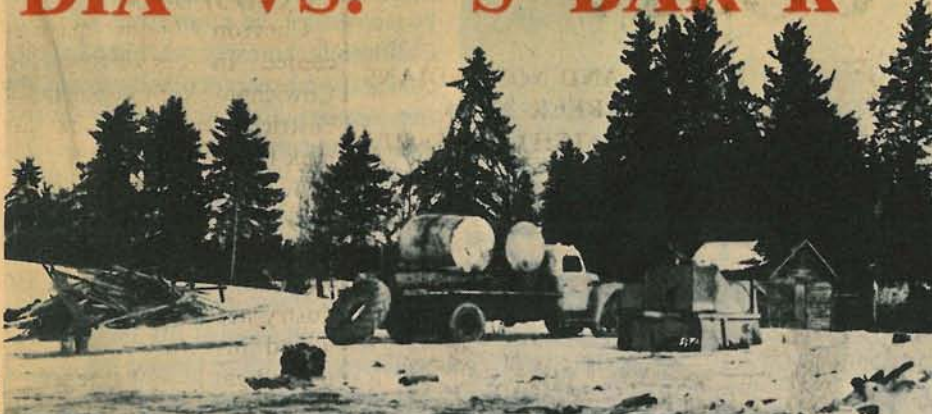


Photo: A. Patrick

DIA SCUTTLES ANOTHER INDIAN COMPANY

By Archie Patrick, Co-Chairman of the Carrier-Sekani Tribal Council

S Bar K Logging Co., employing 12 men at Stoney Creek Indian Band, has gone broke as a direct result of DIA meddling. S Bar K found that it could not operate profitably when the logging market collapsed at the end of last summer. The logging operation manager, Don Liscum, approached the Band Council with a request for a lowering of the royalty

paid to the Band. The Council agreed to lower the royalty, but the DIA district manager Myler Savill vetoed the Band Council resolution.

Mr. Liscum then appealed through his M.P., Lorne McCuish, to the Minister of Indian Affairs to intervene and allow the Band Council resolution to stand. The Minister agreed. However, the Minister's deci-

sion was vetoed by the acting director of reserves and trusts, a bureaucrat in Ottawa.

Mr. Liscum then asked Mr. Justa Monk, Chairman of the Carrier-Sekani Tribal Council, for help. Mr. Monk, despite his best efforts, could not help.

Mr. Liscum then went to the media. The story was in most large newspapers in British Columbia. The story was reported in the radio stations, but the exposure did not have any effect on the bureaucratic decision. Except for Mr. McCuish and Mr. Monk, no politician either white or Indian volunteered any help. The Carrier-Sekani Tribal Council passed a motion that the whole business between S Bar K Logging and the DIA be subjected to an enquiry. Mr. Monk has asked several Provincial Indian organizations for help in pursuing an enquiry, but to date has had no response.

Twelve men are out of work at Stoney Creek. Including the families of the men, 54 people must now be supported by Welfare or Unemployment Insurance. This is one example of the tragedies that befall Indians of British Columbia who try to participate in the mainstream. ♦

DIA meddles in S Bar K: expensive equipment stands idle and 12 men are out of work at Stoney Creek.



Photo: A. Patrick

WIAC WORKSHOPS

Feb. 3	Columbia Lake	Forage Production	Dan Gravelle
Feb. 4	Stone	Financial Management	Clarence Walkem
Feb. 6	Victoria Cultural Centre		Gabe Bartleman
Feb. 10	Kamloops	Financial Management	George Saddleman
Feb. 11-12	Hazelton	Follow-up, Management Training & 4H Club	Jimmy Quaw
Feb. 11	Chase	Financial Management	George Saddleman
Feb. 16-18	Redstone	Mechanics	Clarence Walkem
Feb. 17	Merritt	Financial Management	George Saddleman
Feb. 18	Lytton	Financial Management	George Saddleman
Feb. 20	Oliver Band Hall	Orchard Development	Cecil Louis
Feb. 23-27	Mt. Currie & Darcy	Farm Financial Management Short Course	Mike Joseph
Feb. 25-27	Stone	Mechanics	Clarence Walkem
Mar. 2-4	Williams Lake	Calving	Clarence Walkem
Mar. 4	Burns Lake	Follow-up, Management Training, Land Clearing, 4H	Jimmy Quaw
Mar. 10	Kamloops	Field Crops	George Saddleman
Mar. 10	Lillooet	Home Gardens	Mike Joseph
Mar. 11	Chase	Field Crops	George Saddleman
Mar. 11	Seton Lake	Home Gardens	Mike Joseph
Mar. 12	Creston	Small Fruit Products, Tree Fruit Products	Dan Gravelle

WE DON'T HAVE TO TAKE RACIST JOKES

During the past few months a number of incidents of outright racist attitudes by the medical profession towards our Indian people have been brought to the attention of the public: in a Winnipeg, Manitoba hospital last December 3, 1980, a surgeon sewed beads into the sutures on an Indian woman's chest as a joke; in our own province the hospital administrator of a Prince George hospital openly distributed racist jokes about Indian employment. These attitudes of the medical profession towards Indian people have not just sprung up recently, they began years ago.

The majority of the public think that they, the taxpayers, are paying for our health care and supporting us.

This is being done subtly by the various government departments in that we are portrayed as only a social responsibility. They are totally ignoring our aboriginal rights.

We are treated as second class citizens, as people who have no common sense or sensitivity, or as objects by professional people who make life and death decisions. We are still categorized in most people's minds in the stereotype cigar store wooden Indian.

As an Indian nation we cannot let the non-Indians continue treating us this way. We cannot let incidents like these go by. We must take the responsibility in our hands and show that we are better than second class citizens, that we are the first and only true citizens of this country they call Canada.

We must take a serious look at these injustices put upon us as individuals and stand up to these professionals who do not respect us as human beings. We cannot tolerate these kinds of actions any longer, we are at a crucial period in the history of our Indian nations. We must take a firm stand for the future of our children so they may stand proud as Indian Nations. We must let them know that we refuse to be a Vanishing Race and that we are proud of our heritage.

In the end no one else is going to do anything or care about these incidents. It's up to us. It's up to us if we want to let these things continue and be pained, or we can do something about it. It may take the law courts, investigations, enquiries, but it's up to us to make the changes.

The National Committee for Cultural Education Centres has removed Indian artifacts from the head office of DIA. On November 5, 1980, they learned that ceremonial masks have been taken off the walls by employees and worn as Halloween masks. DIA employees have put cigarettes in the mouths of these masks. "For us," Cultural Education President told the Department's A.D.M., "this represents desecration of sacred objects". The way the objects were displayed also showed insensitivity. They will only be returned if they can be properly respected.



Running...

Short Story by Lawrence Commodore
Fog covering the main street of Chilliwack, an early morning fog: coldness and tears, running down the fog covered street in the early morning. Behind me, what

I'm running from my drunken father and drunken and bloody mother; the echo of her screams sounding in the hotel corridor, down the street, in my mind, threading through my memory.

I had squeezed through the chain-locked hotel room door; the chain holding the door against my father's angered attempts at entering. Standing behind my father in the corridor, tears flowing and my body quivering. My mother pleading, through her bloodied mouth, for me to phone my grandfather; who would offer a release from the violence, the madman, and the drunken insanity in her own head.

Turning, then, and running down the corridor, the stairs, through the door, down the street, running from that terror and into the early morning fog. Running fiercely my shoes smacking the pavement, running past the closed stores, beer parlour, bus station, running on into the strange atmosphere of fog. Not knowing where to go, wanting to phone my grandfather, his phone number in my pocket, given to me by my mother; but not knowing how to phone, too small to reach the pay phone, too frightened to know where to go. The streets eerie and unfamiliar, the occasional car sounding off in the distance. My footfalls echoing in the empty streets.



Finding myself by the railway tracks, my breath coming to me short and fast, my sides aching; running across the gravel, ties and nails, to long grass and trees; tripping and falling and laying in exhaustion and feeling, for a short while: quieted, safe.

Sitting up, resting my back against a tree, my head resting on my knees; feeling that if I close my eyes and hide myself, it would all pass—falling into that belief, forgetting all that has passed—until strangely finding sleep.

Dreams coming to me and filling my mind like a fog; confused, disembodied voices yelling and screaming, faces tight with anger, the fierce destiny of fists; bloodied mouths, noses, blackened eyes. The whole dark reality coming together in my mind, building into a fierce and raucous thundering, as though my head were about to explode...

Then waking and hearing the dying sound of a train.

Waking and forgetting, the dream going from my mind like the train's sound rumbling off into the distance: the fog cleared, the sun coming down now with warmth, filling me with an energy. Gazing about

Our Journey to the East

We went across Canada because as Indian people, we had been pushed to the limit. Just like what happened in 1969, except in 1969 we stayed in our own territories. This time we forced our way back.

When we were on our journey back east, we were met in Winnipeg by a runner, who was representing the Keeper of the Western Door and the Western Water Drum. In a sacred way they offered us tobacco and accepted us into their territory. When we were in Ottawa we met with representatives of the Keeper of the Fire Council. In a traditional manner, we asked for permission to be in their territory and, being in their territory, we asked for their help.

The following day we again met with Ernest and Ira Benedict along with Tom Porter. They came as the Mohawk Iroquois Confederacy,

better known as the Keepers of the Eastern Door. We asked for their support and they said they were really happy with the things we did across Canada while on our way to Ottawa. This event had been an answer to one of their prophecies, that we, the Thunder People, would pay back a visit that one of their ancestors had made long before the coming of the white man.

In the prophecies there are three battles or journeys that Indian people were to go through.

In 1973, in South Dakota, Wounded Knee took place, because of poor conditions ignored by the government.

In 1978 the Longest Walk took place, from San Francisco to Washington, to tell the world about an injustice done to our people in the justice system. And it was also to bring attention to all the disrespect being showed to the Mother Earth.

By Derek Wilson, Haisla Nation

There was a young adventurer from the Iroquois people, who decided to find out where it was that the Sun went down. He went as far as he could on land. When he reached the end of the land, he sat on the shore and watched the sun setting in the west. He could go no further to follow the Sun.

At the same time there were people living there that were very kind to him. He stayed with them for many years, and became very attached to the people that lived in the West.

At that time sickness had taken the better of him so he decided to come east once again. At that time also he fell in love with a young girl but she could not follow him east for it was too far for her to travel.

The young man left a good impression with the people of the Western Region. The people told the young man that there would be a time when they would be able to return the young man's visit, in a great mass of people.

By Ernie Benedict, Mohawk Nation



and catching sight of a wild rabbit a distance away; the rabbit gazing back at me with large, curious eyes. Around him, the wild, strange familiarity of grass, trees, mountains clearly defined against the blue sky. It felt as though I were in the garden of a new world.

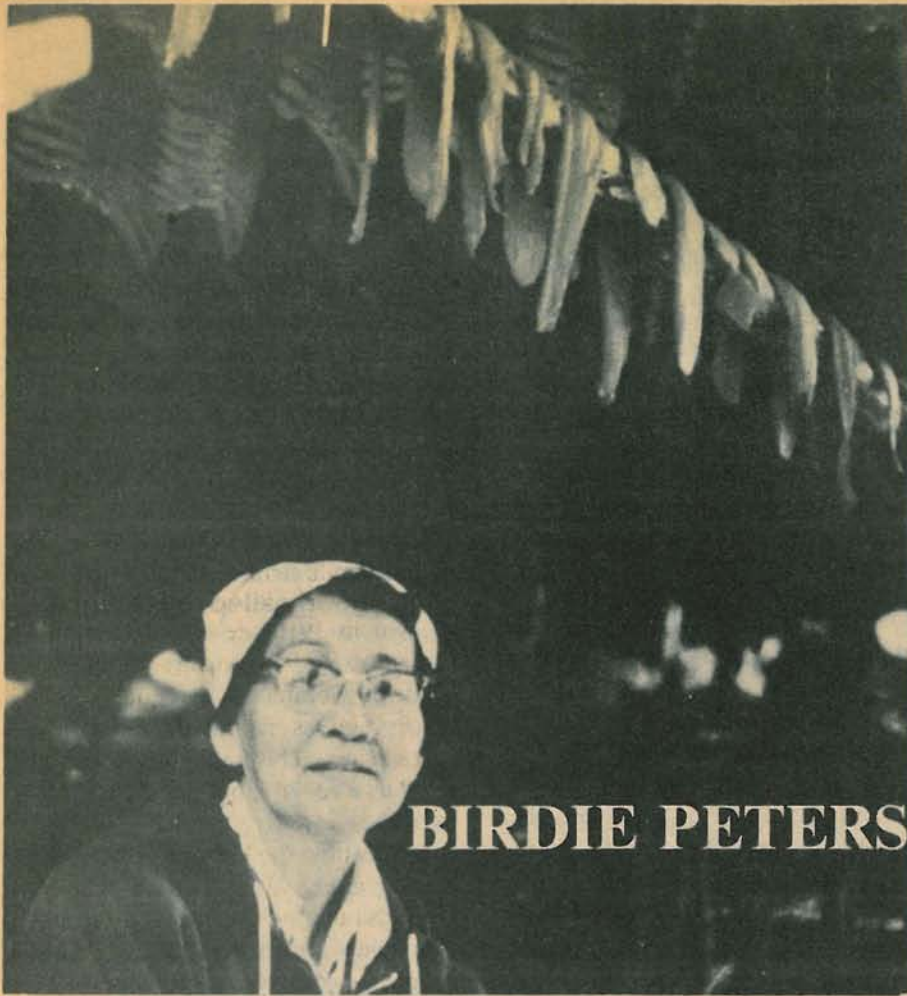
I get up slowly, cautiously, feeling in me a warmth and friendliness, calling to the rabbit, its ears pricking up: its body tensing as I near it; then, darting away into the long grass, deftly making its way, disappearing and I feeling no disappointment. Forgetting the rabbit, walking on into the long grass, cutting across through the trees, until finding the railway tracks again, walking along them, feeling that if I follow them they would lead me somewhere.

Walking on and finding a fascination with the strange, ugly flowers; large snarled clumps of blackberry bushes, long grass and trees with paths leading away. And I stepping away from the tracks, following the paths, until coming on to backyards, neighborhoods, playgrounds; turning away, feeling like an exile from all such areas, turning back, finding and following the tracks again.

Walking on and finding streams, sloughs, going down to the streams, throwing stones and watching the ripple of the water, watching for fish or frogs, snakes or rabbits; the sun coming down with warmth and I feeling no hunger, no fear, no thirst.

Resting on the tracks and watching the traffic off in the distance speeding down the 401: cars and trucks in all colours and styles, with and without racks and trailers, the singing of their tires, the whining energy of their engines sounding clear across the wide fields of alfalfa...all going somewhere, all gleaming in the clear day.

Walking on, forgetting, coming into more trees and long grass; until, far away, a faint roar, steadily building, moving towards me. I standing still, gazing back and seeing and realizing the fierce sound of a train, coming into definition, looming larger and larger, and then I running into the long grass, running down through the gravel, remembering the whole dark reality, running past a trickle of a stream, into the wild green grass; and stumbling and falling, my knees buckling up to my chest, my forehead pressing against my knees, feeling that if I held myself in such a way I'd be safe. The power of the train shaking the earth, and I remembering and crying and too frightened to run, while all around me, filling me, the thundering of the train sounding like life.



BIRDIE PETERS

Fights For Her Fishing Camp

For generations the people of the Sto:lo Nation have fished on their traditional and hereditary fishing grounds along the lower Fraser River.

Traditionally, fishing sites were handed down through the families and if a family relinquished its site it would be taken over by another. This is how Birdie Peters of the Seabird Island tribe came into possession of her site. It is located at Sawmill (5 Mile) Creek, where the creek joins the Fraser, 5 miles upstream from Yale. Birdie has her cabin there, her dry-racks and her storage shed. She stays at her cabin for a month or so every summer and takes what salmon she and her family need to last them through the winter. She has fished along the Fraser for as long as she can remember.

Fishing station—"Private Property?"

During the off-season months Birdie travels up to her fishing site and checks on her cabin and belongings, as it usually gets broken into and vandalized. In February of last year on a visit to her site she found the following note on her door:

"This is private property, either get this cabin off my property or pay for the use of my land. . . ."

Birdie was shocked. Like the rest of the people who fish along 5 Mile, she had always believed that the shores were Indian fishing grounds and not owned by non-Indians. "Who would want to live there?" she said. "It's all rock and no good for anyone but Indians who fish there."

"Owner" sells land

The next day the legal people at the UBCIC were notified of the event and research began. The owner who left the note was contacted but he held his ground and demanded that the "Shack" be removed because he was

about to sell the land. It was at this point that our research uncovered the fact that along the Fraser all but a few tiny Yale reserves were privately owned lands. Along the entire 5 mile strip there are about 9 Yale reserves, 6 parcels of privately owned land and the rest belongs to the Canadian Pacific Railway.

Despite all our efforts, the land was sold to a man who was planning on building a retirement home on the same site where Birdie has her cabin.

During the meeting between the new owner, the Yale Band, Seabird Chief, Mrs. Peters and the UBCIC, the new owner was given the facts and the history related to the Sawmill Creek site. His response was that either a court of law would decide who had the rights to the site or he could sell the land and get rid of his problem that way. He was quite mad that neither the Real Estate Agent who sold him the land, nor the last owner, told him of the Indian people's claim to fish there.

In two months time, if the issue has not been satisfactorily settled, court action will begin against the present owner.



THE HISTORY OF THE YALE FISHERIES

Long before settlers came up the Fraser River, Indian people have fished there. About the time when the railway started coming through and non-Indians were discovering gold at Yale, land was being taken up fast by settlers, especially land along the banks of the river. The government at that point realized that if it didn't reserve lands for Indian people soon, it could well have a war on its hands. The Indian Nations were not taking lightly to the trespass of their lands.

Reserves allotted

In 1875, the federal and provincial governments established a Joint Indian Reserve Commission made up of 3 men to define and establish Indian reserves in the more densely populated regions of the province. The Commission also allotted grazing lands, timber lands, water rights and Indian Fisheries.

By 1877 the Commission was reduced, leaving a single man as the Reserve Commissioner, Gilbert Sproat. He established and defined over 300 Indian reserves, most of which are still in existence today.

Freeze placed on land

After the meeting it was decided that the only way to stop him from selling the land was to file a caveat (freeze) against the property which would stop any transfer from taking place.

On Tuesday, January 13, we filed a caveat in the name of the Yale Band and Mrs. Peters, claiming: an easement over the land, and the exclusive right to use and occupy the fishing station, including the right to place permanent and temporary encampments on the land and the exclusive right to fish.

Sto:lo Indians mis-named

In August 1897, Sproat travelled up the Fraser and allotted reserves and fisheries for the many tribes of the Sto:lo Nation. At that time the head Chief of this area was from the Yale tribe and Sproat, without the full understanding of the tribal government, called the Sto:lo Nation "Yale Indians of the Lower Fraser District," and each of the other tribes he labelled "sub-groups." Sproat, aware of the Indian dependency on salmon, established three major groups of fisheries: four small fishing reserves for the Hope Indians, four

for the "Union-Bar Sub-Group of the Yale Indians," and the Yale Fishing grounds which he described as follows:

Yale Indians: Lower Fraser District

The right of these Indians and those who have resorted to the Yale fisheries from time immemorial to have access to and to encamp upon the banks of the Fraser River----- on both banks of the river for 5 miles up from Yale

Birdie Peters' site is situated at the tip of this 5 mile strip.

Land cut-off called redefinition

Then in 1916 the Royal Commissioner on Indian Affairs (McKenna McBride Commission) reduced the 9 small reserves from 107.5 acres to 58.18 acres. This reduction was not listed as a cut-off, but merely a redefinition.

This is how the banks of the Fraser River, along the 5 Mile fishing grounds of the Sto:lo Nation got alienated, and where Mrs. Peters' problem stems from.

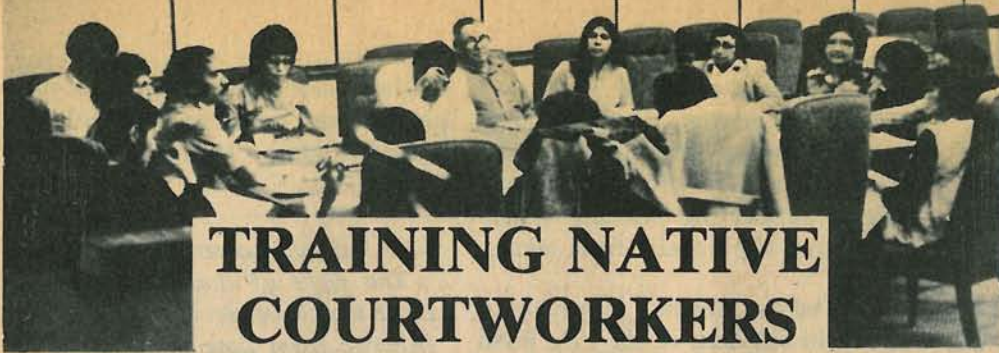
Squabble over fishing rocks

In 1904, A.W. Vowell was the Indian Reserve Commissioner for the province of B.C. and it was at this time that individual members of different tribes of the Sto:lo Nation who fished at 5 mile, began to squabble over who had "ownership" over fishing rocks. The Chiefs of the area, being unable to settle the matter amongst themselves, petitioned to Ottawa and requested the help of the Department of Indian Affairs to settle the matter.

Reserve Commissioner Vowell was then directed by Ottawa to go up to Yale and settle the dispute between the Indians. Vowell, although aware of the Sproat allotment of the 5 Mile fishery, completely disregarded it and instead allotted 9 tiny fishing reserves to the Yale Band. Basically what he did then was to reduce the entire 5 Mile fishing ground of the Sto:lo Nation down to 9 little fishing reserves consisting of 107.5 acres for the Yale Band

Photo: Peters





TRAINING NATIVE COURTWORKERS

By: The Native Courtworker and Counselling Association

On January 1, 1981, the Native Courtworker and Counselling Association of B.C. will enter the second year of its training project. During the past year, the Association has developed a comprehensive training curriculum for both prospective employees of the Association and those persons presently employed by the N.C.C.A. The training program was initiated in response to a need which was identified by the Association for quality training which could occur in conjunction with practical, on-the-job employment experiences. With the assistance of funding from the Employment and Immigration Department of the Federal Government, the Association was able to establish a curriculum development team.

During the past year, the team has developed training materials on a variety of topics, all of which relate to the training needs of Native Courtworkers and persons employed in social service-type jobs. The topics have been grouped under seven general headings:

Counselling, Legal Training, Education and Prevention, Teaching Life Skills, Basic Office Practice, Prison Liaison Work, and Consumer Education.

Each 'module', as the headings are called, contains a Learner's Manual, an Instructional Manual and a Trainer's Manual. The Instructional Manual contains the training content; the Learner's Manual contains learning activities which aid the learner in mastering the instructional material. The third manual is for the use of the person who is responsible for overseeing the learner's progress through the training material.

Each person entering the training program will be pre-tested in all of the subject areas. This will allow for the design of an individualized training curriculum for each person. The learner will only have to receive training in those areas in which the pre-tests indicate training is necessary. In short, the training program takes advantage of the skills and experiences that the learner already possesses, with the idea of helping the learner to meet the requirements of his or her employment. In addition, the Association is prepared to work closely with any prospective employer to identify the skills which a particular job may require. If the employer tells the Association the job which is available and what the person filling that job should be able to do, then appropriate training material can be made available. The Association is also prepared



to supervise such training if that is the preference of the employer.

The training program of the Association uses the so-called 'distance-education' approach to the delivery of training. Distance education basically means that the training is taken to the learner and not the other way around. The learner is allowed to work independently through the training material at his or her own pace, with the assistance, when required, of a trainer. The advantage of a distance education is that the learner doesn't have to leave his or her home in order to receive training. Rather, training can occur at the person's place of residence. This is practical, not only from an economic standpoint, but also in terms of the obligations and responsibilities which often make it extremely difficult for an adult to leave home in order to take training.

One of the central concerns of the N.C.C.A. training project is to improve employment opportunities for adult Native Indian people. As such, the Association has taken it upon itself to both recruit prospective learners and to place those persons in positions of full-time employment once their training has been completed. Some of the learners will gain employment with the Association. Others will be placed in other positions in the social service area, possibly with Native Indian Organizations, Bands or Government agencies.

A requirement of the Federal Government's funding is that the training will be made available, at the cost only of the training materials, to any unemployed adult Native Indian. In addition, the Government has agreed to pay the salaries of ten persons for a period of six months while they take their training. It is expected that the first ten people will begin training on July 1, 1981.

While the training is occurring, the learners will be expected to assume employment responsibilities with either the Association or with other employers. This will allow the learner to gain practical employment experience along with his or her training.

The training project of the Association is unique in Canada because of the combination of distance learning, employment experience, and the emphasis on job placement.

The curriculum content is suitable for training anyone who is employed, or who is seeking employment, in social service-type jobs.



Review by Reg Percival

Produced by: Cinema Associates, Inc.

Written by: Ron Forcell

Directed by: Roy Williams

Narrated by: N. Scott Momaday

Dreamspeaker, a National Film Board production, deals with a young runaway who cannot cope with being locked up in an institution so he runs away. He is befriended by an old Indian and his companion. The young boy is eventually captured. The old man dies. His companion, unable to cope without the old Indian, commits suicide and the young boy hangs himself.

Cold Journey, another National Film Board production, deals with an Indian boy in a residential school, with which he can't cope. The Department of Indian Affairs is experimenting with a boarding home program in which the young Indian is placed. This he cannot cope with either, so he runs away and steals a snowmobile. With the stolen vehicle he visits a friend who is a trapper. The runaway tries his luck at being a trapper, at which he is a total failure. He is eventually brought back to the residential school by the police, where he is told that he is going to be sent away to reform school. He doesn't approve of this so he runs away again, only to freeze to death in the middle of winter along railway tracks.

Throughout the history of the motion picture in North America, Indians have been subjected to very cruel and malicious treatment. We have been characterized as being savage, drunk, lazy and incompetent. This list is by no means complete, though it does bring to mind the images that have been brought to the screen, and interpreted by

the millions of people who frequent the movie houses as a true characterization of our people. Although there have also been numerous films portraying Indians in a much more favourable light, these films still tend to portray a very negative image of Indians in today's society.

I feel as many young Indian people in today's changing world, that the only recourse we have to change the negative images that portray us in that manner, is through the very medium which is largely responsible for this. This medium is the motion picture.

One such film is *More Than Bows and Arrows*. Although this film is an American production, it projects the very image that historians throughout the ages have reserved for their counterparts, one of a Conquering Hero. I believe that this film is the flip side of the coin, as far as North American history is concerned. It deals with very positive images of Indians before and after European contact. This film shows the contributions we have made to the development of medicine, drugs, architecture, agriculture, science, urban development, environmental use, transportation, show business and even to form of government (U.S.) and national destiny.

For example there is an interview with the descendants of the Iroquois chiefs who helped draft the first state within a state government in North America. They tell how Benjamin Franklin consulted with the League of Five Nations before drafting documents that led to the United States democratic republic.

Today's menu includes many vegetables and grains first grown by Indians, such as the white potato. This was unknown to the Europeans until contact but has somehow become labelled as the Irish potato.

This film takes approximately 56 minutes to show, is in colour, and is tailored for audiences from the upper elementary grades through college and for people of all ethnic backgrounds

I would highly recommend that this film be used and shown in workshops or classrooms of all ethnic peoples, of all ages.

This film may be rented or purchased from:

Cinema Associates, Inc.

P.O. Box 9237

Seattle, WA 98109

Phone: (206) 622-7378

All Indian Bands in B.C. have free use of this film from:

Resource Centre

Union of B.C. Indian Chiefs

440 W. Hastings St.

Vancouver, B.C. V6B 1L1

Phone (604) 684-0231

Please do not hesitate to contact us for a complete list of films and video cassettes we have concerning Indians.

UP-DATE

PETER JOHN - FISHING CASE

Peter John was charged with illegally fishing in the Fraser River with two nets.

He was found guilty by Judge Vamplew after lengthy arguments. However, his sentence was suspended and his fishing net was ordered returned. The judge did stress, as have other judges recently, that the issue was not one to be solved by the courts but that rather it was a complicated political issue that obviously should be dealt with in the political arena.

SPOTTED LAKE

Negotiations between the DIA, on behalf of Indian people, and the owners of Spotted Lake for the return of the sacred medicine lake to the Indian people, have been delayed until the property value was appraised. The family of the late Ernie Smith, former owner, refused to allow any officials or Indian people on to the land. However, the appraisal was finally completed in the first week of January and negotiations can now go ahead.

On the second front, Mrs. Smith has hired a lawyer to put us on notice to speed things up. She can't receive any benefits from her property because of the lease pendance we put on the property to protect it from being rezoned into a commercial tourist resort. That rezoning application has been submitted again to Minister Vander Zalm and is due to be heard very shortly.

INDIAN CHILD CARAVAN

Chief Wayne Christian will be meeting with DIA Regional Director Walchli to confirm and develop further the transfer payments so that Bands will have complete control of child welfare funds. He is negotiating the same kind of agreement that the Indian Child Caravan forced from the Provincial Government last October. The meeting will be held in Vancouver January 22nd.

CHILD WELFARE WORKSHOP PLANNED BY CANADIAN INDIAN LAWYERS ASSOCIATION

The CILA is holding a three day National Workshop on Indian Child Welfare Rights in Regina, Saskatchewan from March 18 to 20, 1981 at the Sheraton Centre Hotel.

The Workshop is being held in conjunction with the Annual Cultural Week sponsored by the Saskatchewan Indian Federated College. At a similar workshop held in April, 1980, there was a recommendation that the CILA study various provincial legislation. Another recommendation suggested an increase in inter-agency communication, awareness and understanding and the clarification of jurisdiction. CILA will be making presentations on these matters.

CILA will be arranging for resource people who can give examples of possible alternatives which Indigenous peoples can pursue in the area of Indian children's rights. Ms. Nancy Tuthill is an expert on the Indian Child Welfare Act, 1978 which has given back to Tribal Councils jurisdiction over Indian children in New Mexico. Ms. Tuthill will present an analysis as to how it meets the Canadian situation. The CILA has also been in contact with Chief Wayne Christian of the Spallumcheen Band, B.C.

At the current time CILA does not have sufficient finances to sponsor delegates and is encouraging all concerned Indigenous peoples and associations, Indian Governments and Social Service Agencies, private and governmental, to sponsor delegates. Those Indigenous organizations that are not core-funded should nevertheless attempt to attend and if finances become available to CILA they will help cover all or part of delegates' expenses.

There is no registration fee. However, only 70 rooms have been booked at the Sheraton Centre, therefore the CILA encourages those Indigenous peoples who are attending to contact them so that arrangements can be made for hotel reservations.

For more information please contact Clem Chartier, President, Canadian Indian Lawyers Association OR Sharon F. Carrier, Coordinator, Student Services, Saskatchewan Indian Federated College, at the following address:

C-4, Classroom Building,
University of Regina,
REGINA, Saskatchewan,
S4S 0A2
(306) 584-8333

INDIAN WORLD ADVERTISING RATES AND DATA

Black and White:	
Full outside back cover	\$400.00
Full inside covers	350.00
Full page	300.00
2/3 page	260.00
1/2 page	200.00
1/3 page	160.00
1/4 page	115.00
1/8 page	75.00

Black plus colour: \$75 for each additional colour.

Camera-ready copy preferred—25% surcharge for artwork and typesetting.

Four colour process extra—colour separations must be supplied: \$475.00.

Payment to be made within 30 days of billing.

Deadline: All advertising material must be submitted by the 15th of each month for insertion in the following issue.

GENERAL MANAGER FOR THE B.C. INDIAN RODEO AND EXHIBITION ASSOCIATION

To administer the overall activities of the Association.

To hire and supervise staff.

To set up and maintain the accounting and record keeping.

To maintain ongoing contact with local rodeo groups, various government departments and agencies.

To prepare the operating budget of the Association and to arrange an adequate level of funding.

Salary: To be negotiated.

Closing Date: February 20, 1981.

Send applications and resumes to ICG

225-744 W. Hastings, Vancouver, V6C 1A5 (682-7615)



Public Service
Canada

Fonction publique
Canada

NATIVE RECRUITMENT

These positions are open to both men and women who are residents of the province of British Columbia.

In 1978 the federal government announced the details of its policy to increase the representation of people of Native Indian and Inuit ancestry in Canada's Federal Public Service.

Since the announcement of the Native Employment Policy, significant numbers of Native Indian, Metis, Non-Status Indian and Inuit people have found challenging and rewarding careers in the Federal Public Service.

What follows is a list of job categories in the Federal Public Service and the types of positions in each category.

1. Technical:

—ship's officer, photographer, radio operator, hospi-

tal technician, draftsman.

2. Operational:

—firefighter, printer, heavy equipment operator, correctional officer, woodworker, vehicle maintenance worker.

3. Administrative Support:

—telex operator, secretary, computer operator, data processor, bookkeeper.

4. Scientific and Professional:

—social worker, teacher, forestry officer, nurse.

5. Administrative and Foreign Services:

—translator, personnel administrator, financial administrator, information officer.

6. Executive:

—variety of senior executive positions.

These are not the only positions available. There are many more and a great number of these positions involve work promoting the interests of Native Indian and Inuit people.

If you are interested in employment in either the Operational or Administrative Support categories we encourage you to make your application at your nearest Canada Employment Centre. Many of these centres have Native Employment Officers on staff. You can also obtain advice and assistance regarding your application from a Native Outreach worker in your area.

The Public Service Commission of Canada plays the key role in the recruitment and referral of Native Indian, Metis, Non-Status Indian, and Inuit people to positions in government through its advertising and maintenance of an applicant inventory.

At this time the Public Service Commission is attempting to build up the number of applications from Native People in its inventories. Referrals to positions in the Technical, Scientific and Professional, Administrative and Foreign Services and Executive categories are made from these inventories.

If you are interested in employment in any of the categories listed above, except for the Operational and Administrative Support categories, we want to hear from you.

In order to get into our inventories we require that you fill out a Public Service Commission application form which you can obtain from any Canada Employment Centre. We ask that you also include a resume with your application.

Upon receipt of your application and resume we will assess your qualifications and advise you whether or not you have been included in our inventories.

Send your application and resume to:

Ernie W. Crey, Coordinator of
Native Employment, B.C. District,
Public Service Commission of Canada
313-1575 W. Georgia St. Vancouver, B.C. V6G 3A6

CHIEFS COUNCIL

"If We're A Nation We Have To Act Like One"

Chiefs Council met at the UBCIC office January 7 and 8. Representatives met in the evenings because of two other meetings being held at the same time, the DIA's Regional Management Committee, concerning new funding formula and the National Indian Brotherhood sponsored five day Think Tank of the newly formed Council of Chiefs.

Finance committee organized

The administrator presented the financial report for the first two quarters. It was suggested that the UBCIC set up a finance committee with both Union staff and people from the Bands, to look at becoming more financially independent, less reliant on government funding, and with funds at our disposal to organize such urgent events as the Constitution Express and the Indian Child Caravan. Fund-raising ventures will be taking a more important role, the next one being a Buffy St. Marie concert in Vancouver. All proceeds will go towards the Indian Constitution Express. A few of the district representatives added that donations will also be sent in towards the Express from their areas. Chiefs Council passed a resolution to allow formation of a finance committee and decided on Dennis Patrick, vice-president for the Northern Region, as chairman.

DIA interfering in Indian politics

Chief Tom Sampson reported to Chiefs Council on the DIA meeting called, it was said, to discuss organizational funding. He was worried that the DIA had used it to ratify the whole DIA operational budget, to "sanction and rubber-stamp the Department's activities". District and Tribal Council representatives had voted to set up a Task Force to adjust this budget, to place the money where needed. However, members of Chiefs Council felt that by establishing a "bottom-line" budget, deciding on the money and then finding the problems, the Department was taking political decisions in economic matters. Another closed vote had determined that organizational funding go directly to Band Councils. Chiefs Council agreed that Bands should decide who they wish to support.

However, the Council emphasized the concern that this was a case where the Regional Director had interfered again in Indian politics. By throwing the allotted amount to those present, and having them decide on how to divide the dollars between organizations through a majority vote, they felt he was trying to split the Indian people. They saw this as a familiar divide and conquer tactic.

INDIAN WORLD 30

They felt all organizations have a right to survive and that DIA has no right to try such strategies to shut any down through lack of funds.

Chief Bill Roberts asked how come, after the unanimous vote at the October Assembly, Walchli was still there. The Minister continues to respond to such questions that he has utmost confidence in Mr. Walchli's abilities to serve the politics and policies of the government he serves. Chiefs Council continued to assert that he sure doesn't serve those of the Indian people.

Legal views on nationhood

The Legal Task Force reported on the work concerning the Constitution crisis that's been done in the past few months and some of the options that are possible in the future. One of the strongest points which came out of the discussion that followed was about Nationhood. "Before any country aids us in becoming internationally recognized, we're going to have to prove we are serious — we must conduct ourselves as a nation would!"

Legal Research found that not all foreign nations, such as the peoples of Tanzania, achieved nationhood status in the United Nations through an application or other such red tape. They simply acted as a nation, declared themselves as such to the world, and eventually were recognized.

It was pointed out that some Bands are already practicing nationhood by forming trade alliances with other countries. Salmon, clams, oolichans, roe, other foods, as well as crafts are being sold.

Constitution Express gathering planned

Bob Manuel led a discussion on how he perceived Nationhood, as it was expressed to him by the people who travelled on the Constitution Express train to Ottawa. He also presented to Chiefs Council a draft declaration of the Constitution Express, based on Indian sovereignty and nationhood. He expressed the need for gatherings of the people who made the journey to Ottawa, as well as any others, to further discuss nationhood and to have the declaration officially endorsed as the Declaration of the Constitution Express.

The Shuswap Nation will be having their gathering at the Kamloops Residential School on March 27 to 29. Information will be going out to all those who travelled on the Express, and to all Bands. Everyone will have to pay their own expenses but everyone is welcome to attend.

I THINK . . .

by Lynn Jorgensen
Editor of *Nicola Indian*

Reprinted "From the Pipe," Jan. '81.

The second All Chiefs Meeting held November 30th to December 2nd in Ottawa was a turbulent, exhilarating affair, marked by stormy debate. Once again, two concepts which were alien to Indian people until introduced by European settlers dominated the proceedings—time and money. We must not lose heart because of the petty bickering and political in-fighting that occurred. We are learning to accommodate our differences and embrace our similarities, getting to know and appreciate each other. Growing pains are a necessary part of the native people's struggle to develop a unique political identity in Canada.

Perhaps the most striking trend to surface is the emergence of traditional Indian spiritualism as a viable political force. Reserve people are telling Indian leaders and bureaucrats they are tired of playing the white man's game—it's time to try something different.

Further, as in other Canadian political forums, there seems to be a distinct political line between east and west, north and south. In southern Canada we've learned to function with a non-native majority. Our northern brothers don't have that problem, as they outnumber the non-native population and retain greater control over their traditional territory.

In the west, Indian people still bear fresh psychological scars from the last wave of colonialism and enforced assimilation which swept across the continent. Their political movements are very bitter, aggressive and outspoken.

Back east, Indian people have been dealing with non-natives for something like 300 years and have developed a great deal of political sophistication as a result. This has been misinterpreted by their western counterparts, who accuse them of being "whitewashed", sellouts or worse. This is not always the case. They've simply learned subtler methods of achieving their goals. Clever manipulation and diplomacy are usually more effective weapons than a bludgeon to the head, though each method has its time and place.

If we can learn to use the energy and vitality of the western nations in harmony with the qualities eastern nations have to offer, we will be ten times closer to establishing ourselves as equals to other groups in Canada—and get recognition from those groups as such. In addition, efforts must be made to include Inuit participation in this political rebirth.

There was also a certain undercurrent of scorn toward those politicians who looked white, dressed white or talked white. This is counter-productive. Native people are masters of disguise, at blending in with their environment, whatever their environment may be.

Just as one wouldn't dream of judging a person merely on the basis of some physical deformity, one should never discriminate against our paler brothers and sisters. A person may have European features, but you cannot know by this what they have in their heart. Though not as common as in the past we all know of someone with strong Indian physical characteristics who was ashamed of their heritage and hid behind another racial identity.

Another difference which wasn't fully explored in debate during the assembly was now different nations view their descendants of mixed blood. British Columbia and northern Canada Indians don't reject their children, no matter what their origin or percentage. An individual of mixed blood may decide to follow their European heritage and merge with Canadian society in general. However, a person may be strongly influenced by their native origins, and these are accepted by their relatives and other native people as Indians (though this acceptance may not extend as far as allowing them to live on reserve land).

In other areas, where the Hudson's Bay Company held a firm sway, Metis and half-breeds were used as intermediaries and manipulated by the HBC into believing they were different from, somehow superior to, their Indian ancestors. Thus the two groups fiercely maintain their separateness to this day.

If we can overcome some of these prejudices and reverse the concept—use these descendants of white and Indian parentage as intermediaries for natives to deal with white people, we will have added a powerful weapon to our arsenal. No matter how much independence is finally assumed as Indian government comes into effect across the land, we will always need intermediaries to deal with the majority.

It was most illuminating to watch British MP and Opposition Leader Bruce George speak to the chiefs. It brought home with a great deal of impact how unsophisticated and inexperienced some Canadian federal politicians really are—many of whom are elected in outlying rural areas with small populations. And by default, our provincial legislatures are even more parochial and lacking intellectual strength.

In the final analysis, this writer was more encouraged than discouraged by the course of events at the First Nations Constitutional Conference. These are exciting times we live in and a great challenge faces us as both aboriginal peoples and citizens of Canada. It's absolutely imperative that we come to a greater understanding of each other. We have to meet regularly and we have to meet often. We have to locate a capital and construct a legislative building with plenty of room to accommodate observers as well as politicians. And our leaders must not be handicapped in the decision-making process by financial and time limitations.

Anything truly worthwhile takes time and effort to accomplish, and is worth waiting for. This is something our ancestors knew—this is something we have to remember.

Thoughts on Nationhood

“All people have got to relate to each other through the land...”

By Wilfred Pelletier

Wilfred Pelletier, Elder from the Ojibway Nation, was co-ordinator of the Nishnawbe Institute and Indian Education and Cultural Centre. Author of the Book No Foreign Land, Wilfred is currently involved with ecology and the restoration of traditional Indian beliefs and customs.

I really believe that nationhood has to do with several things. Anything called a nation through Indian eyes doesn't involve the present political aspects of things. For example, sovereignty, which is a word that has no meaning without taking action. If there is action then sovereignty is meaningful.

A people that are a nation have a definite relationship to land. It isn't just a matter of trying to form a nation which is a government. It is much more than that. It means that all the people in a nation have got to relate to each other through the land and through a concept of cultural values that has a meaning to the people.

I don't think it's possible right now for the native people who are so segregated and segmented across the land, to have one solid nation in this country. Secondly, even if we talk about that in terms of the native people, who are attempting to have a nation, my view is they're not using their relationship with the land, but all the other values and structures of this society that are foreign to them. Some don't speak their own language, they don't consider their children on to the next seven generations, but they are looking to settle issues now, here and now. I just don't see that as possible.

So I think there's more to nationhood than what the people are talking about. As I heard it at the last all-chiefs conference, they said they wanted a nation, to be a nation of people. That means that the young people going to various institutions will have to stop going. They will have to learn a whole value structure to their way of life, all tied in with the land, to the trees, to the animals, all the creatures that roam this land, the fish in the water, and the skies. A nation isn't just something you can talk about, because with it there is supposed to be sovereignty. But sovereignty you cannot get unless you take the steps necessary to ensure it.

One reality that I see is that the Canadian people will not allow a nation within a nation. I think that's probably because we would want sovereignty with it. What is a nation without sovereignty?

The vision of nationhood is so great that this is not likely to happen in the near future. Should it bear fruit in the years ahead, it can only be because the course has been altered by government and the Indian people themselves. The way I see it Indian organizations have been gradually selling out our traditional ways.

There is now more than ever the need for the values and customs that strengthened our nations in the past. I see many divisions in our people that have come from playing that white man's game. Nationhood can be a reality but I see many fundamental changes in our thinking and our present ways.

“The threads that have held our Nations together have become stout cords...”

By Ernie Benedict

Ernie Benedict from the Mohawk Nation currently resides in St. Regis and is an Elder in residence with the National Indian Brotherhood.

At this time of my life, when I had begun to look back often and long, and the failures and sorrows of the past had begun to cloud my vision. A great change took place all around me. Here and there were fresh signs that the long winter of our sorrow could only delay, could not prevent the new life that must show itself.

Indeed each layer of snow has recorded the tracks of those creatures who found their place in the cycle of time, who did not see the hardships, who saw only opportunity. Those who kept awake and braved the cold darkness and loneliness to bring to their society some measure of comfort.

Each of our nations produced their leaders from among their own members at the times of their greatest need. Each of these heroes inherited seemingly impossible tasks. Each bore a burden of responsibility for the continuation of his nation, and in many struggles of internal strength and weakness they have led us to survival.

Then there were other events. There was the mass ap-

peal to the British Parliament and to the diplomats of many nations of the world, no longer were we to be ignored.

The threads that held our nations together became stout cords. The conference of the first nations are fast becoming the full voice of a united people. We have been forced to lengthen our stride to the limit in order to overstep the pitfalls in this new pathway of politics. We have indeed awakened to a new day of danger, but with each danger and each new day, there is new opportunity.

During the time when we were nestled in our small shelters, suffering the pains of forces against which we seem to be unprotected, we tested our eternal ally, our mother the earth, the creatures of the universe, seen and un-seen, and the creator of all things. We have an advantage that no other people living in our land can match. We have lived here, where our creator has made us, out

of the earth that supports our feet. We have preserved that earth and have given it honour and gratitude. We have stayed on this earth as the exploiters have attacked and ruined her. We have shared her pain, and her shame.

That is the message we must proclaim by every means that we can command. Let us tell our spokesmen that they are not to forget their origins on this earth. Let us tell the exploiters that the earth can be their mother too, in so far as they would give her honour and gratitude. Let us all show how the love we have for the creator is proved by the respect we have for every part of his creation. Yes, there is still life at the roots of the tree, there is life in the seeds that are stored for the spring. There is life in the animal brothers, stirring about. There is new life in our orators, in the councils of government. Let us each one prepare to be a helper in the new season in the cycle of our history. ♦

INDIGENOUS NATIONS FORUM

The World Council of Indigenous Peoples is planning to hold their 3rd General Assembly, April 27-May 1, 1981 in Canberra, Australia.

WCIP is an international organization, founded in 1975 at Port Alberni, B.C. to fight for the rights of all in-

igenous peoples. George Manuel, President of the Union of B.C. Indian Chiefs, is also the President of the WCIP and has been since the organization's beginning.

Indian people from Canada are urged to attend this international conference in order to gain support for our struggle here in Canada. The Assembly will be the most important event in the history of this young organization. The theme of the conference is Indigenous Freedom Now, and will deal with strategies for the liberation of indigenous nations around the world and with the ideology and philosophy of our organization. Elections for President and Executive will be held.

National Aboriginal Conference of Australia arranging cultural events

The Assembly will provide a varied range of opportunities for both delegates and observers in Sydney and Canberra. The conference is an excellent opportunity to meet people of other nations and to make possible international trade contacts.

The WCIP has developed largely through the commitment, leadership, and hard work of Indians in Canada. The support of Indian Nations throughout both B.C. and Canada is needed to build international support.

Funding and costs

The Indian Consulting Group of Vancouver has been engaged to handle travel arrangements. The approximate cost for air fare and accommodations is \$2,000.00. ICG is also hoping to raise some funds to assist drummers, singers and dancers in attending the conference. Indian Nations in B.C. are urged to start fund raising now if they wish to send representatives to this important international conference.

More information on the WCIP General Assembly can be obtained from Rod Jeffries at the UBCIC office (604-684-0231) or Marie Marule, WCIP Secretariat at the University of Lethbridge in Lethbridge, Alberta (403-329-2638). ♦

Indigenous Freedom Now

Theme of the Third Annual Assembly of the

World Council of Indigenous Peoples

in Canberra, Australia
27th April to 1st May, 1981

The conference will deal with Indigenous Rights and strategies for the liberation of indigenous people around the world.

It will be an opportunity to get to know people from all over the world and to make business contacts with other Nations. Plans are being made for a trip to the Aboriginal Homelands in Central Australia after the conference.

Travel arrangements are being handled by ICG, phone 682-7615 for information on costs and itineraries, etc. We are also available to advise on stopovers and holidays during your trip.

ICG

(Indian Consulting Group) Ltd.

An Indian-owned general development consulting group

EDITORIAL

Self-sufficiency has become an important part of Indian politics in the past few years. To see Indian Government as a reality, we will have to once again rely on our own resources. Nationhood can't fully come into being until the people become dependent only on themselves and their communities.

We at the Indian World magazine are also trying to do our part in becoming self-sufficient and self-dependent. Because of present circumstances, much of the production and distribution of the magazine is done by companies outside our office. We depend on those companies' services for our existence. However, we are moving away from having to depend on others. A few months ago we opened our darkroom, and we now produce virtually all of our own photographs. We can now get exactly the photos we want, when we need them and done the way we need.

We are now taking that one step further. We hope to do some limited contact work for Bands or individuals who want photographs processed. The idea behind this is to make enough money to cover the cost of darkroom materials that must be purchased every month. At that point, at least one area of our office will be self-sufficient. It's a beginning.

However, there are other costs which include printing, mailing, typesetting, salaries and others. There are two ways by which those costs can be recovered—advertising and paid subscriptions. Although thousands of Indian people receive copies of Indian World each month, the number of people who actually pay for the magazine, is quite a bit less!

Part of the reason is that last year we began receiving Band mailing lists and sending one-year free subscriptions to each home. We're now asking them to

pay the eight dollars for the coming year. Payment of subscriptions will lead us to self-sufficiency.

In the past, we've taken very little advertising. There were times we had to turn down the advertising that we were offered, for example from the DIA and Federal Fisheries. We feel that because we are working for the Indian people, we can't take any advertising from a company or body which is in direct conflict with the Indian people. We believe that we would be compromising the position of our employers, the people. The credibility of our magazine would also suffer.

There are many businesses and groups which would be able to advertise their services or goods in the Indian World magazine. Many people, for instance, use the small coastal airlines and water transportation to get around and to get supplies. Advertising, possibly of the companies' schedules and prices, might help those Indians. Advertising concerning farming equipment, fishing supplies, employment opportunities, building supplies and other services could be suitable for Indian World, and could benefit Indian people.

Because we haven't the staff to deal with soliciting advertising, we hope to be able to depend on some of you to handle it. We're now looking for a few Indian people to find advertisers willing to buy space in Indian World magazine.

The person selling advertising space would receive a percentage of the cost of the advertising sold. This commission is 20%. The advertiser, the ad seller and Indian World can all benefit. (See page 27 for details.)

By way of paid subscriptions and more advertising, Indian World hopes to get on the same path as the many Bands which have been working so hard towards self-sufficiency. With your help we can see success.

Darrell Ned, Editor.

(from page 2.)

Quite the concert!

On the fourth day we had a concert and many people shared their songs, guitar picking and comedy acts with us. One part of the show that many people will never forget is the "Computer dates". Half of the people in the act did not know that they were going to be called on to entertain people. The first lucky fellow to be called up to meet his "dream date" was Derek Wilson. We told the crowd that Derek had sent in an application for a computer match-up and had requested an "old farmer's wife type" that's what the computer gave him in the form of an eight year old girl stuffed with pillows. She came wiggling out on stage and dropped her hanky in an effort to attract her date's attention. Derek, being the gracious man that he is, told his date to pick up her own hanky. She did so with great difficulty and Derek wouldn't even help her up off the floor from where she couldn't rise due to her plumpness. No wonder you needed a computer to match you up Derek!!

Dorothy Jeff told our imaginary computer that she wanted a man that needed her to look after him and support him so the computer gave her the social outcast named Egor. Dorothy didn't quite mean someone that needy and tried to run away from her computer date, but Egor persistently followed her all over the stage. When they finally got together everyone was happy. George Abbot was paired off with a "lady of the evening" and acted as if he'd been working his whole life long to meet his computer date. John Jules was matched up with Miss Twinkle Toes—a very shy and timid girl that he had to drag on stage even to get a look at her. Barry Wilson apparently wanted someone who could give good hickies so he got Miss Dracula who went straight for his neck. There were many others from the audience that were called up to meet one character or another and they did so willingly. We'd like to thank them for taking part in that act—if they didn't there would have been no act.



Another act was Dean and Jerry. The two of them put on a fine performance that had everyone in stitches—who said Indian humour is dead?

"Our Traditional Story"

The play was performed by the young dancers of the Lillooet area. The story began in 1492 when the first white man came here .



We showed the times when the government in Great Britain respected and recognized us as a Nation of people and made legal agreements with us to prove. We showed how the Queen recognized our ownership of the land as demonstrated in the Royal Proclamation of 1763. We acted out the making of the declaration of the Lillooet Tribe, showed those terrible years of alcohol and drug abuse, family breakdown, assimilation,

loss of pride and cultural identity to finally today—where our people are coming back to life, rebuilding our pride, self-respect and family unity and strength. We demonstrated this strength through the use of the drum and the Declaration of Nationhood that was made in Ottawa.

The play finished off with the group leading the constitution song that was written on the Constitution train. What a very powerful experience for the whole audience—it was so powerful that a young girl of eight years old broke down in tears and cried her heart out.

There were other people who got up and entertained with urging from the crowd—thanks to those good natured people and very talented people.

As with every other pow-wow night we danced until at least five in the morning as is the traditional way of our people.

The Stlatliemel people would like to thank all the people that came to share their songs, dances, prayers, good feelings, and knowledge with us and would like to invite you all to our third anniversary celebration on April 16th to 19th, 1981.



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

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

THIS MONTH:

Happy New Year! We hope you have had time to catch your breath after the last 3 months of 1980. That's what we've been doing at Indian World—figuring out what hit us! So this issue asks what was achieved by the Constitution Express (p. 6). **Lyn Jorgensen**, editor of **Nicola Indian**, looks at the First Nations Assembly—"After the Dust Has Settled" (p. 31). The climax of that assembly was the Declaration of Nationhood. What this means on a national and international level is the subject of our lead article (p. 4). What does it mean to the Indian people across Canada? Two Elders from the **Six Nations**, **Ernie Benedict** and **Wilfred Peltier**, start off a dialogue on the subject (p. 32). We hope you will continue the discussion in the Indian World.

While this was all coming down, so was the rain. **John Williams** sent us photos of the flood damage in **Mt. Currie** and **Wayne Williams** sent pictures of damage to the **Chehalis** spawning grounds (p. 13). **John Elliot** of **Tsartlip** also sent pictures of damaged spawning grounds. The reasons were not "natural". He tells the story on page 14.

Archie Patrick, co-chairman of the **Carrier-Sekani Tribal Council**, also has a story to tell of government interference and mismanagement. He sent the pictures to back up his story on page 21.

Training our own people to protect us from the Canadian legal system is the subject of the article sent in by the **Native Courtworkers Association**. See pages 26-27.

Larry Commodore is an Indian writer from **Chilliwack**. His short story "Running" appears on p. 23. **Angel Adolph** of **Fountain Band** shows you don't have to finish school to be a good writer. She's eight. Her angry open letter to Trudeau is on page 7.

It's not an easy time for our young people, but the **Alert Bay BRATS** make the best of it. Read their story on pages 18 and 19. And if you're not feeling good after that, read **Marilyn Napoleon's** account of the **Lillooet** four-day pow-wow held over the New Year! **Roger Adolph** was there and sent pictures.

Thanks to everyone! That's a lot of people out there who worked to make a great issue to start 1981 off just right.