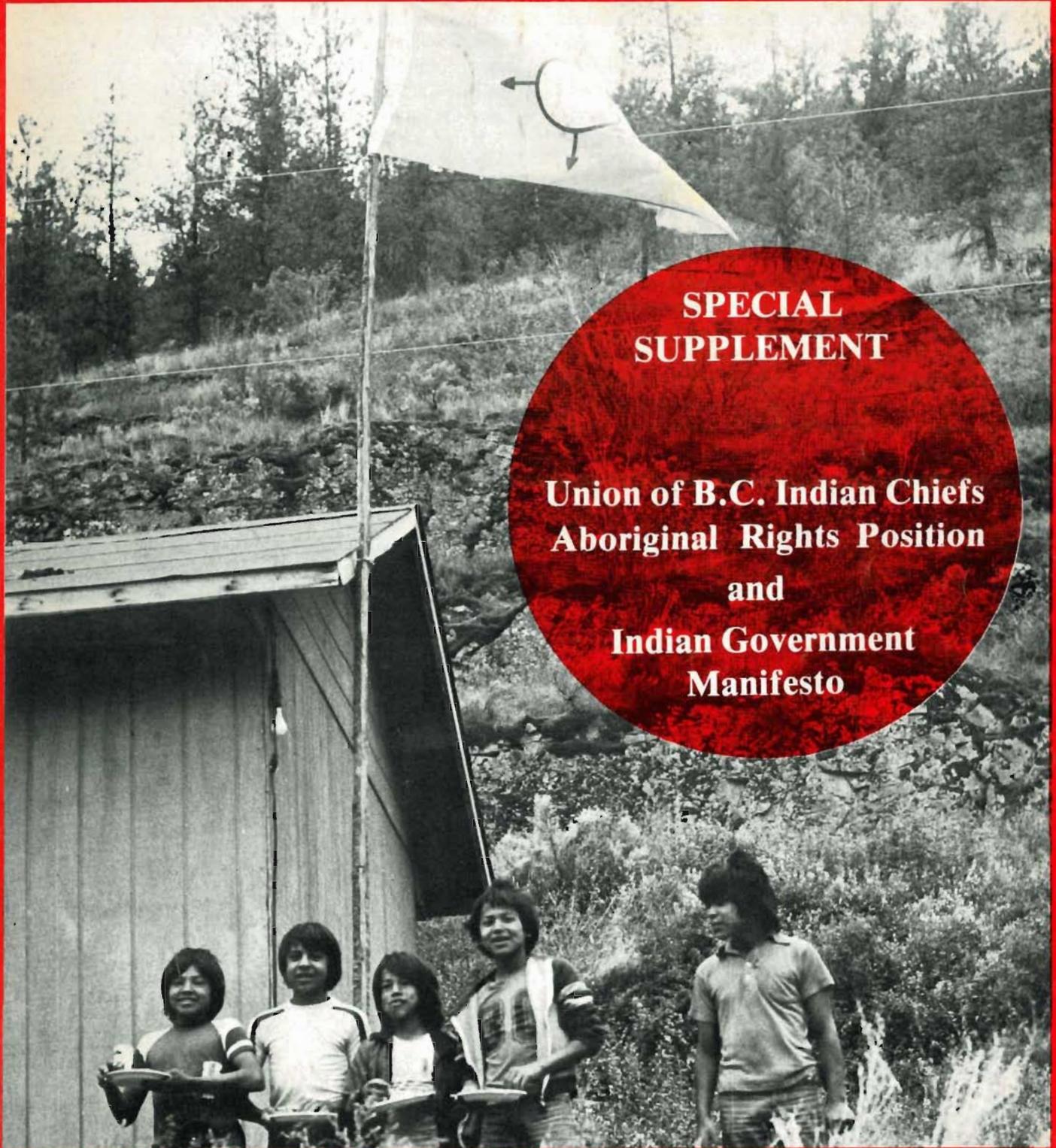


INDIAN WORLD

"THE CHOICE IS OURS"



**SPECIAL
SUPPLEMENT**

**Union of B.C. Indian Chiefs
Aboriginal Rights Position
and
Indian Government
Manifesto**

UBCIC NEWS

\$1.00

AUGUST, 1980

EDITORIAL

So often, at political meetings and during political discussions, I have heard our people say over and over again that our society has always been a matriarchal society, a society in which the bloodline is determined by the woman; a society in which women have always had influence in terms of political decision-making. And yet, at these meetings and during these discussions, women are present to make coffee, arrange lunches, register delegates and handle travel arrangements. Are we not talking in one language and acting in another?

Our political leaders are usually men; women play the "support roles." The laws of this country remain unequal in terms of Indian women being "punished" for marrying outside of our race, while Indian men "pass on" their bloodline to the white women they marry and the children they have. All this is in direct opposition to most of the matriarchal tribal traditions of this country.

The defense of non-action taken by political leaders, phrases like "we can't separate our struggle by recognizing only the struggles of women" or "we have to stick together" or "we have to make sure of what we're doing before we change the Indian Act" have become the jaded code-words of procrastination.

The truth is, until Indian women are treated as human beings, both in Indian and non-Indian, or federal-provincial government law, there is really no Indian movement. A movement is a movement of the people. "The people" includes the more than 50% female Indian population among our nations.

Looking at the non-Indian society, the problems there tend to be magnified within the Indian community, and among minority populations within any majority society. So problems like unemployment, alcoholism, family problems, are intensified in our community. And the problems that women in main-

stream society face are hundreds of times more stressful among Indian women: poverty, abuse by men, family breakdowns, employment problems—Indian women are being crushed by these things. We need the support of the entire Indian community.

If we're really talking about a movement of the people, of all our people who want to be involved, then let's be realistic about the situation as it now stands. Surely we don't want to lose more women to the mainstream society; this has been happening because many of our women don't feel they have the recognition, or employment or political opportunities, within our own organizations.

It's past time for our leaders and the people to seriously meet this challenge, to begin meeting the reality of today's Indian women, and not yesterday's illusion. We're still waiting, a little less patiently, but just as anxiously, for that true moment of political unity.

We must take the responsibility to tell our leaders at the community and provincial levels to begin working for what we want; we have to give them direction. And they must be responsive to our needs, because without us, their goals would be hollow and false. Indian Government means responsibility, and a part of meeting that responsibility means ensuring that women have the roles we want and deserve in our people's political work. Both women and men still must tackle the responsibility of redefining our political and personal relationships to each other.

Without good seed and good earth, the tall tree won't grow.

*by Val Dudoward
(Communications Co-ordinator)*

OUR COVER: The Indian Government flag was raised at the Bridge River Fish In to give strength and hope in our fight to save our fishing for our children. (See page 16 for story).

Do you have a picture for the cover of our "Indian World"? See inside for competition details.

INDIAN WORLD

VOLUME 3 NUMBER 5



Chief Sam Baptiste of Osoyoos and Xavier Eugene of Windemere take a break from the NIB Assembly last month to enjoy the Prairie space (see page 11).

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

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

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

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Photo: D. Hoggan

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Child Apprehensions

JUDGE SENDS CHILDREN BACK HOME

Nearly every Indian community is having to work out its own way of coping with non-Indian welfare workers who have fixed ideas of how children should be raised and by whom.

Where they don't see their own values in place, they feel most strongly that our children would be better off in white foster homes.

The misunderstandings and fears between Indian families and often well-intentioned welfare workers were much in evidence in the Fort Ware area in early August. A member of the UBCIC legal task force, and her one year old son, were up there for a Treaty 8 workshop. She was asked to visit Mrs. Lillian Masselto to discuss the problems of child apprehension and on her way over to the house her son began to cry. While she was trying to make him feel better, 9 year old Ida Masselto came up to him, "Don't cry baby, welfare will get you." Families are walking around with a lot of fear.

Parents and Grandparents Win Custody of Children at least Until Trial Date

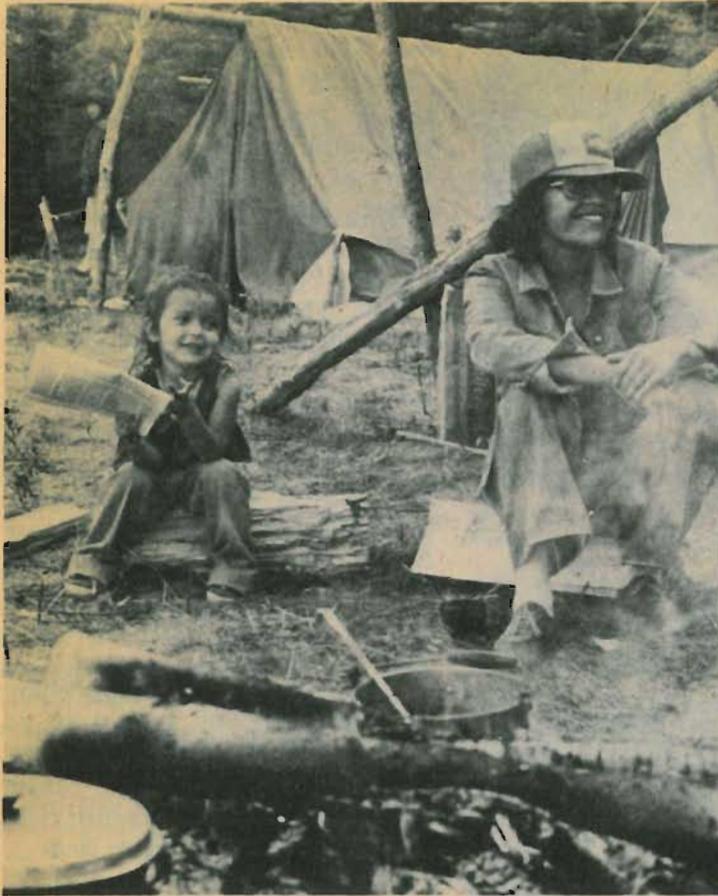
The next day eight cases of child apprehension were due to be heard at court in McKenzie. This was the first day of the proceedings, where the apprehended children and their parents have to be at court to fix a date for trial or to decide if the parents want the children to be temporarily or permanently placed in the care of the welfare, without having a hearing. All the parents and grandparents were in McKenzie to seriously fight all the cases.

The first case involved a woman who had said that she would give up her child for adoption, but as soon as the baby was born, she had changed her mind. Welfare apprehended the baby saying the mother didn't have the skills to be a mother. UBCIC lawyer argued that there are people in the mother's own community to teach her those skills. It was a really fierce battle.

The social worker would not, for a long time, admit that there was anybody in the community who could help out! Finally it was agreed that mother and baby should return home and there would be a review in two weeks to see that the baby was all right.

Isn't Dried Moose Meat Good Food?

The second case involved four children who had been apprehended from the grandparents' house. The social worker said that she had found them 'dirty and hungry.' The lawyer had visited the grandparents' house—and there was a lot of dried meat hanging from the rafters which the social worker had not considered. There was a lot of food. No one in the community has running water and the notion of "clean" was just a question of values. The social worker again strongly opposed it. The people felt that, if there was a problem, then it was one that could be handled by the community.



The judge agreed and ordered the children to return home until the final trial date. He asked, however, that the community, through the Chief and Council, send down weekly reports on the children in the meantime.

Grandparents' Rights

The last case was also won. This also involved a grandmother whose three children had been taken away. Non-Indian courts don't recognize authority and rights of grandparents for their grandchildren. So although the two elder children were returned the case was put over till September till the mother could appear for the case of the baby.

Differing Notions of Jurisdiction and Values

The whole situation of differing social values and differing ideas about responsibilities and authority was there. In each case, however, the judge decided not so much on question of jurisdiction but on the

question of the best interests of the children. As a result of these arguments the social worker did approach the Band to see if they could improve their working relationship.

Community Responsibility

One of the major points of the day was that the judge confirmed that the community should take the responsibility for the welfare of their children. "We thought we should be more involved with it," commented Chief Harry Chingee, "It's only since last winter that our public is noticing it and remarking that the chief and council should look into the matter.

So the chiefs in our area are going to get together and see what we can come up with. We do have some cases that are bad, but most are not. You know it's often a case of civil servants looking out more for their own jobs than for the welfare of our children. They haven't talked to us. We would like to see the Chief and Council involved more: we don't want to be left out of the decision-making.

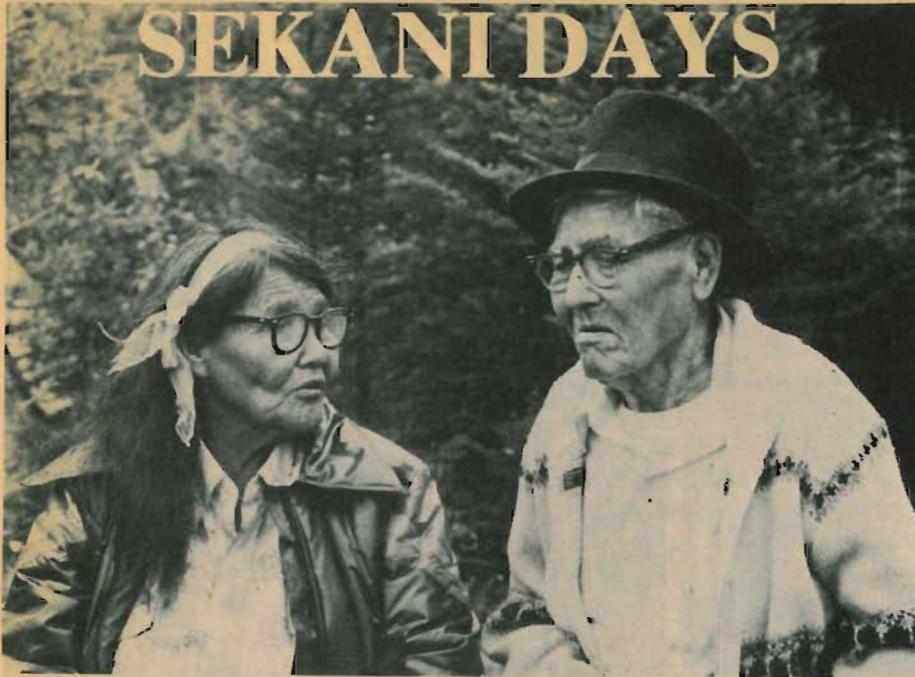
And we would like to see the UBCIC involved politically to support us."

The Chiefs and Council will be meeting through "Sekani Days" to look at other Band laws on child protection and to draw up a statement of their position.

INDIAN JUSTICE SYSTEM

On July 20, 1980, the regulations regarding the Spallumcheen children became their Band's law. The document is written in both English and Shuswap. It spells out very clearly the community's authority and responsibility to make sure their children are taken care of within their own community. The Spallumcheen Band will have exclusive jurisdiction over any child custody proceeding involving any child who is a member of the Band, no matter where the child is or has been living.

SEKANI DAYS



On August 21st and 22nd the Sekani Nation had a gathering on McLeod Lake Reserve. People travelled a lot of miles to get to McLeod Lake from Fort Ware to Ingenika to Finlay Forks by boat then by car.

On the first day the Chiefs and Band members had a meeting. As Harry Chingee said, "The gathering here is to educate my people on our rights for Land Claims." This was the second gathering in the last 3 years. It's only the beginning and they plan to have many more, to get stronger as a Nation. Nick Prince said, "Gatherings like this happen only because of you people, get together, talk and get ideas then bring it home and tell your Chief. A Chief cannot do it alone. We have to work together to survive and keep our culture alive."

It was such a beautiful sunny day, on the first day of the gathering. As the meeting got started, "Sekani" (their Eagle) flies over. As Pearly Tylee says, "Oh that's Sekani. He always comes and checks up on us." The ladies were busily preparing the meals, bannock, deer meat, fish, beaver meat, moose meat, bear meat, potatoes, salads, vegetables, home made bread, cinnamon buns, baked cakes, huckleberry pie and much more which were so tasty and filling. They were thanked heartily by



all the people there for all the work they did to feed us all.

The Doh Da Dee Cla Friendship Centre from Prince George added good spirit with their dancers which some of the Band members have joined. Then later in the evening people played the La'Hal game and turned in for the night in their tents.

This year because of developers going through Sekani land, overlogging the land they are feeling very threatened as they rely so much on the land and wildlife (a good example is a Prince George Company getting charged \$450,000 for overlogging the area in 1979). This year the people are finding it very hard to hunt moose, and are relying on last year's stock for meat. They are worried it will be a rough winter.

The government and developers have never asked Sekani Indians to go through their land or to log over someone's trapline. The Sekani Nation has never given up their right to the land, they still own the land.

The trapping and fur-trading the Sekani people did in 1824, the same amount is still done today. This proves how much the Sekani people live off the land for their livelihood.

As Andy Solonas Senior said it is for our children and grandchildren that we must exercise our right to the land and protect it.

PRESIDENT'S MESSAGE

Why has the Union of B.C. Indian Chiefs lasted this long despite all the different attacks it has had from various quarters? Simply because the majority of Bands have been successful in coming together and bringing about effective change in policy areas. With the collective strength of other Bands under the Union of B.C. Indian Chiefs, many communities have stopped the negative efforts of big governments in areas of policy or detrimental government projects.

The Union of B.C. Indian Chiefs has done this without raising loud banners of self praise but in many instances has proceeded very quietly, providing the necessary technical assistance and helping a community on to victory with a particular struggle.

This approach has been so effective that the word in Ottawa among high ranking ministers of the Federal government is that the Union of B.C. Indian Chiefs has to be destroyed at all costs. The Regional Director of Indian Affairs, Mr. Fred Walchli has been using Indian Affairs money and programs to counter any approaches put forward by the member Bands of the Union. The Regional Director has successfully organized all the opposers to the Union into a Regional Forum to strengthen the opposition to the Union.

The Federal Fisheries under the directorship of Wally Johnson has denied the Union any research funding for Indian fishing despite the many charges and apparent problems in the Indian fishing throughout the Province.

This is just a few examples of how the government is curtailing the effectiveness of the Union. The Federal government is cowardly using our own people against us but I have full confidence that the majority will see through the Federal government strategy and respond



Philip Paul, Portfolio Head for Education, presents Larry Pierre with a blanket at the Special Assembly on Education at Penticton between June 16-21, 1980.

with the collective strength that has brought us through in the past. The strength of our ancestors will be passed to the next generation.

Yours in Brotherhood,
Vice President for South-Western Region

Philip Paul

Philip Paul

"We can say right now the Amax mining company has offered us a share in their mine and our share is going to be death. It's going to mean death to our people because our food chain will have been contaminated. We even say now that our entire fishery, the commercial fishery, of this whole northwest is being threatened." (James Gosnell, President, Nishga Tribal Council)

Company Plans on Unsurrendered Land

The Nishga Tribal Council has spent July and August visiting other Indian organizations, environmental groups and talking to the media, organizing support for their fight against the reopening of the molybdenum mine in Alice Arm. The area that would be affected is part of the Nishga land claim. The Kitsault mine and townsite is an area where some Nishga Chiefs have traditionally had hunting and fishing camps. The access road, running 22 miles from the Stewart-Terrace highway, runs right through the unsurrendered land. Yet not once have the Nishga people been consulted, let alone offered participation in the Amax Company's plans. When they did mention that this land is unsurrendered Indian land, the company cried unfair, and accused the Tribal Council of using the mining plans as leverage in their land claims negotiations. The company claims this is a Federal/Provincial problem and does not see their plans for the mine as having any relevance to the situation.

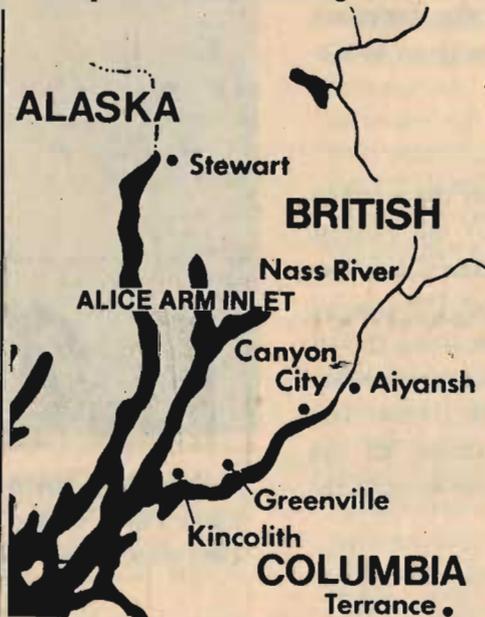
Amax Acts as if the Nishga Didn't Exist

The mine operated between 1968 and 1972. Since it was discovered that molybdenum is useful in strengthening steel, the price has gone up to \$10.00 a pound. Amax of Canada Ltd. bought the mine and plans to put it back into operation in 1981/82. The Kitsault mine is on Alice Arm, about 130 miles north of Prince Rupert. The company plans to spend millions on developing the town and building the road; but it won't be

NISHGAS FIGHT TO PROTECT FISHING GROUNDS

License to pollute based on wrong information

spending money on tailing ponds for the waste. By next summer, Amax plans to have 450 employees there. Construction work has already begun and already a \$40,000 satellite receiving station has been installed for all movie T.V. channels from San Francisco. According to a Financial Post article on Amax, sports hunters at the construction site "who have just enjoyed a heavy run of spring salmon, can hardly wait for the new road to open up what promises to be exceptional moose hunting."



The company has never considered training or employing Nishga people: it has never considered any possible benefits to them, or profit sharing with them. Amax has acted all along as if the Nishga people were not there at all.

Special Exemption to Pollute

What is most alarming, however, is the company's plan to dump mine tailings right into the inlet. This is against all pollution regulations and

especially against those of the Federal Fisheries Act, the Metal Mining Liquid Effluent regulations. Yet, Amax has received an exemption by an Order-in-Council from the former Liberal government. Under the Federal Fisheries regulations 25 parts per million of suspended matter in the water is the maximum. The exemption puts no maximum, though provincial regulations do put on a 400,000 parts per million restriction! The Order-in-Council permits discharge of a hundred million tons of mill process effluent into Alice Arm where, according to the study prepared for the Company, it would settle on the bottom of the inlet and in time be covered up by river silting. According to the same study, the waste products (containing arsenic, lead, mercury, cadmium and radium 226) are not detrimental to marine life. And according to this study, there is no native food fishery at Alice Arm.

No independent study was asked for, nor further information required from Federal Fisheries. No socio-economic or environmental impact study was required. The Nishga people were not asked to give their evidence.

Once they found out about it, only 4-5 months ago, Nishga Tribal Council was able to document inaccuracies and inadequacies in this study that show it to be worthless as evidence on which to base a pollution exemption.

Currents Will Spread Tailings

A UBC oceanographer pointed out evidence of heavier, saltier water flowing into the inlet mixing up the water and sediments. The Utah Mines

Ltd. had made a claim that their tailings would also settle permanently into one basin: they've been proved wrong.

Mine Wastes Have Wiped Out Marine Life in Quatsino Sound

The Indian people of Quatsino Sound and Hallbourg Inlet and all the areas affected by Utah mines' waste say their marine resources have been virtually wiped out by the tailings. The study for testing how poisonous is the discharge into Alice Arm is deficient, claims the Tribal Council: trout are kept in the effluent for 96 hours and if not more than 50% of the fish die, the effluent passes the lethality (fatality) test. However, there has been no study of long term effects, and scientists say that the poison can stay in an organism for a couple of years and accumulate up to lethal levels. The effect of accumulation of toxic substances over a period of 50-100 years is just not known.

Track Record of Pollution

Amax's track record in pollution fines and in not obeying pollution regulations gives the Tribal Council further cause for alarm. They documented a record of nine instances

where the company was fined heavily or taken to court for contamination of water resources, damage to the land and/or polluting the air.

Finally, the Nishgas are challenging the study's statement that local Indians do not fish in the area. Had anyone asked the Nishga fisheries department of even Federal Fisheries they would have found that 2,000 Nishga get a portion of their diet from Alice Arm and that for at least 212 Kincolith people, it is a very significant portion. There is no mention of the clams or cockles fishery: yet in one month last summer, over three tons of cockles and three tons of clams were taken by Kincolith people from Alice Arm. The study talks of five Dungeness crabs being taken in 40 days of fishing: yet five Kincolith boats took 92 Dungeness crabs within a week, with one or two pots each, while digging for clams.

Demand for Immediate Moratorium

The Nishga Tribal Council is calling for an immediate moratorium on Amax's proposed marine disposal system. If tailing ponds are unsafe in the rainy and unstable mountains, they say then another way must be

found.

"We are astonished," stated the Tribal Council in a telex to Fisheries Minister Romeo LeBlanc, "that your government could subject our people to such risk, without the slightest consultation with us. It has become evident that the information upon which you and your Cabinet based your decision was incomplete and misleading... We will not sit back and watch while we are made into guinea pigs in an environmental experiment undertaken with such reckless disregard for our health and our way of life."

This has become more than an Indian issue, says the Tribal Council. This multi-national company is about to completely smother and contaminate the sea life of one of B.C.'s most beautiful fjords. Many environmental groups have come out in support of the Nishgas' struggle. They are demanding that the Federal Government immediately revoke the Alice Arm Order-in-Council and demanding a full and public inquiry into the impact of the Amax proposal. The Nishga Tribal Council is asking for support in the form of written letters to the Minister of Fisheries to back their demands.

PHOTOGRAPHY CONTEST THEME: INDIAN GOVERNMENT

1st Prize—35 mm camera

2nd Prize—Cassette tape recorder

3rd Prize—AM/FM Radio

5 Honourable Mentions—\$20.00 each

RULES:

1. The contest is open to all B.C. Indians.
2. The minimum size of photograph submitted should measure 8 x 10.
3. All photographs submitted to the contest must be taken by the person entering the contest.
4. Photographs submitted to the contest shall not be mounted.
5. The contest is closed to all UBCIC staff plus photographers of magazines and newspapers whether they are employees or freelancing.
6. The deadline for entries into the photography contest is October 1st, 1980.

For more information please contact Reg Percival
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MUNRO'S FLYING VISIT WITH INTERIOR BANDS

Report from Lynn Jorgenson,

Nicola Indian

Leaders of the Central Interior Tribal Council were supposed to meet in Kamloops with John Munro, Minister of Indian Affairs on the evening of July 31st. That meeting was cancelled but a few well-placed phone calls revealed that most of the top level Regional office staff also happened to be in Kamloops that evening. They had not been invited.

However, the tightly scheduled next day went well and Interior leaders felt that a good deal was accomplished. Because the people had felt their requirements would be understood better if the Minister was actually at their Bands to see conditions for himself, the tour was made by helicopter.

Erosion at North Thompson

The first stop was to inspect river bank erosion at the North Thompson reserve. 100 acres have been eroded since 1878. The Province refuses to help since this is on Indian land. Special Arda is doing a feasibility study but federal funding would be required.

The next stop was Lillooet. (p.17)

Lytton School

When the Minister met with Chief Nathan Spinks of Lytton, it was to discuss the leasing of former Indian residential school, St. Georges, to a non-Indian. The people feel the lease was badly handled by the DIA and that the lessee is abusing his privileges. John Munro promised to help terminate the lease and turn the school land to reserve lands. Sharon Spinks spoke of the problems their children are experiencing in the Provincial school system: the Band wants their MTA dollars returned to the Indians. "We contribute money to the school via the MTA, we should be able to do something," responded the Minister.

Upper Nicola Concerns on Constitutional Representation

At the Shulus kindergarten, Chief George Saddleman of the Upper Nicola Band and chairman of the local Area Council, spoke of his concern that the Minister alone would not be able to adequately represent Indian people at constitutional talks. It was certain that the B.C. government would not even try. He called for Indian representation there. Finally a pair of beautiful buckskin gloves made by Shulee Kilroy was presented to the Minister.

NVIA: Trial Operation Outside DIA

At the Nicola Valley Indian administration, Chief Gordon Antoine of the Coldwater Band spoke for an agreement for long-term Indian government that would lessen a lot of red tape. He suggested a trial budget for local Bands there to operate outside of the department. The minister gave his support for the idea.

The Significance of Spotted Lake

At this stage, Chief Wayne Christian accompanied the Minister on an unscheduled ride over Spotted Lake. Minister was trying to understand the spiritual value of the lake and it strengthened his interest in buying back the lake as a "commonage reserve."

Back in Kamloops, Doni Moses presented the CITC "Red Book" for Band Delivery of Services; and Gerald Etienne of the South Central Area Council presented the Hat Creek Statement of Risk. John Munro guaranteed support.

Core Funding

Herman Phillips of Boston Bar called for an annual increase of 10% core funding to keep up with inflation. As well, when it comes to per capita funding, B.C. and Ontario are definitely down at the bottom. While John Munro pledged to put things up to a more equal footing, he warned that it would take 3 or 4 years.

Return of Cut Off Lands Agreed

To But Not Forthcoming

Chief Morris Kruger of Penticton Band brought up the question of cut-off lands. For his Band this involved 11,000 acres. The Band had accepted the provincial government's offer of last year but it seems that each government was waiting for the other to act and nothing was happening.

Similkameen Erosion

Chiefs Bernie Allison of Lower Similkameen and Slim Allison of Upper Similkameen spoke of their river erosion problem. Special Arda had already contributed 75% of the necessary funding to resolve the problem and needs a federal contribution of 25%. This was guaranteed.

Alaska Highway Pipeline

It was the problems connected to the Alaska Highway Pipeline that concerned Chief Sophie Pierre, chairperson of the Kootenay Indian Area Council. They had presented two submissions to Ottawa and had heard nothing. The Kootenay people felt that they are going to feel the brunt of the construction problems and they at least want meaningful employment on the project. The Minister promised to follow up

Membership: A Band Decision

Under section 4 of the Indian Act, the Chief can call a moratorium on section 12 by a simple BCR, which then leaves the decision in Band hands.

Housing Funds a Priority

Housing had been his priority since his appointment, claimed the Minister. He is kind of proud that he had been the only minister to get any extra funds out of Treasury Board: there is now 94 million dollars available for housing. That was an extra 20 million for housing plus 8.1 million dollars that were included at the last minute for labour costs. 4,046 million extra dollars were allotted to B.C. Because the money had been gotten on an emergency basis, it was immediately available and should be used by October-November.

That evening leaders expressed satisfaction with the visit and at the preparation that had gone into it. ●

NIB DEMANDS CHANGES IN SOCIO- ECONOMIC THINKING

Much of the discussion at the N.I.B. Assembly centred on socio-economic development. Leaders from across Canada found the Department of Indian Affairs more of a liability and obstruction rather than any help in this field.

Certainly in B.C. there is no evidence that economic development activities with Indian Bands is on the increase. As a matter of fact, there is reason to believe that such activity is on a serious decline nationally.

The lack of development provincially is, perhaps, partly due to the fact that a great many Indian Bands are not strategically located. For instance, an aspiring Band with strong agriculture skills cannot initiate related projects because their land is on a rock pile or swamp.

DIA Has No Clear Philosophy on Indian Economic Development

The more serious obstacle to Indian economic development is the Department of Indian Affairs' attitude towards the matter. It must be obvious to the Canadian people in general, that the Department has chosen to adopt a very unrealistic approach to the whole process.

Funds Swallowed Up By DIA Bureaucracy

Time and time again, the Department has insistently stated that there are just no funds available for this purpose. Yet, simple research has shown that there are adequate funds made available which could realize some very profitable projects if done in earnest and systematically. Instead, the greater part of such funds have been absorbed by the Department's bureaucratic jungle.

Trying to Change DIA Thinking

The Union, under its mandate, has sought to force the Department to change its thinking in the matter, and bring about the much needed improvements, and will continue to do so. There is ongoing development of workable strategies which might enhance activities in the area of economic development.

NIB Calls for Indian Planning and Implementation

It is encouraging to see that the National Indian Brotherhood has taken the initiative to approach the department in Ottawa and demand that there is an immediate change in the situation, a change that is largely originated, developed and implemented by the Indian people of Canada. It is only in this way that our interests can best be serviced.

NIB ELECTIONS

by Sylvia Woods

My first trip to an N.I.B. General Assembly in Calgary was quite an experience, both exciting and frustrating.

Every morning they had Sunrise Ceremonies by the Elders.

The Conference opened with the signing in of the Chiefs which was very interesting and made me feel good. They entered with the Drummer at the head of the line, then the Elders and then a Chief from each Organization across Canada. They walked to the middle of the room, finished their singing and then an Elder opened the meeting with a prayer.

Eugene Steinhauer, new President of the Indian Association of Alberta, welcomed everyone to the Twelfth Annual General Assembly of the National Indian Brotherhood.



New NIB President Del Riley worked for the Union of Ontario Indians for ten years.

Chairman Bill Shead called for nominations for the new President of the NIB and an Election Committee was selected. Bobby Manuel accepted nomination in a speech on our Aboriginal Rights position and Treaty Rights. Del Riley accepted his nomination and talked about the issues that we are facing now.

Clive Linklater announced he was withdrawing his candidacy for N.I.B. President

On Tuesday evening they had an outdoor barbecue at Sarcee Reserve, which is a very beautiful place surrounded by rolling hills. The Chief gave a short talk before everyone left the Reserve and told them that they are welcome back whether at meetings in Alberta or just passing through.

The elections took place next day. Bobby Manuel lost by two frustrating votes. Someone from the N.I.B. Office had told the Yukon Delegation that they did not have voting capacity and that they only had observer status so they left. There was supposed to be a re-election because of this but the few delegates that were there voted to leave it as it was.

Del Riley is the new President of National Indian Brotherhood. His Vice-President is Sykes Powderface of Alberta, who has served Indian people in community development since 1961.

Wednesday evening there was an outdoor barbecue and pow-wow at Morley Reserve. There were speeches given by the newly-elected President and Vice-President.

There was some discussion on the Constitution and Del Riley made a statement that N.I.B. would set up an office in London, England to keep ongoing talks with the British Parliament.

OUR WORLD

STONEY CREEK ELDERS

SOCIETY PRESENTS

2nd ANNUAL

INTERTRIBAL INDIAN DAYS

The Stoney Creek Elders gathering held its 3rd annual meeting outside Vanderhoof August 15-16-17. It was attended by, about 500 people per day.

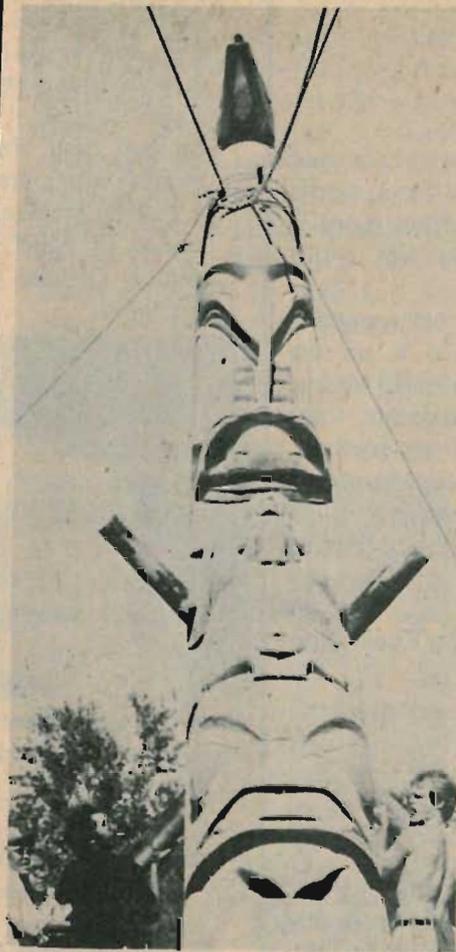
Traditional structures were in place and in use—including skin stretchers, fishwracks, teepees and bark baskets.

Reference to the Elders was shown in cultural displays, native dancers and speeches.

A La'Hal tournament was played throughout the meeting. Prince George and Stoney Creek dancers in full native dress took part in Grand Entry, as well as dancers from Skidegate, Queen Charlotte Islands. Twenty-three of the Haida Dancers under the instruction of Mabel Wilson and Verna Gladstone, highlighted the festival with their dances. The group has been together for 2 years and has full support of its Band through community effort. The people of Skidegate paid for all their dancers and company to participate at Stoney Creek.

The Elders Festival was honoured to have Chief Dan George attend. He gave splendid advice, as well as a prayer for the safekeeping of our Elders and for the future of our children.

The Elders are hoping to have more traditional dress and participation from our children next year, to nurture and strengthen our traditional life style.



POLE RAISING

The wolf stands among his other animal friends in their village by the sea.

Walter Harris carved the newest pole. With the people of 'Ksan he dedicated the pole to inspire future generations and show respect to the grandfathers who shared their knowledge and recorded history through legends and carving totem poles.

by Joanne Dickson and Jerry Patrick



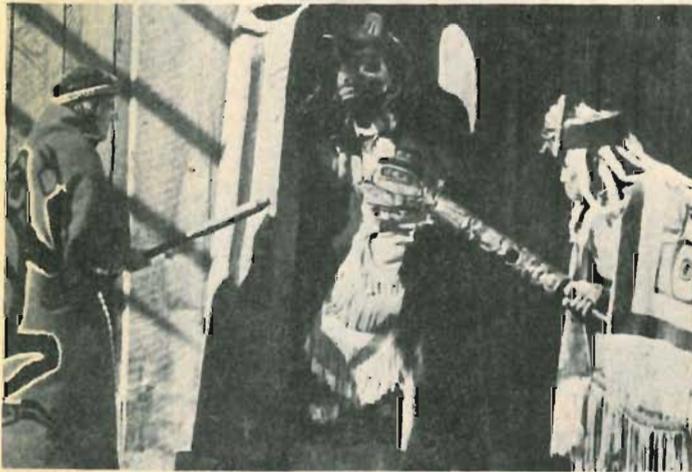
K'SAN DANCERS



In Edmonton, when they perform their celebration, "The Breath of Our Grandfathers," the 'Ksan Dancers of Hazelton, B.C. will be guests of the Alberta Diamond Jubilee Committee. They perform for five nights beginning Monday, August 18, 1980.

The 'Ksan group has been the guests of UNESCO on several occasions and performed to standing ovations during the Cultural Olympics in Montreal in 1976.

'Ksan uses a condensed version of an 1880 "Potlatch" as a window through which the audience may glimpse the stature of the culture their ancestors enjoyed. In the photos you see the bear Nax Nok, the Beaver and the Bear Warrior.



SETON MARATHON

On an August Sunday morning the runners sat around a fire for the sharing of a peace pipe and blessing.

Each runner was given a piece of burnt wood (ash) from the Great Spirit.

The run was 21 miles, which took three hours along a rugged and fierce road. The ladies started at Roaring Creek which is about halfway

through to Seton Portage.

The winner was Hack Terry from Seton Portage. Second was Jimmy Peters from D'Arcy.

"Winnie" came first among the five ladies that ran.

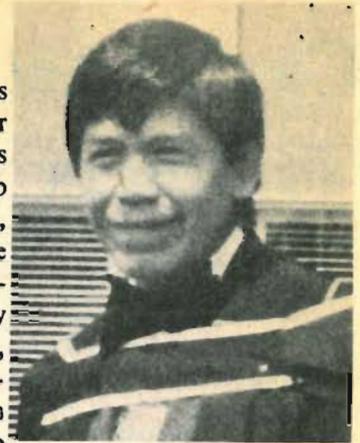
After breakfast, more people arrived Teepees were erected and the sound of drums and singing could be heard from far-off.



NITEP GRADUATE

by Francis Johnson

I was among the 3000 grads who graduated this year from U.B.C. Nine of us graduated from the Nitep program. The families, relatives, and friends of the grads gathered and socialized till the ceremony began. My family friends, and relatives also celebrated my happiness with me. Attending the Nitep



gathering were Nitep board members, members of the Nitep staff, members from the faculty of U.B.C., and others. Thelma Cook and Lonnie Hindle gave a speech to begin the ceremony. Robert Sterling then presented each

of the grads with a gold pin as well as congratulating them. After that there was more well wishing, more talking and more picture taking. After there was more picture taking when we donned our gowns. From there we went to the Student Union Building to get our degree before

we went into the War Memorial Gym. Despite the amount of students milling around I finally found my place. We then marched to the gym and were seated. It

was an honour to be able to walk up in line, have my name called out by the Dean and kneel in front of the

large audience before the Chancellor to be tapped on the head with his cap. When I stood I felt like shouting to the Native people, "I did it, so can you!"



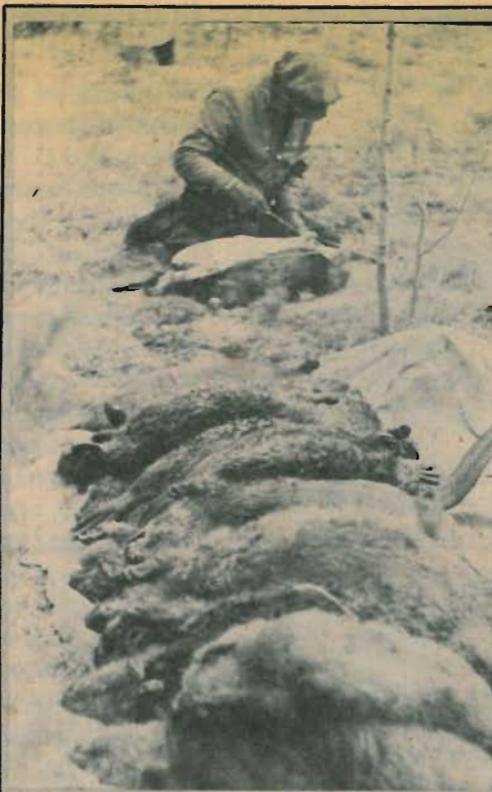
Canim Lake Trappers study

Story prepared by a few Trappers of the Canim Lake Band and the Band Manager.

The Canim Lake Village Reserve is located about 30 km north east of 100 Mile House, in the southern Cariboo.

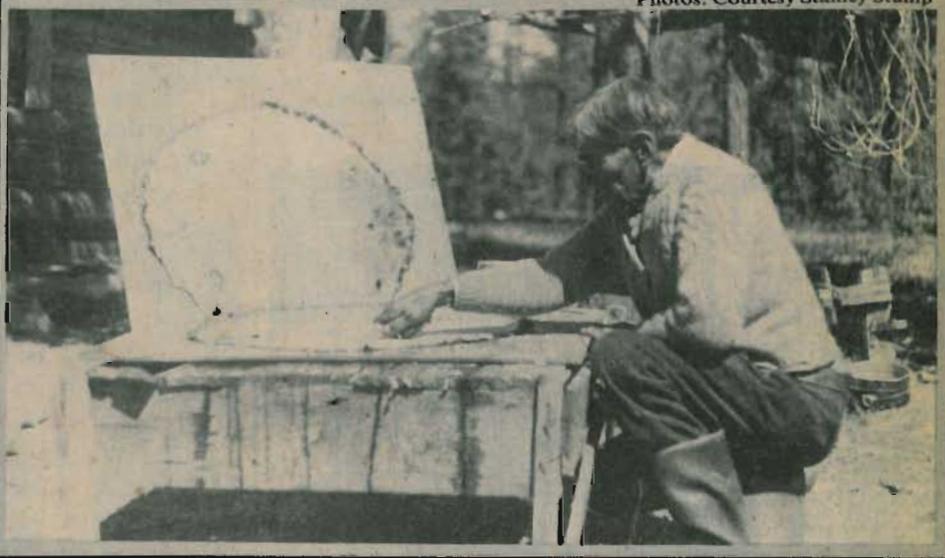
Trapping was carried out by many of the Band members years ago but the amount of trapping by Band members has gone down a lot in recent years. Interest is reviving now and some people have shown a desire to return to trapping, while others who are younger want to learn more about this traditional practice. There are at least 20 men on the Reserve who want to trap every year. About 12 of them took a course on trapping last winter and were awarded certificates recognizing their knowledge.

The Band trappers have decided to hold at least one meeting a month to work on problems and goals. Meetings were held on the Reserve on June 24, July 29 and August 14. Representatives of Band trappers attended the Trappers Forum sponsored by UBCIC and held at Williams Lake June 25 and 26.



Johnny Stump, aged 86, skinning and stretching beaver at Alexis Lake in the Chilcotin, Central Interior. Trapping has been a way of life to Johnny, a Chilcotin Indian Elder, and he has very strong ties to the land.

Photos: Courtesy Stanley Stump



BAND RESOURCES DON'T HAVE TO CONFLICT

Recently the Band got copies of maps from the Fish and Wildlife Branch which show the locations of local Indian traplines. These locations are being checked for accuracy by the Band trappers and are being marked on another more detailed integrated resources map which

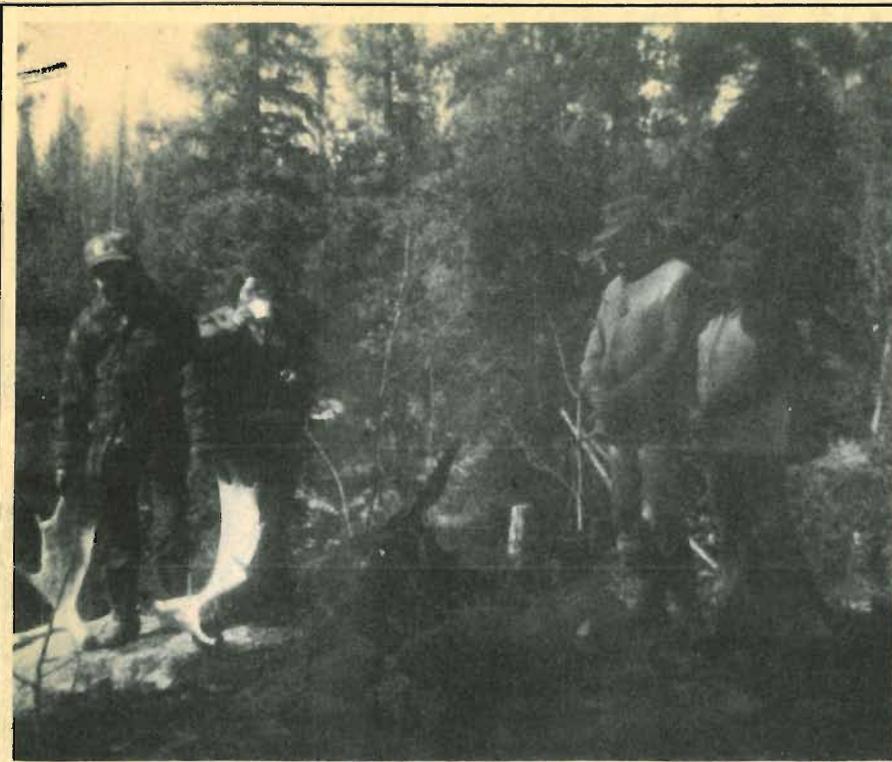
was prepared by a group of Band members during a 2-week wildlife research field trip in July.

Integrated Resource Management Program

This research, which has really just begun, is part of the Band's long-term Integrated Resource Manage-

ment Program. Some of the activities carried out by the Band members in company with a wildlife specialist on the field study included:

- the procedures to evaluate wildlife resources and habitat
- evaluation of important habitat areas of moose, mule deer; how



Carrying on a tradition and a life they wouldn't trade for anything are the sons of Johnny Stump. On the left is the elder son Lawrence, holding antlers he found for the picture and his wife Katie enjoying fresh perked coffee. On the right Johnny's second eldest son enjoys the antics of his older brother with Judy.

Photos: Courtesy Stanley Stump



Beaver stretched and drying near Line cabin at Alexis Lake.



Mark Boyce and Jim Frank of Canim Lake at the Trappers' Forum.

- much they were using shrubs, etc.
- looked at why certain ranges were favored more than others
- how to use Brunton compass, read maps and aerial photos
- looked at possible fish spawning areas, probable fish supply in certain lakes, and how this relates to potential tourist market
- discussed the use of one resource with another, e.g. type and location of logging and how it might affect lakes, streams, etc.

Some of the Problems that the Band trappers noted at recent meetings included:

- logging too close to lakes and creeks, affecting spawning beds
- trappers take backseat to new houses and private developments starting in the bush. Trappers have to go around new development sites.
- Conflict of private property owners and trappers, e.g. where creek goes through both areas; threats made on notes or in person to trappers; traps taken away by private property owners.
- Middlemen selling furs. We should return to system of trapping quantity you have tag for. No poaching to be tolerated.
- People leaving carcass to waste—shooting animals for pleasure.
- Insufficient funds available to assist trappers

The Band trappers plan to look into these and other issues during the coming year. Some activities planned so far are:

- sharing information and knowledge about trapping with each other
- make decisions on ways to solve present problems, particularly careless logging practices
- build cabins at certain trapline locations
- hold a Trappers Workshop in September with neighboring Bands
- keep informed about the progress of the development of a B.C. Indian Trappers Association as decided at the Trappers Forum in Williams Lake.

“SAVING WHAT WE’RE FIGHTING FOR”

THE BRIDGE RIVER

FISH IN

Fish Management

B.C./Washington Indians Sharing Information

On July 30 the fishing portfolio and Indian delegates from the Northwest met in I onar Ellawa Port Angeles, Washington.

In attendance were food fishing delegates from each district in B.C. that could attend. Indians do not recognize the Canada/U.S. border because when it was first set up it divided nations, tribes and even families of Indian people across Canada and the United States.

That is just a very small sample of a problem that Indians must cope with for the moment.

It is the goal of UBCIC and tribes of the Northwest to resolve problems like this one. This is not the first meeting but in fact is a continuation of a March 7th, 1980 meeting at the UBCIC boardroom.

Our most gracious host Jerry Charles chaired the meeting and also made sure Indians were met at the airport and ferry docks. In this meeting the delegates expressed their views on various subjects and possible solutions: supertankers, pollution of our rivers and how to manage and conserve the fishery resource. Discussion included how to resolve problems of developing a hatchery both economically and physically.

Jerry Charles gave a tour of their very successful hatchery and explained its potential. The next meeting was scheduled to be in Vancouver in October, 1980.

The people of the Sklallum Band barbecued a delicious salmon dinner, working hours before the meeting began.

For three days in August the people of Bridge River invited Indian people to share in celebrating an important anniversary for them. It was two years ago that the courts confirmed what Indians know: our exclusive right to fish. Bradley Bob was there: his was the test case to prove that right. So too were many of the other fishermen who had fished that day in 1978 in their strong belief in that right. Federal fisheries had cut down on Indian fishing to two days a week and the people were demonstrating that they had no right to do that. They felt Fisheries was regulating Indians rather than conserving salmon.

The Celebrations Have a Serious Air

For the most part, however, the gathering was quiet, as people dropped in for a meal of fresh deer meat and barbequed salmon and went right back to their fishing stations. On Saturday and Sunday afternoons, the Lillooet area chiefs and representatives from neighbouring areas met under a large tent to discuss the main topic in everyone’s mind and the reason also why the celebration had a serious air. This year the salmon stocks are lower than ever, and in the interests of conservation people have had to cut down on their food fishing.

No Victory if no Salmon Left

As Chief Saul Terry explained to the large crowd who came on Saturday night, “Now we have to make sure we have something to fight for. We have won the right to fish, but if there are no salmon left to fish for, it is not much of a victory.” The people had been very worried over the lower stocks going up the Fraser in July, and hardly anyone had been fishing at all during that month.



Chief Nathan Spinks of Lytton had just returned from a visit to the Stuart-Trembleur Band with a disturbing report that only seven thousand salmon had reached the spawning grounds there. And he also brought back news that touched directly on the reason for the salmon depletion:

the people of Stuart-Trembleur were worried over logging company plans to put truck crossings across five of the main spawning channels. The areas around the lakes where the salmon go to spawn is also very good for logging: and there is the conflict.

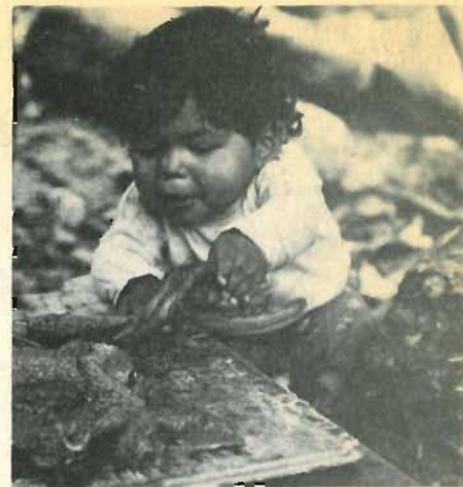
Five pulp mills empty pollutants just into the Thompson, which flows into the Fraser. The other major reason for salmon depletion, of course, is the pollution and poisonous wastes that are emptied into the Fraser.

Indian Provincial Conservation Management Commission Being Formed

Chief Saul Terry reported to the people how local chiefs had met with the DIA Minister very briefly to express these concerns and he had been promised a return visit. Federal Fisheries have not been able to protect the salmon from industry. The International Pacific Salmon Commission is more of a political organization to regulate conservation but has also failed so far to exert the necessary pressures to pull industries into line. Most of their efforts have been on deciding on equal Canadian/U.S.A. catch limitations. Attempts to have direct Indian representation on this commission have failed so far. In fact, since the Indian people of Washington state and B.C. have been meeting about fish management. People have felt that the commission has tried to turn us against each other. Like the Bradley Bob decision for the Lillooet people, the Boldt decision has only been a partial victory for the Indian people of Washington state. The pressure is on again now and things are going to get worse, warned Saul Terry. In spite of court victories that forced fish and wildlife officers to stop arresting Indian people on fishing and hunting charges, news has just been received of three Lytton people arrested for hunting on reserve lands.

Respected Elder and salmon expert Ed Thevarge of D'Arcy was also camping down by Bridge river and he too talked to and encouraged the people who have come to listen to and dance with the Lillooet singers and drummers. After that there was an honour song dedicated to the salmon.

The Indian government flag was raised on Sunday, visible from most of the fishing stations and giving the people strength and hope for what is going to be a long battle.



Jay Treaty

Kincolith fishermen angered at charge of "alien" in Alaska waters

The border that separates Canada from the United States has created many problems for Indian people. Tribes have been divided between the two countries, our former easy movement and trade has become inhibited by formal border crossings. A treaty signed between the Canadian and United States governments almost 200 years ago, called the Jay Treaty, in theory guarantees Indian people "the right to freely cross the border and to work in the United States without regard to immigration laws." This treaty has become a legal joke, because neither the United States nor the Canadian government truly recognizes it. Yet the ink has dried in the law-books, and the words of the Treaty remain, like so many others, an ignored reality.

A new development concerning the Jay Treaty has recently occurred—the three members of the House of Mountain Band of the Nishga tribe hope to use the treaty to clear themselves of charges of illegally fishing in U.S. waters in Alaska.

The three men are Fred Lincoln, William Lincoln and George Nelson, of Kincolith. In addition to claiming the Jay Treaty as a defense, the men are using an 1888

agreement signed by Chief Alfred Mountain and Charles Thomas, the captain of a steamer doing work for the government of the United States. The agreement says that after Chief Mountain moved his Band to the American side of Portland Canal, the chief "will not be disturbed in his position by any United States authorities." Fred Lincoln, one of the three fishermen arrested in July, is the great-great-grandson of Chief Mountain.

As proof of their claim of dual, or double, citizenship, two of the three men are receiving compensation through the Alaska Native Claims Settlement Act; all three hold social security cards for the United States.

Tommy Dennis is a spokesman for the House of Mountain Band and the Nishga Tribe. He says the fishermen believe the United States waters belonged to them in the beginning. (Mr.) Dennis says the men were charged as "aliens" illegally fishing in American waters, and that his people find this term demeaning.

The three men say they drifted into United States waters in rough weather while they were sleeping.

They have pleaded not guilty to the charges.



FEDERAL FISHERIES MIX UP PRIORITIES

Harassment instead of Conservation

On August 13, 1980 one of our Elders, Willie Hans, crossed to the north side of the Bella Coola River to tend his fruit and vegetable garden. Upon his return he was approached and questioned by a young, rather abrasive federal fisheries officer regarding his use of a power boat to cross the river. Willie explained quickly how the old foot bridge was washed out by a flood and that the power boat was the safest means of crossing the river, especially with women and children. Not expecting any reply, the officer handed Willie a summons to appear before court on October 1, 1980. The following day Willie, still infuriated by the previous day's events, requested assistance from the Band office.

Charged Under a Law that Doesn't Exist Yet

Upon investigation by the Chief we discovered some very interesting things. It turns out the regulation he was charged with, wasn't even proclaimed law yet. It is only a proposed regulation, which may be proclaimed law under the Canada Shipping Act by Ottawa in another three or four months. When this was brought to the attention of the fisheries officer, the charge was quickly dropped.

We could see Willie's thoughts. Do they really think that I am responsible for the destruction of the salmon resource? Doesn't the fisheries depart-

ment of the federal government have more important things to do than to harass me? Maybe I should tell them a few things that we told MacKenzie about the salmon resource when he first came to Bella Coola."

Facing the Real Culprits

They should know salmon are sensitive, like us, to pollution from mills and industrial sewers. Mining effluents being dumped into rivers and streams choke them and lessen the chance of the spawn to survive.

Logging industry has contributed to the depletion of our salmon stocks. Logging too close to the streams causes siltation, affects the oxygen in the water, and disrupts the spawning beds. Dragging logs right through the rivers must be obviously harmful to our salmon.

Too Many Bosts

Commercial fishing should be controlled better. There are far too many boats. Why should teachers, lawyers, doctors, businessmen be allowed to fish commercially? I heard that trollers are disregarding the small fish that they claim are unsuitable for the market. What chance do they have to survive after having a hook put into their mouth?

Highly electronic technology has made it difficult for salmon and herring to camouflage themselves from the fishing fleet. The seiners have better gear and are allowed to

fish around rivers and the mouths of very sensitive inlets.

Multi-national companies are using ruthless harvesting practices.

Salmon Suffer While Governments Fight Over Jurisdiction

During the past month we have seen the federal and provincial governments dispute over who has jurisdiction over the amount of water that Alcan should be allowing to flow into the Nechako river system. It is unlikely that anything will get done at least for this year. This multi-national company has the power to tie up those orders from government for years in the courts, at the expense of the salmon.

Willie Hans will continue to cross the Bella Coola River to tend his garden. Indian people will continue to fish on the river. They only wish that the government and the public would do something about the real culprits in the management of the fishing resource.

It's A Question of Good Management

Willie Hans is not responsible for the depletion of the salmon stocks. The federal and provincial governments must address the problem at its source. They must stop using Indians as scapegoats for their own mismanagement. The government must tighten up and review their own management policies.

The Union of British Columbia Indian Chiefs entered its Eleventh Annual Assembly on October 15, 1979, in the spirit of optimism and energy. This marked the year the collective Spirit of the Indian people of British Columbia was revived and strengthened.

Aboriginal Rights Position

WHEREAS the Union of British Columbia Indian Chiefs was established to oppose the White Paper Termination Policy, and;

WHEREAS this opposition was to be in the form of the development of an Aboriginal Rights Position and Land Claims Position for the Indian Governments of British Columbia, and;

WHEREAS an Aboriginal Rights Position Paper has been developed and endorsed in principle in two (2) previous Annual Assemblies, and;

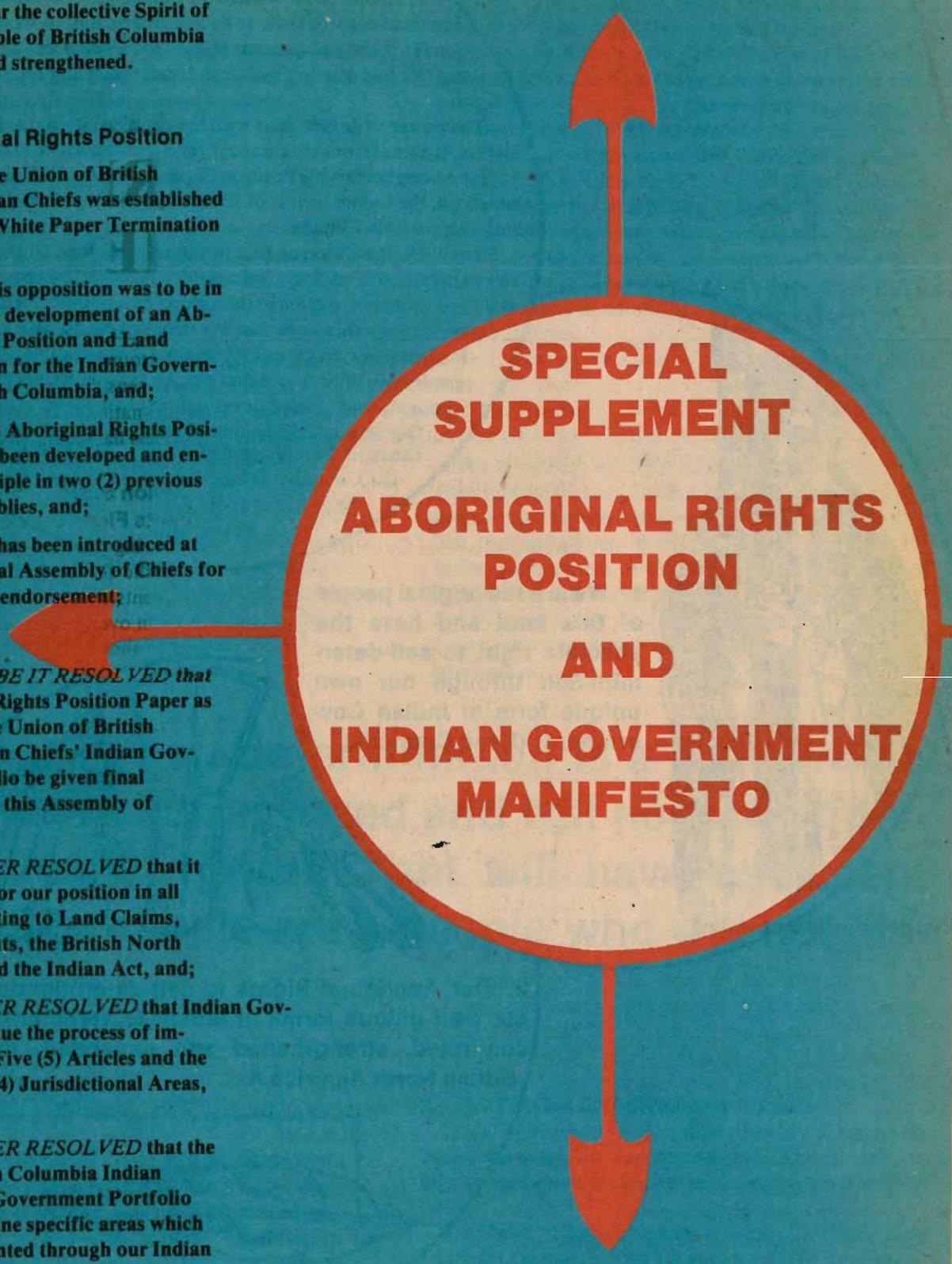
WHEREAS it has been introduced at this 11th Annual Assembly of Chiefs for third and final endorsement;

THEREFORE BE IT RESOLVED that the Aboriginal Rights Position Paper as presented by the Union of British Columbia Indian Chiefs' Indian Government Portfolio be given final endorsement by this Assembly of Chiefs, and;

BE IT FURTHER RESOLVED that it form the basis for our position in all discussions relating to Land Claims, Aboriginal Rights, the British North America Act and the Indian Act, and;

BE IT FURTHER RESOLVED that Indian Governments continue the process of implementing the Five (5) Articles and the Twenty-Four (24) Jurisdictional Areas, and;

BE IT FURTHER RESOLVED that the Union of British Columbia Indian Chiefs' Indian Government Portfolio explore and define specific areas which can be implemented through our Indian Governments and that the Portfolio continue toward strengthening our Indian Governments throughout the province.



**SPECIAL
SUPPLEMENT**

**ABORIGINAL RIGHTS
POSITION**

AND

**INDIAN GOVERNMENT
MANIFESTO**

Traditionally, as aboriginal people, we had supreme and absolute power over our territories, our resources and our lives. We had the right to govern, to make laws and enforce laws, to decide citizenship, to wage war, to make peace and to manage our lands, resources and institutions. We had our own political, legal, social and economic systems.

The power to govern rests with the people and, like our aboriginal rights, it comes from within the people and cannot be taken away.

Our Aboriginal Rights Position Paper represents the foundation upon which we, the Indian people of British Columbia, will negotiate a better relationship within Canada.

Since 1969, the Union of British Columbia Indian Chiefs has been involved in extensive research and consultation with Indian people throughout the province in relation to the totality of Aboriginal Rights. We have found through this work that our people have no desire, under any circumstances, to see our Aboriginal Rights extinguished. Our people have always said that our Aboriginal Rights cannot be bought, sold, traded or extinguished by any government.

Our responsibilities and our right to be who we are can never be relinquished. The Indian Chiefs of British Columbia in legislative assembly, do hereby proclaim as our Aboriginal Rights Position that:

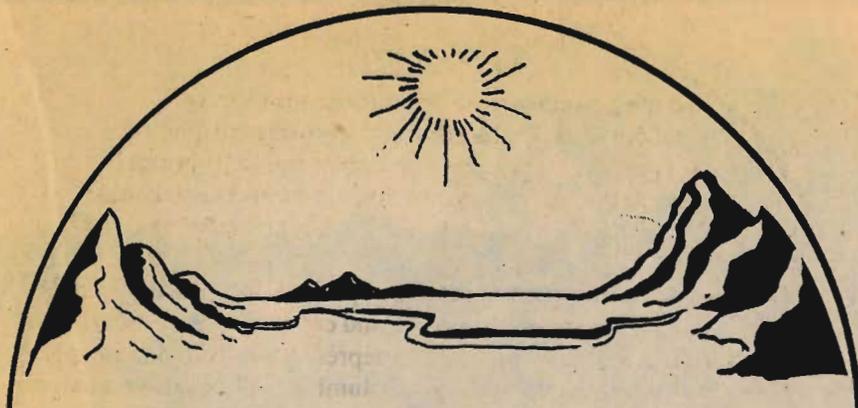


1. We are the original people of this land and have the absolute right to self-determination through our own unique form of Indian Governments (Band Councils).



2. Our Aboriginal Rights to self-determination, through our own unique forms of Indian Governments are to be confirmed, strengthened and expanded, through the British North America Act.

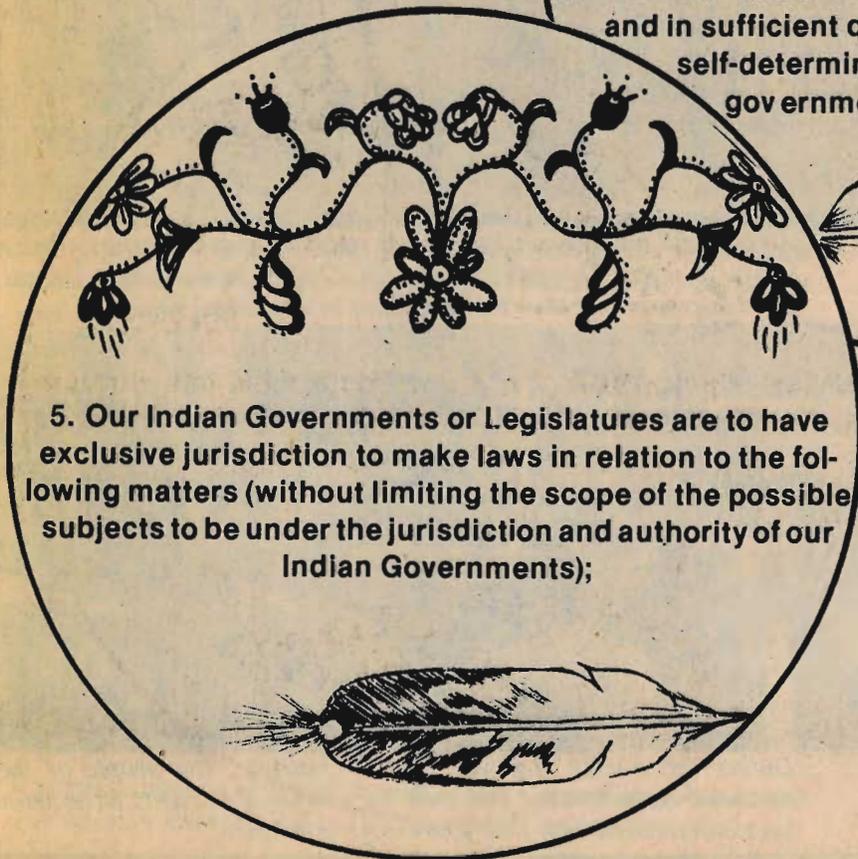




3. Our Indian Reserve Lands are to be expanded to a size that is large enough to provide for the essential needs of all our people.



4. Enough lands, waters, forestry, minerals, oils, gas, wildlife, fish and financial resources are to be made available to our Indian Governments on a continuing basis and in sufficient quantities to ensure socio-economic self-determination for the peace, order and just government of Indian people.



5. Our Indian Governments or Legislatures are to have exclusive jurisdiction to make laws in relation to the following matters (without limiting the scope of the possible subjects to be under the jurisdiction and authority of our Indian Governments);



Section 1: Constitutions

The development of a constitution and the amendment, from time to time, of the constitutions of our Indian Governments.

Section 2: Citizenship

Regulations as to who shall be a citizen or a member of our Bands.

Section 3: Land Management

The management of all Indian reserve lands, including all other lands or resource areas under Indian Government jurisdiction.

Section 4: Water Management

All waterways and bodies of water associated with our reserve lands, including any form of water rights and foreshore rights under Indian Government jurisdiction.

Section 5: Air

All air space above all our reserve lands, waters and resource areas.

Section 6: Forests

All our forests on reserve lands, including all other Indian forest resource reserves.

Section 7: Mineral Resources

All mineral resources under and within boundaries of all those lands, waters and resource areas established under Indian Government jurisdiction.

Section 8: Oil and Gas

All oil and gas resources within the boundaries of our reserve lands and within any additional lands or waters that, from time to time, may be negotiated and agreed to by the federal, provincial and Indian Governments as being under the jurisdiction of Indian Governments.

Section 9: Migratory Birds

The conservation management of all migratory birds that pass through our lands, including migratory bird sanctuary reserves that will be established under the jurisdiction of Indian Government.



The Mowachäht people held Band Hearings on a Band law to regulate pollution over their lands. A pulp mill leasing land from the Band has been forced to follow Band pollution controls.



Alkali Band hunters confirmed their rights to hunt in a court victory in March, 1980. This was followed by a full Band meeting to discuss Band laws to ensure their hunting rights in traditional lands.



During the Alaska Highway Pipeline hearings, the people of the northeast made it clear that their oil and mineral rights have never been surrendered with their knowledge or consent.



Bands all over B.C. are making Band laws on the proper management and conservation of our fishing resources.



The Kwakiutl people of Cape Mudge have regained sacred potlatch artifacts that were confiscated earlier this century when potlatches were outlawed.



Communications Our Way: Bands, Tribal Councils and Indian provincial organizations have our own news and information system.

Section 10: Wildlife

All our wildlife resources in reserve lands and all other wildlife resource areas under the jurisdiction of Indian Governments.

Section 11: Fish

All our fish resources in the waters defined as Indian Fisheries.

Section 12: Conservation

The conservation of all our lands, waters and resources.

Section 13: Environment

The productive management of our environment.

Section 14: Economy

The establishment and management of the economy through the development, implementation and enforcement of regulations, on such matters as trade, commerce, and the formation of companies within the framework of Indian Government objectives.

Section 15: Education

All areas of Indian education as defined by the authority and jurisdiction of Indian Governments.

Section 16: Social Order

The maintenance of social order.

Section 17: Health

The proper health, welfare and care of our people.

Section 18: Marriage

The solemnization and dissolution of marriage within the institutions of traditional Indian religions.

Section 19: Culture and Religion

The safeguarding of all Indian sacred places. The protection of our right to practice our religions, cultures and languages.

Section 20: Communications

The development of communication systems.

Section 21: Taxation

All revenues coming in within the jurisdiction of Indian Governments.

Section 22: Justice

Justice, including the constitution, maintenance and organization of Indian Government courts.

Section 23: Penal System

The imposition of penalties for breaking any laws of the Indian Governments.

Section 24: Local and Private Matters

All matters of local or private nature on our lands, including other lands, waters and resource areas that will, from time to time, be established within Indian Government jurisdictional boundaries.



The people of Spallumcheen have made a Band law that gives them full responsibility for the welfare, protection and custody of the children in their Band.

INDIAN GOVERNMENT MANIFESTO



In declaring our Aboriginal Rights Position, we are re-affirming our right to be here and, are re-affirming the responsibilities given to all nations of Indians on this continent. These rights and responsibilities held us together as nations of people for thousands of years and we celebrate our survival and the beauty of our land.

The relationship which exists between Indian nations and the Governments of Canada has never been clearly understood. We have always taken for granted that Indian institutions and European institutions would co-exist in Canada. Many of the European colonial leaders

held a similar conviction. They asked our leaders to make alliances and agreements. They did not question the authority of our leaders to speak on behalf of our people, just as our leaders did not question the authority of the colonial leaders.

But other colonial figures refused to recognize Indian governments. They called for the destruction not only of Indian governments and Indian cultures, but of Indian people themselves.

These two opposite views have continued to co-exist in Canada and in British Columbia.

The Basic Principles

Two principles are basic to the position of the Indian people of British Columbia. The first is the principle of self-determination of peoples. This is a principle of International Law:

“All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.”

Canada has signed its support of this principle.

To work, it must exist with a second principle: the equality of peoples. For self-determination to have meaning, there must be a basic respect between political communities.

The British North America Act of 1867 sets Indian nations apart, recognizing their uniqueness within Canada. Canadian governments have undercut that fact by deliberately making these constitutional guarantees as weak as possible. Indian governments are treated as municipal governments. Our communities are unique because they come under federal jurisdiction, yet they have not been given full recognition as a distinct order of government within Canada. This can change. Canada can fulfill the promise of the British North America Act and take a leading role internationally in applying the principles of self-determination and equality of indigenous people.

Our right of self-determination is a right which we have not surrendered and will not surrender. The Canadian government will have to accept that Indian people are a people who will not disappear.

The Position of the Indians of British Columbia

To the Indian people of British Columbia, the questions of the constitution, the Indian Act and Land Claims are simply different parts of Aboriginal Rights: They can be resolved by full recognition of Indian Government. That recognition requires changes to the way things are now.

1. The Constitutional Structure

Section 91(24) of the British North America Act of 1867 gave the Parliament of Canada legislative jurisdiction over “Indians and Lands reserved for the Indians.” The Indian Act, which was passed under the authority of Section 91(24), is treated by Canadian law as the source of authority for Indian Band councils. Indian governments existed for thousands of years before Europeans came to Canada. We can never accept the notion that the authority of our governments is a grant from those who came from elsewhere. The proper way to establish Indian relations to the rest of Canada is not by the Indian Act but by a basic political agreement, or contract. The agreement will be recognized as part of the constitution of Canada. As an agreement it cannot be changed without the consent of both sides. As part of the Constitution both sides will be compelled, by law, to respect its terms.

The agreement will describe the place of Indian governments within Canadian federalism. It will define Indian rights to renewable resources—rights to hunt, fish, trap and gather—on lands outside the limits of Indian governments. It will also deal with the Jay Treaty Rights, resource sharing, taxation, the superiority of Indian Government laws over provincial legislation and Indian representation in the institutions of the central government.

2. The Powers of Indian Governments

Band Governments will be strengthened and will be the basic units of Indian Government. Indian people will directly elect our representatives to the new governmental body.

The Union of British Columbia Indian Chiefs has defined the powers it feels are appropriate for Indian governments.

These are set out in twenty-four points. The powers of Indian governments will basically be similar to those of

the provinces. In addition certain powers that are presently federal, such as powers in relation to fisheries, marriage and divorce, must be restored to Indian governments for the areas under the jurisdiction of those governments.

Indian governments will have the authority to draft Bills of Rights which will apply within their jurisdiction in the same way that certain provinces have their own Bill of Rights.

3. Representation to the Institutions of the Central Government

The agreement will define the structure and the powers of Indian government and its relationship to other governments in Canada.

Indian government will be parallel to a provincial government. The federal government will have jurisdiction over matters outside the jurisdiction of Indian governments (and outside the jurisdiction of provincial governments). Relations between Indian governments and provincial governments will be handled by mutual agreement (as relations between provinces are now handled). Citizens within the jurisdiction of either an Indian government or a provincial government will elect members to the federal parliament and be represented in other institutions of the central government which have a regional structure.

Recognition of Indian governments as a distinct order of government in Canada will mean the creation of federal constituencies which group together Indian government areas in various regions of Canada. There will be "Indian seats" but in exactly the same way that there are "British Columbia seats" in Parliament. This will not be a system of special representation. It will be the direct result of the recognition of Indian governments as equal to provincial governments within Canadian federalism.

Financial Arrangements

Stable and workable financial arrangements are of fundamental importance. Historically, Europeans have confiscated Indian resources with little or no compensation, leaving an inadequate land and resource base for the Indian communities. The federal government uses funding as a way to control Indian communities. This locks Indian communities into a permanent welfare system which does not lead to any positive solutions. The controversy over the Local Government Guidelines of 1975 happened again in 1980 with the Local Services Agreements and will continue unless basic changes are made in the financial arrangements which affect our communities. It is only when structures of dependence and welfare are removed that equality and self-determination can be achieved.

a. Land Base

Firstly, there must be an increased land and resource

base for Indian communities. Land and resource issues have never been resolved in British Columbia, a fact acknowledged by the federal government in their statement on Aboriginal Title Claims in 1973.

b. Equalization Payments

Secondly, Indian governments, like provincial governments, must qualify for equalization payments. We agree that there should be equal standards of public services in all parts of the country. The payments are unconditional. The provinces are free to choose their own priorities. This is the kind of block, predictable funding that Band governments have sought for their people. It is funding based on need, not short-term politics. For example, in the fiscal year 1979-80, Prince Edward Island received approximately seventy-six million dollars in equalization payments. It has a population of just over one hundred thousand people. For the Atlantic provinces, equalization payments have represented about 25% of their governmental revenues.

c. Delivery of Services

Thirdly, Indian governments must be responsible for the delivery of programs and services to Indian people funded by the federal government. There is now a large, costly, inefficient bureaucracy to deliver services and channel monies for Indian people. The Indian Affairs bureaucracy competes with Indian governments for authority and, inevitably, maintains the colonial character of Indian-government relations in Canada.

d. Direct Transfer Payments

Fourthly, Indian Governments must receive transfer payments directly whether they are equalization, revenue sharing or program monies. These payments will be regular items in the budget of the federal government and will be paid directly to Indian governments. They will be handled in the same manner as transfers to provincial and territorial governments. The reporting and accounting will be defined by agreements to be negotiated between Indian governments and the federal government, and not by the Department of Indian Affairs or any other government department. This will establish maximum flexibility and will dramatically reduce the administrative costs involved.

Recognition of Indian Governments within Constitution

We do not want a settlement of Aboriginal Rights which in any way reflect a policy of termination or a final cash settlement such as in the James Bay and Alaska type of agreements. We want the recognition of Indian Governments on a continuing basis within Canadian federalism. Indian self-determination will free both Indian people and non-Indian people from structures of colonialism and dependence.

ATLIN BAND WANTS IN TO B.C.

The Indian people of Northern B.C. are administered partly by B.C. and partly by the Yukon. Much of the mismanagement and misinformation that this has caused has gone unchecked in the past. Now, however, the Atlin Band is going through their affairs and straightening out the confusion, point by point. Andy Williams, Band Manager, talked to us about Atlin.

The name Atlin comes from the Tlinget word meaning a big body of water. My people, the Tlingets, are originally from the Taku River around the Juneau area. Throughout the year my ancestors used to migrate from the coast all the way up here and some even further to Teslin and to Whitehorse to trade. They had a trail they followed each year through the Taku river valley.

My people are known as the Taku river Tlingets: traditionally and still today, the Taku river is hunted and fished by my people.

A Living From Commercial River Fishing

We fish the river commercially for salmon. There are non-Indian fishermen there too but hopefully we'll see more and more of my people down there. At the moment we have six permits, 2 fishermen to a permit. Just last week we cleared the final one. I can't use my permit this year because of Band business. The Vancouver office, with UBCIC Fishing Portfolio intervention, agreed my license could be transferred a few months ago but the local official didn't know anything about it. Finally, last week, the okay came down the line for my commercial license to be transferred over to Henry Taku Jacks Jr. So this was clarified and it is to the Band's satisfaction that we announce this now.

Food Fishing Rights Confirmed -But Not on Paper

Our Band members have found it very difficult to get food fish permits in the past. Even though this was also



Chief Sylvester Jack coming into Atlin from his fishing grounds. Band business has concentrated on getting the matters of hunting and fishing sorted out to Band members' satisfaction.

sorted out in Vancouver a few months ago, the attitude of the local conservation officer was not cooperative. At a meeting last week, to which he was invited, together with a number of UBCIC staff, this matter was finally cleared up. It is our understanding now that food fishing permits will be given to any Band member. There would be no more static, he promised, and it would be for 7 days a week in Atlin Lake. We also food fish along the Taku river for five days when there is no commercial selling to the fish packers. We want a formal agreement now, something written on paper, in case they come back and say—no, you can't do that after all.

Prejudice Confronted

At the same meeting, we cleared up the matter of hunting permits. The Band members felt the local conservation officer had been

prejudiced when it came to handing out permits. He was more free with hunting permits to people on welfare in town than to people on-reserve on UIC, which is less. When one of the boys would go down for a permit, they'd damn near have to get on their knees to get it. We are almost totally dependent on game during the slow winter months. His boss was there at the meeting and now we have an agreement that any Band member who wishes to kill a moose in winter will have to come before the Band council. The council will look into his case and if he needs one they will give a letter recommending that the conservation officer grant the Band member a license. We're satisfied with this, up to a point. We'll just have to see how it works and if it doesn't, we'll have to pursue it from a different angle.

(continued on page 32)

We talk about our people
More as problems
Than as resources.
Why?

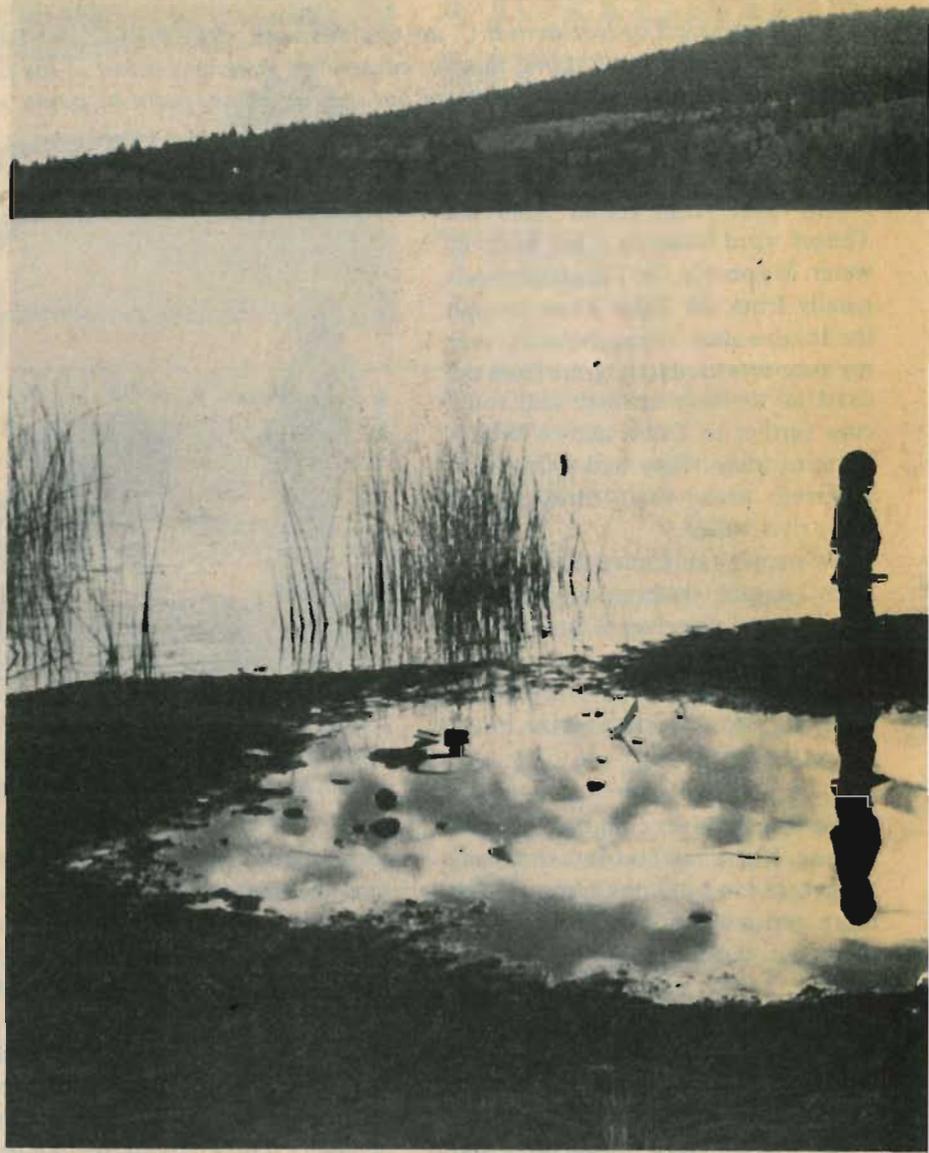
Do we do better
When we speak of our land?
Good acreage
Many of us have,
How do our members benefit?

In our Aboriginal Rights Position Paper
We read about the need
To meet essential needs
Of our people.
We also read that
We have
Every reason
And right
To Bear our responsibilities
In this land.

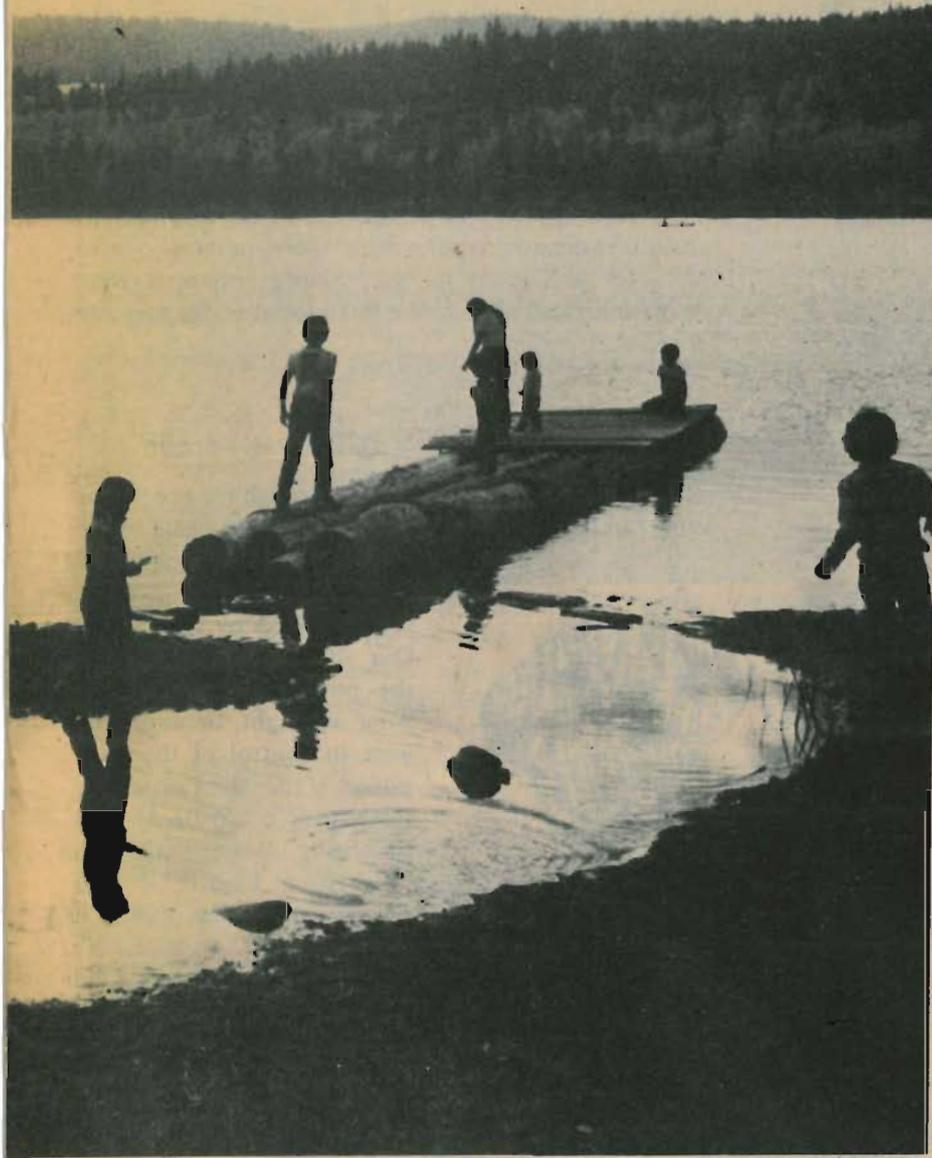
It is the land
That binds us
As a people.
It can be said
To give us
An identity.
From the outside,
This appears to be so.
Tis different
From the inside
Is it not?

The world
Of a newborn child
Is the world created
By his family.
That which happens
And does not happen
Within the four walls
Of the home
Can strongly influence
The way
This new Tribal member
Will grow
Physically,
Emotionally
And Mentally.

With nourishing food,
Warm and clean shelter,
Parental love and attention,
Mental stimulation
From the singing, the talking
And many things the eye
Can see
The hand can touch
The nose can smell
The ear can hear
The child will grow.
His needs are well met.
His potential is being developed.
He knows
He is a valued resource.



THE WAY—



SHARING

Let's do our best
 To count our strengths,
 Recognize and develop them,
 for our future
 Can best be built
 By pooling our strengths
 To ensure that
 We each
 Will have the right to choose
 And to determine our future.

by Bill Mussell
 Skwah Band

The infant's need
 For physical, emotional
 And mental nourishment
 Is really no different
 From the basic human needs
 Of his sister, his brother,
 His aunt, his uncle,
 His Mom or his Dad
 or Grandma or Grandpa for that matter.

Each person wants recognition
 To feel important,
 Wanted.
 Each person needs to know
 He is a valued resource.

Is it not the person
 Who has the feeling
 He is needed
 Who tries to help
 Himself and others?
 Is it not this person
 Who continues to try
 To get ahead,
 To work the land,
 When he or she knows
 Someone
 Genuinely cares
 And is counting on him to provide?

This is the person
 Who has the capability
 To help others grow,
 To provide
 Leadership
 By showing others
 How to be independent and resourceful.
 He can best help us
 Be a self-determining people.
 He is a good example
 Of a responsible Tribal Member.

His family helped him
 To develop a strong identity.
 Confidence, desire, ability to work hard
 And to take responsibilities
 For himself, his family and his community
 Are Rooted to his earliest relationships.

He knows he is a valued resource,
 Can treat others
 So that they too know
 They are important.
 He knows how to give
 And to take.
 Sharing is his way.

TAKING JUSTICE INTO OUR OWN HANDS

by Chief Robert Manuel

The power that we've possessed internally through our Elders, our leaders, and our councils has been gradually eroded. The powers now rest in many different hands and external institutions: much of our political power has been assumed by the federal and provincial governments. Many of our people believe that these governments have that political power, and function according to that belief. And because they have the money, those institutions re-inforce that belief.

There are so many doctors, nurses, hospitals and scientific studies, that responsibility for our health lies outside our community. Education is the same way: with all their teachers and universities and colleges, that's been taken away from the people. Our own people even look towards those things as an answer in those areas. Then we look at justice: the judges, the courts, the police are in control of law enforcement. The parliament is in control of the law-making forces.

Our Personal

Constitutions

Internally, everyone has a constitution, they have their own laws to operate by. But our personal constitutions, at the moment, are obviously not good constitutions. They are not effective in terms of improving our lives now. Undoubtedly there are individuals who have strong and solid constitutions that they function by, but by and large, most have allowed external controls to influence our own personal laws and principles.

A lot of people realize that with their heads, but they haven't disciplined themselves enough that they're going to abide by that constitution they make for themselves. There are certain things that external forces can

do, like a community as a whole can apply certain kinds of pressure. Like in our community, we will not hire anyone who is not using the job to build a strong foundation for their family, we choose people that care for their family, act responsibly to their children. Sometimes creating employment allows parents to have babysitters and go out partying, that's a negative effect and we limit that ability. We put a lot of social pressure on people.

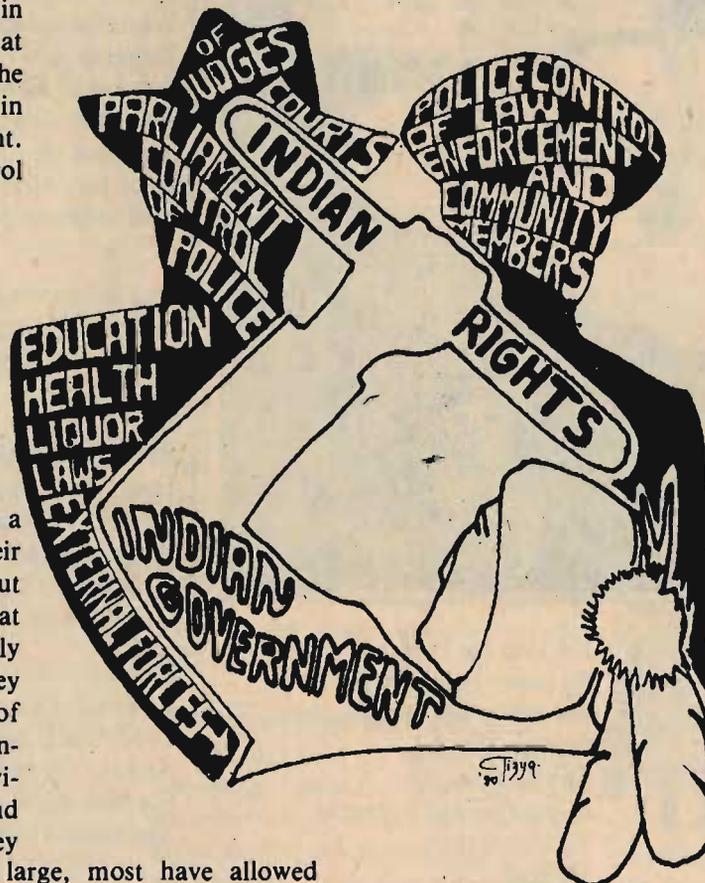
Freeing Ourselves of External Forces

It takes a lot of discipline to go through the process of acting out the changes we want. The crunch came for us

last summer, when one of our own community members was wronged by the police. Our young men didn't have the power to stand up to what was right, because they were in control of the local police. If they didn't rock the boat, they could be assured of being dealt with less harshly: a kind of "You scratch my back and I'll scratch yours" attitude. We have to get out of that kind of control, so that we can challenge wrong doing, otherwise we'll always be under them, and they are always going to control us mentally, and physically. So we don't go and drive when we're drunk, don't go and fight foolishly and so on. Now we have pretty well eliminated people from going to court, and the local police don't have that kind of power over us any more

beyond what is their job.

In our community, what we had to do was eliminate all external institutions, put them outside. We created a vacuum in our community so that people didn't have anyone to run to for solutions. Some people tried running to the Union or running to the department of Indian Affairs or other places to try and re-attach



themselves to some dependency, but there was a political might to turn these things around so that everybody consulted with the Chief and Council. And our concerns began to be dealt with internally. It was a long process. It began with the rejection of funds in 1975. All we did was carry through the fact, just keeping the external forces out.

Every Community Has Its Laws

There are laws in every community but on Indian re-

serves, by and large the laws

haven't been fitting. One of the laws was that it was all right to leave my children and wife at home and go to the bar and make excuses why I should be there. There was a law that it was all right to drink on the job, smoke dope on the job. Now in my community we're saying that those laws are no longer any good and we're changing the laws.

We want a comfortable life, food and shelter. We're going to change some of the laws because the laws we have are negative ones, they're not leading us to that.

Like in our Band we have just made a law in terms of our equipment. Where a person abuses equipment that is owned by the Band, that person is given 30 hours community work. That means volunteer work, no pay. The second time we get 60 hours and the third, 90 hours. Now, that's a law made by our people. The law before was that it was all right to cheat on the machines and the equipment. So we made a better law. If we're going to have progress we've got to have good laws.

Making Our Laws Better

Of course there are problems. We've been pushed very hard and a lot of families have learned to protect each other, making excuses for each other for acting

irresponsibly. However, if Indian Government is to come into being, then a community law has to be above the individual. There has to be relegation of authority to the community and everybody has to apply themselves according to the laws established by the community. We have to rely on our own people, we have to have faith in ourselves; we have to have faith in ourselves as individuals, have faith too in other people in the community that can help us. We've got to have faith so strong that they are going to stand it.

It's hard to get people to believe that they can do something. You always have forces in the community that see the advantages in having external forces in control of our lives and that advantage is that you don't have to act responsibly. I think the problem in most of our communities is that the external laws are not

made by us, so they are not understood very precisely and there is no commitment to them. But when the Band makes the law and enforces that law, it becomes a personal responsibility. Like when we started talking about problems with machines and equipment in our Band, we talked about penalties of 30 hours community work and more. This got adopted. Throughout the discussions developing in that policy, one guy sat there, he said he had nothing to say. Finally when it came to the vote he yelled, "Holy smokes, you don't know what

you're doing to yourselves." Because what the people were doing was taking a responsibility. They were deciding not to allow damages to certain kinds of equipment that we have and if there are damages, then these are the penalties that are going to be laid out. When we talk about Indian Government and Aboriginal Rights, it's talking about internalizing that responsibility and acting accordingly.



(from page 27)

Trap Lines Violated

Band members are getting worried about the number of private buyers taking up land where there are existing Indian traplines. Here too we have a beef with the local conservation officer, Brian Petra. I lodged a complaint about trespass on a trapline but it wasn't acted on for at least a month. By that time of course the snow had melted, all the trails were destroyed, and the person who was trespassing had pulled his traps, sold his furs and left town.

What amazes me is that we are told that this is a democratic government: by, for, and with the people. As soon as us Indians want to do something, hunt or fish or whatever, there is an official reading out of a book, "that's against the law." As far as the law pertaining to natives are concerned, we feel we should have greater participation in making those regulations in our area. We have been pretty well asleep for a few years and we're just at the stage of getting back on our feet. But that's the direction we'd like to go in.

Priority Is Improving Health Services

At the moment, we're coping with day-to-day affairs. For example, our health services are very poor. We



have an elderly registered nurse. She cannot handle the load of about 500 people in the summer and 350 people in the winter. There is no resident doctor in the town. A visiting doctor comes in once every 6 weeks and he

writes prescriptions which are filled in a pharmacy in Whitehorse, 100 miles away. We have to pay half the prescriptions. This also applies to glasses. We have an ambulance service that's run on a voluntary basis. The other day a friend of mine was in a car accident and we had to wait one and a half hours before the ambulance came to take him to Whitehorse, another 2 hours drive.

People are not happy with the dentist that serves us and we are also expected to pay half the cost of the dental bills. DIA restricts us to this one dentist unless we are prepared to pay the full cost to see another one.



Andy collects water samples

The sewer system drains right into the slough which is situated alongside the land set aside for Indians. As the lake waters rise and fall so this drains into the lake and this is where the town gets their drinking water. It's hard to believe! We complained about it and now the UBCIC Health Portfolio is going to get water samples analyzed. But we do know no more wildlife exists in the slough now as it used to in the past.

Diversions of Cultural Education Funds Leave Very Little for Band

Our culture means a great deal to our people. Jack Williams has reported seeing a number of our arti-

facts in the Juneau museum. Some have since disappeared from there, maybe to Seattle. These things disappeared from our "old village," like 25 or so muzzle-loader rifles, button blankets, bear traps and wooden trunks. Anything like that belongs to the clan. No one can sell it without getting permission from the whole clan. The Band feels very strongly that we should get our artifacts back. They belong to our people and we want them.

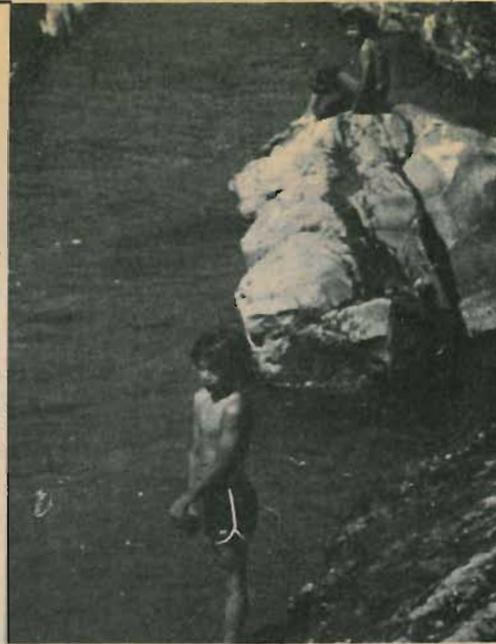
Evelyn Jack and Susan Carlick, are the cultural education teachers here. Their funds should be paid directly to the Band. But instead they are administered and controlled by the school. Besides we are not getting enough money to administer our cultural education. It comes through the Council of Yukon Indians. They divide it up amongst their 19 Bands and the Northern B.C. Bands of Atlin and Lower Post. Our funds are then sent through the Fort St. John school district. We get a very small share and we feel ripped off.

Switching Administration to B.C.

Right now we're in the midst of trying to switch our administration from the Yukon to B.C. We want to be administered out of Terrace. Compared to Bands in southern B.C., we feel about 75 years behind the time in terms of the service they receive. The way it goes now, CYI are going for complete control of all monies issued to the Yukon Territories for the Indians. We feel that Atlin, being in B.C., will be left holding the bottom end of the stick. We feel we are in a limbo up here.

Our people are wanting to go ahead now. In the future, the Atlin Indian Band will be initiating land claims and as a part of our land claims we will be pressing for more participation in government rulings. We are going to stress management of wildlife in the environment. That is our way of life and we're not going to be giving it up.

Indian Control of Indian Health BEATING THE ODDS



The major setback that Indian people are confronted with is the fact that the government is preoccupied with whining about what isn't their responsibility, rather than dealing with issues that require attention. Health services for Indian people has suffered this fate. The federal government's policy of dividing its responsibility for Indian people among different ministries and levels of government has been the primary problem.

For example, the desperate housing conditions on reserves, which directly affect the health of Indians, must be addressed through different ministries. The fact that spiritual, emotional, and mental health are overlooked also contributes to the steady decline in the status of Indian

THE NEW FAMILY AND CHILD SERVICE ACT BILL 45

A *New Family and Child Service Act* was introduced into the Legislature on August 1, 1980. The new Act will not be law, however, until it is first debated in the Legislature and then given a final reading. If and when the Act becomes law, what will the main effects be on Indian people and our children?

Chiefs of Bands to be Given Notice of Hearings

The only specific mention of Indian people is a provision which requires that notice of hearings must be given to the Chief of the Indian Band in which the apprehended child is registered, that is, if the Superintendent knows the child is registered with a Band. So if a hearing is held to determine whether a child will be taken away or returned to his parents (is "in need of protection"), the Chief will be notified. There are two problems with this provision. First, notice to the Chief only has to be given "if the Superintendent knows the child to be registered as an Indian under the

Indian Act." So if there is nothing in the file about a child being registered with a Band, the Chief of the Band probably would not be notified. Secondly, it is possible that arrangements can be made without holding a hearing, in which case too the Chief does not have to be notified. If parents consent to giving up custody of their children before a hearing, no hearing will be held. Also, the new Act seems to encourage arrangements being made between the Superintendent and the parents, without the necessity of holding a hearing. Therefore, in practice, notice will only be given to Bands where parents object to the apprehension of their children, and where the Superintendent knows that a child is registered with a Band.

Other Major Changes Which Will Affect Indian People

There are new sections in the Act which give the Ministry of Human Resources employees a lot more power to decide when a child should be taken away and to make it easier

for them to enter homes. The result of these new sections is that apprehension of our children will be easier.

First, if the social worker is refused entry by the parents, he or she can now phone the judge for a warrant to get entry to the home. Under the old Act, warrants had to be secured in Court. Secondly, the new definition of the conditions under which children can be taken is worded in a very general way; for example "abused or neglected so that well-being is endangered" or "deprived of necessary care through absence or disability of his parent." By using such general words, the social worker will be given more discretion to decide what he or she thinks is a situation which requires apprehension. In the old legislation there were 19 descriptions of situations when a child could be apprehended; in the new legislation there are only 5.

If the new Act becomes law, it is extremely likely that more Indian children will be apprehended.

health. The only possible means of reviving Indian health is through Indian control. This means raising the position of health on the priority list of Band councils.

Indian Health a National Priority

In October 1977, the National Indian Brotherhood passed a resolution to form a technical subcommittee on Indian health. Accordingly, the National Commission Inquiry (NCI), consisting of representatives from the Provincial and Territorial Organizations, was formed to investigate and report on the historical, social, and political factors involved in the continuing decline in Indian health. One of the steps the NCI took was to develop "A Resource Paper for the Development of an Indian Health Council."

Reforming "Symptom-Treating Approach"

The purpose of the NCI Resource Papers is to present Indian people with an alternative, forcing our attention on our ever-declining health conditions by means of forming a health council. A resolution was passed at the Twelfth Annual General Assembly of the National Indian Brotherhood accepting NCI Resource Papers as the national Indian health policy; but this does not mean that we are restricted to implementing this. We can use it for information purposes and use what suits our needs. A council of this kind would give us a meaningful input in the direction of our health status. This would involve reforming the government's "symptom-treating" approach, and redefining health as it applies to Indian people. Basically the NCI Resource Paper presents Indians with the means of implementing Indian Government in another crucial aspect of our lives.

What a Health Council Could Do

The possible functions of a health council vary according to the structure, the role it plays, and the degree of advancement. Its structure would be determined by the role that the

Band decides upon. The possible roles could be to act as an agent for Medical Services Branch, a technical resource for the Band Council, a liaison between Band Council and Medical Services, or an independent structure, paralleling the Indian political structure and act as a mediator between Medical Services and Band council and its representative organizations. The success of the health councils would hinge upon the condition that it originate at the Band level, then proceed at their own pace. The notion of a regional or national health council could come at a later point when Bands are prepared for it.

Starting With Short Term Plans

When a health council is getting started, its most likely function would



be to deal with short-term plans or merely reacting to existing problems. With time and experience it would begin advising Band Councils on community concerns and health problems. When the council feels that Band members are ready it can introduce them to health matters by means of educational programs, meetings, and workshops. At this stage the health council would then be in a position to assess community health needs and priorities.

Long Term Policies to Fit Each Band

This skill and background would allow health councils to begin developing policies and attempting to influence the health policies by parti-

cipating in negotiations with Medical Services. Involvement in the policy development process would assist health councils in being able to identify the most effective programs for their community. Their experience would put them in a position to strive to influence the allocation of resources by participating in budgetary negotiations.

Final Control of Band Health Matters

At this point, the health council would be nearing its goal of implementing Indian Government. They would be capable of planning detailed health services and other long-term goals. They would have the competence to implement their plans.

Ultimately the Band would have total administrative, management and control of Indian health.

Surviving the Odds

The improvement of the health status of Indian people is crucial to our survival. Lack of action could mean the increase of infant mortality rates, greater losses of young lives through alcohol and drug abuse, and higher rates of mortality from accidents, poisoning, violence, and infectious diseases. No society, including the Indian race, could survive these odds. If the future scenario is to include the Indian race, now is the time to combat the health problem which is crippling the very existence of Indian people. ●

UP-DATE

ADDITIONAL HOUSING CAPITAL DOLLARS FOR BANDS IN B.C.

Total Housing funding for B.C. has now been raised to \$9,933,000 for this year.

The capital subsidy of \$12,000.00 will increase up to a maximum of \$22,125.00 but it depends whether the reserve is in urban, rural or remote areas.

Bands who have already received the \$12,000.00 capital subsidy per unit for 1980/81 will receive additional capital subsidy for those units.

Bands in urban areas could receive an additional \$6,000.00 capital per unit.

Bands in rural areas could receive an additional \$8,750.00 capital per unit.

Bands in remote areas could receive an additional \$10,125.00 capital per unit.

DIA has worked out the cost differences per region as per their construction manual issued in April, 1980. This manual determines the cost of construction, cost of building supplies, etc.

If the Bands' new houses are already adequately financed the additional funds may be allocated to major repairs, additional new units or prepurchase of materials for new construction in 1981/82.

The number of planned houses for 1980/81 is 490 in B.C.

There will be no transportation subsidy for 1980/81.

Bands in urban areas will be allocated an additional \$900,000.00. Bands in rural areas will be allocated an additional \$1,750,000.00. Bands in remote areas will be allocated an additional \$1,427,625.00.

Bands in B.C. will receive an additional \$4,046,000.00.

For further information, contact Housing Portfolio, UBCIC.

SPOTTED LAKE

Because of delays in negotiations over the re-purchase of Spotted Lake by the Department of Indian Affairs, the Minister of Municipal Affairs warned the Okanagan Tribal Council that he could no longer delay the Osoyoos bylaw that would rezone the lake area for commercial purposes.

However, the death of owner Ernie Smith on August 16th, 1980, has brought the matter to a stop for the moment. The Okanagan Tribal Council feel that events should wait on the wishes of Mr. Smith's family, and that negotiations for the purchase of the lake will continue once the family is able to do so.

MOUNT CURRIE APPEALS PESTICIDE SPRAYING OF SURROUNDS

On July 23rd, the Chairman of the Pesticides Appeal Board handed down his decision that while B.C. Hydro could not spray Tordon K on reserve lands without Band permission, it could spray on surrounding lands. Chief Allan Stager has asked the UBCIC Legal Task Force to appeal this decision because it did not take notice of the Band pollution law that prohibits spraying on Band land. Tordon K spraying affects surrounding lands for a good distance and the Band would indeed be affected by the Board's decision. The appeal was lodged on August 20th, 1980.

B.C. HYDRO IMPOSES NEW "LEVIES"

The Tsartlip Band has brought additions to their Hydro bills to the attention of the UBCIC Legal Task Force. They have asked the task force to check whether the new municipal transit levy is in fact a form of taxation. If so, it would not be applicable to Indian Bands under the Indian Act.

BLUEBERRY BAND RELOCATION

The Blueberry Band members are each certain that they will move out of their valley the day Kildonan re-opens its wells, whether they have homes to go to or not. Their permanent relocation funding is delayed: there is no way all members can be relocated permanently before the proposed October opening. The company is impatient. It is now withdrawing its offer to contribute funds to relocation of the Band and will go ahead with putting those dollars into relocating the battery site. It seems the proposed new battery site is only half the distance recommended for safety by the Department of Energy, Mines and Resources and it is this Department that has the power to impose conditions upon the wells' re-opening. The Band has as well asked the Department to provide 24 hr. monitoring of hydrogen sulphide on the new site, but the Department does not consider this its responsibility. The Band has alternatively asked the Department to cause the wells to remain shut down until all members have been relocated in order to avoid a potentially calamitous situation. NDP caucuses are raising the issue in the Legislative Assembly and the House of Commons on August 20th, 1980.

RODEO!

by Buddy Napoleon

Of the sports there are in the world, rodeo is the only sport that actually grew out of a work system. Rodeo started out as a betting game between cowboys from different ranches against other cowboys. A lot of ranches boasted that they had a cowboy who couldn't be thrown or a hoss who couldn't be rode. The stakes were often high because some cowboys would bet an entire month's wages that they could outride or outrope other cowboys from other areas.

As the sport started taking roots, there were rodeo associations that were formed and these associations, whether they are pro or amateur, had their own rules and regulations. And as time went on these rules and regulations were modified to favour the animal rather than the cowboy.

Rodeo can only be compared with golf, because both of these sports are independent. The rodeo cowboy does not earn a guaranteed salary and does not draw an expense allowance. Not only does he not receive any salary but he also has no pension plan, no coach, no trainer, and he usually has to pay for his own doctor bills. His only income is what he can win by competing against other cowboys, but first he must be able to qualify on the stock that he draws and a lot of times it is not that easy.

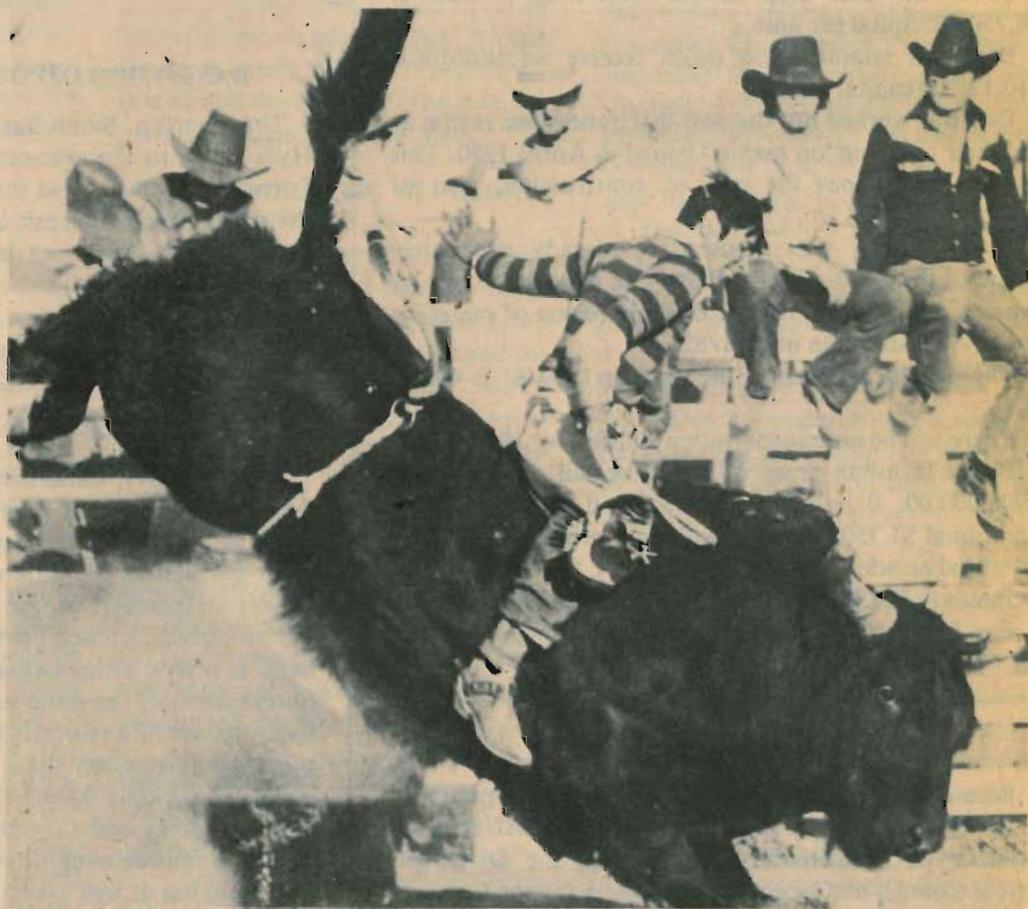
Before a cowboy can compete he must buy a membership card from a rodeo association. Then if he is in good standing with the association he has to pay for his enterfee which probably will range from \$20 to \$100 an event.

There are seven major events in a rodeo: saddle bronc riding, bare back riding, bull riding, steer wrestling, calf roping, and team roping. There are also ladies events such as goat tying, barrel racing, and undecorating. Of course there are novelty events that are not considered major but still are crowd thrillers, like boys' steer riding.

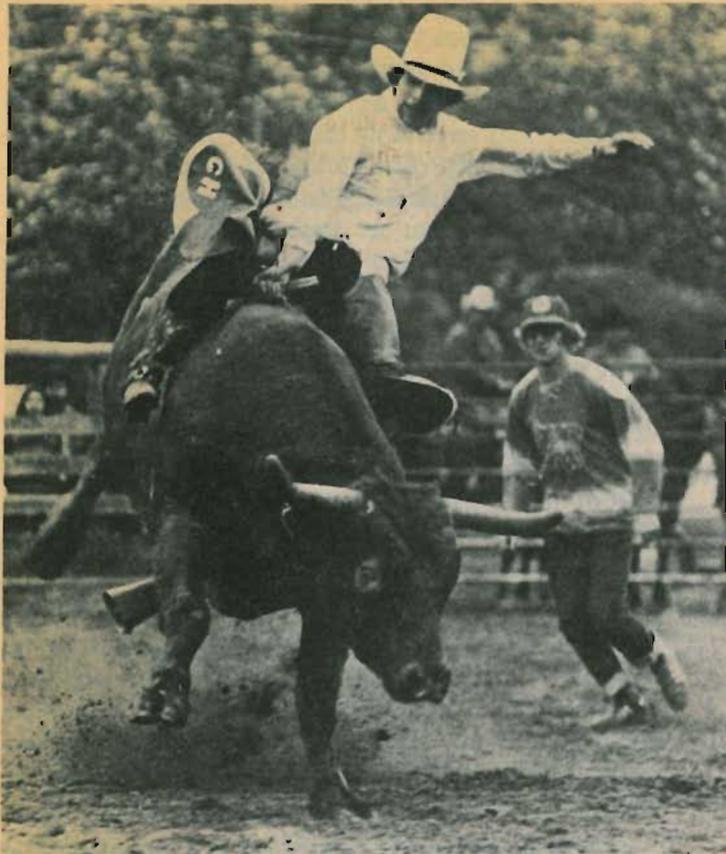
Late Flash: Would you believe that the author of this story got laid up in the hospital after an exciting rodeo this weekend!

A cowboy's equipment may range from around \$500 anywhere to \$25,000, plus it depends on what events he may compete in. I guess when it all comes down to one basic point, rodeo is expensive for the amount of money that is involved with the sport.

A rodeo cowboy is the last of the independent breed and is his own man. Usually half of his winnings are spent on travel expenses, telephone bills, greasy burgers, and enterfees. But keep in mind a good cowboy can win in eight seconds when it takes another person to make the same amount in a month. And on the other hand he can



be bucked off, or he can be crippled for life by a freak accident in the arena. But if you even ask a cowboy why he rodeos, a lot of cowboys would probably say friends, money, travel, challenge, excitement—the way of life. In general most cowboys will have other answers and to me rodeo is self-explanatory and “I love it.” ●



B.C.I.R.A. STANDINGS AS OF AUGUST 11, 1980

Saddle Bronc Riding:

| | |
|---------------------|-----------|
| 1. Lawrence Elkins | \$1638.98 |
| 2. Guy Gottfriedson | \$1211.01 |
| 3. Oliver Louis | \$897.99 |

Bare Back Riding:

| | |
|-------------------|-----------|
| 1. Dennis Sampson | \$1548.02 |
| 2. Clint Morin | \$1403.63 |
| 3. Richard Louis | \$1263.50 |

Bull Riding:

| | |
|------------------|-----------|
| 1. Burt Williams | \$1904.65 |
| 2. Alexis Harry | \$1252.80 |
| 3. Ernie Thomas | \$992.47 |

Boy's Steer Riding:

| | |
|-------------------|----------|
| 1. Troy Dan | \$318.73 |
| 2. Shane Johnston | \$299.75 |
| 3. Faron Tonasket | \$246.02 |

Steer Wrestling:

| | |
|--------------------|----------|
| 1. Clarence Hunt | \$911.53 |
| 2. Chester Elkins | \$887.30 |
| 3. Chester Labelle | \$691.12 |

Calf Roping:

| | |
|---------------------|-----------|
| 1. Chester Labelle | \$1317.66 |
| 2. Terry Rider | \$1279.65 |
| 3. Eugene Creighton | \$699.20 |

Team Roping:

| | |
|------------------|-----------|
| 1. Oliver Louis | \$1589.52 |
| 2. Blane Louis | \$1388.64 |
| 3. Mike Benjamin | \$1312.94 |

Ladies Barrel Racing:

| | |
|----------------|-----------|
| 1. Fay Nelson | \$1465.11 |
| 2. Joan Perry | \$1158.52 |
| 3. Sandy Pasco | \$1135.90 |

All Around:

| | |
|--------------------|-----------|
| 1. Lawrence Elkins | \$2832.65 |
| 2. Oliver Louis | \$2487.57 |
| 3. Dennis Sampson | \$2169.13 |

Rookie of the Year:

| | |
|----------------------|----------|
| 1. Darryl Eustache | \$754.27 |
| 2. Willy Johnson | \$380.00 |
| 3. Glen Gottfriedson | \$105.20 |

The next results done after sugar cane rodeo! Good luck to the cowboys in the remainder rodeos!

FALL FAIR

October 10 & 11, 1980

Sponsored by the

WESTERN INDIAN

AGRICULTURAL CORPORATION

440 W. Hastings Vancouver, B.C.

Tel. 684-0231

Resource Centre

Over the last decade Indian leaders throughout Canada have recognized the great need for skilled and informed workers. If the Indian people of British Columbia and Canada hope to achieve self-determination (Indian Government) in the near future it is imperative that we begin to make use of the materials and resources that are available to us. We can no longer condone or accept alibis such as "I did not know where to look for such information or I didn't know such resources existed and were available to me."

The days of obtaining a large percentage of our information from governmental sources are also gone. It is a known fact that the information provided by the government is neither objective nor complete.

The Resource Centre of the Union of B.C. Indian Chiefs has been in existence since December of 1977. It was established by the Union to serve the information needs of the Indian People in British Columbia. We have described our major holdings in back issues of the UBCIC News/Indian World (see especially October 1978, November 1978 and September 1979). However, for new researchers or new readers we thought a recap of what we have here might be valuable. Our holdings consist of materials from the Land Claims Centre in Victoria and materials acquired during the last two years. The collection consists of published and unpublished books, photographs, periodicals, news-clippings, microfilm, film, reports and maps. The subjects covered by these materials include fishing, land claims, education, economic development, Indian Government plus many other issues of interest to the Indian people of British Columbia.

District Research Files

Another important source of information available at the Resource Centre are the District Research Files. They were compiled at the Land Claims Centre in Victoria to assist the Bands in research projects. The information contained in the files include papers and reports published by the B.C. Government, schedule of reserves, short list of books on Bands and tribes of each district plus much more information. The district files would be an excellent starting point for Band researchers, whether they are working on land claims or the history of the Band.

DIA Records from 1872 to 1950

One of the major acquisitions of the Resource Centre was the purchasing of the Record Group 10 series on microfilm. This series is an extremely large one; only the parts dealing with British Columbia were acquired. The RG 10 series is comprised of letters, memorandums, etc. from the Department of Indian Affairs files. These records are very important to research on land claims and aboriginal rights. They can also be used when researching Band or tribal histories.

The RG 10 series is made up of the school files, Deputy Superintendent Letterbooks, Headquarters Letterbooks, Headquarters Files and the Black Series Headquarter Files. The Black Series is the most frequently used of RG 10, it contains information concerning the general administration of the Department of Indian Affairs from 1872 to 1950.

The Resource Centre has purchased microfilm on the Indian Reserve Commission, Royal Commission on Indian Affairs in B.C., School Branch Letterbooks, B.C. Superintendency Inspector of Indian Agencies Letterbooks, Kamloops Agency and the Cowichan Agency. These also belong to the Record Group 10 series.

B.C. Indian Bands, Indian people and researchers are encouraged to make use of this very important source of information. It is possible to photocopy all documents necessary on the reader-printer. The Resource Centre staff cannot, however, photocopy all RG 10 material on a specific Band or tribe as the microfilms have not been completely catalogued. The Resource Centre will be purchasing more RG 10 material as they become available.

McKenna-McBride Commission Reports

Also available at the Resource Centre is the Report on the Royal Commission on Indian Affairs for the Province of British Columbia (McKenna-McBride Commission) and the transcripts of these hearings (The Peoples' Evidence). The McKenna-McBride Commission was responsible for the taking away of land from existing reserves, in spite of the fact that the Indian people maintained that they needed more land, not less. The transcripts of these hearings contain evidence given by the Chiefs of the Bands.

The Resource Centre also has material on B.C. Indian history, Canadian history, housing, the Indian Act and other topics of interest to B.C. Indians. The materials contained in the Resource Centre could prove to be invaluable to Bands in areas such as land claims.

As the Resource Centre was established to serve the information needs of the Indian People in British Columbia, we would be happy to help you make maximum use of it. The staff of the Resource Centre will do their utmost to provide information requested.

TEACHING OUR TEACHERS

Student Teachers Chosen from Band School Staff

Student teachers were basically chosen from teacher-aides and para-professionals already working in the Mount Currie School. To be admitted to the program, they had to have had six months of documented, successful teacher-aide experience, as well as letters of recommendation from teachers for whom they had worked. Several of these candidates also had a year or two of higher education in various regional colleges, and some were admitted to SFU as mature students. No one who showed exceptional promise was turned away. The decisions about who would become student teachers and who would not were made jointly by the Ts'zil Board and SFU—as have all decisions about course work.

Teaching Training is Based in Classrooms

Student teachers learned how to teach by being in the classrooms with master teachers. Later, they would take courses which would show them the theories that went with the approaches they had watched and learned. English courses were essential early courses in their programs as were Educational Methods and Foundation courses. Some of these were provided by the on-site supervisor and some from staff brought in from the university. Throughout the period of their in-classroom training, student teachers spent two days per week in workshops given by SFU professors. At the end of 1½ to 2 years of practicum and course work in Mount Currie, the student teachers qualified for British Columbia Teaching Licenses which would allow them to teach in provincial schools up to 48 months. By the end of 48 months, their professional qualifications had to be updated to the Standard Certificate level. SFU

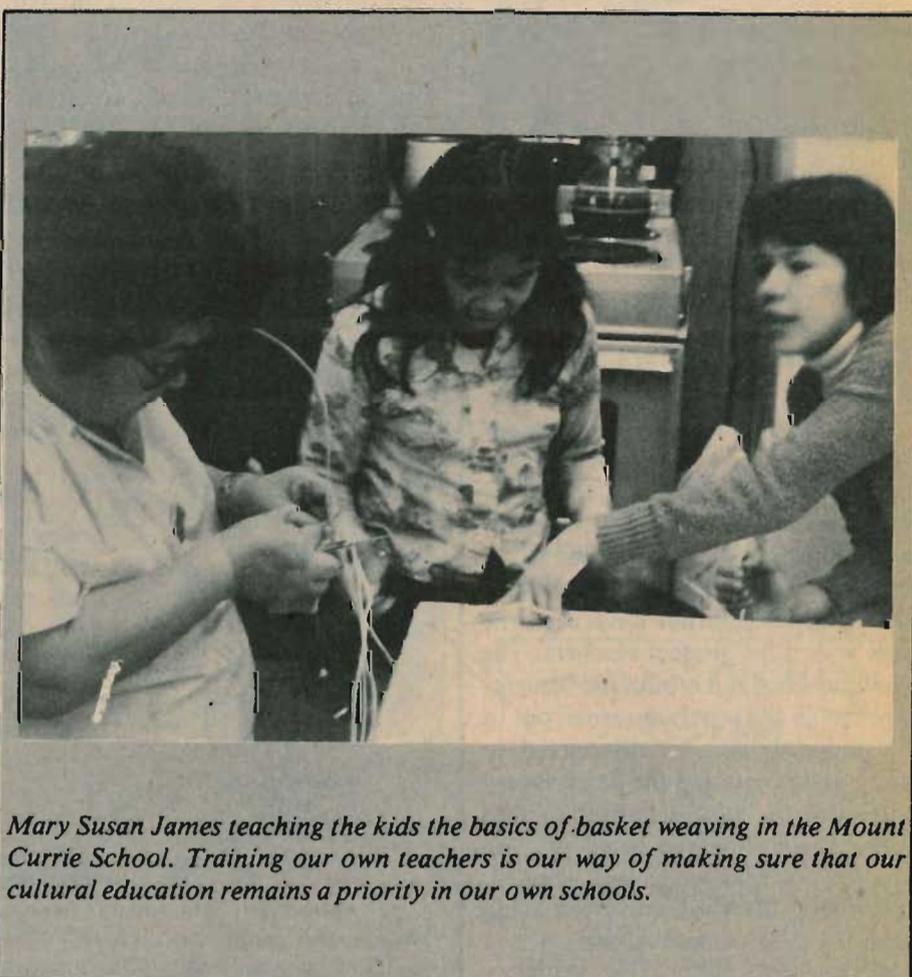
continued to provide courses, and all of the original group of student teachers eventually obtained Standard Certificates.

All Seventeen Graduates Working in Mt. Currie School

Two separate groups of Mount Currie people, totalling 17 persons, completed this basic training by 1977, and all of them found work in the Mount Currie Community School.

hard and hope to receive their teaching licenses by this fall.

Because the Ts'zil Board of Education wanted to give priority to the local Indian language and culture in our school curriculum, we felt that we had to have teachers from Mount Currie reserve. At first, a number of available, reasonably-educated Indians were offered employment within the school as teacher-aides; but the



Mary Susan James teaching the kids the basics of basket weaving in the Mount Currie School. Training our own teachers is our way of making sure that our cultural education remains a priority in our own schools.

We could do this because outside teachers were not rehired once native teachers became available. Other persons from the community who took these courses have found positions in curriculum and administration. In the past year, an additional 8 student-teachers have been studying

Board realized that this was a stop-gap measure at best. Outside teachers still had classroom control and could limit cultural activities. Also, many aides tended to accept the standard programs outlined by the master teachers, rather than insisting on a widely-ranging cultural program.

Finding a School Interested in Meeting our Requirements

So in 1973, Board members made the rounds of several university Faculties of Education to try to persuade one of them to take on the training of Indian student teachers from Mount Currie. Two of the major ones demanded a four year training program and practice-teaching in the overly-efficient classrooms of the public school system. As our aim was to have teachers trained to meet the special needs of Mount Currie, these programs were too standard and inflexible to be considered. We also wanted a program which would put qualified teachers in the classroom in a short period of time, and as well would allow for the practice-teaching in classrooms in Mount Currie. Only in this way would the Board have any say in the kind of teachers developed for its school. Simon Fraser University decided to meet those needs.

Of Course There Were Some Problems

This program did not occur without problems. A major one was the inadequate educational backgrounds of some of the student teachers. Courses had to be planned to fill in some of this background—a situation which would not have been the case with other student teachers. The main problem in keeping the student-teachers in the program turned out to be financial. DIA finally agreed to pay tuition costs and the Ts'zil Board squeezed our limited budget to find money for maintenance of the student teachers while they studied. Eventually, DIA agreed to pay living costs for these student teachers.

Mostly it was Hard Work

Much of the progress may seem to have occurred because of luck, but hard work by everyone involved made the program a success. At least one other group, Enderby, has a student teacher training program for natives set up in conjunction with SFU. ●

YOUTH GATHERING AT OWL ROCK

It was morning. The smell of pine and campfire was in the air as the sun struggled to filter its rays through the teepee. It would be another beautiful day full of laughter, good food and educational experiences for young and old alike. It would be much more for the two hundred and fifty odd people gathered at Owl Rock Camp for the next six days. The Okanagan territory was up to its old tricks and only offered the sun to us in momentary glimpses this first day. The rains fell a short while on the hills overlooking the camp. We did need water and the workers who had worked so hard the previous weeks in preparation welcomed the rains.



A young boy anxiously asked, "What we gonna do today?" The answer had to be, "Well, what would you like to do?" The boy thought of the possibilities. Maybe he would go swimming after the morning pipe ceremony, or go hunting with the older people. He thought of canoeing, fishing, climbing the obstacle course, hiking, or . . . He decided to chop wood instead and think about it some more.

Some went to sweat very early in the morning; others were cooking breakfast. "This isn't an interior teepee," Mario said as he reached for the cold water that would wake him from a deep sleep. He had been on "guard duty" all night, ensuring that there were no problems "from the outside" and kept the fire people company as his trail passed them. "But, it doesn't matter," he told us. Later he would explain that it was its

practicality that was important and it was true, the fire inside was warm in that cool mountain air.

The Elders were always served first and breakfast was a hit, as were all the meals. We had mush, eggs, pancakes, stew, frybread, vegetables, salmon (Indian caviar!) from all over and there was always coffee.

We were offered the pipe to celebrate the new day. It was the beauty of the ceremony and the truth of the prayers that gave it its integrity. The day was well on its way to becoming another one of joy and discovery. People were fixing their drums, learning how to build a lean-to, washing dishes, repairing axes; some went down to a ranch haying, others were learning to canoe and watching how to make paddles. The young boy had decided on fishing and already was celebrating two catches of trout.

Later in the day there would be archery, 22 range-shooting, hiking, lean-to building and more. For now, we settled on getting a couple more canoes for the races. We went into a totally different reality called "town" but escaped and got back to camp before the talks around the fire. If you wanted to talk politics, tell jokes, stories or history, and share in the wisdom of the Elders, you could. Everyone participated.

After learning to play stick-game, and listening to the drumming, the little boy went to sleep and began dreaming of Our Indian World... the teachings of the Elders were being celebrated in his sleep.

Thanks for support and help at native youth gathering

A special note of thanks to Chief Morris Kruger and his Council members of the Penticton Indian Band for giving the permission for the Union of B.C. Indian Chiefs and the Owl Rock Camp staff to host this annual Native Youth Conference.

And a very warm thank you to all those volunteers who put so much work into the camp's chores and cooking help and those who came from far and near to help with their good spirit.

In order to keep up the spirits of the people we had two fine cooks who did a lot of work with traditional Indian foods and passed on the spirits to the young people of what it really means to share in survival.

We have many young people who share in the sacred ways and who through their presence always contribute a helping spirit to all of the people in any gathering. They shared many sacred songs to the creator to give thanks for this good experience.

There is a balance in everything and we really found this to be true from our spiritual leaders who did everything from talking around the sacred fires and doing ceremonies to helping to make the youth gathering the successful experience that it was for each and every one who went through this beautiful experience.

A special thanks to old man Charlie for being the keeper of this lake for so long and who made everyone feel welcome to Owl Rock Camp. The same appreciation for the revered dedication of Marlo and Jeanette Bonneau, and Mario George for building and maintaining the camp purely on a volunteer basis. The Elders that were present at the conference helped us in many ways by their presence, by sharing their wisdom and knowledge with the young people around the sacred fire and in sharing a listening ear to the children of today.

HELP WANTED

REFERRAL WORKER: LILLOOET FRIENDSHIP CENTRE

Duties: To monitor all requests coming into the Friendship Centre by phone or in person. To provide people with information about housing, employment, education, legal and financial matters and personal problems, and to refer them to those in the community or district who can deal with these matters in more depth if necessary. To supervise those using the Centre from 9-5 p.m. and keep statistics of these for funding purposes. To share the typing duties with the Bookkeeper.

Full-time, permanent position to commence Monday, August 18, or A.S.A.P. Salary negotiable.

PROGRAM DIRECTOR: LILLOOET FRIENDSHIP CENTRE

Responsible for development, initiation, implementation, leadership and reporting on Programs operated by the Friendship Centre.

This is a full-time, permanent position with regular hours. Applicant must be responsible, reliable, willing to work with other staff, F.C. Board of Directors, community agencies (Native and non-Native), and members of the public of all ages.

Job to commence A.S.A.P. \$10,000 per year.

Written resume and application to Gordie Peters, Box 465, Lillooet, B.C. V0K 1V0. Phone: 256-7616.

Our Elders have stated as an unchanging principle in our policies on Indian Education, that without the teachings of our Ancestors there will be no language, traditions and customs to pass on to our children. We have heard it told time and time again that the language is the heart of our culture. Without it we are ineffective to teach our children the truth of the teachings of our old ones. We need this effectiveness to better understand the true meaning of Indian Education which can be the true doorway to Indian Government.

THE HEART OF OUR CULTURE IS OUR LANGUAGE

BY Glen Williams

Time is of the essence in coming to deal with our mother tongue. Society's ways are exploitation, making money or gaining prestige. To try and help our people to regain what we have lost in the past century through this approach doesn't work. Our children wait for us to take over our destinies, to go on teaching the ways of our people. We can no longer accept the feeble kind of help that ministries and universities try to do for the Indian people.

Indian Language Program Not Set Up By Indian People

Now the ministries are once again trying to do the same thing and the pattern is to pass a private bill—**AN ACT TO ESTABLISH AN INSTITUTE OF NATIVE INDIAN LANGUAGES FOR B.C.** They have not sought

of exploitation has been the publication of Indian language stories and legends by linguists who claimed good fortune from our people and exploited the precious energies of our Elders for few pennies.

Making Our Own Laws About Our Languages

We have Indian Governments and Organizations that will help the people to get what we want for the recognition and respect of our Indian languages in schools and in society today. We must make a collective appeal to our Band governments to try and do something about this kind of exploitation and make our *own* laws concerning our own tribal languages. Band governments must work with tribal governments and with power from the four directions we will get what we want for ourselves.



"Our children wait for us to take over our destinies." From left, Rose Point, Violet Charlie, Nora George, Albert Phillips and Emilia Douglas at Musqueam Band.

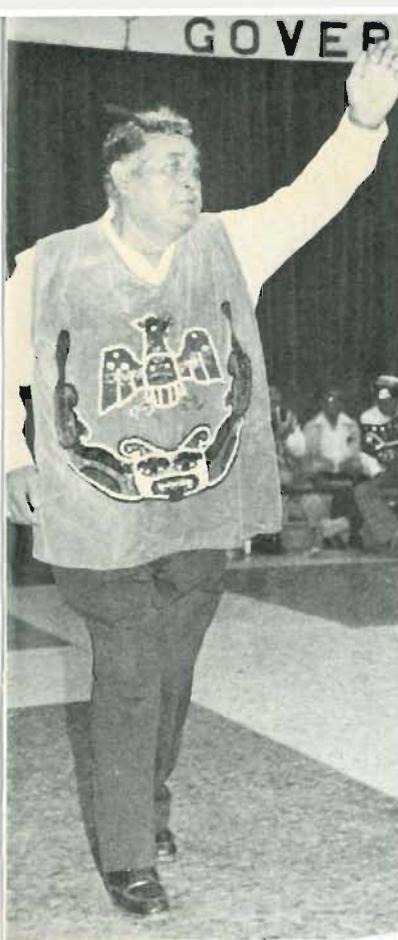
any kind of legal documentation by the Indian people of B.C. For many years they have been feebly trying to seek certification for our trusted Elders and Language teachers to be recognized by the Ministry of Education. Setting up societies and forming elite groups will not gain the power and teach our children our precious languages.

Exploitation by Universities

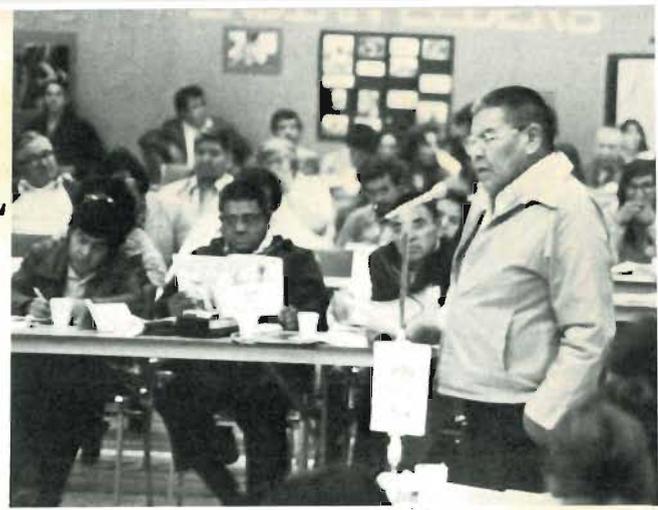
For the past ten years these people and professional linguists that have been working on Indian language programs have tried to set up an elite sort of way to introduce it to the university way of life. Another avenue

There is a tentative conference date set for September 26-27, 1980 by an Indian language instructors' committee to try and deal with the language development issue. For certain there is a General Assembly October 14-17, 1980 and perhaps this would be time to deal with these kinds of issues.

To build another Institute for Indian people is to waste money. We have land and facilities like St. Mary's Student Residence in Mission, B.C., headed for closure by DIA policy. These are some things to think about in the development of Indian Government through our Bands and tribal Councils and the survival of our Indian languages.



**THE UNION OF B.C. CHIEFS
TWELFTH
ANNUAL GENERAL
ASSEMBLY
OCTOBER 14-17**



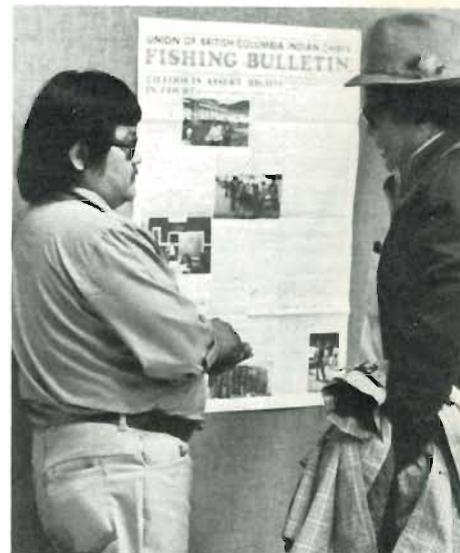
During the Annual General Assembly, there will be a photography display. Many Indian people are capturing the Indian culture through photography. It is an art.

As we are rediscovering our past, so too must the Indian culture of today be documented—to record forever the faces of our Elders, the laughter of our children and the daily life of our people.

In photography, we get images. Sometimes these images are captured by the photographer who sees the spirit of the people or the person in one single moment. That becomes our image and it is recorded forever.



At the Annual Assembly, the photography display will be another unique way of expressing our Indianness and especially at this point in time when we are implementing Indian government—a great tribute to the Indian culture which will never die.



CONFERENCE DETAILS:

PLACE October 14—Workshops at Robson Square and Media Center: 800 Robson Street

TIME October 15-17—Assembly Italian Cultural Center, 3075 Slocan Street, Vancouver, B.C. (phone: 430-3337)

THEME: IMPLEMENTING INDIAN GOVERNMENT

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

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

THIS MONTH:

The theme of this year's General Assembly is Implementation of Indian Government. The basis for our discussions will be the **Aboriginal Rights Position** which has been adopted by the Indian people of B.C. This position and the **Indian Government Manifesto** declared at the First Nations Conference in Ottawa are presented as a Special Supplement to the Indian World in preparation for the discussions.

Our Children are Our Survival and we are responsible for bringing them up to be strong and confident, to desire and take control of their lives: this is the message from **Chief Bill Mussell** of the **Skwaw Band** (page 28). **Chief**

Manuel of Neskainlith talks of taking community justice into our own hands on page 30, while the control of community education through control of teacher training is described by the **Ts'zil Board** on page 39. More Indian teachers graduated from NITEP this year: thanks to **Frances Johnson** of **Alkali Lake Band** for his report to "Our World."

The **Canim Lake trappers** discuss the steps they are taking to ensure a part in their community's integrated resource management plans (page 14) while an event in **Bella Coola** prompted an article on the proper management of fishing resources (page 18).

We haven't left out the festivals and joyful occasions in **Our World**. Thanks to **Joanne Dixon** and **Jerry Patrick** of **Nazko Band** for their story on the **Stoney Creek Indian Days** and the **K'san Dancers** for their pictures and story of their trip to Edmonton (page 12). We also covered the **Sekani Days**, the **Bridge River Fish In**, the **Anaham Rodeo** and the **Seton Marathon**. Thanks to everyone involved for the hospitality we enjoyed with you.

**UNION OF B.C. INDIAN CHIEFS
ANNUAL GENERAL ASSEMBLY
14-17th OCTOBER IN VANCOUVER**