

# UBCIC NEWS

NO. 1 VOLUME 10

MARCH, 1979



**SIXTY-DAY REPRIEVE FOR SPOTTED LAKE**

**SUICIDE: ASSIMILATION CAUSED IT  
WE HAVE TO STOP IT**

**MORE COURT VICTORIES**

ONE DOLLAR

# EDITORIAL

To explain how and why I was tempted toward suicide for so many years, I would have to write a book. What is important now is what led me away from it.

By the time I arrived in Vancouver in the summer of '77 at the age of 28, I had fallen as low as I could go. I was unhappily married with two small children whose lives were being ruined by my circumstances. Having recovered from a suicide attempt just weeks before I arrived here, I was in bad shape. Life had declined to the level of mere survival.

By a strange turn of events, I got a job with an organization whose goal was to ensure the positive survival of Indian people by the recovery of Aboriginal Rights. Intellectually, I could identify with that goal. I was hired initially to be part of a small team assigned to fight against an oil port on the Coast, on behalf of the bands.

The issue was clear to me. If an oil port were allowed on the coast, oil would be spilled and the fish would die just as the buffalo had died on the Prairies. In the transition from my great grandfather's generation to my grandfather's, the buffalo were wiped from the plains. In half a generation, the food and strength of my people were made extinct by greed and the pleasure of the kill. The life of my grandfathers became a hungry struggle, spiritually and physically, to survive. They called that mournful time: the summer of the hungry pup.

In my own time, I was a hungry pup crying for scraps of food in a time of famine. The fish threatened by pollution and the greed of multinational oil companies, became the buffalo. The buffalo became the fish. I couldn't let the fish die.

As the issue of the oil port gathered momentum through the West Coast Oil Ports Inquiry, my involvement grew and so did my knowledge. I was still fragile and in rough shape, but I had a purpose to stay alive. The people that I worked with then and still work with today saw talent and good in me that I didn't see

myself. They allowed me to lick my wounds and howl at the pain. They never demanded any more than I could give, yet they made me believe that I had much more to contribute.

Gradually, through my involvement and growing political awareness, I began to learn more about myself. Intellectually in spite of myself, I was forced to grow and learn.

Something was happening to me. It was as though I no longer had the right to control my own life. My life was given over to something bigger than individualism. I was only a small part of a bigger struggle for the collective survival and growth of the Indian Nations.

I discovered that I had a gift for writing and the more I worked at it, the more I believed that this was my purpose on earth. That through my writing, I could make a solid contribution to the fight for Indian rights.

Then last fall I knew for sure that I was meant to live a long life and that the worst was over for me. I felt a strong pull to the land.

As fate would have it, I went on a long field trip with close friends and fellow workers who with quiet reverence and pride showed me their land.

On the last night of the trip I had a dream of two enormous heavy half-circles coming together. Like pieces of pottery that had been broken, the pieces slowly moved into place and fit exactly, with a final decisive thump that made the earth shake. I woke up from my dream and looked about. I thought Vancouver Island had just had another earthquake.

The next morning I asked my friend, "Was there an earthquake last night?" I told her about my dream. "Beth," she laughed, "that was no earthquake, that was your soul coming together." I thought about that all day and as I flew home that night I knew it was true. The seam was tender but suicide was no longer an option.

**Our Cover:** Spotted Lake or Klilok, is a powerful medicine lake in the Okanagan. The Okanagan Tribal Council is trying to stop the commercial development of the lake. Developers are attempting to turn the lake into a health spa which will pollute its healing minerals.

# UBCIC NEWS

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

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

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

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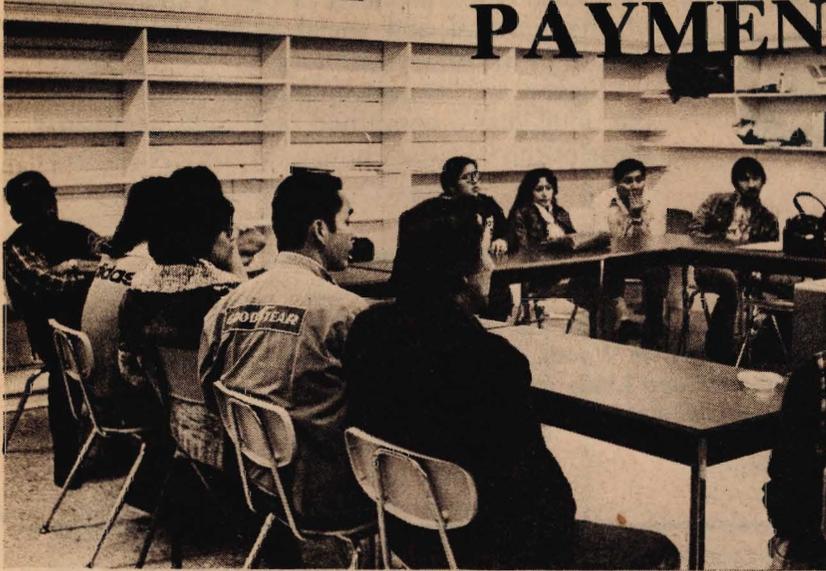
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# EAST FRASER BANDS ATTACH CONDITIONS TO EDUCATION PAYMENTS



*After three months of intensive Band talks, the terms and conditions under which the Bands would pay tuition fees were brought to the negotiating table by Bill Mussell, Skwah Band; Johnny George of Aichlitz, Denise Douglas, Bertha Peters, Christine Pettis, Carol McIntyre, Mary Lou Andrew and Wayne Bob of Seabird Island.*

On March 7th, Indian parents with children at the St., Mary's Catholic School, Agassiz, faced Parochial School representatives with a set of conditions attached to their funding contribution to the school.

This is the first time that Indian parents here have been able to negotiate how their children should be educated, with a say in the choice of teachers, in the use of school facilities, in the curriculum, discipline and use of capital funds. It was an exhilarating meeting: months of meetings in the area had gone into the drafting of an Agreement; the negotiators knew every word of the Agreement and why it was put in there.

## CONDITIONS ATTACHED TO TUITION DOLLARS

Various Bands in the area have, over the years, expressed dissatisfaction with the level of education at St. Mary's School and there have been a lot of other problems. There have been allegations of discrimination against Indian students, parents have been really upset over their children's difficulty in going on to public school or higher education after graduating

from St. Mary's, and the curriculum is not geared in any way to suit the needs of Indian students. The DIA has been well aware of these problems and the local education officer told the Band he would support their negotiations to improve the situation.

The funding process for Indian children going to parochial schools is not dealt with under the MTA. Under the Master Tuition Agreement for Indian children who attend public schools, a per capita payment is paid by the Federal Government to the Province who then pays the public schools and effectively controls their education. In the past, payment has been made to parochial schools for Indian students by the Federal Government directly, on the same per capita basis. Every now and then a parochial school will hit up the Federal Government for a contribution to their capital costs. In September last year, representatives from eleven Bands who have children going to St. Mary's, and the DIA Education Co-ordinator met with School officials to see what kind of Agreement could be negotiated, in terms of tuition dollars and the controls that Indian people would have in exchange for those tuition dollars.

## CREATING AN AGREEMENT AROUND THE ISSUES

Over the next three months there was a lot of discussing and thinking among parents about what they wanted in an Agreement. The Seabird Island Education Committee told some of their more immediate concerns and recommendations to the school. The response was hardly encouraging: "Well, we don't do things that way. We can't do things that way because that's not the way we do things." This didn't look too good for further negotiations but now the people got determined.

In the East Fraser, Bands met to talk about their dissatisfactions and possible ways to put these right. From this process, the UBCIC legal task force, who had been present at most of those meetings, drew up a draft agreement around all the concerns and remedies that the parents had dealt with. In November everyone met to discuss the draft. It was a broad Agreement, with a lot of responsibility for the parents. People in the Arch Diocese Society, who control the Parochial Schools, are

(continued page 6)

# PRESIDENT'S MESSAGE

were forced to change their life style. That is the dangerous thing that the white people have done to the Indian people is to destroy the Indian culture and heritage because this has destroyed us as a people.

Furthermore society has influenced all of us in some way so that the simple things in life are no longer enough. I believe that our young people become disillusioned in the schools because what they learn there has no meaning to their history or how they live in their communities. If our young people become disillusioned and the Indian



Dear Parents & Indian Leaders:

I am very concerned about the terrible toll of suicides among our young people in Indian communities across B.C. The facts should force us to question the values that society has imposed upon our Indian people. This is why I cannot stress enough to all Indian people the importance of building all that is dear to us on the foundation of Indian government. We once had in our own society our own traditional values and culture. We had dignity and respect built into our customs.

I recognize the fact that most Indian communities are trying to develop programs to meet the needs of the people and to try to overcome the many social problems affecting our young people. Sadly we have not moved fast enough but I want each and every one of you to understand that the suicides amongst our young people is the consequence of the government forcing assimilation on the Indian people.

Underlying all our problems is the fact that Indian people

communities have no alternatives to offer them then they have no set goals or purpose in life and take the easy way out.

I want to encourage the Indian leaders to continue to provide programs to help our young people develop their interests. I also want to encourage the parents to give all the young people encouragement and support in the cultural programs offered in the communities. It is our responsibility to show our young people the history of the Indian people — this is their roots — and something to be proud of. I want to stress, too, that we must all believe in one another.

I believe that it is in all of us to dream the best for our communities and to build on that dream — our young people are part of that dream.

*George Manuel*

(from page 4)

paid full salaries to take on these kinds of responsibilities. Band members were looking at a Committee structure that made them equal participants with these people. It was pretty scary.

During the next couple of months, talk continued about the Agreement. Various students dropped out and dissatisfaction with the School increased.

#### **A GRASS ROOTS AGREEMENT GIVES NEGOTIATING STRENGTH**

The Arch Diocese Society and the DIA were asked to meet with Band members on March 7th. The Seabird Island Education Committee was given authority to negotiate on behalf of all the parents who had children going to St. Mary's. It was a great meeting. Our Agreement was on the table and everyone in that room knew that Agreement so well. The whole process of creating it turned out to be so rewarding. We were coming there with an Agreement that was really created from the ground up and it was created to deal with actual situations that occurred. So when there were questions like: "Why do you need the Home School Co-ordinator to do this, that, or that," there was Denise Douglas saying "Look, this has happened, and this led to this situation, and that's what we're trying to remedy here."

#### **BREAKING THROUGH RED—TAPE**

It was a happy meeting for the Bands. There was the School Board sitting down with the Band to talk about an Agreement which will give Indian people real control over the education of their children. It was the Band negotiating directly with the School Board. It was actually a Tri-partite Agreement because the DIA has certain responsibilities and these were spelled out too.

The Agreement sets a precedent. It doesn't happen very often that a group of parents can break up a great ball of administrative red tape and have a say in how that school should work, and details of the curriculum.

This meeting was, then the first negotiating session for control of Indian education in a parochial school in the Lower Mainland. ●

## **CHILCOTINS BLAST MINISTER WITH MASS PETITION**

Anaham March 1st, 1979

The Minister of National Health and Welfare

Madam:

Representatives of the 3,000 Chilcotin people met at Anaham on March 1st, 1979 and are very concerned about the cutbacks in medical services to our people that you have proposed. You may think that you are not proposing to cut back the medical services to our people, but you are. Our people have no money to spare now and have a hard time paying for their groceries and other basic needs. If they cannot pay, they will not be able to receive the medical services that they need.

Our young people are just now beginning to graduate from high school. The high schools are in town, a hundred miles away or more, and although some of their expenses are met, their parents still have to support them with what little money they can spare from raising large families. If their money has to be spent on medical services they will have none to spare for the older children; we expect that many of them will have to drop out of school. This will be a step backwards and will undo work that has been done for twenty years past. Our struggle to survive has been and is hard enough without you creating difficulties.

A hundred years ago we lived off the land and our doctors kept us healthy. The whiteman brought with him nearly three hundred diseases that were new to us and that our doctors could not combat. You must bear the responsibility for this fact, especially at a time when our fish and wildlife have been reduced and when we are forced to use grocery stores and non-Indian doctors.

We believe that if you introduce these guidelines, our people will suffer. We believe that our suffering will be severe and that many of us will not survive. If you doubt this, then you should visit our country and talk to us; spend a week here, at least. You will see how isolated we are, how far away the doctors are, and some of the problems that our people face. Many of our people cannot afford to go see a doctor in town; they have no truck and cannot pay their way. We expect that probably none of them will pay any medical plan payments because most of them will not even understand what a medical plan is. Many Chilcotin people run a few head of cattle and live without much money. How can they pay? Do you want all our people forced on welfare? Or do you expect us to sell what little we have in order to get medical coverage?

You already have statistics that show how many more of our people die young than other people in Canada, how much more we use the hospitals and how much we depend on medical services; by visiting us you will be able to see what these statistics really mean.

Your proposals will increase sickness and disease amongst our people. We think that you should be more interested in prevention; that is the wisest course and, in the long run, the least expensive. If you think of us as people rather than dollars, you will not implement these proposals.

The Chilcotin people will resist these policies in every way that is open to us.

signed by the people of Chilcotin

(Hundreds of people have signed this petition.)

# PROVINCE-WIDE HEALTH FORUM

The U.B.C.I.C. has been directed by Bands to totally reject the implementation of the proposed guidelines to non-insured health benefits. National Health and Welfare Minister, Monique Begin, agreed to suspend implementation of these guidelines until July 24th, to allow full consultation with all Bands across Canada. Our Health and Social Development Portfolio has drawn up a proposal whereby this consultation would be carried out by Indian people in B.C. This proposal was rejected on February 15th, 1979, "because the cost would be in excess of the total funds available for the consultation process across the country," according to the B.C. Regional Director.

## MEDICAL SERVICES REFUSE INDIAN PARTICIPATION IN CONSULTATION PROCESS

The format of the consultation process that National Health and Welfare emphatically insist upon, still leaves total control of events in their hands.

At a meeting on February 21, 1979, Health & Welfare Canada, it was stated that \$10,000 was being offered for the B.C. Region for the consultation process. National Health & Welfare have not been sincere in their negotiations with us. The following conditions of the suspension were listed:

- (a) Treaty or aboriginal rights to free medical care was not accepted by Government at the present time. Any discussions on this matter should be directed to the Minister of Indian Affairs.
- (b) Consultation with Indian representatives at local and regional levels. Limited funds were available for this purpose — approximately 10-15,000 dollars would be available to Pacific

Region up to March 31, 1979 and a similar sum in the financial year 1979/80.

- (c) If agreement on more humane and workable guidelines cannot be reached, the stricter guidelines would be reinstated at the end of 6 months for the date of the Minister's meeting with N.I.B.

## PROVINCE WIDE FORUM PLANNED TO DECIDE ON HEALTH ISSUE

The only way we can show how serious we are about the health of our people, the control of our destiny and the right to participate in policies that affect our lives is to take action, use our OWN initiative in this matter. No one can respect himself who has lost control over his own destiny. Self-control is the ability to make decisions that count.

We plan to hold a province-wide meeting of Band Social Development Workers and Community Health Representatives to discuss this issue. Our alternatives: do we accept, reject or improve on the proposed guidelines? What are our alternatives? This meeting is tentatively scheduled for May , 1979, in the Vancouver area. Detailed information will be sent to all the Bands.

George Manuel has called this issue the worst crisis since the 1969 White Paper Policy. But we alone must decide where we want to go on this issue, we must discuss our ideas, concerns, strategies and alternatives. The provincial meeting would be the forum to bring all of our concerns and ideas together.

The Health and Social Development Portfolio does not have the funding to pay for participants to attend this meeting. We will be looking into all possible sources for travel dollars for delegates and will, of course, be pleased to inform you if we are successful. ●

## MOTHERS CHILD TAX CREDIT

The National Indian Brotherhood met with the Minister of National Revenue to discuss this matter, and issued the following bulletin to Indian mothers:

1. You must fill out all the forms provided for this year, Income tax, TFAL and Schedule 10; but next year there will be fewer and simpler forms;
2. The Department of National Revenue is working out an option for next year, so you can choose whether you want your payment in a lump sum or in instalments.
3. You don't have to use your

Social Insurance Number in filling out tax forms, though this will delay the application. The N.I.B. recommends that you use your Band or Treaty number instead, or leave that space blank. Put \$0.00 as income on all applicable forms and file as normal.

4. The Minister agreed to send the N.I.B. a written statement disclaiming any intention to use the Child Tax Credit application towards the process of taxation of Indian families.

For further information, contact Julie Newman, Health and Social Development Portfolio, Union of B.C. Indian Chiefs.

# Preliminary Hearings Begin

## THIS TIME IT'S URANIUM

Again and again, that's the story of our lives. This time it is uranium. There are so many things that our people have to deal with, especially when it comes to development, because to many of us, it is new and yet it isn't because development is decreasing our aboriginal rights in fishing, hunting, trapping, lands, water and other resources. Think of all the developments in your area: pipelines, dams, pulpmills, mines, smelters, hydro lines, railways, roads, logging and others.

We are faced with another threat in parts of the province: The exploration for uranium mining. This is something that we have to deal with because it affects our health, the environment and aboriginal rights.

The Union of B.C. Indian Chiefs has been given the mandate to oppose the development of uranium mines in the Province of British Columbia. At the Central Interior Regional Conference at Vernon in July, 1978, the resolution was proposed and carried to actively oppose the development

of uranium mines and mills in British Columbia.

On September 12, 1978 the U.B.C. I.C. published a Special Report on Uranium. This report is available at the U.B.C.I.C. office. The U.B.C. I.C. has been very active in pushing for an inquiry on uranium mining. Now this has happened.

### ENQUIRY INTO SAFETY MEASURES AGAINST URANIUM HAZARDS

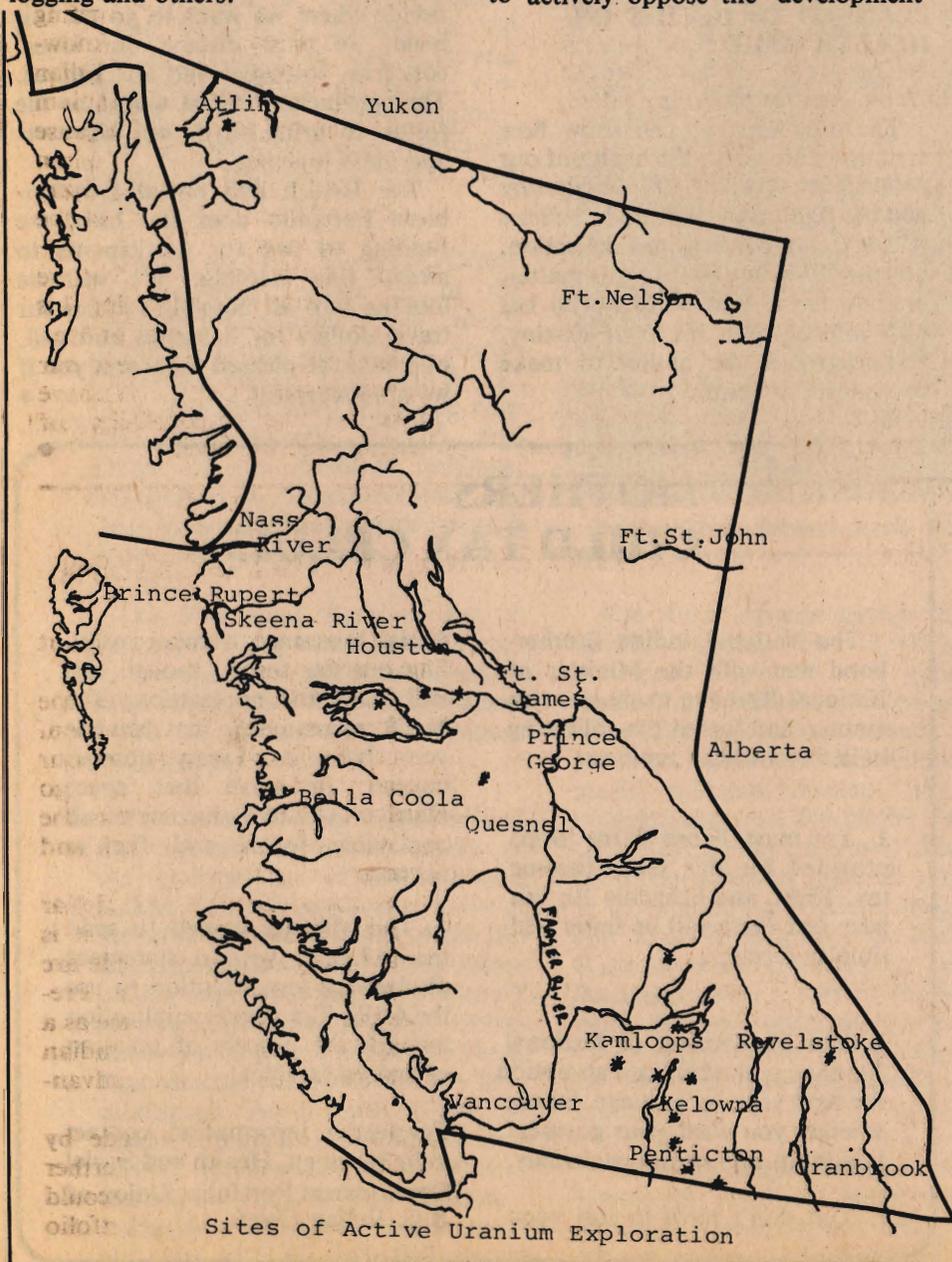
On February 18, 1979, there was an announcement that there will be a Royal Commission of Inquiry into Uranium Mining under the B.C. Public Inquiries Act. The Lieutenant Governor appointed Dr. David V Bates as the Chairman of a three man commission.

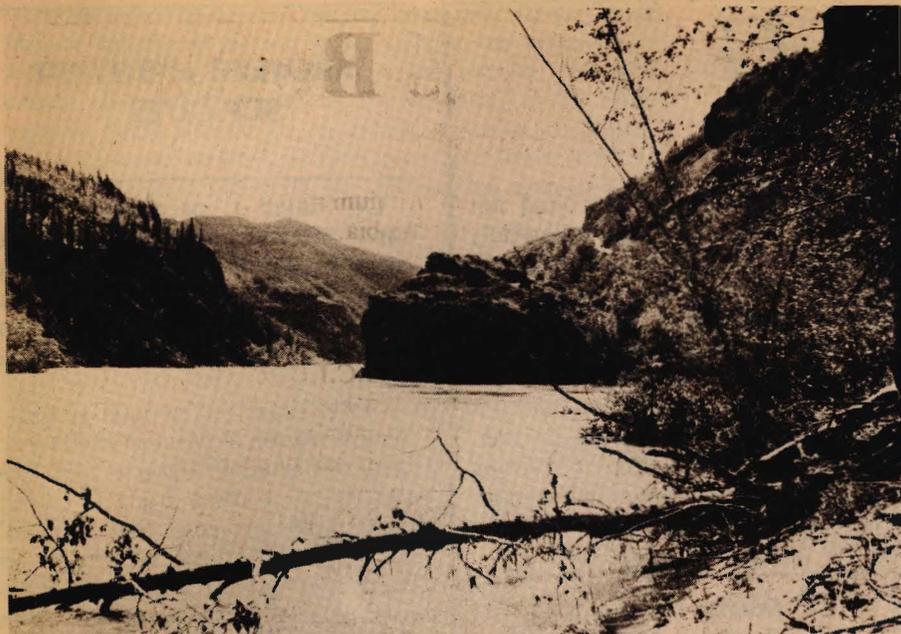
The Commission is to inquire into the adequacy of existing measures to provide protection in all aspects of uranium mining. They will examine the existing federal and provincial requirements for:

- a) Protection of health and safety of workers associated with exploration, mining and milling of uranium;
- b) Protection of the environment;
- c) Protection of the public.

They will make recommendations for setting and maintaining standards for workers and public safety and protection of the environment. Public hearings are scheduled to be held in communities in May, June and July and again in the fall.

In order to carry out our mandate to oppose uranium mining, it is vitally important that those Bands and people who will be affected provide as much input and support to the U.B.C.I.C. as possible. In the last two years, the Central Interior has been the focus of the largest mineral exploration program in the whole province. Everyone in the mineral industry is looking for uranium. Why is this happening? One reason is the jump in the price of uranium from \$7 — \$10 per pound in the early 1970's to \$40 to \$50 per pound or more this year. The second reason is that a





*Uranium deposits have been sighted on the Aboriginal Tahltan Territory. Preliminary hearings have been called to look into the safety of mining uranium.*

program was jointly funded by the federal and provincial governments to map out where all the uranium is in the area. The general areas affected are the Okanagan, the Kootenays, North Thompson, Williams Lake, Fraser Lake, and Tahltans.

Some of the problems associated with uranium mining are very serious. One of the major problems is the mining waste products which contain more than 85% radioactivity. These waste products remain radioactive for up to a million years. There is no known long term method to prevent radioactivity from becoming exposed to the environment and especially to the food chain, fish, wild game, cattle, wild berries, etc. For this reason the people of British Columbia must insure that the Commissioners recommend high standards to protect public health and the environment.

The radioactive elements would cause bone cancer, leukemia and lung cancer. The end uses of uranium, nuclear power plants and bombs, are even more dangerous to our health and environment.

#### **UBCIC TO PARTICIPATE AT ENQUIRY TO SAFEGUARD ABORIGINAL RESOURCES**

On March 6, 1979, the Union of B.C. Indian Chiefs attended the Preliminary Hearing of the Uranium Inquiry. Our purpose was to present

a statement of our intention to participate in the inquiry. Our overriding reason for participation is to restate what we have been saying for over one hundred years: that Indian people have aboriginal rights to the lands, waters, and resources, and that we want these aboriginal rights to be recognized. We told the Commissioners about our Indian peoples'

experience with paying the costs of large resource developments around the province. The decisions to allow these developments are made by powerful people who base their decisions on scientific principles. But it isn't a question of science, it is a question of power. Standards are political decisions and we should not forget that it is important to develop safe standards. In appearing before the Commission we are asking the powerful to listen to the oppressed.

We told the Commissioners that community hearings have to be held in Indian communities so that the Commission can hear real evidence from Indian people who have expert knowledge of local areas. In the Thompson Inquiry we learned the validity of Indian people presenting evidence based on their own knowledge of local areas. All of our Indian people will be affected if uranium mining is allowed to proceed because of our reliance on fish. Uranium mining would pollute streams, rivers and lakes and eventually many of the fish could be killed.

It is extremely important that we support one another in opposing this threat to our fish and our way of life. There has been enough damage to our lands, waters and resources. We have to take on the responsibility of protecting what we have. ●

### **B.C. RESOURCES INVESTMENT CORPORATION**

The Premier of the Province has announced that the government is going to give to every person living in B.C. for the last five years, five free company shares of the BCRIC. Every person, no matter how young, can get their share by filling in a form for shares which are now worth \$6.00 each. However, the banks are saying that the value will likely go up to \$10.00 per share soon, so each set would be worth \$50.00. The BCRIC is a company owned now by the Provincial Government. The company has a lot of shares which represent ownership of the company. This company owns parts of such other businesses as Canadian Cellulose, Westcoast Transmission and Kootenay Forest Products. It also owns oil and gas rights in the province. Therefore, if you get your

free shares you will own a small part of these businesses.

**APPLICATIONS:** You can get the forms from any bank or credit union. You can also fill out a form for your children or elders if they can't go themselves. After a few months the shares will be sent to your bank and you can go and get them.

These shares have a real dollar value but George Manuel feels it is important that the Indian people are aware of what they represent. Premier Bennett is using this scheme as a political ploy — and as many Indian people as possible should take advantage of this scheme.

Applications should be made by June 15th at the latest. For further information or assistance, you could phone the Socio-Economic Portfolio at the U.B.C.I.C.

# FISHING

RALPH GEORGE OF OHAMIL

## NOT GUILTY

Another victory in the courts for Indians charged in cases related to food fishing was won on March 19 in Matsqui. Judge Kelly found Ralph George of Ohamil not guilty of catching salmon when prohibited, and not guilty of transporting salmon from above a commercial boundary to below a commercial boundary. A charge of not marking the salmon to identify them as food fish was dropped, when it was discovered that all of the fish confiscated had been properly marked.

Mr. George was charged last September, after a Fisheries Officer followed Ralph on the highway near Mission. Mr. George had been fishing, and had caught 60 fish. He was on his way to Mission when he was stopped by the Fisheries Officer.

In court on March 13, it was revealed that Mr. George shares his food fishing license with a friend who also has a food fishing license. The two sometimes fish within the different boundaries allocated by their licenses, and they share their catch, with their families smoking and canning the fish and then dividing it between the two families. On the day that Ralph George was charged, he had been fishing in the boundary held by his friend's license. Both boundaries were open to food fishing that day.

It was also revealed that the commercial boundary Ralph George was charged with crossing happens to be the railroad tracks. The road crosses the tracks at many points, creating a boundary which changes very often.

When charged, Ralph George had been on his way to Mission to pick up his nephews and take them home to Ohamil to deliver the fish to his family.

### DECISION: NOT GUILTY

Judge Kelly, at the conclusion of the case, said that he was not prepared to convict Mr. George, because he had acted reasonably under the circumstances.

This decision is a further development of "mens rea," which is how

Edna Ned of Sumas was found not guilty on February 15, of unlawfully disposing of fish (see U.B.C.I.C. NEWS, February issue, page 14). Ralph George did not have an intention to commit an offense; he did not have a guilty mind.

In Ralph George's case, he did not intend to commit an offense. In fact, because of the regulations governing the commercial boundary in question, Mr. George was not even aware that he was committing an offense. ●

### *To Obtain the Release of Your Vehicle*

1. Demand that the fisheries officer and or police officer not take it in the first place. They have the legal authority to do so but it is rare that they do, and a firm demand on your part may help prevent this.

2. If it is still seized, demand from the fisheries or police officer who has custody of the vehicle that it be returned immediately. If this is unsuccessful;

Make an application AS SOON AS POSSIBLE to the presiding judge for its return. Do not wait for your court date to come up if it is any time away at all, but rather go into court and ask the judge to bring your case forward so that you may apply for the return of your vehicle.

It is sometimes necessary to post a form of bail for the return of the vehicle. This means that you agree to pay the court a sum of money if the car is sold or lost by you. You should argue that this sum be small as in the past \$1,000 — \$1,500 sureties have been required.

Notify the Union of B.C. Indian Chiefs immediately, 440 West Hastings Street, Vancouver, B.C. V6B 1L1 (604) 684-0231 that your vehicle has been seized and you have to post a surety.

## PROJECTS PROTEST SEP CUTS

On March 1, people from the 9 bands affected by the budget cuts to the Community Economic Development Projects of the Salmonid Enhancement Program (S.E.P.) took their displeasure to the Vancouver public.

More than 50 people staged a demonstration in front of the Department of Fisheries Office at 1090 West Pender to protest budget cuts to community projects that currently employ more than 90 people on reserves. These projects were cut by a total of 25%, while other areas in the S.E.P. were cut by as little as 12%.

In addition to the current Community Economic Development Projects being cut, six additional 1979 Projects are on the chopping block.

### BANDS GIVE ULTIMATUM

In response to these cutback announcements, the bands, as well as the Nanaimo non-reserve project, have given government officials an ultimatum: give the bands and contractors the opportunity to negotiate for increased budgets, or the communities will abandon the Projects. In addition, the communities want the six new projects to go ahead as planned.

There has not yet been an answer from government officials.

However, Basil Ambers, a Salmon Enhancement co-ordinator from Nimpkish, is hopeful that the decision to cut back on the Projects will be reversed. He says the original budget containing the cutbacks has been sent back to Treasury, because of the united front presented by the communities. And he believes that the demonstration may influence the outcome of the budget decision in favour of the bands and contractors.

### SEP NEEDS COMMUNITY PROJECTS

This is an important issue for not only the communities and bands but also for the Fisheries Department and its S.E.P. This program has been involved in controversy since its

introduction two years ago. The overall objective is to offset the impact of industrial growth and other activities on salmon stocks. This is done by "improving" three salmon rivers, the Nass, the Skeena, and the Fraser, and sixteen salmon streams in the province, and in some cases new streams or "artificial spawning channels" are created.

Improvement work done in the streams and rivers such as clearing debris and checking and improving

## ABALONE THE DEMAND IS GROWING

Like our salmon fishing rights, we are gradually losing our rights to other seafoods. An example is the abalone.

Abalone has been a special seafood to many of our people for centuries upon centuries.

Today, however, many people

throughout the world have come to recognize abalone as a delicacy. This demand has seriously depleted some abalone beds, such as those in the Queen Charlotte Islands area, and threatens the future of many other abalone beds along our coast. The price of abalone has risen with its popularity, and all of this could mean restrictions on abalone food fishing to our people.

Meanwhile, the fisheries department has announced new abalone fishing regulations for 1979 that will see about 250,000 pounds of abalone taken during an eight-day opening which begins April 15.

The season will re-open April 29 for a seven-month period, closing November 30. No more than 500,000 pounds may be taken for the entire period of openings. There are 26 abalone license holders who will be guaranteed 8000 pounds each during the second opening, which amounts to a minimum of 208,000 pounds of abalone designated for the commercial abalone fishery during the second opening. ●



*Community people from the Economic Development projects of SEP protested the budget cuts - and won.*

gravel and pebble content (where the salmon spawn) has generally been regarded as an effective method of enhancing salmon stocks. This is the type of work being carried out by bands and contractors under the Community Economic Development Projects.

Hatcheries have also been built by Fisheries in order to enhance "wild" or natural stock. But they have not been greeted with approval from all sides, and have been a controversial area of the Program, unlike the work being done by the bands and contractors.

The bands believe their projects have been successful in the past, and feel that the Fisheries Department should not be cutting back on

projects such as the Community Economic Development Projects, which involve methods proven successful in the past in enhancing salmon stocks. After all, that is the stated objective of the Salmonid Enhancement Program.

**MARCH 21st:** While going to press we learned from Basil Ambers that the Community Economic Development Projects will not receive the budget cutbacks previously announced by the Department of Fisheries. In addition, the six new projects will go ahead as originally planned. Basil Ambers says the Department's change of mind is directly linked to the loud objections to the budget cuts raised by the community and reserve people involved in the Projects. ●

On March 14, 1979, the U.B.C.I.C. Vancouver office received a telephone call from Chief Victor Adolph of the Fountain Band. He called to let us know that the Fountain Band is forwarding \$1,000 as donations to the U.B.C.I.C. "Save the Salmon (War) Chest Fund."

We thank you, Fountain Band, very much for the donation. We cannot express enough appreciation for this gesture. Every dollar will be a valued dollar in our cause in the Indian fishing rights struggle. Many of you are aware of the financial difficulties we are having in the U.B.C.I.C. fishing portfolio, which has put us in a position of having no dollars to wage the fight to protect Indian fishing. We see this coming summer no easier than last summer, in order to make our case stronger, so we need your support whether it be a word of encouragement, moral support or financial support.

Thank you again to the people of the Fountain Band.

**CYI/DENE POSITION  
REPATRIATION OF  
CONSTITUTION**

On March 15, 1979, representatives from the northern Indian organisations gave joint position statements at different centres throughout Canada. One of the main concerns was over the Constitutional developments, bringing back the British North America Act to Canada from Britain. (See UBCIC NEWS January issue) Richard Nerysoo, Vice President of the Dene Nation, told a Press Conference in Vancouver of their concern that the Canadian public be made aware of our right to participate in the constitutional debate and to have our aboriginal rights entrenched in any new Canadian constitution.

"The commonly held idea by non-native people of what the present Constitutional debate is all about is a false one. The 'two founding nations' concept is simply a myth. The present debate in its truer perspective is about non-aboriginal people in this country conducting their political warfare at the territorial expense of the native peoples, with our survival at stake.

We charge that the current Constitutional debate is not legal unless the aboriginal people are invited to sit at the bargaining table on the Canadian Constitution.

We do not anticipate formulating our social political contract with Canada only in light of special status as aboriginal people who would be dealt with by Federal legislation. Instead, we intend to do so in terms of nation status and the subsequent recognition of this fact in a Canadian Constitution."

(For details of all Chiefs delegates to London on this issue, see page 22)

# LAND CLAIMS TALKS STALLED

Land Claim negotiations with the Federal Government have come to a standstill for the Nishga people, the Dene Nation and the Council of Yukon Indians. On March 15th, the Nishga Tribal Council issued a press release stating that:

"The patience of some 4,000 Nishga Indians has run out concerning their 110 years of struggle with governments over their claims to land in the Naas Valley of British Columbia.

In 1973, the Federal Government committed itself to negotiate with the Nishgas. Later, on January 12th, 1976, the Social Credit Government also announced their commitment to be

Dene negotiations had reportedly been going well with Indian Affairs Minister Warren Allman. In late 1977, there was a sudden Cabinet shuffle and Hugh Faulkner was appointed Minister of Indian Affairs. He issued an ultimatum that dollars and negotiations would be cut off until the peoples of the Northwest Territories unite on a joint position; that there be reconciliation between those who want a cash settlement and those holding out for political authority over their lands. To date there has been no reconciliation.

Negotiations between the Council of Yukon Indians and the Federal Government broke down dramatically in 1979. Delegates from the



*Percy Tate [left] of the Nishga Tribal Council tells the Press: "We have not deviated from our original position paper right in the beginning, dated back from 1913."*

full partners with the Federal Government at the negotiation table.

But since that time, we have just sat and watched the bickering between the two levels of government. In turn, little has been accomplished."

The Nishgas now indicate that unless the governmental problems are resolved soon, they will consider instructing their legal counsel to take further court action. There are also plans afoot for a full-scale international campaign to embarrass the governments of Canada and B.C. on the international level.

C.Y.I. who were negotiating with the Office of Native Claims discovered that the Minister of Indian Affairs had sent a document to the Territorial Government of the Yukon, an arm of the Federal Government, whereby the Territorial Government not only were to sit on all land claim negotiations, but also had veto powers. The C.Y.I. refuses to re-open negotiations until such a move has been rescinded. With the further delay of the construction of the Alaska Highway Pipeline, time is on their side now.

At the same press conference March 15 delegates from the Dene, C.Y.I. and Naskapi-Montagnais Innu

issued a joint statement of their aboriginal rights:

"We the aboriginal people of the Yukon, Labrador and the Northwest Territories have never surrendered our rights to the lands that we have occupied since time immemorial.

These rights, which are inalienable, form the basis of our struggle to gain recognition as distinct groups of people who have retained unique cultural, political and social differences.

There is in international law a supporting basis for our desire to achieve recognition of our historic and political differences and our desire to achieve self-determination. The Permanent Court of International Justice has stated that:

"... a group of persons living in a given country or locality

entrenchment of self-determination within the Canadian Confederation. There can be no extinguishment of our aboriginal title.

We demand much more than token land bases and accompanying insignificant administrative powers. Instead, we seek devolution of land bases that reflect our social, cultural and economic needs and corresponding legislative control over these lands. Any other negotiating policy for us would be unacceptable.

In order that the Federal Government formulate a different position in approach to the negotiations of claims settlements with the various aboriginal peoples, there is dire need for change in two critical areas:

The first is in regard to political self-determination. Up to now the Government refuses

#### FEDS SENSELESS CENSUS

On March 7, 1979 Renee Taylor, a member of the Nimpkish Indian Band appeared in court in Alert Bay, B.C. to face charges stemming from her decision not to fill in a Canada Census form. The court case arose from an incident which occurred at her home on June 1, 1976.

A census taker, Mr. Holmquist, arrived at her door and requested that she fill in the form as all citizens were required to do so. The form required certain information such as the name of the head of household, number of rooms and average number of school years. The form also had printed ethnic group categories such as Chinese, Japanese and Ukrainian but there was not a space for "Canadian" Indian, Indigenous or Native person. Renee said she would not fill in the form since it did not recognize Native people. The census taker was then asked to leave but he pushed his way through the entrance and demanded that Renee co-operate. Renee gave the census taker who was also the Pentecostal preacher several other reasons why he should leave her alone.

Renee's first cousin Donna Ambers who was visiting came to the front hall when she heard all the arguing. She evicted Mr. Holmquist while Renee called the Band office to report the trespass. Renee could not find the Chief, who was out fishing. However she later spoke with the Chief's wife, Eva Cook, who had told the census taker to also leave her home for much the same reason. Many other people on the reserve refused to give census information; some because the federal government used information to undermine Native people and others because they did not like his "Christian attitude." Renee was the one charged.

The matter finally came to court last week and the Crown had no legal evidence. There were two affidavits: one from the census man (who is now on a mission in Nigeria, Africa) and the other from a dead man who was never at her door. The prosecutor did not give U.B.C.I.C. lawyer Louise Mandell seven days notice of the document which he wanted to introduce to prove that Renee refused to give that information.

Renee was found not guilty because there was no valid charge.



*Richard Nerysoo, Dene, and Mary Easterson, C.Y.I., are campaigning to let non-Indians know that "land claims is not just land. It deals with the political development of the people."*

having a race, religion, language and traditions in a sentiment of solidarity with a view of preserving their traditions, maintaining their form of worship, ensuring the instruction and upbringing of their children in accordance with the spirit and traditions of their race and rendering mutual assistance to each other's existence is a question of facts; it is not a question of law.'

We the Yukon Indian people, the Naskapi-Montagnais Innu and the Dene Nation are fully aware of our right to seek

to negotiate political rights as part of the total claims process. Political self-determination is our inalienable right. Our right to set up systems of government within which all citizens, native and non-native, enjoy basic rights must be recognized.

Second, the Government must change its approach to allocation of aboriginal lands.

The aboriginal people must be assured that there will be sufficient land to be maintained by them in order to ensure that their basic requirements are met."

THE WORLD COUNCIL OF INDIGENOUS PEOPLE, of which George Manuel is the President, has finally won recognition in the United Nations. By achieving Non-Government Organisation status, indigenous people everywhere are under the protection of the Declaration of Human Rights, and gain an international forum for presenting the case of Aboriginal peoples to educate other governments and citizens.

The W.C.I.P., formed at Port Alberni, B.C. in 1975, represents Indians all over North and South America, the Inuit, Maoris, Aborigines and the Indigenous peoples of Northern Scandinavia. The World Council was formed to provide economic and spiritual support for its member countries.



*Spiritual and economic support from brother Indians in North America gives strength to the hard-pressed Indians of Argentina.*

## MILITARY RULE ENDANGERS INDIAN SURVIVAL

Nilo Cayuqueo is an Executive Council Member, an Indian leader from South America. He has been involved with George Manuel in fighting for recognition by the United Nations last month, and paid a brief visit to B.C. before returning to Argentina. Sylvia Woods, with the help of interpreters, talked to Nilo just before he left:

"When I was first approached, I was kind of hesitant to do the interview, because I wouldn't know what to say. Then after I thought it over I became more and more interested. I met Nilo Cayuqueo the day before I interviewed him, then I really got excited about it. What got me really excited was that he is from a different country and he can't speak English, and I can't speak or understand Spanish. I had a feeling that, in a way, we would be the same and you know what, we are!"

**Where do the Indian people live in Argentina?**

There are 13 groups of Indian people. We were put on reserves when the Spaniards moved in. But the

Indian people of Argentina do not recognize an individual holding of the land, they prefer to live as a community. This provokes a lot of trouble with the government.

**What sort of jobs do they have for Indian people there? Like over here most of us are fishermen hunters and farmers.**

Most of us are in Agriculture, and very poor. The land is very infertile and if we can't get enough food or income from the land then we go and work for the large white land owners. This is just in the south.

In the north of the country the Indian people live in a climate that's much hotter, there the land is a little better and they have their own little piece of land, and they work in agriculture, they grow their own crops, or they have bees, and cotton fields.

**Have you faced a lot of discrimination in school, on the job, travelling?**

Where I live white people came in and took over a lot of the area, so the schools are full of white children, there's a lot of discrimination.

To be Indian was like a bad word, somebody calling you an Indian is like calling you a thief, or a savage. So most of the kids, myself included, would say we weren't Indian, and try to pass as somebody else. In primary school all text books were written by the same people who took over most of our land. So it was all discrimination against the Indians. Very negative things were said about the Indians.

**What sort of beliefs do you have?**

In the north of the country, the Indian peoples' religion is mixed up a lot with the Catholic Religion, because the Catholic Missionaries lived there. There's no definite separate Indian religion, but in the South, the Mapuche, where I come from, it is different. Our religion is still very strong, similar to what is here. We relate very much to the earth, we consider ourselves just like any other animal. The earth is very important, because it gives us life and takes it back. We also have a relationship with the sun and the water.

One of the most important Gods is one who has all the characters of an

Indian. He loves us, guards us, and watches so that we live with nature, not exploit it.

We have a ceremony that goes for 3 days; we shower water over the land, and the Gods; this is to protect them and to insure a good harvest. We also offer food to the Gods so that the community will be stronger. To finish the whole ceremony we dance: it's a dance we have our own name for, it has a lot of movement of the head. The dance is almost an imitation of the movements of this very great bird, a divine bird. Choyk is the name of the bird in our language.

***Do you have very many Indian organizations, i.e. Union of B.C. Indian Chiefs, National Indian Brotherhood?***

We do not have any organizations, other than in each community, we try to get together, move together, but no specific organizations. In the North, in Chako they constructed a small building where people meet. Right now there's almost like a state of siege in Argentina. The Military Government won't allow anyone to meet, so at this time we must meet when it rains, because then it's not noticed too much, we all gather at one house.

***Does that only apply to Indians?***

Nobody can meet together in groups. Just the big ranchers can get together, they can talk, but nobody else. (laughter).

***Do you have any recognition of Aboriginal Rights?***

We are working on Aboriginal Rights, but it has to be all underground, not through legal channels. I am part of the organization, the Indigenous Association of the Republic of Argentina. We're working with communities, and have a right to organize ourselves in this way under the Federal law. But because the provinces are told that they are separate and can make their own laws, when we go to communities in other provinces we're not allowed to unite the people and hold meetings, so it all has to be done very clandestinely, underground.

The Association is located in Buenos Aires (the Capitol). We try to have one person from each of the Indigenous communities from Argentina in the Association, or at least one strong spokesman from each community so we know what's happening. We try to effect some kind of change in using whatever power we can gather at the Federal level.

One problem we had recently, just six months ago, the Pentecostal Missionaries moved into one of the Mapuche Communities trying to destroy our traditional religion, telling us we're all possessed, and anyone that is possessed should be dead or killed. One night they did manage to kill two children and two women, before the slaughter was stopped. There were 12 men who tried to stop this, it turns out. Three

Indians were baptized and are associated with these Pentecostal Missionaries, and perhaps were responsible for the killings. They have been detained along with the rest. The dominant society is trying to take advantage of this situation to remove the Indians from their lands, there's a judicial inquiry underway.

***Is this just one of the ways to get your land away?***

There's one man, a rancher, in the north of Argentina, who says he owns almost all the land, particularly in provinces of Takuman, Chako. For many years he's claiming land with papers. It's the same throughout the country where you get big landowners who've slowly taken away pieces of land and say they own the land. It's hard to tell from the papers that the land owners have, it's hard to see them.

We have Indian lawyers, they have managed twice so far to stop two evictions, but for the most part they haven't had very much success. The Indian people themselves, although land was given to them, they were never given papers to the land, and so the communities were recognized as Indian communities, and they would just leave them there 'til they wanted the land.

If we ever protest we're considered subversives, so when they call the police we can't move anywhere, we can't hide ourselves in any way.

Someone even came up to me, threatening me, and said that the Administrative External Affairs in Argentina had received a report that I had been travelling outside the country and saying bad things about Argentina, that I was falsifying the truth. This happened when I returned to Argentina after I attended the W.C.I.P. meeting in Sweden, and Geneva.

***How can W.C.I.P. help in Argentina?***

As an organization it is able to get different sources of funding from the government and by the foundations together to raise funds to be able to continue on the work of the World Council and its member countries. In addition to providing economic support it provides moral and spiritual support, simply by knowing there are other Indian organizations functioning around the world helps a lot. ●

***When Canadian Indians visited Argentinian Indians, they weren't allowed to take pictures outside of the country's capital city. Nilo Cayuqueo, Indian leader and worker for the World Council of Indigenous Peoples stands in the streets of Buenos Aires.***



Photo: Doug Sanders

# HOW I CAME TO ENFRANCHISE

by Violet Birdstone

A friend at work and I were discussing taxation and I mentioned I was non-status. Are your parents non-status he asked me? "No," I replied while I continued to type without thinking that this was going to be one of those short inquisitive conversations. "How did you become non-status. . .?" he asked. I stopped typing and looked him square in the eye. "I enfranchised," I said and started typing again. I was beginning to hope that he would stop asking questions because this wasn't one of my favourite subjects, but he was persistent. Why did you enfranchise? I stopped typing, looked at him, and debated whether I should go on or give him one of my usual short casual explanations I usually give when confronted with this very personal question, but his concerned, honest, proud Indian profile made me give him a full detailed explanation.

Many cruel incidents with DIA while I was a student made me bitter against the system and helped me to decide to enfranchise when I could afford to. I went on because I couldn't get a job as a secretary in the early 60's. I worked as a waitress, short-term typing positions, the Post Office at X'mas time, I did the rounds of a person unable to obtain a good position until I finally realized I wasn't getting anywhere so I went back to DIA and asked them for some other training or further secretarial training. They of course replied they couldn't help me because I had already been "one of their students," but they could give me a brush up course of two weeks at Pitman College. Bewildered and having no other choice I took it.

I finally secured a good waitress job that brought good tips and managed to get myself into the V.V.I. Practical Nurses Course. With help from good friends I just managed. By this time I was beginning to understand their system. At the beginning of my practical of my course I needed a pair of \$20.00 regulation white duty shoes. In those days \$20.00 shoes were a very expensive pair. Not having the funds for them, I turned to my parents who didn't have any money either so I turned to DIA thinking that they would help, after all, they weren't footing my bill!! I made an appointment, and sat in front of the lady, told her my situation. (I'm now making the grand total of \$40.00 per month in practical training.) She says I'm sorry but since you're not one of our students I cannot help you. I stared at her not believing my ears. "This can't be!" I thought. She must have seen the anguish on my face. How can I go through training without white regulation shoes!! My mind's whirling, moments are passing, my whole life is depending on a pair of white duty shoes!! She clears her throat, "I can loan you a pair of shoes, what size do you wear?" "Size 7." "These are a size 7 (thank God). It belonged to one of our girls who decided not to go through with the course, she wore them only one day. I'll loan you these shoes if you'll pay me back when you're through your course." "OK, thank you, Miss. . ." I left the office with the pair of used shoes knowing she had broken the rule. A slow deep bitter hatred started growing deep inside me. It was the beginning of my awakening!

A few months later I developed a severe abscessed molar, not having any funds as before I again sought help from them, after all this is a health problem. My jaw throbbing with excruciating pain I went down to Health and Welfare, after a few questions from the obviously not too busy dentist he tells me, "Sorry but I cannot touch your tooth. I'd lose my job if I did, not that I don't want to help you but you know how it is, you're not one of our students and you've been off the reserve longer than 6 months, besides you're earning a wage."

My grand wage was up to \$80.00 per month now from V.V.I. I left, too much in pain to hate. I found a dentist who pulled it for \$5.00 I forgot from time to time the bitter sour feeling in my stomach but was always reminded when the DIA representative came around on her field trips to visit with "our girls." "My how well they are doing!" she would say in her sickly sweet voice. She would glance at me, and I'm sure she wondered, "Why isn't she one of our girls? Who is paying for her course?"



*Deep frustration with the DIA caused Violet Birdstone to reject legal Indian status soon after she graduated as a licensed practical nurse. That's Violet on the far right of the first row.*

On graduation day I proudly accepted my diploma in my used-shoes. I made it!!

Of course she was there too, taking pictures of "Our Girls" and fluttering around like a butterfly so proud!! Yech!!

The day I cashed my first paycheque from Vancouver General Hospital I went directly to THE OFFICE without an appointment, just barged in and handed her a crisp new \$20.00. Somehow I knew she never expected it. That's why I enfranchised.

He just sat there looking at me without a word, his eyes full of understanding, no pity, just understanding and wisdom.

"I don't know if I'll ever want to be voted back into my band, I just don't know yet. The bitterness is still there, I thought it was gone but it's still there." ●

## LILLOOETS PLAN CRISIS CENTRE

"I got tired of seeing one funeral after another on our reserve right here." This is one of the reasons Georgina Harry of Pavilion gives for organizing with the people in the Lillooet area to try and establish a Crisis Centre.

Since January of 1979, 5 Indian youths have committed suicide in the Lillooet area. There have been at least 3 recent attempts.

Lillooet is not alone. Many other areas of the province are experiencing the same tragic losses.

Georgina Harry is president of the Lillooet Life Line Committee set up on March 10, at a public meeting in Lillooet, to try and open a Crisis Centre to help the youths before they decide they have no choice but to commit suicide. The public meeting attracted more than 100 people, both Indians and non-Indians, who want both answers and solutions.

Mrs. Harry says, "When I first sat down, you could just feel it, that no one was going to leave there until something was done. People just got tired of going to meetings and talking and talking and listening and nothing being done. But very few people got

up to leave this meeting, they just sat there, just waiting you know. But after they'd chosen (committee) officers. . . everybody felt happy, I think after that, like something was going to be done this time."

A committee of 17 was elected to tackle the task of setting up a Crisis Centre in Lillooet. Georgina Harry is President, Georgina Alec is first Vice-President, and Fred John is Second Vice-President, with Genevieve Thorn the Secretary-Treasurer.

Mrs. Harry would like to have a Crisis Line set up, and a streetworker hired to keep in close contact with reserve youths, in addition to the Crisis Centre.

All of the suicides in the Lillooet area have been committed by young people; the youngest was 16 and the oldest was 30.

Mrs. Henry says another common factor in the suicides has been alcohol. "Just about all of them drank," she says.

But the real causes for the suicides remain, for now, a mystery.

However, the committee is searching for some answers. At its first

meeting held on March 19, specific plans were drawn and responsibilities divided among the committee members.

Also, a Lillooet business man offered office space to the Committee until they establish a Crisis Centre. A telephone will be installed immediately.

In the meantime, the Cowichan Band is also working at establishing a Crisis Centre. Thirty to forty volunteers have offered to work at the Centre, once it's set up. In addition, a training program is being planned for the people who will handle the calls on the Crisis Line. A 'flying squad' will also be trained to go to people who have tried to commit suicide, in order to provide support and assistance. The elders have given these plans their total support, and will be involved in some parts of it. Two people from Cowichan attended a province-wide Crisis Line Conference held in Vancouver recently, and they say another one is planned six months from now because of the demand from Crisis Centres for more information. ●

## DEATH BY SUICIDE

### ASSIMILATION CAUSES IT

### OUR TEACHINGS RELIEVE THE CONFLICT

"Once we were rich, not just culturally rich, but rich in every way possible. But when the other people came to our shores, they gave us their teaching. They took away our children to school. And when we went to school we had to learn their language. The second thing they took away was our language. Children were whipped and punished for talking Indian. That was making us poor. Then they gave us food which was not right and they taught us to drink and that is now one of our most serious problems. This is why this is how it is now."

Agnes Sam, Tslartlip

"The majority society took away our responsibility - we're not assuming responsibility anymore. Indian children were not taught to be responsible because Indian parents had this taken away from them. But isn't this what Indian Government is all about - taking back our responsibility for each of our actions?"

Herman Thomas, Halalt

Since 1963, Statistics Canada figures show that deaths from suicide in B.C. have been two or three times higher for Indian people than for non-Indians. In 1975 there were 18 Indian suicides in B.C. In 1977, there were 26. Since 1977 the figures have risen again. The ages of the victims are also shocking — they are the young people.

We don't have the figures for 1978 yet, but we know from meetings, from the calls for help from various areas that these last eighteen months have brought tragedy to many families and communities. The figures we do hear, like 19 suicides and 37 attempted suicides among Cowichan

Indians, or 5 suicides in a small interior reserve since the New Year, are shocking but they still don't tell the whole story. How many suicides are there in the accident figures? How many homicides were provoked by the victim? and how many suicides are there among the people who die from cirrhosis of the liver? Where figures are put together more realistically in certain areas in the United States, in the Shoshone and Blackfoot areas for example, we are told that Indian suicides have been ten times higher than for non-Indians.

The people in the communities who are experiencing these tragedies tell a story more clear than any statistics. According to the elders, suicide used to be a very rare occurrence among people. In traditional society, until relatively recently, suicide was not acceptable among young people, or only in extremely special circumstances, like preventing capture by an enemy or to prevent retaliation against one's tribe. It was certainly much less acceptable than a suicide by a very old person who chose to die when he was a burden to his people in time of shortage or crisis.

After looking at the studies on the Manitoulin Island Reserve in Ontario, among the Blackfeet in Montana, Shoshone in Idaho, the Navajo and the Salish people in B.C., a pattern of circumstances that leads to suicide comes clear: family losses, family break-up or discord, history of alcoholism in the family, changes in the people taking care of the child, loss of constructive activities leading to rowdiness and violence. All young people used alcohol or drugs before committing suicide and told people they were going to do it.

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### CULTURAL ASSIMILATION

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These studies show the amount of pressure from white contact each person was experiencing before he/she committed suicide. A psychiatrist working with the Navajo people wrote that you could tell how close an area was to the white society, just by looking at the suicide figures. The rates very clearly follow the degree of assimilation. The Indian councillor and a psychiatrist who reported on

the Manitoulin Island reserve say there was a great deal of conflict in the community, because of the pressure for industrialization and total assimilation. They reported too, that young people especially, had a very bad image of what it meant to be Indian. In areas where our people have kept clear of contact, like some Pueblo communities, there have been no suicides.

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### A DOUBLE IDENTITY CRISIS

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The adolescent years are usually ones of seeking an understanding of yourself, of trying to find out where you fit in the society. Most teenagers go through this kind of identity crisis. It's a hard time for a lot of youngsters, frustrating and wishful, depressing, confusing and idealistic; but it's usually a strengthening process in the end. But for Indian young people, faced by assimilation and integration, it is a double identity crisis. They go through the ordinary personal identity crisis like most teenagers, PLUS a cultural identity crisis. At the meeting to talk about suicides in the Cowichan area, Anselm Thom of Kuper Island talked about this:

**"Our own teaching has lapsed, and the things we're taught in school, they're not Indian. And when all those things come together, they don't meet, they don't mesh."**

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### CONFUSION ABOUT OUR VALUES

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Through the media, the T.V., their non-Indian schoolfellows and their teachers, our young people are bombarded by what Dr. Jilek calls "the values of an economically and technologically, but NOT morally, superior society." These contradict the values that filter down through our families. Many of our young people are daily exposed to a new set of values: of competition, and achievement in a materialistic sense. Teddy Seward, now a constable on the Squamish reserve describes how conditions had been bad enough when he

was at school in Duncan:

**"But in my time, we were by ourselves in school and it was a day school. They integrate now over there. I think possibly kids see what the other kids have, materially...now if there is one job, 30 kids apply for it - they want a car like the white kids."**

Dr. Wolfgang Jilek, a psychiatrist who has worked with Salish people for the last eight years in this field, describes a situation where many young people have neither the traditional pride and self-respect that our ancestors had, the pride in our people, culture and family, nor can they identify with the culture and traditions of a non-Indian society because that society rejects them and their families and culture.

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### THE LAPSE OF TRADITIONAL STRENGTH

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Many many elders came to the 3-day meeting in Duncan in January to talk about the suicides, and every one of them spoke of the traditional teachings that are being neglected:

**"It is the teaching that is so important to our children. But sometimes the children don't listen. They say we got to a level where we're educated enough that we don't have to listen to anybody, it's not important anymore. So we push our elders aside. But if we were taught, from the beginning, if we understood, from the beginning, some of these things would be a lot easier on us."**

(Agnes Sam)

All the elders spoke of the central part of their living that was the traditional teaching. They all related the suicides to the lapse in Indian teachings. By attacking our teachings and languages in the schools, by outlawing Potlaches, Winter Spirit Dances and all major ceremonial activities, the Canadian majority society systematically destroyed the very centre of our living.

(continued page 23)

# UP-DATE

## FISHING CASES

So far this year, throughout B.C., Indian people have won every single fishing case we have taken on. This means that we can now beat the Federal Fisheries at their own game of rules and regulations.

The arguments that led to Ralph George winning his case (see page 10) should apply to Herman Thomas' case too.

The Lillooet cases, based on Aboriginal Rights to Fish, are going ahead on April 17-20th, and at the same time we will have some fishing cases going on in Matsqui. We are really encouraging whoever can be in either of those two areas to come to court and give the people some support. In Lillooet, the court is the Lillooet Court, and in Matsqui, the court is on South Fraser Way.

has offered assistance to the Fort Nelson Band if they want to respond to this application.

2. The "Looping" project which involves building a second pipeline parallel to the existing mainline pipeline from Chetwynd to Huntingdon, B.C.

This application was before the National Energy Board last spring, at which time the U.B.C.I.C. was a major participant. Representatives from many of the affected Bands came down to Vancouver to present their evidence to the Hearing. Permission to build the "Loop" was denied at that time because the National Energy Board concluded that the pipeline was not needed. Westcoast Transmission has now re-activated this application and will try again to get approval. No date has been set for this Hearing.

## ZERO A—BASE REVIEW

The Department and the bands are continuing to carry out band budget reviews in the Terrace District

The Department staff have been sitting down with most bands and reviewing all of their budgets. The bands are being asked if they wish to change the priorities that are reflected in their budgets.

While the review will hopefully permit bands to use funding towards the priorities they define, the exercise will not look at the overall needs picture of the community. D.I.A. will still say how many dollars overall the Band can work with.

This stage of the review will be finished by the middle of April. We will then look closely at the results to see if this exercise has enough benefits to warrant the time and energy to carry it out.

## ORDINANCE TO PREVENT THE VIOLATION OF INDIAN GRAVES

On 14th March Chief Barney Shackley of Nooaitch contacted the U.B.C.I.C. legal task force to ask what could be done to prevent any damage to Indian graves that had been discovered by a Department of Highways construction crew. While widening the highway near Merritt, the crew had come across an old burial site and the foreman had contacted Chief Shackley.

According to the most recently updated Ordinance it is a criminal offence to violate an Indian grave site in any way. Chief Shackley informed the construction manager who stopped work in that area immediately. On March 16th, he phoned to confirm that the Department of Highways will delay construction until a re-routing has been negotiated.

## MORE PIPELINE HEARINGS

Westcoast Transmission Co. has been busy again planning for more pipelines through Indian lands. They have just announced the submission of two applications for approval by the National Energy Board:

1. The "Junior-Sierra" gas pipeline in the Fort Nelson area, for which a public hearing will be held in Vancouver beginning April 18, 1979. The U.B.C.I.C.

## B.C. CATTLEMEN'S ASSOCIATION CONCERNED OVER HAT CREEK PROJECT

There has been a growing concern among local cattlemen, ranchers and residents about the Hat Creek Power Plant planned by B.C. Hydro. The Cache Creek local of the B.C. Cattlemens' Association invited the UBCIC to an Association meeting held March 22, to explain the risks and dangers associated with the power plant and open-pit coal mine. The issue has become broader than an "Indian issue".

And B.C. Hydro has still not responded to the Environmental Statement of Risk from the Hat Creek Project, which UBCIC representatives presented to Hydro officials more than seven weeks ago.

(More update on page 22)

# SPOTTED LAKE: Father

The Okanagan Tribal Council is working to re-establish their trusteeship of Spotted Lake, which is held in reverence as a medicinal and spiritual lake. The Council feels that the Federal Government, the trustees of Indian interests, did not act in their best interests when it sold this Crown land away from Indian people to a non-Indian individual. This person, Ernest Smith, has now applied for a re-zoning application to turn Spotted Lake into a tourist development. At the first hearing, on January 22nd, the Council succeeded in having the matter tabled until negotiations could be arranged between Mr. Smith, the Okanagan/Similkameen Regional Director and the Council. The Council requested the matter to be tabled for six months, to give them time to find out ways to have the lake returned to Indian trusteeship and at the same time find means to compensate Mr. Smith for his interests. The negotiations were not successful on March 5th.

On March 22nd, the rezoning application was to be brought before the Regional District of Okanagan and Similkameen. On the afternoon of the 22nd, the Tribal Council filed a Caveat with the Land Registry office. This leaves the property 'frozen' for 60 days, so that no transaction on that area can take place. It allows the Tribal Council to go to court and file a Supreme Court Writ which shows that the land really belongs to the Indian people, and



that Ernest Smith is their Trustee; that the condition of Trust is that the property remain in its natural state for the use of the Indian people to practice our religion and our religious ceremonies. (Even if he didn't realize he was a Trustee, if the facts of the case show that he is, the Court can declare a Trust). The next step will be to gain a permanent caveat until the whole matter is settled in the courts.

The Land Registry office accepted the caveat, accepting that there was enough legal evidence to show the Tribal Council's interest in the land. This raised a second legal



Photographs by I

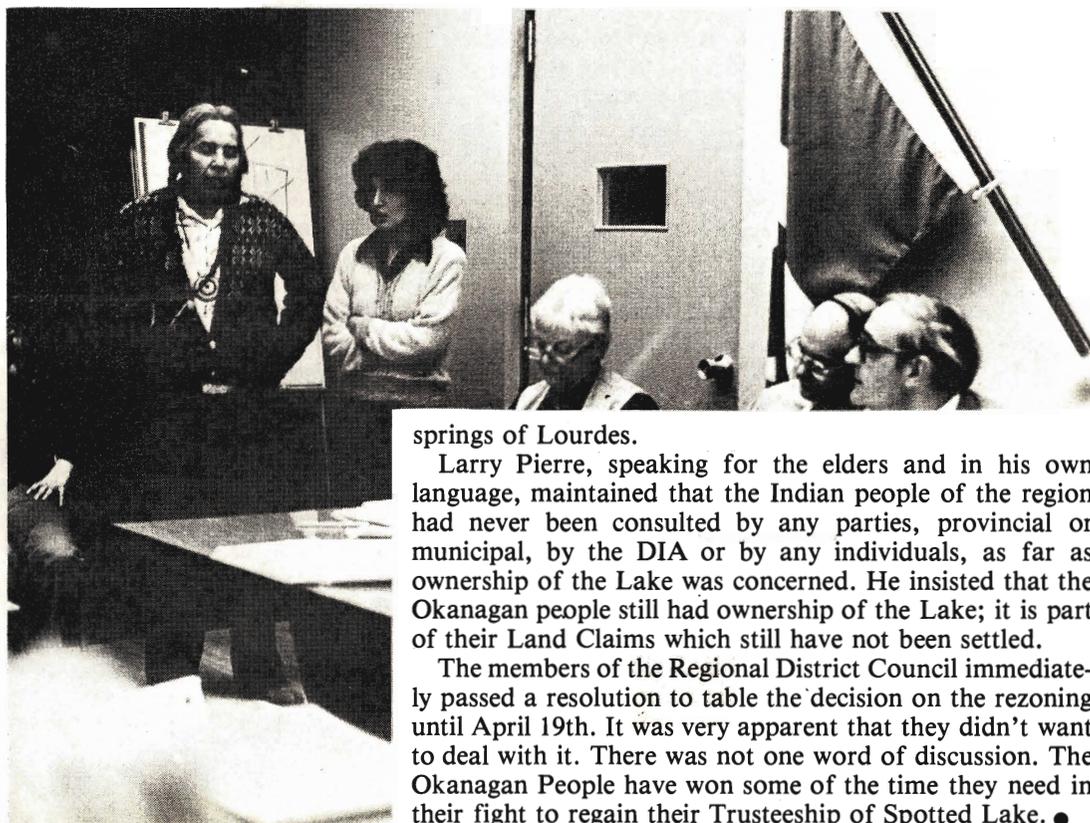
# of All Medicine Lakes

point as far as the rezoning hearings are concerned: the Tribal Council maintains that the hearings are being held illegally because of their interest in the lake.

The Okanagan Tribal Council had organized a public demonstration for the March 22nd meeting, in order to solicit support from the general public for the postponement of the rezoning application. Over two hundred Indian people were there: all the neighbouring tribes were there - the Okanagans, the Thompsons, the Lillooets, Shuswap and from the South came the Colvilles and the Lummi.

At the meeting, the UBCIC lawyer explained the Caveat to the Regional District Council and warned that should the rezoning application be passed by them, the Tribal Council would take both them and Mr. Ernest Smith to court for Breach of Trust. (The Regional District Council had been taking the position that the Public Hearings were over on January 22nd.) The Tribal Council also maintained that the Public Hearings had not been completed, before the adjourning for another meeting on January 22nd. A number of people who had wished to speak had not been allowed to and a public hearing cannot be adjourned until all evidence has been heard.

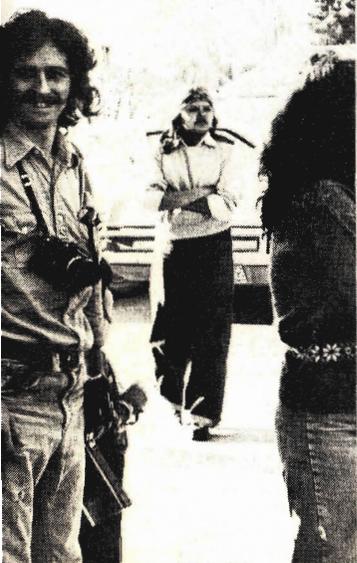
George Manuel then addressed the meeting, maintaining that the whole question went far beyond this area, that all the Indian people in B.C. were behind the Okanagan Tribal Council because it was Indian religion that was in question. Our religion has been repressed in the past or had to stay underground, but now our religion leaders were exercising their religious rights. The Lake was no less sacred than any sacred sites, like the birthplace of Christ or the sacred



springs of Lourdes.

Larry Pierre, speaking for the elders and in his own language, maintained that the Indian people of the region had never been consulted by any parties, provincial or municipal, by the DIA or by any individuals, as far as ownership of the Lake was concerned. He insisted that the Okanagan people still had ownership of the Lake; it is part of their Land Claims which still have not been settled.

The members of the Regional District Council immediately passed a resolution to table the decision on the rezoning until April 19th. It was very apparent that they didn't want to deal with it. There was not one word of discussion. The Okanagan People have won some of the time they need in their fight to regain their Trusteeship of Spotted Lake. ●



le Pickering

# UP-DATE

## THE RETURN OF THE MOOSE - OR PARTS OF IT

On February 22nd, U.B.C.I.C. got a call from Karen Myers from the Stone Band Indian Reserve telling us that Francis got his moose back. She said that the Fish & Wildlife officers had pulled into the reserve with two hind quarters of a moose in the back seat. They asked Francis if he was satisfied with this moose and Francis said that moose would do. Everyone was happy!

The same day, U.B.C.I.C. received a nasty note from Richard Vogel, the Deputy Attorney-General. Mr. Vogel began this letter by denying that Indian people, in his Department's opinion, have any special rights to hunt outside Provincial Wildlife laws. It is because of this denial, he stated, that the Provincial Government is appealing Francis' case. He also seemed to back up the actions of the Conservation officers when he lied to the Band members and to the court. (See U.B.C.I.C. NEWS: January issue) as to the question of the return of Francis' moose, Mr. Vogel stated that Francis' moose would *not* be returned unless he obtained a sustenance permit. Mr. Vogel said, "While he does not have a right to hunt, it is within the discretion of the Fish and Wildlife Branch to either give him a carcass or permit him to hunt his own moose."

So, while the Deputy Attorney-General composed a letter to us essentially denying Indian people's aboriginal rights to hunt and thereby refusing to return Francis' moose, except under special conditions, another arm of the Provincial Government, namely the Fish & Wildlife Department, was returning Francis' moose.

Now that's the story of Francis' moose!

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**Francis Haines Appeal:** The Appeal by the Province against Judge Barnett's ruling on hunting rights in the Chilcotin area has been postponed to June 13th, in Alexis Creek.

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## MISSION [ST. MARY'S RESIDENCE]

Because most of our residential schools have been closed down in B.C., the Chiefs of Fraser East District Council recommended a Resolution to our Special Assembly in November. They requested that the Union coordinate a Feasibility Study on possible uses for St. Mary's.

At present, students from all over the lower mainland live at St. Mary's and attend Hatzic Junior Secondary School in Mission.

We have a green light from DIA regional office on the Feasibility Study! Now we need a committee from the District Council.

## CHIEFS DELEGATION TO ENGLAND

The National Indian Brotherhood is organizing a delegation of Chiefs to London in July, to advise the Queen and the British Parliament of their concern that patriation not be completed until our aboriginal rights are securely defined and entrenched.

NIB has reported that approximately 200 people will be travelling to England and UBCIC Coordinator for the trip, Linda Jordan reports that about 15 delegates from B.C. have raised funds and are going.

The dates are June 30 - July 7.

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## TAXATION: A New Amendment

The Federal Court Trial Division passed a new Taxation Act in favour of Bands on March 6, 1979. Before, Indian people working for a company on a reserve were not liable for taxation. The Act also reads now that an Indian person working for a company off reserve, but receiving his or her pay from that company's office on reserve, then you are still not liable for taxation.

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## B.C. FOREST PRODUCTS TRIES ILLEGAL BY-PASS OF OBLIGATIONS

Negotiations between the Kwicksuktaineuk Band and B.C. Forest Products have broken down dramatically. In line with what other Bands are getting on the Island and on the coast, Kwicksuktaineuk Band demanded \$1.00 per cu unit for use of reserve land for logging company roads. The Company offered 40 cents per cu units. The Band left the negotiating table, telling the company that they were going to block the road and the company accepted that. A couple of days later, the UBCIC legal task force got a phone call that the company has now filled in a new area. They were in the process of building a new road. The Provincial Government was consulted about whether they had given permission for the company to put in a new road. According to the Provincial authorities, such permission had to come from the upland owner. The upland owner of that property is the Band.

The Band has bought the old fill, which was illegally put there in the first place by McMillan Bloedel, a fact that B.C. Forest Products was well aware of. By their action in putting in a new fill, bridge and road to try and by-pass the road, the Company also demonstrated that they had not been negotiating in good faith with the Band. The Band is presently deciding on their options to deal with the company's new act of trespass.

If any Bands have contracts with B.C. Forest Products, the UBCIC legal force would appreciate your contacting them.

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## UNDERMINING OUR POLITICAL AUTHORITY

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In a talk to a group of students in the Native Awareness Program on Salt Spring Island, Chief Denis Alphonse of the Cowichan Band spoke strongly about the lack of political control and its effects on his people. The new political, cultural and economic systems that were imposed on them were often in direct contradiction to their traditions. Not only was their religion attacked, but chiefs and elders lost authority. Families lost their children to be schooled in a different culture. Hunting was restricted. Licensing regulations nearly wiped out commercial fishing in their area and the people are fighting for their basic food fishing rights. However, Chief Alphonse was careful to explain how the Cowichan and other Tribal Councils are now beginning to counteract these events: the gradual regaining of political authority, the steps toward control of a school on the Mount Currie model, the establishment of a co-operative farm for crops, vegetables and berries, and other measures to restore that richness that was once theirs.

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## UNEMPLOYMENT

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Nathan Spinks, school bus driver on the Lytton reserve, mentioned unemployment as a large factor in the problems there:

**"The causes here are pressure for livelihood. The welfare program can't help enough. We have little employment. All our people who tried suicide were looking for a job, couldn't get a job, couldn't get help from anybody. Luckily, the Lillooet people have taken in our boys for a bit on their 'Community Improvement' project, but that job is going to be over pretty soon."**

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## ALCOHOL AND DRUG ABUSE

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Chief Gary Harry of Pavilion confirmed what many other people said about alcohol and drug abuse just being part of the problem, not a cause for it:

**"I don't really know what the problem really is, but booze and drugs is just a part. We have a high drop—out rate too. The reason is not only unemployment here. Two of the people who committed suicide were working, getting pretty good wages...I think it's up to the family to tackle its own problems. It's more like a family ordeal."**

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## PARENT SKILLS LOST TO RESIDENTIAL SCHOOLS

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Dan Stone, one of the staff at the Vancouver Crisis Centre, believes that parents throughout society are having a problem with their roles. The "Parent Stress" line in Vancouver is so busy with parents having problems with their responsibilities that the Centre is having to put in another line. Xavier Eugene, Kootenay Area Council, sees a direct reason for the problems of Indian parents:

**"The reason why our children are so often neglected is because of the missionary schools. Our parents were parents two months of the year. And in those two months, our parents never learned to discipline us. And the schools took away all our tribal customs where we were taught our manners, our respect. Throughout the seventy years that the missionary schools have been in existence they took away our sense of responsibility. I can see a couple of generations before our young adults become positive parents again."**

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## WHO CAN YOU TALK TO?

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Because many young people are idealistic and find it difficult to talk to parents who don't seem to be living up to traditional values, and since it is

often embarrassing to talk about new fears, secret feelings to a friend, they think there is no one to talk to. In a competitive school environment, there is the fear of being laughed at, in a fast-moving group there is a fear of being left out. And yet, all the crisis workers and psychiatrists and young people agree that really what most of them want, is someone to talk with.

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There has to be a place where you can be heard. This might already exist — it's a question of recognizing it.

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It is also a question of putting reasons into words: it's hard. Often it's just a dim feeling of having no meaning, no purpose and no way to go in life. It's hard to make the family, who is often part of the problem, understand how urgent the problem is. Dan Stone of the Crisis Centre said one of the problems is that people have heard the myth that those who talk about suicide don't really do it: so the young person talking about dying is often not believed. But in all the suicide cases in B.C., the young person talked about it first.

Another myth is that a person won't try it again if he/she doesn't manage it the first time. So this person is often not believed. Yet apparently four out of five suicides have made at least one previous attempt.

Because so many people find it hard to communicate their depression in words, they often just withdraw into a kind of emotional isolation, or they might show their distress in sudden changes of behaviour. A shy person becomes a thrill-seeker, or an outgoing person becomes disinterested or unfriendly. Often too, these actions are an act of farewell.

Sometimes the communication problem is on the listener's side. If someone confides that they are thinking about suicide, we shouldn't be afraid to discuss it. Our willingness

to discuss it will show the person that we do not condemn them for having such feelings.

At the most basic level though, Dan insists, people intending suicide should be heard, and need someone to talk to.

At the Duncan meeting, all the elders said "We have to deal with it ourselves." At a recent meeting in Masset to discuss suicide, the young people were asked what they felt. We were told how moving it was, when the young people said:

"we want more time with our parents. We could help repair nets, we could go out on picnics. . ."

## INDIAN EDUCATION

Often the major experience in a young person's life has been the school. Most people feel strongly that this is where changes must start. Tommy Sampson of Saanich talked of the importance of language classes, to renew the language and thus be able to communicate with the elders. In Saanich, the elders are invited to the schools to talk. George Manuel once talked to a class in Chetwynd. He described how all the dark little heads were cast down, shoulders hunched. As he talked, the shoulders straightened and the heads came up, proud and smiling. Chief Dennis Alphonse talked of their plans to expand the Indian elementary school so that Indian people can control the children's education.

To counter-act the feelings of inferiority that the stress on economic values tends to give a young Indian boy, elders in the Queen Charlotte Islands and on Vancouver Island have started taking groups of young boys to the land. They feel it is important because wilderness survival is a skill that most non-Indians don't have. It's a traditional superiority.

In the Kootenays they are also concentrating on positive ways to counteract negative group pressure.

"One of the things we see," said Xavier Eugene, "is to work on a

peer group basis. Have young leaders develop on the reserve, for the others to follow. At the moment there are too many who have a chip on their shoulder, their views on life are all negative yet. We have a diversionary project to change that negative view to a positive one, change that negative peer—group pressure that causes a rush of suicide attempts in a group."

## INDIAN TEACHINGS AND CEREMONIES

The elders tell of the richness of the

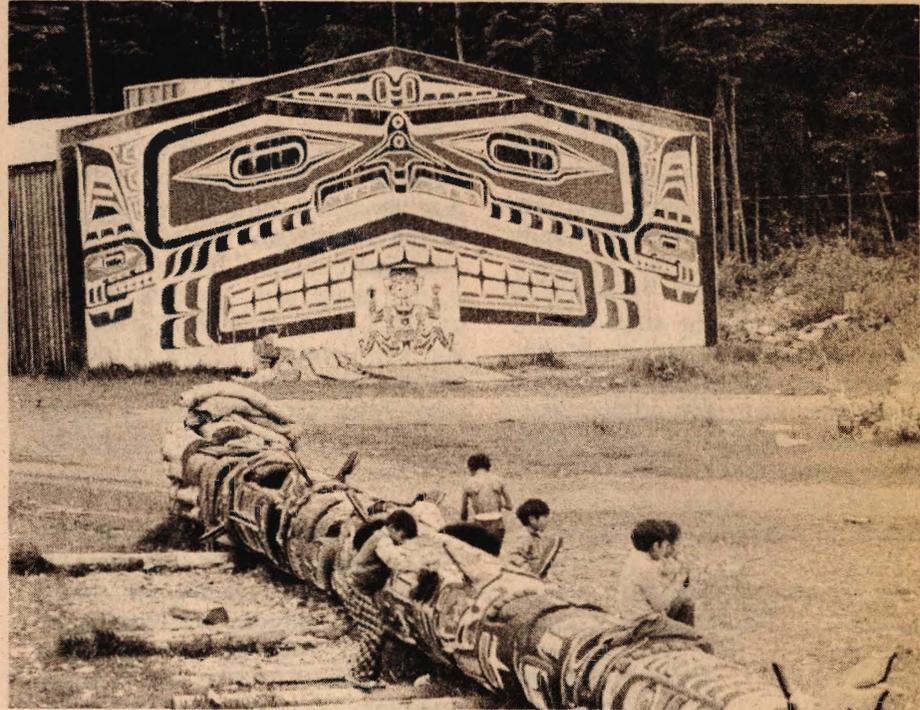


Photo: Anthony Carter

Frances Bob Halalt "When we start to tell our own children, our grandchildren, the teaching, then things will change. It has to change in our families - that's where its got to change."

lives of our ancestors, richness in all ways. At the Duncan meeting, the elders kept returning to the central value of the teachings:

"It is up to us to teach the language, the culture, the traditions, the teaching itself. It belongs to us, it's up to us to teach. Don't wait too long. If you don't have any in your family, go to someone who has and ask them to speak for you. Because it's important that you do."

Anselm Tom, Kuper Island

It is to a rebirth of these values that the Cowichan Band is working, says Chief Alphonse:

"A return to the traditional ways in which people treat each other, of seeing society as a brotherhood and nurturing the land which provides all for man. The need to strengthen our spiritual values as well. To this end, the revival of the Spirit Dance is important. The Spirit Dance path is a tough process, but its purifying regime gives powerful support to young initiates and better enables them to cope with their troubled world."

It seems, ultimately, that it is a question of responsibility, of re-gaining the control that we lost, becoming masters of our destinies once again. All the reasons that people gave for the high rates of suicide deal with the loss of a traditional authority, Indian teachings and Indian government. The long-term solutions that our leaders are striving for have their roots in the re-establishment or re-strengthening of this traditional authority, where each person in a community can be heard and takes responsibility for what happens in the community.

*When we mentioned to some people from the Lillooet area that we would be writing a background article on suicides in B.C., they immediately urged that we should contact Walter Leech of Pavilion, the Alcohol and Drug Councillor in the area. Walter thought about it for a bit and then he phoned in:*

"I'm phoning you from the Alternate School here. Just right now they're doing articles and poems on suicide and drinking. This is one way I feel to get our people thinking about life, in an alternate school. In a public school, they don't teach the value of life really, eh.

One of the things I like to bring up is a tendency to say things without really meaning it. Things that put ideas into a kid's mind, innocent things like 'the only time you're good is when you're sleeping', or else we just come out with 'Gees, I wish I were dead,' you know, dumb things like that. And I know a lot of times, when I used to speak at funerals, I would really glorify the act of death, and when I really thought about it, it made me sick: maybe I was encouraging people to take a short cut.

We have to start teaching our people what we feel is right and what we feel is wrong. I really don't see the suicide act as a cowardly thing or as a brave thing. But a lot of us are on a fine string between fantasy and reality and the string sometimes snaps. It's often more like a fantasy for people who do commit suicide — they still think they'll be around tomorrow, eh; they don't see it as an end-all. They don't really realise that this is the end. I'm talking the way I am because both my parents committed suicide and I tried it too. But I use this as an aid, my willingness to talk about it, to get it out of the closet, so to speak. It's been there too long. We're beginning to believe the white man when he tells us we can endure pain — and I always look on our greatest gift as our ability to share, you know. I think we should start practicing what we preach, sharing our problems and whatever is bothering us. Let's

talk about it.

We always acknowledge the gift of our ears and our hearing. And also we ask for guidance in one gift, and that is our tongue, so we don't hurt people.

When there is more than one suicide, the people most likely to do it go from one funeral to another and they are numbed.

And they still have a remorse in them. So I think it affects their vision. It sticks with them until they think 'Maybe I should do it.'

They don't know what is wrong with them. You know I've had people come to me — and what they really need is a good cry. Until then, it is impossible to find out what is making them so depressed.

That is why I really believe in the revival of our culture, and our traditions. Because this is where all our strength disappeared, when that disappeared. Like they say: there's nothing to believe in, that's what's really lacking, and if you can't believe in something, you sure can't believe in yourself.

A lot of people have found their spirituality after bad times.

When we talk about prevention, I always say we have to start at home. You know, in teaching our kids our values, we don't only talk about them, we also have to practise them. Where we can begin is to make the family unit like one again, and talk with your kids every day about our old values. Our greatest gift was life itself. We respected it in plants and animals and fish. We have to really begin talking about this with the children and your spouse and whoever is involved in your family structure.

Even Indian people are beginning to think about old age homes now. You see, this is what I'm working for. I went through public school and I never really

grew up. Now I'm going through a phase where I am a parent and I have to learn about life to pass on to my children and my children's children. And my reward would be that there will be no old-age home for me because I will have instilled in my kids' and my grandchildren's minds that my life should mean something, because it means something to me. This is something we have lost: we respect other people's elders more than they do their own. We have to regain some of our knowledge, and we have to use our elders and not just talk about it. You know, I speak to a lot of knowledgeable Indians. I'm talking about our ways. You know a lot of them could really hold degrees in psychiatry and all these things. I get more soothing from them, just talking to them, than I do from a highly paid person with their degrees. I really see a need for a revival of our medicine men also. To me, when they went, a lot of our strength went with them. With the structure of our society, the attacks from the Churches and the Government, they had to go underground, but they've been sticking in there. But they're not turning their backs on us now. They're willing to come out and talk to us. In fact there is one man coming to Pavilion on the 23rd. And this is all medicine for me.

I think there is a message for us. We must slow down a little. Even Nature is telling us something. I always tell people: look at our bears, look at our trees — they all take a rest during winter time. And look at our rivers: they freeze over and they no longer look so ferocious because they are covered in ice. And it points to the winter time. And you notice, winter time is an idle time. This is when confusion builds up and the suicides start happening. In the years past, this was the time of potlatches, this was the time of gatherings, you know, to give our spirits strength." ●

# KOOTENAYS DEFINE TERRITORY



by Wilf Jacobs

Chief Dan Gravelle, Tobacco Plains Band, states, "I still oppose the construction of the pipeline but due to the national agreement between the Canadian and U.S. governments, which were signed long before the Native People were informed of the proposed construction. I am aware of the fact that we have to face realities and agree to mitigative measures which are planned and demand maximum benefits that may arise from the building of such a pipeline."

.....  
 "There is no need for an impact study in the southern part of British Columbia on the pipeline route since there is already an existing line." This statement was made by some government official or a statement to this effect.



*Wilf Jacobs, Kootenay Area Indian Council worker, describes mapping procedures with Catherine Gravelle, on the left, and Mrs. Louis Caye, a Kootenay from the Flathead reservation in Montana.*

The existing pipeline was not protested against since the Kootenay people at that time still regarded the DIA as the "Great White Father" and that they (DIA) were invincible. Any of the ongoing developments on traditional lands of the Kootenays were not opposed for fear of any reprisals from the DIA.

Today, the Kootenay People are growing stronger through the formation of the Kootenay Indian Area Council.

When the Kootenay Indian Area Council learned of the proposed pipeline from the Union of B.C.

Indian Chiefs, they took a firm position:

## **KOOTENAY AREA INDIAN COUNCIL TAKES FIRM STAND ON PIPELINE POSITION**

1. The effects of the pipeline have been recognized in the northern parts of the province and discussions have been held with the Indian People, in these parts. However, no such recognition or discussions have been extended to the Indian People affected by the southern part of the pipeline.
2. No studies have been done by the

Alberta Natural Gas on the effects the pipeline will have not only on the Indian People, but on the area in general.

3. Because of the accelerated timetable, to begin construction, the Kootenay People are not allowed the time necessary to carry out our own research of the effects the pipeline will have on us as native inhabitants of the Kootenay area.

4. Until such time as the governments of Canada and the province of British Columbia recognize Aboriginal Rights and Land Claims of the Indian

(continued page 28)

## A SHORT PROFILE OF A KOOTENAY BAND

# TOBACCO PLAINS

by Caroline Gravelle

The social life of the Tobacco Plains tribe is variable according to the season. The people are very outdoors minded, and take advantage of the many natural recreational facilities in the area.

Winter group activities include such sports as ice fishing, week-end

For the more daring and exciting few, you can go to the Reserve-owned rodeo arena and find someone there practicing bull-riding or other such rodeo events.

The Tobacco Plains Band sponsor Rodeos twice a year.

The economic situation of the band

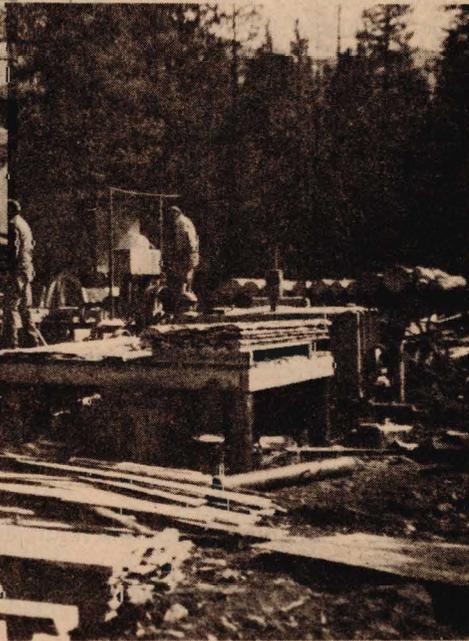
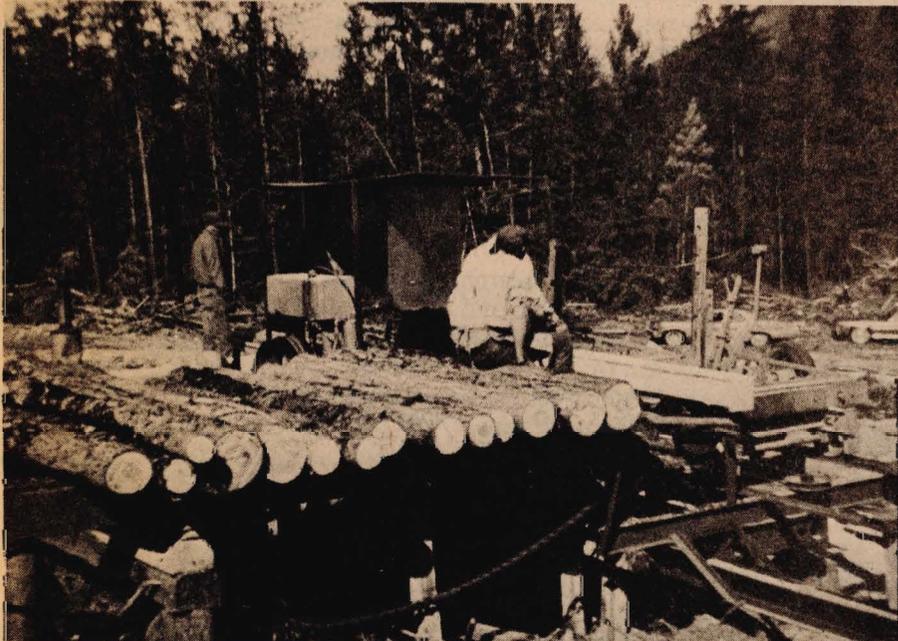
Many of the jobs available to the employable members of the band are mainly in the field of logging and farming industry. Members are engaged in tree-pruning, on X-mas trees, slashing and lately working on a mill purchased by the band.

Different projects partaken by the band such as the Edward's Lake Resort provide jobs, garbage disposal, cleaning and caring of the camp grounds.

The band offers jobs in keeping the boundary fences in good repair.

Much of the farming that takes place is mainly a family undertaking and the land in use is generally privately owned by band members.

One of the biggest reasons for the lack of band use of the land is that it is not irrigated. The band is in need of funds to tap the underground water



hockey games with the White community of the area and hunting. Hunting is a sport as well as a way of life by obtaining meat.

In the entertainment area, the band hold a New Year's pow-wow and giving of gifts in the old traditional way. Fund raising activities such as cabarets, concerts, etc. The near U.S. town of Eureka, Montana offers a large variety of entertainment.

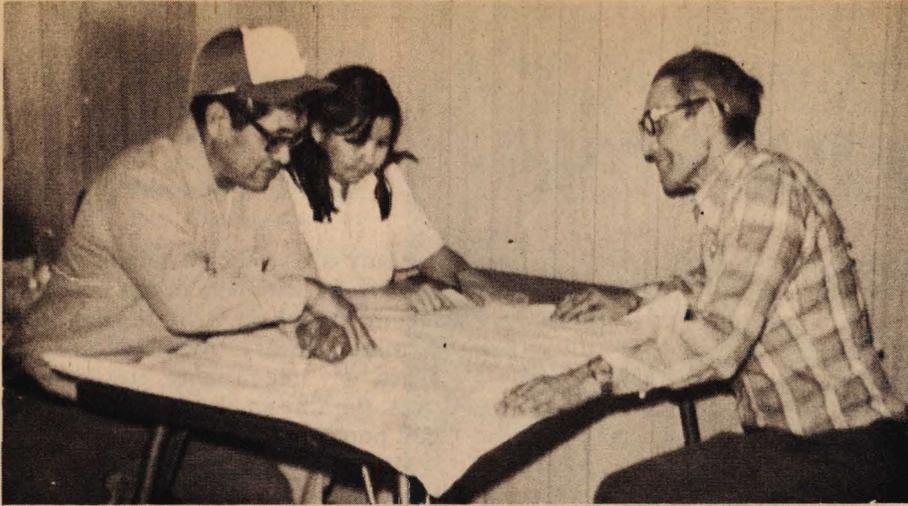
Spring and summer bring out other group sports, such as baseball, soccer, etc. Then to cool off, there is Edward's Lake, which is band owned and operated as a tourist resort.

*Many of the jobs for Tobacco Plains Band Members are in logging and farming. The Band owns a mill, but farming is limited by the amount of money made available by DIA for irrigation equipment.*

is similar to any small community where employment is limited or never regular enough to sustain the people, especially the women.

sheds.

Many of the band members find that they have to travel outside the reserve to gain employment.



*Wilf Jacobs reviews land use areas on the map with Agatha Jacob and Alex Gravelle.*

Alex Gravelle and Abraham Shotanana were of great assistance to Wilfred Jacobs, in preparing the cultural maps. Also, gratitude is extended to all persons who participated and gave their time in supplying essential information on their activities on their traditional lands.

A major step taken was the mapping of the area. The first maps showed in what ways the land was used, whether it was hunting, trapping, berry gathering, etc. and this was marked on the maps.

The second map was done by locating all places of importance to the Indian People. Places of importance from the past to the present were identified by their Kootenay names and older members of the community were asked to relate any important events in these areas.

The pipeline route is very close to the Tobacco Plains Reserve in Grasmere, B.C. and the effects of the pipeline and other developments in the area are made quite clear by Band Councillor Pete McCoy, in his preparation to the Senate Committee in Ottawa: "There are more people. . . hunters and campers. . . and they are scaring away all the game." ●

(from page 26)

People of B.C. we the Kootenay Indians cannot and will not enter into any discussions with the Alberta Natural Gas or any other company.

As the result of this meeting with pipeline personnel on November 1, 1978, the Kootenay Indian Area Council was quite upset because of the total disregard shown by the pipeline company until it was quite evident that the pipeline would first begin in the Kootenays.

### IMPACT STUDY RESEARCH

However, they proceeded to take action by hiring a person to do research on the effects the pipeline will have on the Indian People as far as hunting, trapping and Indian land use in general.

The first finding of this research was that the existing pipeline did indeed destroy the traplines because of access roads on the right of way, more people were frequenting these areas and scaring off the wild game.

### RADIO WORKER TRAINEES

The Communications Portfolio of the Union of B.C. Indian Chiefs will be starting a 20-week radio training course May 1, 1979.

We are now taking applications for 3 radio worker trainees.

Applicants must:

- have a lively curiosity
- be at ease with people
- be willing and able to work odd hours and travel in the Province
- have a genuine interest in, and knowledge of B.C. Indian issues and concerns

Forward written work history, schooling and previous experience to:

Beth Cuthand  
 Communications Coordinator  
 Union of B.C. Indian Chiefs  
 440 West Hastings  
 Vancouver, B.C.

No later than April 30, 1979

### BAND MANAGER

Location: Mount Currie - 26 miles north of Whistler

Reporting to the Mount Currie Band Council, the Band Manager will be an energetic and dedicated person who will direct the various businesses and financial activities of the Mount Currie Indian Band.

The Band Manager will attend Council meetings and ensure that the decisions of the Council are carried out. He/She will also ensure that operational procedures are maintained or developed to allow programs and activities to be managed effectively.

The Band Manager will have a strong financial background, be able to communicate with all levels of government, both native and non-native, be experienced in budget preparation and be prepared to act as a Trainer. A university degree is desirable.

Send application with resume to:

Mt. Currie Band Council  
 Box 165  
 Mt. Currie, B.C. V0N 2K0  
 Phone: 894-6394

# SECRETARIAT REPORT

On March 19th, representatives from the Saanich School Board and from the Okanagan Tribal Council participated at the meeting of the Secretariat, which is the regular meeting between the U.B.C.I.C. portfolio holders and the top executives from the D.I.A.



## **LOCAL SERVICES AGREEMENT: Agreement on Quarterly Reporting.**

The Okanagan representatives had come to join discussion on the Local Services Agreement. They were especially concerned over the monthly reporting system that Treasury Board required for contribution agreement. The U.B.C.I.C. has been negotiating to find other reporting systems and this had caused a considerable block in L.S.A. negotiations. The Regional Office had come to agree that monthly reporting was out of the question, but was blocked in turn by Ottawa. This block has now apparently been overcome and a system of reporting on a quarterly basis has been agreed to.

## **Deadlines Put Back to 1980:**

The second important bit of news for Bands worried over the signing of the L.S.A. is that the signing deadline has been postponed to *March 31st, 1980*. A directive is being sent to all District Offices and Bands stating that there is no need to enforce a March 31st deadline for this year.

On March 22nd D.I.A. will be making available to the U.B.C.I.C. a report on all the different funding arrangements they have with the Bands. This will help to work out alternatives for those Bands who have not signed the L.S.A., who don't want to sign it and want alternative

ways of negotiating their budget.

The U.B.C.I.C. has invited Elmer Derrick of the National Indian Brotherhood to B.C. to discuss the alternatives to the L.S.A. that he's been researching at National level. We hope he will be here in April. The major concern of the Socio-Economic portfolio is to find alternatives that will assist Indian Governments to deal with the Canadian Federal Government.

## **INFORMATION SERVICES: DUPLICATION OF SERVICES**

The D.I.A. Information Services has drawn up a costly proposal for a resource centre along the same lines of the one at U.B.C.I.C. Much time, energy and money went into developing the U.B.C.I.C. Resource Centre for use by the Band members doing research into rights and agreements, by Indian students, cultural centres and for all U.B.C.I.C. programs. The D.I.A. was requested, therefore, to put together a clear policy on their information services, to make sure that they do not spend B.C. Indian dollars on duplicating services that already exist.

It was agreed that there would be some D.I.A. information aspects that we would have nothing to do with, the D.I.A. news-sheet, their press liaison and their propaganda services. It was also accepted that D.I.A.

would need a staff person to answer questions on D.I.A. matters. The matter of a media centre has still to be negotiated.

## **SAANICH SCHOOL BOARD PRESENTATION:**

The Saanich School Board has been developing an alternative for the school drop-outs (see U.B.C.I.C. NEWS, February issue). Their basic position is that the funding should come from the Department of Indian Affairs and no other Department. They stand by the Indian Government position that, by referring us to other departments, for services and funding, the Department of Indian Affairs is denying our special status guaranteed in the Constitution and shrugging off their responsibilities to provide guaranteed services.

Representatives from the Department have agreed to go to Saanich and work out the details of the negotiations.

The Saanich School Board made a good case for itself and for Indian Government. It is a show of support and strength when provincial and Band representatives can appear together and give Bands a Forum that they sometimes do not get. No date has been set for the next Secretariat at this stage. It should be in about 6-8 weeks time. ●

# RAVEN'S STORY

by Beth Cuthand

A long haired man with a beard was flying a kite down from the lower deck of the truck ferry. It was a beautiful colored cloth kite with a long, long tail that fluttered behind the ferry. It caught the boys' attention and held it for a long time.

Linda watched her sons watch the kite. She didn't mean to give them chocolate bars, but Aaron had kicked up such a fuss, screaming and stomping his feet, that she had given in to keep him quiet. Then Luke had to have one too, and now her boys stood on the deck gleefully smacking on Wonder bars watching the kite and playing Macho Viking all at the same time. "Vunder Bar! Vunder Bar!" they'd yell, then giggle and poke each other with their sticky little fingers. Aaron, the older boy, was a lean high strung four-year old, while Luke, the baby, was round, easy going and funny. At this moment, he was making his brother laugh hysterically with his imitation of the chocolate bar commercial. If Linda didn't stop them now, they'd be out of control and the whole ferry would be turned upside down.

"Come on you guys," she said, "let's go upstairs and sit down for a while." "Can you tell us a story, please Mon, tell us the story about Joan and Whale," Aaron pleaded.

"Joan and the Whale?"

"You know, that kid in the Bible who got swallowed by a whale. Can you live if you get swallowed by a whale? Are they any whales in this water? Would the ferry kill a whale if it ran over it?"

"Whale, big fish" said the baby, solemnly nodding his head up and down.

Linda felt impatient. She didn't want to teach her kids Bible stories. She wanted them to be Indians. Besides, she couldn't remember the story about Jonah and the Whale if she tried. "I don't know much about whales", she said, "But I think whales are too smart to get run over by ferries!"

Aaron looked at her. His bright eyes were knowing and resigned to the fact that there would be no story from his mother again. The baby babbled something to his brother and off they went to watch the kite waving in the wind.

That evening, after the kids had gone to bed, Linda sat in her sister's kitchen, drinking tea and slowly tearing the label off a tin a milk. "I wish someone would come to vist," Linda said and sighed.

"Richard Benedict, the new teacher might drop by." said Laura.

"What kind of teacher is he?" Linda asked suspiciously, "Not one of those 'Save-the-Indian' types, I hope."

"We wouldn't hire someone like that" said Laura, "Benedict is a good teacher. You should talk to him. He's got some real substantial ideas about Indian Education." Just then, there was a knock on the door and a middle-aged, heavy set man walked in.

"Hello, Richard, we were just talking about you," Laura said as she set aside the iron and put the kettle on the stove in one fluid motion.

Linda sized up the stranger. There was something about the man which made her comfortable. Soon they were sitting around the table talking like old friends about this and that ... "I'm really finding it difficult to raise my kids as Indians, in the city," said Linda. "I don't imagine it's that much easier to teach them Indian values on the reserve either."

Richard and Laura nodded sympathetically, then the teacher spoke.

"I'm thinking that we've forgotten the value of story-telling for the children and for us too."

Linda looked at him a bit miffed. She had expressed a serious concern and he was talking about story-telling. Richard smiled and went on. "Our moral and spiritual teachings used to be taught by stories. Before television and mass-produced children's books, the stories used to be told by word of mouth."

"I make up sometimes and tell them to my boys", said Linda. Laura nodded with approval. "They really like to listen to me tell stories, but I don't know enough about our teachings."

"Don't worry about it, stories will come to you. The real value of telling stories instead of reading them, is in the kind of communication which takes place between the parent and child" said the teacher.

"The old teachings will be there in the stories that come to you after you start regularly telling stories." said Laura smiling. "When I tell my kids a story, I turn off the TV, the radio, the electric lights, I light a candle and we sit together just like Grandpa used to do with us. Remember"

Linda remembered. She was beginning to understand also why Laura's children were different than Luke and Aaron.

"Heres a story to start you off. A Raven told it to me, one day when I was walking in the woods." said Laura. "Now, don't worry about writing it down, you'll remember and tell it your own way. The important thing like Richard said, is to talk to the kids, put lots of expression in the story. OK, here is Raven's story."

*Raven lived with his wife on a large island in the ocean. One day, he decided it was too boring where he lived. He decided to go somewhere else.*

"Why was it boring?" though Linda.

*He said good-bye and started to fly but it was very foggy. As he flew, the fog got thicker and thicker but Raven kept going.*

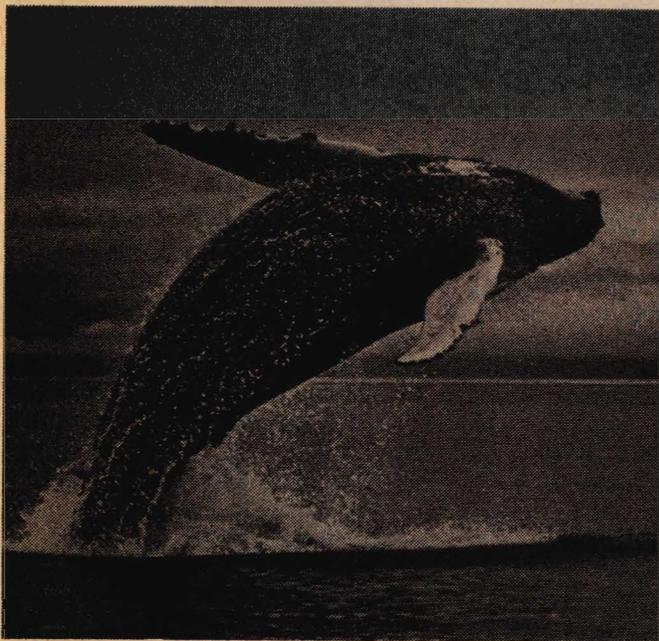
"Foolish and stubborn," thought Linda.

*Pretty soon, the fog got so thick that Raven couldn't see his way. He had no choice but to continue onward because he couldn't see to land. He flew all day and all night. He got more and more tired and more and more weak.*

"I should keep still and listen," thought Linda. "This is actually a pretty interesting story."

*As the morning neared, the fog lifted and Raven found that he had flown far out to sea. There was no place to land. He was so tired and the ocean was so wide and empty. As far as he could see, for miles and miles, there were no birds, no islands, no boats, no seals. As Raven got weaker and weaker, he flew lower and lower until he thought he would surely drown. He had no strength left.*

"And here, you should really put a lot of expression into it to emphasize that Raven was really in a serious predicament." said Laura. She went on...



*Suddenly he saw an island. It was a small black barren island, but Raven was so glad to see a place to land and rest. He was so tired that he lay on the little island and panted.*

*Suddenly the island moved. Raven was thrown into the water and before he realized it, he was being pulled into a large black cave. Down, down, down he went into the dark swirling water. "I'm drowning", thought Raven.*

Linda could feel the excitement, as Laura told the story to her.

*When Raven woke up he discovered, much to his surprise, that he was in the belly of a whale. As he lay in the dark damp cavern, he saw a beautiful little shining house off in the distance. He sat up and walked toward it. It was a beautiful shiny clean house. As he neared the door, a beautiful little lady dressed in a long white gown, came to the door and invited Raven in.*

"The lady in white" said Linda with excitement. "The lady in white is the spirit of the whale!" Laura nodded and continued...

*Raven was so tired and run-down from his ordeal that he fell down with exhaustion. The little lady took Raven in and nursed him back to health. As he got better, she told him, "Please feel free to make my house your house. You can look and touch anything but do not touch the lamp." As Raven lay in bed day after day, he admired the little house, it was so clean and tidy. It was bathed in a beautiful golden glow by an unusual lamp - the lamp that the little lady in white had told him never to touch.*

"Respect," said Linda aloud. "The spirit of the whale is telling Raven to respect this valuable thing".

"Which is the soul of the whale," said Laura.

"Boy, is there ever a lot to a simple little kid's story" said Linda. Her sister smiled.

*Raven became more and more curious about the lamp. He itched to touch it. It was so tempting. Raven noticed that the little lady would get up and abruptly leave the house and come back again just as abruptly.*

Laura stopped because she could see the question in her sister's eyes. "The little lady is symbolic of the spirit of the whale. When the whale rises up to take air through its blow hole to maintain life force, his spirit must be there to connect with the force of the universe, with all life.

"All that in a story, but do kids see it?" asked Linda.

"Children are more capable of understanding abstract thought than are most adults of today" Richard said. "If they are exposed to it," said Laura. She went on...

*One day Raven could resist temptation no longer. When the lady in white left on one of her mysterious journeys, he went up to the lamp and touched it. Everything went dark.*

*Raven felt bad that he had touched the lamp but nothing he could do could make the lamp go on again. Raven made his way out of the house and out of the whale. As he neared the whale's mouth, he realized the whale was dead. The little lady in white was gone. Raven knew that he had killed the whale, by touching the lamp. He had not respected the wishes of the lady in white. Raven felt very sad and mourned for the whale. He flew back to his land but he was always sad for ever after.*

*Today when you see Raven you will see that he is still sad and mournful, crying for the dead whale.*

"Isn't that ending kind of harsh?" asked Linda. Richard answered.. "When you tell a story, you must always give the child a solution. This is what modern day stories often leave out. It leaves the child up in the air and unsatisfied."

"Raven's story has a solution. It may seem harsh, but children can take it and understand and accept more than we think. They learn from the story and because a kind, loving adult is telling it to them, they can accept the seeming harshness of the ending." said Laura.

One evening, soon after their trip to the Island, Linda lit a candle, turned off the TV and called her children to her.

"Come and let me tell you a story".

"Oh, Mommy, you are going to tell a story, really?" The little boys nestled close to their mother and watched the flickering flame of the candle.

"One day, a Raven came to Auntie Laura and told her a story," Linda began.

"Really?" asked Aaron, his eyes wide with wonder. "What did the Raven say?"

"Raven, big black bird," said Luke.

The boys' mother began... "A big black Raven lived on a large island....."

# INDIAN EDUCATION IN B.C.

When we look at our job of building Indian Government in B.C., we have to talk to each other a lot, listen hard, and learn together.

In Indian education we have the choice to build Indian control of Indian education under our Indian Governments in B.C. To do this, we need to examine very precisely what the purpose of education is that is generally available to us, like the provincial school system, kindergarten to university, vocational training, Band training, etc. We need to examine what Indian education for Indian people was before contact with non-Indians, and how it served to strengthen our people and allowed everyone to find a place and to experience continuous usefulness.

Education to non-Indian people means to sit in a classroom in a desk and learn from an instructor. Education to Indian people is our life, our language, our culture, our songs, our games, our food, our spiritual and physical strength and health. How do we combine the two? We can look at an approach that takes our sound unchangeable principles from the past, and combine them with the needs of the present to create a vision for the future, that is designed to help Indian people succeed. For us, we are fortunate to be Indian people because we have the means to a full and total

education for our survival, which takes in our mind, and body and spirit. This is possible for us because of our reserves and families. Right there we have so much more than non-Indian people. We can and must break out of the confined thinking that non-Indian people place on education.

In March almost all of our Cultural Education Centres were represented at a meeting of our B.C. Centres. It was raised and discussed in that meeting, that we were allowing ourselves to be led into separating 'Cultural Education' from 'Indian Education.' How easily that happened in our talks.

While we were talking about cultural education, we were talking about teaching and learning our language, our songs, our own Indian history and how to learn modern skills in our own way. We agreed that we should not be the only ones at the meeting. The meetings must be opened up, because what we're talking about is the foundation of Indian education. Our Centres are putting our language into our schools and even public schools. Our Centres are creating curriculum for our local history to be taught in our schools, our Centres are putting together our elders with our children right in school and out of school. Since that

meeting some of us talked about how our cultural education programs may grow to be the foundation and part of resolving Aboriginal Rights in B.C. If we unjam our thinking we find ourselves talking about what our Education will be like as part of our Indian Government or Land Claims Settlement. We are the only ones who can make this happen.

If we really believe in Indian Government, and in Indian Control then we must be prepared to make that the real foundation of the decisions we make every day. We need to co-ordinate amongst ourselves in B.C. to share the work and support each other's direction.

Right now, we have over a hundred Indian people working in Education for our Bands. When we examine our workloads, we have to admit that most of our time is involved with studying or processing outside rules and paperwork. We are resisting this unsatisfactory arrangement, so we work all the faster to try and get it done, only to find our desks piled just as high again. There we are, dreaming up the wonderful things we would do, if only we could eke a way out from under those papers. The things that would be possible if we could spend our time with people instead of paper or bureaucrats!

## CULTURAL EDUCATION CENTRES

We have 11 Cultural Education Centres in B.C. funded by the DIA programme in Ottawa.

Our Centres have been working on co-ordinating amongst all Bands in B.C. In the past, the Centres have recommended Resolutions to the General Assemblies of the Union for the continuation of the Program.

The most recent resolution from our Penticton Conference is that the Education Portfolio, with the existing Centres, work on decentralizing this Programme, from Ottawa to B.C. under the Indian Control of Indian Education policy.

In the last meeting, on March 8, 9, 1979 we set up a working committee to begin writing a provincial policy on Cultural Education.



In the future, we will schedule future meetings well in advance; so that more people can plan to attend.

We see Cultural Education as the foundation of Indian Education.

#### **E-12 OR POST-SECONDARY EDUCATION**

The DIA has been attempting to cut back on funding for students going to University. This has been going on now since 1974.

Our November Special Assembly passed a resolution which states that the Education Portfolio co-ordinate the shaping of a Policy on Post Secondary Education.

We have compiled a lot of the material on Post Secondary Education and now look to our Education co-ordinators, N.I.T.E.P., and University students to work with us on the real problems, and assist with the putting together of a policy.

We hope to have a meeting in the near future. We look forward to your participation.

#### **INDIAN STUDIES PROGRAMS—COMMUNITY COLLEGES**

The Ministry of Education for the Province wants to increase Indian Studies Programmes in the Community Colleges.

They held a meeting to discuss this on March 8th. We have notified the Education Department that locally and provincially, Indian people must be involved in shaping these programmes.

There are plans for a new Community College in the northern Okanagan.

#### **MASTER TUITION AGREEMENT**

Dealing with the MTA is one of the priorities of the Education Portfolio.

At our Penticton General Assembly a Resolution was passed giving direction to the Union to include an opting out clause for those bands that are ready.

Our President and Education Politician have been involved in a series of discussions with DIA to work jointly on including the opting out clause in the MTA.

We should know soon whether we will be successful this year. The Provincial Government is stalling.

In the meantime we would like to see a continuation of the MTA workshops with our Bands, to increase our informed discussions. ●



*Keeping their school open is one step the Oweekeno people are taking to keep their community from dying.*

The residents of the Oweekeno Reserve, located near River's Inlet, are involved in a struggle which they believe will determine the future of their reserve.

There are 150 people on the Oweekeno Band membership list, but only 49 of them live on the reserve. Many have been forced to move away because there are almost no jobs to be had at Oweekeno.

And now the people of Oweekeno are facing another burden: the provincial government has informed them their school will be closed down at the end of June because there are only five students enrolled, and the government minimum is eight.

Chief Frank Johnson says the reserve will die if the school is closed down, because families will be forced to move to other communities so that their children can receive a formal education.

On March 6, a delegation of Oweekeno people met in Victoria with representatives from the provincial Ministry of Education, the Department of Indian Affairs, and the local School District involved. The Oweekeno delegation presented the

government representatives with a brief explaining why the school must be kept open. The brief represented four months of painstaking work done by the Oweekeno people. They were told that they'll have an answer to the request outlined in their brief no later than May 15.

Chief Johnson says even if the school is shut down in June, he will not move his family from Oweekeno. "I wouldn't go with my kids. I'd keep 'em right here at Oweekeno, teach 'em myself what I know," he says.

But he remains hopeful that the school will be kept open. And he points out that in addition to fighting to keep the school open, the people of Oweekeno are trying to attract economic development projects to their reserve so that there will be jobs for the current residents, and jobs to attract former residents back to the reserve.

The people of Oweekeno are determined to continue living at Oweekeno, their traditional homeland. They view their struggle to keep their school operating as the first step toward ensuring that the Oweekeno people will always have their home. ●

# RESOURCE CENTRE

On March 8th and 9th a small group of U.B.C.I.C. staff and Co-qualetza researchers toured the research facilities in Victoria B.C. The following article is an attempt to share the information we received on the tours.

## PROVINCIAL ARCHIVES OF B.C.

655 Belleville St., Victoria, B.C.

The *North-West Library* of the Archives contains old, rare books and published materials on British Columbia. Most of this collection's holdings cannot be found in ordinary libraries as they require special care because of their age.

The U.B.C.I.C. Resource Centre has the right volume set of the *Dictionary Catalogue of the Library of the Provincial Archives of British Columbia*. Boston: G.K. Hall & Co., 1971. The dictionary catalogue contains approximately 170,000 card entries of the Archives holdings. Researchers in Vancouver may use these books for preliminary research of the Archives holdings.

The Provincial Archives has a *Newspaper Index* which covers Victoria newspapers published before 1900. They also have microfilmed copies of all of the newspapers contained in the index.

The *Visual Records* department of the Archives contains thousands of old photographs of B.C. towns, buildings, people and events. Some of the more famous holdings of the this department are original Curtis photographs and photographs by Richard Maynard of the coastal tribes. Unfortunately a large portion of the Visual Records collection has not yet been catalogued. As a result it may be easier to obtain access to photographs of B.C. Indians through the Provincial Museum's Ethnology Division.

The *Map Division* contains many old maps of B.C., including reserve

maps. These maps should not be confused with survey plans of the reserves. Survey plans can be obtained from the Surveyor General in Ottawa.

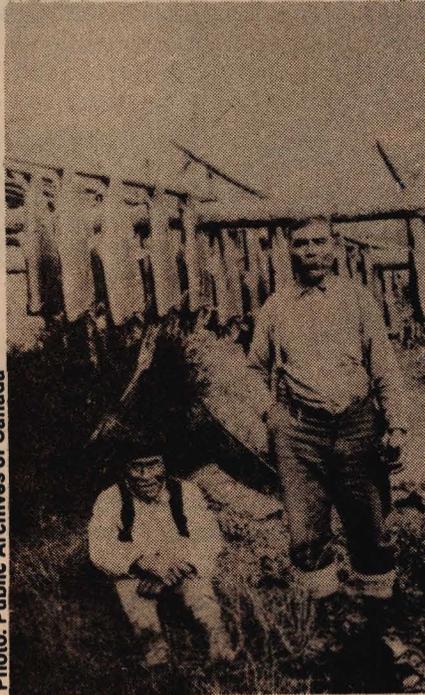


Photo: Public Archives of Canada

*Babine River Salmon catch, 1923*

The *Aural History* section of the Archives maintains over 12,000 hours of taped interviews with approximately 3,500 individuals interviewed. These tape recordings include biographical narratives, collections of music, speeches, debates, personal reminiscences, etc. The Native People of British Columbia Aural History collection contains material relating to the music, art, folklore, language and social history of B.C. Indians. Some of these tapes are in Indian languages. Only a part of the entire Aural History collection is available to the general public as the collection has not yet been completely catalogued.

The *Manuscript Division* of the Provincial Archives holds private papers and government records. The private papers include letters and

diaries of people who have played a part in B.C. History. The government records include most documents from the Colonial government which existed before Confederation, plus assorted government documents of the provincial government.

## LEGISLATIVE LIBRARY

The Legislative Library holds all published government documents resulting from the B.C. Legislature. It also has a large book collection of books on all aspects of B.C., economics and politics. This library's prime function is to serve the B.C. legislature. Researchers will probably find that they have easier access to the library when the House is not in session. When the House is in session, a pass for the Library may be obtained by writing to your M.L.A. It should be noted here that if government documents and records cannot be found in this library or the Archives the researcher should check the various government departments. Many government departments have not yet transferred their records to the Archives or Legislative Library.

Probably the most interesting part of the Legislative Library is its *Newspaper Index and Collection*. The *Newspaper Index and Collection* covers Vancouver and Victoria newspapers from 1900 to the present. As the Index is the main public service function provided by the Legislative Library it has distributed microfilm copies of the index to other libraries. In Vancouver these microfilms can be found at Simon Fraser University Library, Vancouver Public Library and the University of B.C.

## PROVINCIAL MUSEUM

The Provincial Museum's new B.C. Indian display area is quite impressive. In the past the museum's

displays showed a very heavy bias towards coastal Indian cultures. In the new display they have attempted to give a more balanced presentation of coastal and interior cultures. As a result the display contains a full scale model of an interior pit house, miniature model of a Kootenay Indian village, a large slide presentation of Athapascan art, as well as the impressive displays on coastal cultures.

Behind the scenes of the Museum is

The *Linguistic Section* of the Museum has language curriculum materials from across B.C. and a large language tape archives of 1200 tape recordings. Unfortunately some of these materials have restrictions as to who may have access to them. The restrictions were passed upon these materials by the person, band or group recorded on the tapes, or producing the curriculum materials. The linguistics section also has technical linguistics material on B.C. Indian languages, and are willing to

search for information on specific sites. In the near future access to archeological information will be easier as the site file is being placed in computer.

#### Conclusion

Most of the previously described research facilities require personal visits. However, introductory letters before a visit may gain a researcher



*Tahltan women and their packdogs, 1906.*

the *Ethnology Division* which houses a large collection of B.C. Indian art and artifacts. The Ethnology Division's photo collection contains most of the photographs with Indian content from the Provincial Archives' visual records department. As the Ethnology Division's photo collection has been catalogued by tribe the search for specific photos is much easier.

provide technical advice to bands starting a language project.

The *Archeology Section* of the Museum has a large collection of archeological objects, and an archeological site file. As B.C. has over 12,000 known archeological sites it is quite difficult and time consuming to

quicker access to the facilities. These institutions generally have information pamphlets which they may be willing to mail.

If the U.B.C.I.C. resource Centre can be of assistance please do not hesitate to contact us. ●

# “OUR MAIN SOURCE OF LIFE IS THE SEA”

## HENRY CLIFTON, FISHERMAN

Henry Clifton is a fisherman — an eighteen-year-old seiner, troller, and gillnetter. He is also a grade twelve student at the Prince Rupert Senior Secondary School, and a member of the Hartley Bay Intermediate bas-



*Henry Clifton is a busy eighteen year-old fisherman and a Grade 12 student living in Prince Rupert.*

ketball team — his home village. Henry is a mixture of the traditional Indian way of life, and the new life of today. His respect for fish and the sea, and the animals he kills for food, is strong. Here is Henry's story, in his own words.

“We first lived in Hartley Bay — that's where our family is originally from, but we moved from Klem-Tu, Shearwater and Bella Bella, because my father had to get jobs after fishing season). My mother did too. So I learned. . . four places at once, and fished in all of them. And, uh, I've always been fishing, and we always cried when our father didn't let us go

out with him if it was too rough out.

I have eleven brothers and sisters altogether (including me). Everyone in the family goes fishing. . . my sisters too. The kind of fishing I do. . . We started off gillnetting, halibut, trolling. My father was just getting out of trapping because he needed more money for gillnetting (costs) so then we trolled.

Then, just a couple of years ago, I started seining, 'cause I was, you know, starting to get a better build on myself and getting older. So I got more money that way, from seining. In all fishing you have to figure out the temperature and water and things like that. In trolling you go along with your boat with the line in the water and when the fish bites it you pull it aboard. In gillnetting, you set your net out and if you're lucky your fish'll come by and

go through it and tangle itself up.

And in seining you have to figure out where the fish is to set around it, you have to watch for it. To see it jump, then you know there's a school there, . . . so you set around it. And it's more physical than any other way, you get pretty tired after a day's work. Like sometimes you get 19 hours a day, working and setting the net continuously. The trolling and the gillnetting can be the same-sized boats; they usually are both in one (boat), and gillnetting can take two people, or else just one person. And seining you have to have a crew of at least five because. . . each person has a different job to do.

Like when I was gillnetting with my father, sometimes we'd ask to go on with my grandfather, cause he always seined and so we snuck a ride to

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*Henry and his ten brothers and sisters were brought up in a fishing environment and to them fishing boats are a second home.*



watch what was going on. Everything came to us natural, though, all fishing. . .

Right now it's seining I like, 'cause it's a lot faster and I like faster and harder work.

I go out fishing with our relatives. . . they cali us. Like, they called me 'cause I was one of the faster ones of my age group at home (Hartley Bay) and I was on the fishing boat ever since.

We (fishermen) really don't want any oil tanker traffic like in the Kitimat proposal because. . . if you cut off our main source of life, is the sea, you'll just kill us all off.

A few years ago I was invited to go down to Youth Parliament where we



*Fishing means a traditional livelihood and a basic food source to Henry.*

took over Parliament for two weeks during Christmas holidays and that (the anti-Kitimat proposal stance) was one of the resolutions that I set up.

When we're (Indians) cutting fish, we don't just do it any old way. We have to do it in a special way. And. . .

for animals it's the same way. Like, uh, when some guys. . . some of the men at home go hunting, they still think. . . if the animal is suffering, he has to kill it right away. Like in some animals you can. . . you can see them cry if you don't kill it right away. You see their pain. . . so we still take quite a bit of respect for the animals and fish that we do take." ●

## LI'L BEAVERS

The L'il Beavers Program, operating from the Mission Indian Friendship Centre, has a total active membership of 66, and the numbers are growing.

The Program began operating last September, and employs a staff of five (one position is not filled) to work with young people between the ages of five and fifteen. These children and youths often come from unstable or troubled homes, are having trouble in school, and some of them have had at least one brush with the law.

The program provides them with tutoring to improve their work at school, counselling to help deal with situations at home, and a variety of activities to fill up their spare time.

Danny Sherwood is the Program Manager, and he approaches the

young people who come to him for help as a friend.

"This program is designed to be one on one," he says. "I was, from the age of 13 all the way through till I was probably 20, I went through all the things these kids are going through. So I know what they're talking about when they come here for help.

"I think that if you fill a void — a parent void, a big brother void — then you're diverting them from an activity they might get into otherwise, like trouble with the police."

To fill that void, the L'il Beavers Program offers such activities as beadwork, bake sales, and other fund-raising events to pay for Field Trips, Walk-a-thons, leatherwork, and raft races. A service called "Alateen" is also offered, to help teenagers cope with alcoholic parents or relatives or close friends.

Because of the large number of young people who have signed up as members, the Program has divided many of its activities into two clubs: a Girl's Club, with 30 members, and a 36-member Boys Club.

The staff members Karen Blain, Debbie Kelly, Bunny Morley, and Danny Sherwood have built a good rapport with the Probation Office, Human Resources Child Support Division, and the Native Courtworkers and Counselling Association, and the R.C.M.P.

The Program has run into one obstacle though. Their tutoring program has not received the approval of the local School District, and so tutoring is done at the Friendship Centre instead of in the schools. Twenty students are in the tutoring program. However, Mr. Sherwood hopes that the School Board will change its mind, especially after the staff completes a 2-day workshop on an Indian Tutoring Program.

The underlying objective in every aspect of the L'il Beavers Program is developing a close and special relationship with every young person in the Program.

"We're friends, first and foremost, with the kids we work with," Danny Sherwood emphasizes. ●

## INDIAN EDUCATION CO-ORDINATOR

Applications are open for position of Indian Education Co-ordinator for the Salmon Arm area on behalf of Indian youngsters from three Bands. This is a new full-time position with salary commensurate to training and experience. The successful applicant will be responsible to the Co-ordinator of Special Programs.

The successful applicant likely will be a native British Columbian with high school graduation plus post-secondary training. Experience in social work, recreation and/or Band-school systems will be valuable. Duties include educational, social and economic development with emphasis on close work with Indian students, parents and school personnel.

Applications with full particulars and references should be submitted to the District Superintendent of Schools, School District #89, Box 699, Salmon Arm, B.C. by April 23, 1979.

Inquiries may be directed to Mr. N. Martin at 832-7025.

## NICOLA VALLEY INDIAN ADMINISTRATION

### EXECUTIVE DIRECTOR

**Salary Range:** Negotiable

**Terms and Conditions:** Negotiable

**Reporting to:** Nicola Valley Area Council

**Special Skills and Abilities:**

- Organized, self motivated
- Ability to manage
- Entrepreneur
- Special Indian languages

### Functions and Responsibilities:

- interpret and carry out area council objectives and policies
- Public relations
- coordinate Band Managers, Program Heads, and administration so that the band members needs and aspirations are met
- provide reports to councils on activities
- maintain a current flow of information to the Bands on external activities that will affect the Bands concerned
- coordinate and direct development and service programs
- involved in, supportive to, and representative of area council and or all of the five Nicola Valley Indian Bands (Lower Nicola, Upper Nicola, Coldwater, Shackan and Nooaitch) in seeking, lobbying, negotiating for funds.

**Closing date:** April 23, 1979

### Applications to be mailed to:

Nicola Valley Indian Administration  
Personnel Committee  
P.O. Box 188  
Merritt, B.C. V0K 2B0

Telephone number (604) 378-4235  
Telex number: 048 785

# TO THE EDITOR

Editor: My opinions differ with your article on page 19. This prompted me to write.

### Salmon Depletion: Who's To Blame

The principal offenders are the Logging Companies. They eliminate our watersheds which fed our rivers and streams that produced our wall to wall salmon. Next in line to blame is the Governments. They allowed our forests to be vandalized. Motive — greed. Next in line to blame is us, the apathetic public. This is the true picture of our salmon depletion. Rivers and streams which had a yearly run of a hundred thousand (100,000) salmon each, do not produce one single salmon now. The E & N Railway contracted out billions and

billions of feet of prime timber to logging companies with no plans of reforestation, a real shame.

The commercial fishermen are not to blame. Oyster River was one of the best Coho rivers on the island. I've seen pictures of people walking on the dry, completely dry river beds. For years now when people blame the Indians and commercial fishermen, I write letters to editors of our newspapers stating it's the vandalism of our watersheds. Once in a while I get flack, but it don't bother me. I know I'm right because I seen it happen and still happening.

Trees should be planted, millions of them all over the province. I often

wonder why they send people to jail to lead a useless life when they could be out in the forest planting trees. Let's get to work on our elected government officials and show them we are interested in our environment. Keep in mind these two sayings: "If you are not part of the solution you are part of the problem" and "If you do not stand for something you will fall for anything." The estuaries are part of the rivers and streams which should be protected at all costs. We must learn to police ourselves, if we don't, others will, to our detriment.

Alfred Recalma  
R.R. No. 3  
Qualicum Beach, B.C.

*[Advertising Rates available on Request]*

*Clifford Hanuse is a forestry researcher for the U.B.C.I.C. and a member of the Oweekeno reserve. We asked him to write an article on Tree-Farm License Renewals for this month's issue. Clifford started writing the article, but he got so angry he decided to write the Minister of Forests to protest the injustice of the government's policy.*

Honourable T.M. Waterland,  
Minister of Forests

Dear Mr. Minister:

**[29] [7] No Tree Farm License is Renewable.**

Mr. Justice George Murray, a B.C. Supreme Court judge, decided that the Rayonier Canada (B.C.) Ltd. can (renew) or "replace" the tree-farm licence No. 24 without the provincial Ministry of Forests holding a public hearing. The big corporation can continue logging on South Moresby Island (one of the Queen Charlotte Islands) in spite of the United People Against TFL Automatic Renewals' strong objection. Mr. Minister, please allow me this opportunity to tell you my opinions about this "political scam." I've looked into the new provincial Forest Act to emphasize my points. Hopefully you can make the whole issue more clear.

First of all, section 27 which deals with "applications for tree-farm licences which are proposed." You, Mr. Minister, can invite applications for a TFL proposal by advertising in the manner that the Act's regulation says. You're obligated to hold a public hearing regarding the applications. You don't necessarily have to be in attendance at this public hearing as you're permitted to have a designate hold the meeting. Also, by your advice or recommendation, the Lieutenant-Governor in Council may approve an application for a TFL. You cannot approve a TFL until a chief forester approves a management and working plan for the TFL. You may also reserve the timber in the area described in the proposed TFL advertisement for allocation depending on the outcome of the application, whether it be accepted or rejected. Lastly, section 27 does not apply to sections 29 and 33, specifically the "Replacement" and "expiry" sections of the tree-farm licence.

Now, let me portray my interpretation of section 29. Let's imagine that I am a big time corporation making all those bucks within my tree-farm licence. Oh, I have a lot of land, many acres. I have cut and planted trees like I agreed to, and under your terms of the allowable annual cut rate. I've had the TFL for nine years to date. Within the next 6 months I should expect to read a notice in the Gazette that my TFL is eligible for "replacement" provided that the original TFL agreement stated this and that I requested this "replacement" during the 2 months before my 9th year anniversary came about. If I succeed in getting another TFL, on the 10th year anniversary of the existing TFL

shall be for another 25 year term. Your agreement to "extend" my TFL shall be given by a written notice no later than 3 months after you make the offer. It is interesting to note that under this section, no tree-farm licence is renewable.

Should some private tenure be within the boundaries of my TFL and expires while there is still harvestable timber remaining on it, I can actually apply for that tenure. Maybe it was an old temporary tenure or a timber licence. Or even better, if private land that is transferred to the Crown shall remain subject to TFL if it is my TFL area, I can also have this private land added to my TFL area.

Things don't appear too hot now. My TFL is almost ready to expire. What can I do? Wait! Section 33(2) saves me. I can actually get another TFL, as stated as follows:

"33. (2) In respect of a tree-farm licence that is due to expire under subsection (1) the minister, if requested to do so by its holder during the first 6 months of the final year of its term, shall in a notice served on its holder within 3 months after the request, offer one or more tree-farm licences to replace the licence then in force, that would have the terms commencing on the expiry of the licence then in force and describe it as tree-farm licence areas the same area subject to the expiring licence."

Mr. Minister, the general public can only be active in a TFL if a public hearing is held or they hold some type of a tenure in or near the TFL area. A public hearing only applies to proposed tree-farm licences. The "roll-over" of replacements and "extensions" of TFLs about to expire is an indication that the general public or small enterprise forestry operators have a "10 to 1" chance of having their concerns heard.

Now, my question is whether the Rayonier Canada (B.C.) Ltd. addition of 25 years in their TFL will be under the "Replacement" or "Expiry" section. Please clarify this matter.

Did you know that the Department of Fisheries are bringing MacMillan Bloedel to court next summer? It's a coincidence that their disputed TFL is on the Queen Charlotte Islands too. Now that the MacMillan Bloedel TFL is an offence by section 33 of the Fisheries Act, will your Ministry "replace" that particular TFL on its next 10th anniversary? It's probably pending on the outcome of the case, right?

Well, Mr. Minister, I would like to thank you for your time. Should you respond to my questions, I await and remain

Yours very truly,  
Clifford W. Hanuse

cc: U.B.C.I.C. NEWS  
W.R. Bennett, Premier of British Columbia

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**UBCIC NEWS** is published monthly by the Union of British Columbia Indian Chiefs.

**THIS MONTH**

**WALTER LEECH**, Pavillion Band member who works as a Drug and Alcohol Councillor in the Lillooet area, talked to us about his deep concern for the growing numbers of young Indians choosing suicide.

**CAROLINE GRAVELLE**, A Band Member of the Tobacco Plains tribe wrote a short description of her band and the lifestyle they lead as Kootenays of the Southeast.

**HENRY CLIFTON**, described his life as a fisherman and the respect he was taught for the land and the sea. He is an 18 year old Hartley Bay Band member.

**FROM THE UBCIC NEWS:** Thank you to Walter Leech, Caroline Gravelle and Henry Clifton for their contributions. They will be receiving a free 1 year subscription to the UBCIC News as a token of our appreciation.

**THE UBCIC NEWS IS ALWAYS OPEN TO YOUR SUGGESTIONS, OPINIONS, NEWS AND PHOTOS.**

TO:

FROM: UNION OF B.C. INDIAN CHIEFS  
440 WEST HASTINGS ST.  
VANCOUVER, B.C. V6B 1L1