

Union of B.C. Indian Chiefs

NEWSLETTER

WINTER 1995

Institute of Indigenous Government Opens with Vancouver Ceremony

Canada's first degree-granting First Nation post-secondary institution was officially opened today (November 24, 1995) by Chief Saul Terry, President of the Union of B.C. Indian Chiefs, Aboriginal Affairs Minister John Cashore and the Hon. Ethel Blondin-Andrew, Secretary of State for Training and Youth, at a ceremony in Vancouver.

"The Institute of Indigenous Government is a milestone in the recognition of the principle of Indian control of Indian education at the post-secondary level," Chief Terry said. "It is a step toward realizing our Peoples' goal of self-determination. The Institute is committed to success, success for our students and success for our Nations."

"The Institute also stands as a success for the Joint Policy Council, which was created in 1993 by the Union and the province to establish a government-to-government relationship and address issues of mutual importance," Chief Terry said. "It must be counted a success also for the recognition and support being provided by Human Resource Development Canada. I am very pleased that the Hon. Ethel Blondin-Andrew is here to represent the Federal Government on this historic occasion."

The Institute was established by the Union of B.C. Indian Chiefs in 1991. It was designated a provincial Institute in May, 1995 and, in parallel, was vested by the UBCIC with the power to grant academic degrees pursuant to First Nation jurisdiction over the education of their citizens. The IIG admitted its first students to its certificate and degree programs in September.

The Institute's academic focus is Indigenous Government Studies, with four areas of specialization: political development and leadership; indigenous government administration; economic and social development; and international indigenous relations.

The Institute offers full-time and part-time programs. Course credits earned at the IIG are recognized as Open University of B.C. credits under a joint credentials agreement signed in May.

The Institute houses the UBCIC Resource Centre Library, one of the largest specialized collections on indigenous peoples in North America. Extension courses, innovative distance learning and an international program will characterize the unique development of the Institute over the next five years. Within five years, up to 80% of the IIG's courses are expected to be delivered in regional centres and First Nation communities through the extension program and by distance learning delivered in collaboration with the Open University of B.C. IIG extension courses will be offered beginning in January, 1996. The IIG campus is located at 342 Water Street in Vancouver.

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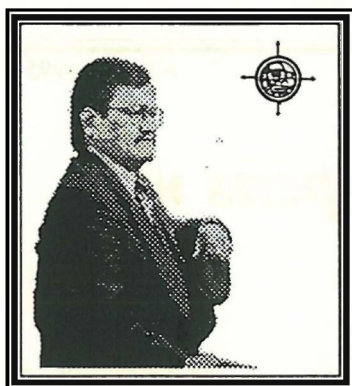
*Have a safe and
Happy Holiday!*

Contact: Chief Saul Terry, President
Union of B.C. Indian Chiefs
(604) 684-0231

Paul Chartrand, Interim President
Institute of Indigenous Government
(604) 602-9555

Message From The President:

Beware of the Political Grinch



It is that time of year when the Christian world celebrates the Christmas season and all that it represents. Christmas may be looked at as the year end assessment but for indigenous Peoples it may be seen as a

window into next years political agenda. What does the federal government have on its Christmas shopping list for us?

We know that the following are matters that are on that shopping list.

1969 White Paper Policy (implementation via program devolution)

Federal Fisheries Strategy

Indian Act Amendments

Self-Government (Municipal) Models

Program Budget Cutbacks

B.C. Treaty Commission

Gun Control Legislation

B.C. Gambling Houses

Elimination of Indian Health Services

When we look closely at the above listings of federal legislation, policy changes and program devolution or transfers we realize that this list represents an effort to totally assimilate our Peoples into the Canadian society. All this without benefit of proper and honourable negotiations.

If we give in to these federal plans, our political reality will be torn apart and reassembled as simple municipal models of government. Our social policies will continue to be controlled by federal and provincial governments. Our economies will continue to be held as ransom for co-operation in self-government negotiations. Our cultures and spirituality will continue to

be tolerated so long as we do not define spirituality as religion.

While we participate in the Christian celebration of the birth of Christ at this time of year, one cannot help but shake ones head at the irony that the values espoused by the Christian colonials are the very values they (the Christians) broke in their trespass into our homelands.

When we celebrate at year's end, let us celebrate our continued survival as distinct Peoples and redouble our efforts and determination to preserve the benefits that arise from our unextinguished Aboriginal Title.

Let us tell the federal government to keep their Christmas shopping list in their 'Hope Chest'.

On behalf of the Union of B.C. Indian Chiefs, may you and yours have a very Merry Christmas and Happy New Year.



UBCIC ANNUAL CHRISTMAS OPEN HOUSE

The Union of B.C. Indian Chiefs invites you to join with us in celebrating the season at our annual Open House on Thursday, December 14th, 1995 from 12:00 Noon to 4:00 p.m. at our Vancouver Office located at 5th Floor - 342 Water Street.

Donation boxes will be set-up for non-perishable food items and toys. All donations will be given to the Vancouver Aboriginal Friendship Centre Children's Christmas Party on December 16th. Toys for children over 12 years will be handed out as door prizes at the Kid's party. Please give generously.

UBCIC ANNUAL CHRISTMAS BREAK

Please be advised that the UBCIC Vancouver and Kamloops Offices will be closed for the Christmas break beginning Friday, December 22, 1995 and re-opening on Tuesday, January 2nd, 1996.

We wish you and yours a safe and Merry Christmas and look forward to working with you in the New Year!



U.B.C.I.C. PRESS RELEASES

Chief Saul Terry elected to sixth term as President of the Union of B.C. Indian Chiefs - Land Question, Health and Education urgent priorities.

VANCOUVER, B.C., October 27, 1995 -- First Nation delegates from across British Columbia have elected Chief Saul Terry to a sixth consecutive term as President of the Union of B.C. Indian Chiefs. Chief Terry, from Bridge River Band (Xwisten) of the Stl'atl'imx Nation (Lillooet Tribe), was first elected UBCIC President in 1983 and continues as the Union's longest-serving chief executive. The vote was held at the UBCIC's 27th Annual General Assembly in Kamloops, B.C.

Chief Terry congratulated Grand Chief Archie Jack of the Penticton Band, Okanagan Nation on his candidacy for UBCIC President and the important role that he and his community are playing in advancing the recognition of aboriginal title and rights in their territory. "We are all brothers and sisters in the struggle to protect our rights and defend our homelands," Chief Terry stated. "This Assembly has strongly reaffirmed that the Union of B.C. Indian Chiefs is on the right road -- the Indian road -- in continuing to insist upon the recognition of our respective Peoples' nationhood, sovereignty and jurisdiction in our territories. The renewed confidence expressed by the Elders, Chiefs and delegates at the Assembly means the Union will continue to reject the extinguishment B.C. Treaty Commission process and its ultimate goal of genocide and termination. The Union will renew its discussions with Canada on a positive nation-to-nation alternative for settling the Land Question in British Columbia. The Union will also be stepping up its efforts on behalf of our Peoples to protect our aboriginal rights to health and education. In particular, we will be making every effort to ensure continuation of non-insured health benefits to our Peoples and to reverse the underfunding and off-loading of Indian education by the federal government.

Union of B.C. Indian Chiefs says issues, political conflicts remain despite Harcourt resignation

Vancouver, B.C. November 15, 1995 -- The Union Of B.C. Indian Chiefs responded today to the resignation of Premier Harcourt, stating that fundamental issues on recognition of aboriginal title and rights in British Columbia remain largely unaffected by the Premier's decision. "Over the past three years, the Provincial Government has been going backwards on recognition of the aboriginal title and rights of our respective Peoples," said Chief Saul Terry, President of the Union. "Crises and confrontations have occurred in many of our territories because of the policies of the Harcourt Government, especially its promotion of the extinguishment of B.C. Treaty Process. I doubt that a change in leadership will significantly affect this situation in the short-term and the potential for conflict remains.

Chiefs Union and Indian Homemakers Express Concern About Safety of Native Women

Vancouver, B.C., November 2, 1995 -- The Union of B.C. Indian Chiefs and the Indian Homemakers Association of B.C. issued a joint statement expressing their concern about the safety of First Nation people, especially women.

Both organizations are concerned that a potential serial killer is preying on women in Vancouver's Eastside. It is well known that a number of Native women have been murdered or gone missing from the area in recent years.

Chief Saul Terry, President of the Union of B.C. Indian Chiefs had these comments:

"Police need to have a more effective means of alerting the Native population to be on guard, especially in a situation where there is the suggestion that someone is preying on native women.

How many Native people are missing? How many Native people have died violently? Do their families even know? We need to establish a system which tracks the violence done to Native peoples. How can we work together with the police to prevent more unnecessary deaths, especially of Native women who are at greater risk?"

Jennie Blankinship, President of the Indian Homemakers Association of B.C. had these comments:

"Women working the streets use other names to hide their identity. If something happened to them the authorities have no way of informing family members. Many street people are victims of circumstances beyond their control, which ultimately leaves them vulnerable and at a higher risk of attack.

The Indian Homemakers Association has received requests from the Native community to look out for 'missing' family members or friends.

Both organizations call upon First Nation people, who have been unable to contact a friend or relative living in the Vancouver or Lower Mainland area, to contact their local RCMP detachment or Vancouver City Police and file a missing persons report. In addition, people are urged to contact the offices of the Indian Homemakers or the Union of B.C. Indian Chiefs to inform them once they have filed a missing persons report.

Contacts: Chief Saul Terry (604) 684-0231
Jennie Blankinship (604) 684-0231
(604) 876-0944



Valhalla Wilderness Society

McCrary Calls for Sanctions Against Shell Oil

November 16, 1995 - As thousands of Nigerian people were forced out of their homes and beaten or killed by a brutal military government, environmentalist Colleen McCrary issued a plea for immediate international sanctions against Nigerian Oil, as well as worldwide sanctions against use of Shell Oil. The military action is an endeavor to crush massive protests about the execution of nine environmental activists. With their leader, Ken Saro-Wiwa, they were hung for their efforts to bring about the restoration of the Ogoniland region of Nigeria, an area ravaged by Shell Oil's operations.

"I appreciate the fact that the Commonwealth countries just suspended Nigeria for two years, but it's obviously not enough," said McCrary. "The suspension only means a withdrawal of aid money. Commonwealth countries intend to go on importing Nigerian oil during those two years. In the face of Nigeria's accelerated oppression of its people, Canada and these other countries must refuse to be influenced by the bribe inherent in their reliance on Nigerian oil." Canada imported \$600 million worth of oil from Nigeria last year. (Globe and Mail, Nov. 9, 1995)

Since 1958, Shell, in furtherance of their exploitation of Nigeria, has made the corrupt Nigerian government an actual partner. The Nigerian government owns 70% of Shell Nigeria, the company exploiting Nigerian oil resources. It has taken \$30 billion worth of oil from the area, while leaving the Ogoni people in poverty, their farms and fisheries devastated by oil pollution and acid rain. Faced with massive protests and demands by the people for an environmental cleanup, Shell withdrew from the area two years ago. It then asked the Nigerian government, its partner, for aid in resuming operations in Ogoniland.

Recently Greenpeace uncovered a secret internal Nigerian government memo dated May 12, 1994, which said, "Shell operations still impossible unless ruthless military operations are undertaken for smooth economic activities to commence." It goes on to recommend that 400 soldiers undertake "wasting operations" of "especially vocal individuals" to bring Shell back.

Television footage of the current military attack upon protesters show people fleeing their homes amidst puddles of oil left by Shell. "Shell Nigeria and Shell Canada are subsidiaries of Shell International," said McCrary. "This is ~~an~~ one gargantuan multinational corporation, working in partnerships with the government's pro-shell attacks on protesters."

McCrary charged that Shell is not exonerated by its last minute request to save the lives of the nine men. "Where was Shell last year when 100 civilians were slaughtered by the government for their protests?" She asks, "Where was Shell when the nine men were kept in prison for eight months before the executions, or when Mr. Saro-Wiwa was chained to a wall for 64 days? Just the fact of their withdrawal from the area when faced with demands for environmental restoration makes them responsible. What good is superficial, last-minute request to spare the protesters when they should have been in there cleaning up their mess and stopping their environmental destruction? Instead, they generated this entire situation by withdrawing when cleanup demands were made and requesting governmental aid to deal with protesters who they said were hampering their operations.

Saro-Wiwa, winner of the prestigious Goldman Environmental Award, condemned Shell Oil for "the crime of the company's war against the Ogoni people." In his closing statement to the military tribunal which condemned him to death, he said, "There is no doubt in my mind that the ecological war that the company has waged in the Delta will be called to question sooner than later and the crimes of that war duly punished.

McCrary said, "They would never be allowed to do this kind of environmental damage in the wealthy countries, and if oil spills occurred, they would have to be cleaned up. This is only one of many ways the giant multinational corporations of rich countries are exploiting impoverished people in poor countries with the collusion of their own governments"

"Shell stands to be the beneficiary of the executions by getting to operate in Ogoniland without environmental safeguards and restoration, and without protests from a brutally oppressed people. The benefits run straight to Shell International, and to the countries who import Nigerian oil, as well as to the people who can buy that oil for cheaper prices"

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Contact: Valhalla Wilderness Society (604) 358-2533



UBCIC Newsletter Deadline



If you have any material that you would like to see in the next edition of the Union of B.C. Indian Chiefs Newsletter, please forward to our Vancouver office by fax or mail as soon as possible to the attention of "UBCIC NEWSLETTER". We would appreciate the volume of information be kept to a minimum so others can benefit from this service. Please do not fax business cards. Suggestions or comments are always welcome. Next deadline is January 15, 1996. Remember, our new address is 5th Floor - 342 Water Street, Vancouver, B.C. V6B 1B6. Our phone and fax number remain the same. Phone (604) 684-0231 Fax: (604) 684-5726.

LETTERS TO DIANE MARLEAU MINISTER OF HEALTH & WELFARE CANADA

October 30, 1995

Hon. Dianne Marleau, M.P,
Minster of Health & Welfare Canada
House of Commons
OTTAWA, Ontario
K1A 0A6

Dear Madame Minister:

We, the Union of B.C Indian Chiefs, have just concluded our 27th Annual General Assembly where we discussed the issue of our Peoples right to health benefits. The restructuring of the health care system that your Department is considering will eliminate non-insured health benefits to the majority of First Nations peoples.

As you know, our Peoples are among the poorest of the poor in this country. Statistics consistently show tremendous levels of unemployment, often exceeding 90%; suicide rates of an unacceptable magnitude; staggering rates of alcoholism and drug abuse, as well as a myriad of other poverty-induced illnesses. The poverty in which our Peoples exist is reflected in increased incidence of illnesses and maladies as well as hospital stays of longer duration. Any reduction to the health care benefits which First Nations currently receive will add to the psychological, spiritual, and physical illness among our Peoples.

Madame Minister, the Union of B.C. Indian Chiefs is gravely concerned about the specific issue of non-insured health benefits. It is critically important that non-insured health benefits not be reduced or eliminated for First Nation people, as this will only have the result of incurring greater costs due to subsequent and more serious illnesses.

The illnesses which are prevalent among First Nation people are symptomatic of the greater difficulties which our

Peoples face today. The relationship between the first Peoples of this country and the Canadian government must be addressed prior to any restructuring of the health care system and health care delivery to First Nations people.

Health is a basic right of our Peoples. Any alterations to any of your policies at this time will be seen by us as a direct attack on the weakest of the weak, and will further be seen as an attempt to fundamentally alter and diminish our aboriginal right to health.

Any attempt at reducing or eliminating the aboriginal right to health is completely unacceptable to the Union of B.C. Indian Chiefs. Madame Minister, we urge that any consideration by you or your government to implement policies that will negatively affect our aboriginal right to health be suspended immediately.

Your Truly,

UNION OF B.C. INDIAN CHIEFS

Chief Saul Terry, President

c.c. Prime Minster Jean Chretien
B.C. Liberal Caucus
Minister Ron Irwin, Department of Indian Affairs
B.C. Health Minister, Paul Ramsey
Minister John Cashore, Aboriginal Affairs
President, B.C. Medical Association
B.C. Nurses Union
UBCIC Chiefs Council
UBCIC Member Bands
Dan Smith, President, United Native Nations
Healing Our Spirit, First Nation Aids Society
Lou Demerais, Vancouver Native Health Society



October 31, 1995

Dear Minister Marleau:

The 'Namgis First Nation is gravely concerned with respect to the proposed health care review. The Aboriginal community at large is rife with rumours about the possible outcomes of such a review. There are several rumours that have circulated that you are considering imposing radical changes to the Health Care and its application to First Nations people and in particular non-insured health benefits. However, we have been unable to confirm either the truth or the falsity of these rumours.

Our Council cannot condone or participate in any changes to the delivery of health care that will have a negative impact on a population that already suffers far greater incidents of poor health than any other in Canada. Nor can our

Council support any proposal to limit in any way our peoples' access to non-insured health benefits. Furthermore, please be advised that our Council is of the opinion that the delivery of health care to aboriginal people is a fiduciary duty that the federal government has never fully lived up to.

Due to the lack of concrete information concerning the present status of any review your Department may be conducting and the apparent lack of consultation with the Aboriginal community perhaps it is time to implement a strategy to address these shortfalls. In particular our Council and Community would like to know what is being considered. Is a distinction between reserve populations and non-reserve populations being considered, ie social assistance recipients and non-recipients? If these are under consideration our Council must state its utmost opposition for reasons already addressed above.

(Continued page 6)

INDIAN HOMEMAKERS ASSOCIATION OF B.C. ROBBED!

Vancouver, B.C. - The oldest First Nation women's organisation of B.C. was robbed TWICE in one week. The IHA is a non-profit organisation that advocates for the rights of women and children. The organisation started in the 1960's focusing on child apprehension, adoption, housing standards, heritage, property and status rights. Today the IHA has expanded its services in take Burnaby Correctional Centre for Women, it has a Traditional Parenting Skills Program, offers Practicum Student Placements, has a Family Counselling Service, and recently started a "First Nations Missing Persons Registry." The counselling services focus on employment, healing, conflict resolutions, time and financial management, spiritual revival, substance abuses, physical, mental, spiritual and emotional abuse, holistic healing, it also holds Healing Circles and AA/NA Meetings for native people in the Vancouver local.

The robbery happened sometime on the Remembrance Day weekend then again on Tuesday evening. All computers and printers were taken along with a fax machine, typewriters, numerous hand drums, rattles, dream catchers, and various native artifacts. The Indian Homemakers Association is requesting financial assistance or donations from the public to help replace these items. "Because of financial cutbacks, we are unable to replace these items immediately. We need office equipment to service our clientele efficiently and professionally as expected." If you have any information about the robbery or if you would like to assist us, please call the Indian Homemakers office at (604) 876-0944.

Jennie Blankinship, President
Indian Homemakers Association
Phone: 251-5118 (H)

684-0231 (W)

Wanda Sandy, Acting Executive Director
Indian Homemakers Association
Phone: (604) 876-0944

LETTERS TO MARLEAU (Continued from page 5)

We understand and are also concerned that the First Nation's organizations and groups/committees such as the Assembly of First Nations and the Health Committee established in British Columbia representing all corners of the Province are not full participants in the consultation process.

We trust that you appreciate the level of concern and anxiety that we have and the need to have an effective consultation process in place. I and my people look forward to a timely response to the concerns we have expressed.

Yours truly,

William Cranmer, Chief Councillor, Namgis First Nation

c.c. Assembly of First Nations
First Nations Summit
Union of B.C. Indian Chiefs
Musgamagw Tsawataineuk Tribal Council
Kwakiutl District Council
Whe-la-la-U Area Council

UBCIC RESOURCE CENTRE

Last week we had the honour of touring the Honourable Ethel Blondin-Andrew through the Resource Centre and this morning we gave an information tour to participants who have come from all over the province to attend a research skills workshop. Our guest book continues to indicate the diversity of users and supporters of our Resource Centre.

In the next few weeks, the study/seating spaces in the Resource Centre will grow from the present eight spaces to eighteen, including the addition of three study carrels. The computer user station and CD-ROM tower will also be in place in the next few weeks. The library application software program INMAGIC PLUS which we use for our library catalog, ordering, and circulation functions has been upgraded to a Windows version. We have received the new Windows version and will make the changeover when we set up our user station in the Resource Centre. The automated database is growing steadily and it makes the job of finding information so much easier. Our vision for the Resource Centre includes a collection in which it is fast and easy to find specific information but which is also inviting to browse.

Many new books have been added to the collection over this first semester of the Institute of Indigenous Government. The collection is growing in leaps and bounds and I am happy to report that our only major problem seems to be space and enough staff to catalogue all the materials. Those who have always supported the Resource Centre deserve much credit for what it is today a very impressive and valuable collection which is used and appreciated by people around the world.

I have been receiving phone calls to ask if we will be putting on another "Running a Small Library Workshop". Yes, we will but I can not provide a date yet. As soon as a date is set, I will fax information to all those on the waiting list who have expressed an interest in attending so that they have first opportunity to register. We still hope to also develop workshops which address specific areas such as classification and subject headings in more detail. In the meantime, there are two excellent library handbooks which I can recommend to anyone who is trying to run or set up a small library:

"The Canadian Library Handbook: Organizing School Public and Professional Libraries", by Marilyn Kogan and Lynne Lighthall. (ISBN Number 0-07-551552-0). Available from: McGraw-Hill Ryerson Ltd., 300 Water Street, Whitby, Ontario L1N 9B6.

"Standard Cataloguing for School and Public Libraries", by Sheila Inter and Jean Weihs. (ISBN Number 0-87287-737-X). Available from: Libraries Unlimited, Inc., P.O. Box 6633, Englewood, Colorado, U.S.A 80155-6633.

If you need any further information, please call.

From the Resource Centre Staff to All of You...
Have a Very Happy Holiday.

Wendy Ancell



WOMAN KILLED IN FIRE

Cecilia Ambrose burned to death on September 5 when a fire broke out in the apartment where she lived. She died because her door lacked a handle, and because of the absence of working fire alarms and sprinklers. The apartment building did not meet the city building code or health regulations, and had not been kept up by either the landlord or city officials.

Cecilia's death, and the lack of concern shown by police, fire officials and city council over this tragedy, sparked the creation of the "Cecilia Ambrose Memorial Action Committee". Both family and sympathizers are working through this committee to petition and pressure Port Alberni city council to get tougher with slum landlords and create better, affordable housing in the valley, especially for First Nations people.

"Cecilia was a wonderful person. Even in death, she's continuing to serve her people by raising our awareness about the racism and poverty facing native people in Port Alberni" said Reverend Kevin McNamee-Annett, who worked with Cecilia at the local food bank, and who will be helping to conduct her service.

For further information:

Rita Lucas 732-9318 (Port Alberni)

Jack McDonald 723-2892 (Port Alberni)

Kevin McNamee-Annett 822-0075 (Vancouver)

YOUR HELP ON HUCKLEBERRY IS NEEDED



Cheslatta Carrier Nation in Northern B.C. faces a new threat to its Traditional Territory. Huckleberry Mines Ltd., with the support of Mitsubishi (#1 on the 1995 Fortune 500 list with 1994 revenues of US \$176 Million), plans to build a large open pit copper mine on Cheslatta land.

The world's richest company would get richer while Cheslatta its land, life and people would become poorer. The environmental assessment of the project has highlighted serious flaws with the mine, B.C.'s new environmental assessment process and B.C.'s approach to resource issues on unsundered first Nation's land. The government and the company want to reap the development benefits while leaving Cheslatta with the impacts, which includes two permanent tailings' ponds.

The fight to protect Huckleberry Mountain is a costly struggle. Legal fees, research, postage, telephone and copying costs are mounting. The telephone, photocopier and fax are our links with the outside world. They are critical to ensuring Cheslatta's voice on Huckleberry is heard.

If you can help, please send your financial contribution to Chief Marvin Charlie, Cheslatta Carrier Nation, P.O. Box 909, Burns Lake, British Columbia, Canada, V0J 1E0. Please indicate on your cheque it's for the Huckleberry struggle.

Education Update

Representatives from across B.C. expressed their concerns regarding the education of First Nations on and off reserve on November 22-23, 1995 at the UBCIC Education Coordinators Meeting in Vancouver.

Many hear and see the problem First Nations people are encountering. The break down of our culture, religion, economy, health, and political structures is felt by every member of the community. The repercussions of the residential school system and boarding schools will be experienced for countless generations. It is our responsibility now to ensure that our children get the same opportunity as those given to all citizens of Canada.

First Nations people fall far below the average graduation rate in high school and post-secondary levels as compared to non-native participants. If by chance a student completes his/her grade twelve, many students have to attend an upgrading program in able to compete and accomplish the demanding work load expected at post-secondary levels. The purpose of these meetings is to strategize a process which will ensure our rights to education is not infringed upon any more than it has been.

The following are some concerns and suggestions raised by Co-ordinators or their representatives which focused on the Nominal Role Review.

Letters addressed to "randomly selected" Band Schools, Independent schools and public schools in British Columbia informed them that there will be "On-site Nominal Role Reviews" conducted at their school. According to DIA, these reviews are necessary to ensure that funding is **equitably distributed** based on students that are regularly attending school and First Nations' need for resources. (November 3, 1995 letter, emphasis added.) In Research Methods a "selection" from a previously chosen field (particularly one that fits certain criteria) does not qualify as "random selection" (December 4, 1995 - DIA letter).

There are a number of selected Band schools who refuse to undergo this review simply because there was no input prior to this process. Others believe that the process is going beyond DIA's "scope of intention" Questions brought forward were: Why are they asking for evaluations when DIA is already getting them? Who are the "Central Agencies" DIA is accountable to? Under who's authority are these requirements to be conducted? It was suggested, by the Education Committee, that all band schools chosen to undergo these review reconsider their participation.

Contact: Jennie Blankinship (604) 684-0231



TS'PETEN DEFENDERS

Court Uses Force on Ts'peten Defenders to Silence Them

100 MILE HOUSE, B.C., NOVEMBER 13, 1995. - After waiting two hours for Judge Barnette to arrive in court on Friday, November 10th, the process of setting dates for preliminary hearings finally began for the Ts'peten Defenders. Even though all the supporters in the courtroom had been obliged to pass through a weapons detection device before entering inside, they were still under the strict supervision of seven armed sheriffs.

William (Wolverine) and Joseph (JoJo) Ignace were brought into the courtroom and Wolverine immediately raised the issue of jurisdiction to the judge. Wolverine spoke for all the Defenders when he informed the court that the government of B.C. doesn't have the jurisdiction to impose its laws on the aboriginal people of B.C. since they have never ceded their lands to Canada. During Wolverine's speech, Judge Barnette frequently interrupted him to point out that these matters were not going to be dealt with today. When Wolverine asked the judge to lift the publication ban, he said that he did not make that ruling and there was no publication ban on the matter to be dealt with there and then. Wolverine then told the judge that his lawyer is Bruce Clark, who is in Europe attempting to get an international tribunal together.

The judge stated that "We are here to set a date for a preliminary hearing." Although the usual procedure is to set the date at the earliest time available, the Crown asked for a later date because the particulars were not assembled yet. The judge was critical of the time the Crown was taking and said, "... one must not get the impression that this matter is considered as something less than urgent." February 5, 1996 was set as a date for a preliminary hearing regarding the two Ignaces' attempted murder charges relating to the incidents of August 17 and September 11, 1995. The Crown estimated that the preliminary hearing could take from 10-15 days. Wolverine commented that it could take two years and then launched into another speech about the corrupt court system, including the judges' boss, B.C. Attorney General Dosanjh. Barnette chastised Wolverine for uttering what he deemed was a "racist remark". When Wolverine responded with a heated speech about the racism that the Indian people have been subjected to for over 130 years in Canada, the judge ordered him to be removed from the court.

As two sheriffs began to manhandle Wolverine (one put his hand over his mouth, the other grabbed his arms) JoJo made a move to protect his father and was promptly punched by another Sheriff, put in a sleeper choke hold, knocked to the ground, and kned in the face. A commotion ensued in the courtroom as supporters rose to their feet and yelled at the sheriffs to leave them alone. One of the sheriff's responded by drawing his gun on the unarmed and defenceless supporters.



When court re-convened in the afternoon, security had now been enhanced by the presence of two RCMP officers. Judge Barnette called out each defendant in the courtroom and read them their new charges which now included mischief, causing danger to life, forcible detainer and possession of weapons for the purpose dangerous to public peace. A preliminary hearing on these charges was set for April 22, 1996 with another court appearance deemed necessary on March 13, 1996 to make sure that "things are on track". William and Joseph Ignace were brought into the courtroom in handcuffs and shackles, but Wolverine's spirit was unbroken. He looked to the people in the courtroom, gave them a big smile and shouted "FREEDOM FOR THE INDIAN PEOPLE!" The supporters shouted back "FREEDOM!" Wolverine attempted to inform the judge again that "your domestic law doesn't apply here", but the judge was out of patience. He told the two Ignaces that they had a preliminary hearing set for April 22, 1996 regarding their other charges and then dismissed them.

The Crown didn't disclose any particulars since it's still waiting for reports from the RCMP (fueling the suspicion that they still don't have any evidence on any of the Defenders.) The Crown Attorney estimated that it would be at least another two weeks before they would have the particulars finalized. At least ten of the defendants told Judge Barnette that Bruce Clark was still their lawyer, but the judge insisted that Dr. Clark would be no one's lawyer.

The mood of the Judge had been seriously affected by that "little demonstration of feelings this morning". It almost prejudiced him against releasing James Pitawanakwat (OJ) who had been in jail since September 15, 1995. However, with the guarantee of \$50,000 surety, OJ was given a conditional release.

The shocking display of violence in the courtroom revealed once again who the real terrorists and thugs are. For now, the Defenders await their trial, but as Wolverine told Judge Barnette, "In a few years the tables will be turned and you'll be the one on trial."

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Contact: Splitting the Sky (403) 865-1784 or (403) 865-7549

Judge Rules Nuxalk People Have No Jurisdiction Over Their Traditional Territory Chiefs & Supporters Walk Out In Disgust



Supreme Court - Vancouver: The Nuxalk chiefs, elders and supporters walked out of supreme court today in protest at the judges ruling that they have no jurisdiction over their traditional territory.

The 22 Ista (Fog Creek) defenders, being charged for disregarding an injunction which prohibited them from protecting their land, built their legal defense on the fact that the court has no jurisdiction over Nuxalk territory and therefore has no right to impose its values on the Nuxalk people and their guests.

"I see as a result of what we did to protect the land and forests that there was an assumed jurisdiction. We have never given up that land," stated Chief Qwatsina (Ed Moody) to the Supreme court judge.

Paul Hundel, lawyer for the defendants called upon the crown to produce extinguishment papers for Nuxalk territory in order to prove the courts assumed jurisdiction. No such papers could be provided.

The judge subsequently ruled that the Nuxalk people have no jurisdiction over their land. The Nuxalk hereditary chiefs, followed by all supporters subsequently walked out of the court house in disgust at this genocidal ruling. "We don't fit in the court system" cried Chief Qwatsinas outside. "No matter what they say or do, we will continue to help and protect our people, our forests, our water, our land and our territory. These blanket policies are wrong. Every nation has different beliefs, different views. We are going the sovereign way.

"To witness a supreme court judge effectively extinguish a distinct culture, in the 1990's, is absolutely appalling. Genocide is the only way to describe it," stated FAN spokesperson Robin Green.

For more information call Robin Green @ 739-4782
Forest Action Network

KWAKIUTL BAND ELECTION RESULTS

Effective November 10, 1995

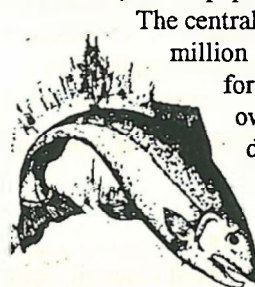
Chief Councillor: Larry Hunt Jr.

Councillors: (3) Alfred Hunt
Marion Roze
Tom Nelson

Colville Reparations Ahead Over Coulee Dam Salmon

Yakama Nation Review, Vol.24, No. 23, March 25, 1994

SPOKANE (AP) - The federal government has agreed to pay millions of dollars to the Colville Confederated Tribes to settle a 43 year old claim for losses caused by construction of the Grand Coulee Dam, a newspaper reported last Wednesday.



The central Washington tribes would receive \$53 million now and at least \$15.25 million a year forever as acknowledgement the tribes are owed a portion of revenues from the dam. The reservoir behind the dam flooded traditional villages and wiped out salmon fisheries.

The Spokesman-Review reported the settlement in a copyright story.

The settlement must be approved by Congress and tribal members, government and tribal sources said Tuesday. Tribal officials planned to announce the settlement March 25, 1995.

"I hope the state of Washington will understand this is setting straight an injustice that has been there a long time," said Harry Sachse, a Washington, D.C. attorney who represented the Indians.

"People other than the tribe got the benefit of Grand Coulee Dam for many, many years and it's about time the tribe got something."

The dispute stems from construction of the Grand Coulee Dam on the Columbia River in the 1930's. It created Lake Roosevelt, flooding thousands of acres of tribal land and destroying 1,400 miles of salmon spawning tributaries.

The dam was built without fish ladders. "It flooded fishing places that Indians used for 20,000 years," Sachse said. "It flooded their village right along the river. People had to move their houses back. They had to dig up their graveyards."

The tribes were paid \$60,000 for the land, but leaders claimed they should be compensated for electricity power created from their riverbed.

The government contended it needed the Columbia riverbed for navigation and thus did not have to compensate the tribes. The tribes in 1951 filed a claim against the government.

Negotiations began and ended several times over the years and the claim was once dismissed. But it was revived two years ago in federal appeals court. Tribal members have scheduled hearings and an April 16, 1994 vote on the settlement.

A U.S. Department of Justice official confirmed the agreement had been reached, but wouldn't discuss where the money would come from until Congress was informed of the settlement, the newspaper reported.

The Colville confederation has 7,700 enrolled members from 13 tribes and bands.

If each member were to receive an equal share, the

(Continued on page 10)

Quatsino First Nation

To: All B.C. Bands & Tribal Councils

Enclosed is a letter which we are asking you to sign and fax immediately to Brian Tobin, Minister of Fisheries at (613)996-9632, and to Louis Tousignant, Fisheries B.C. Regional Director, at (604) 666-8956, because the Quatsino First Nation urgently needs your help in their efforts to prevent the Department of Fisheries and Oceans (DFO) from breaking a promise they made to the Quatsino First Nation. DFO told the Quatsino First Nation that, if Quatsino allowed "J," or roe-on-kelp, licences into their territorial waters, including licences from other parts of the coast, the Quatsino First Nation would receive a "J" licence when one became available. The Quatsino agreed and have had roe-on-kelp operations in their waters for the last 18 years, including an additional two added last year, which have earned millions of dollars in profit.

This year, a "J" licence finally became available and DFO has chosen to dishonour their agreement with the Quatsino First Nation. Instead of fulfilling their end of the agreement, DFO has now notified Quatsino that they have included the "J" Licence in the DFO Licence Retirement/Reallocation Program, and the Quatsino First Nation would have to apply for it, as outlined in the DFO Implementation package, along with everyone else.

It is the position of the Quatsino First Nation that the "J" licence is theirs because they have more than fulfilled their side of the agreement. This includes the fact that not

one penny has ever been paid to the Quatsino First Nation, not one of their people has ever been hired by the J licence operators, and the "J" licence made available is from their territorial waters. The Quatsino First Nation feels that DFO should not be allowed to renege on this agreement, that this reprehensible practice must stop, and the "J" licence should not be included as part of the DFO's planned Retirement/Reallocation Program.

With your support, the Quatsino First Nation and people feel that enough pressure can be brought to bear on DFO to stop

this gross injustice being carried out against the Quatsino First Nation. If you support our struggle against DFO, and feel they should uphold their end of the agreement made with the Quatsino First Nation, we ask that you fill out the enclosed letter and fax a copy to Tobin and Tousignant today. The urgency comes from the statement made by DFO that a decision is to be made about the licence in the next few weeks. Would you also fax us a copy of your support at (604) 949-6249, so that it can be brought to a meeting the Quatsino First Nation is attempting to arrange with DFO about this issue.

The Quatsino First Nation and people wish to thank you for your consideration, and hopefully, support, to their request for assistance in their struggle to right a wrong being perpetrated against them.

Gilakasla

Letter of Support for the Quatsino First Nation

We, the _____ First Nation and/or Tribal Council, fully support the Quatsino First Nation's position that the Department of Fisheries uphold their end of the agreement made with the Quatsino First Nation and place the "J," or roe-on-kelp, licence made available this year, with the Quatsino First Nation and people.

We also completely support the Quatsino First Nation's assertion that they have more than fulfilled their side of the agreement made with the Department of Fisheries and Oceans in qualifying for the "J" licence, including allowing roe-on-kelp operations in their territorial water for 18+ years. Operations that have netted the licence operator million of dollars with absolutely no benefits of jobs accruing to the Quatsino First Nation.

We also offer our support to the Quatsino First Nation's stand that the "J" licence not be made part of the Department of Fisheries and Oceans Licence Retirement/Reallocation Program. This can only confuse the issue to the point where the Department of Fisheries can renege on their agreement with the Quatsino First Nations in regards to the "J" licence.

(signatures) _____

COLVILLE (Continued from page 9)

settlement would mean about \$6,800 for each person immediately and at least \$1,965 a year. The yearly payments would be tied to the price and production of electricity and the consumer price index.

In 1992, the Bonneville Power Administration estimated Grand Coulee Dam produced \$412 million worth of electricity. The settlement would be the second that Washington state tribes have received in recent years to compensate them for lands lost. In 1990, the Puyallup tribe near Tacoma received a one-time, \$162 million settlement.

"It is difficult to compare this to other settlements because it is based on future payments," Sachse said. "The Colvilles hoped their children and grandchildren could be taken care of by this thing that almost destroyed them."

PEACE AND DIGNITY JOURNEYS 1996

(PRESERVATION OF NATIVE AMERICAN CULTURE)

PREPARATIONS UNDER WAY FOR SPRING

The Journeys of Peace and Dignity continue. Preparations are currently under way to repeat in 1996 the historic achievement of 1992. Three years ago, as European-derived societies were observing the 500th year of the landing of Christopher Columbus in the Americas, the native people of the hemisphere were gathering earnestly in public assemblies not to celebrate 500 years of glory, but to commemorate 500 years of triumphant resistance to cultural extermination and to announce loudly and clearly their resolute intent to survive forever.

One such notable event was the 1992 Journeys of Peace and Dignity in which native peoples successfully concluded a unified intercontinental run of six months duration from their homelands throughout the Americas to the ancient sacred temples of Teotihuacan near Mexico City. To recognize the continuing plight of this hemisphere's indigenous people and the indefatigable endurance of their culture, the run will recur.

Running lies at the core of the Peace and Dignity mission, as spiritual purity lies at the core of Native American running. The exertion, tenacity, and stamina demanded by long-distance running, when coupled with the will to defend our traditions, serve our Elders, and promote our children, can elevate us men and women alike to the status of warriors. It is in such a state of grace, disencumbered of life's common subversions that we fall into stride with the heartbeat of the mother planet - from the wing-pulse of hummingbirds to the turning of tides - that we glimpse for a moment and for a moment give name to the unnameable forces driving the cosmos, that we look without shame into the faces of our ancestors.

The Journeys of 1996 will begin in the spring of that year with its two principle contingents starting

"To recognize the continuing plight of this hemisphere's indigenous people and the indefatigable endurance of their culture..." **Gustavo Gutierrez**

simultaneously in Alaska and Argentina and running to the Temples of the Sun and the Moon at Teotihuacan, arriving on October 12th. Other tributaries from the east and west of the continent will flow into these at points along the route. Because the Journeys are spiritual in tone and conducted in the presence of powerful sacred instruments, each day on the road will begin and end with a solemn ceremonial circle and all runners will adopt a ritually clean and chaste condition for the duration of the run. Runners and support personnel will supply their own sleeping gear and clothing. Meals and sleeping arrangements will be provided by the residents of local communities with whom Peace and Dignity is pleased to cooperate. Support vehicles carrying gear, clothing and drinking water will accompany the runners except when prevented by terrain. The run will advance at seven to twelve minutes per mile depending on the availability of those running at the moment. It will proceed at a running pace at all times except when being conducted through native villages by local Elders and residents who may not wish to run. All core runners should be capable of a minimum of ten miles per day.

Peace and Dignity Journeys 1996 invites the volunteer participation of native and non-native individuals who are strongly committed to the preservation of Native American culture and to the promotion of unqualified sovereignty among *Native American nations. We make a special invitation to Elders knowledgeable in traditional practices, as native spiritual

functionaries, as medicine personnel traditional or otherwise, as runners. We also invite qualified auto mechanics, local organizers to stop over accommodations in the path of the run, or as contributors of funds, gear, and road worthy vehicles.

So we may proceed with the necessary planning we encourage interested parties to contact us now.

May your nations journey be with peace and dignity,

Contact:

Gustavo Gutierrez
Peace and Dignity Journey 1996
P.O. Box 1865
Tempe, Arizona 85280
(602) 966-8714
(602) 254-5230
Fax (602) 252-6094

* The reason we use the term Native American is because this hemisphere is known as the Americas which includes Alaska, Canada, United States, Mexico, Central America and South America.

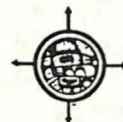
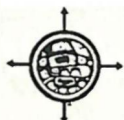
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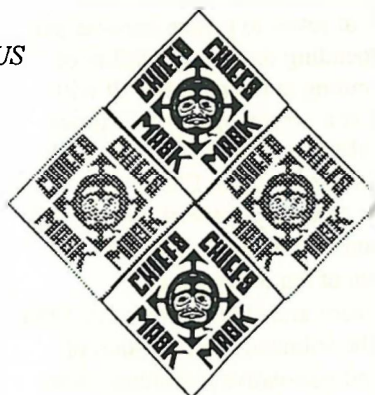


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