

UNION OF B.C.
INDIAN CHIEFS

6th

**SPECIAL
GENERAL
ASSEMBLY**

**INDIAN SURVIVAL
STATE OF EMERGENCY**



MAY 14th and 15th, 1981.

AT THE VANCOUVER INDIAN CENTRE,

1607 EAST HASTINGS STREET,

VANCOUVER, B. C.

I N D I A N I D E O L O G Y

SPEECH BY GEORGE MANUEL

AT THE SIXTH SPECIAL GENERAL ASSEMBLY

UNION OF B.C. INDIAN CHIEFS

MAY 14TH & 15TH, 1981

MR. CHAIRMAN, ELDERS, CHIEFS, COUNCILLORS, LADIES AND GENTLEMEN,
WHEN WE ARE TALKING ABOUT TRUDEAU'S RESOLUTION TO PATRIATE THE
CANADIAN CONSTITUTION, B.C.A. ACT WE ARE TALKING ABOUT THE 40% OF
CANADA'S LAND BASE THAT HAS NOT BEEN SURRENDERED TO ENGLAND OR TO THE
CANADIAN GOVERNMENT THROUGH ANY KIND OF CONTRACT, CONSENT, OR TREATY,
THAT IS BASICALLY WHAT WE ARE TALKING ABOUT WHEN WE TAKE OUR LEGAL
ACTION TO ENGLAND.

THE LEGAL RESEARCH BY OUR LAWYERS SHOW ALL THE TREATY AGREEMENTS
HAS BEEN ALL WITH BRITAIN AND THE ONLY RESPONSIBILITY CANADA HAS TO
THE INDIANS IS TO ADMINISTER THAT INDIAN - QUEEN CONNECTION, THAT
CONSTITUTIONAL RELATIONSHIP, OR THE CONSTITUTIONAL RESPONSIBILITY
OF THE ENGLISH GOVERNMENT IS TO THE INDIANS OF CANADA. THAT IS WHY
BRITAIN WANTS TO GET OFF THE HOOK AS EASY AND AS PAINLESS AS POSSIBLE.
THIS IS WHY THEY WOULD LIKE TO SEE THE CONSTITUTION PATRIATED WITHOUT
INDIAN INVOLVEMENT.

I HAVE A FEELING THAT THIS IS THE LAST BIG BATTLE FOR THE INDIAN
PEOPLE OF BRITISH COLUMBIA. OUR FOREFATHERS HAVE FOUGHT IT AND NOT
ONE OF THEM ARE ALIVE THAT STARTED THIS BATTLE. I JUST MENTIONED THIS
HISTORY TO POINT OUT HOW OLD THIS FIGHT IS THAT HAS BEEN RAGING BETWEEN
THE FEDERAL GOVERNMENT AND OUR PEOPLE.

I APPEALED TO THE NISHGA'S WHEN I WAS UP AT THEIR CONVENTION IN
1977. I SAID THE ONLY REASON YOU HAVE LAND CLAIMS OR ABORIGINAL RIGHTS
IN BRITISH COLUMBIA TODAY IS BECAUSE OUR FOREFATHERS HAD THE VISION
AND THE WISDOM NOT TO SIGN AWAY OR COMPROMISE OR MAKE AN AGREEMENT
TO SELL THEM. ABORIGINAL RIGHTS IS NEVER SOLD ANYWHERE IN THE WORLD.
A LOT OF THEIR ELDERS CAME AND TALKED TO ME AND TOLD ME THAT THEY
REALLY APPRECIATED WHAT I HAD SAID.

DIFFERENT GROUPS HAVE TRAVELLED TO DIFFERENT COUNTRIES OF THE WORLD, THEY NEVER SOLD THEIR IDEOLOGY, THE FOUNDATION OF THEIR ABORIGINAL RIGHTS. THE GOVERNMENT OF CANADA'S POLICY IS TO ONLY RECOGNIZE ABORIGINAL RIGHTS IF YOU SELL IT TO US. WE WILL NOT RECOGNIZE ABORIGINAL RIGHTS UNLESS YOU ARE PREPARED TO SELL IT TO US. IF YOU ARE PREPARED TO SELL IT TO US, THEN WE'LL RECOGNIZE ABORIGINAL RIGHTS AND WE'LL SIT DOWN AND NEGOTIATE WITH YOU. THAT IS NOT WHAT WE'RE SAYING, WE WANT OUR ABORIGINAL RIGHTS TO BE BROADENED AND STRENGTHENED, AND AS OUR LAST BATTLE APPROACHES, IN OUR LAST BIG STRUGGLE, WE HAVE FAR MORE INFORMATION. WE KNOW THEIR SYSTEM, FAR BETTER THAN OUR FOREFATHERS KNEW IT, BUT WE HAVE LOST A LARGE PART OF OUR INDIAN VALUES. OUR FOREFATHERS HAD A FAR GREATER WISDOM AND VISION THAT WE HAVE NOW. THEY WERE RELIGIOUSLY COMMITTED TO OUR IDEOLOGY ON THE USE OF OUR LAND.

BACK IN 1956, THE DEPARTMENT OF INDIAN AFFAIRS BROUGHT US TOGETHER FOR A MEETING. INDIAN PEOPLE WERE AWARE OF THE FACT THAT WE WERE NOT TAKING OR SPENDING THE B.C. SPECIAL VOTE OF \$100,000 PER YEAR AND THEY ASKED US HOW THEY SHOULD SPEND IT. THIS WAS THE INTRODUCTION OF THE EVILS OF GOVERNMENT MONEY AND GOVERNMENT CONTROL OVER INDIAN LIVES. INDIANS UP TO THIS TIME REFUSED TO TOUCH GOVERNMENT MONIES. HALF OF THE INDIANS IN THAT MEETING SAID, DON'T TOUCH THAT MONEY BECAUSE IF WE DO, THE GOVERNMENT WILL INTERPRET THAT TO MEAN THAT WE'VE ACCEPTED PAYMENT FOR OUR LAND IN BRITISH COLUMBIA. AT THAT POINT IN TIME, HALF OF OUR INDIAN NATIONS DIDN'T WANT TO TOUCH GOVERNMENT MONIES AT ALL AND THE OTHER HALF INSISTED THAT THE \$100,000 PER YEAR B.C. SPECIAL VOTE BE DISTRIBUTED ON A PER CAPITA BASIS TO ALL INDIANS IN BRITISH COLUMBIA. THE DEPARTMENT OF INDIAN AFFAIRS

LISTENED TO THE INDIANS THAT WANTED A PER CAPITA DISTRIBUTION. THE LATE ANDY PAUL FOUGHT HARD WITH THE SUPPORT OF THE OTHER HALF OF THE INDIAN PEOPLE TO ESTABLISH AN INDIAN BANK OF B.C. TO BE CONTROLLED BY THE INDIANS FOR INDIANS. THE DEPARTMENT OF INDIAN AFFAIRS SCOFFED AT THIS PROPOSAL. THEY SAID THAT WE WERE NOT COMPETENT TO HAVE A BANK. AND NOW WE FIGHT OVER PER CAPITA FUNDING TO BANDS IN THIS DAY AND AGE IN 1981. YET IN THE MID-FIFTIES THE WHOLE INDIAN NATIONS WOULDN'T TOUCH GOVERNMENT FUNDS. THEY DIDN'T WANT TO TOUCH IT BECAUSE IT WAS TABOO. THEY WOULD ONLY USE THEIR OWN FUNDS. AND NOW WE ARE AT THE STAGE WHERE WE ARE FIGHTING OVER GOVERNMENT FUNDS. I AM NOT SAYING YOU SHOULDN'T TAKE IT, I AM SAYING THAT FIGHTING AND COMPETING FOR GOVERNMENT FUNDS WITH EACH OTHER IS NOT PRODUCTIVE POLITICALLY FOR OUR PEOPLE. BY CONDUCTING OUR POLITICAL ACTIONS IN THIS MANNER, WE HAVE ACCEPTED THE INSTITUTIONAL LAWS OF CANADA. YOU HAVE PRETTY WELL SAID TO YOURSELF, NOT HAVING TO SAY IT OUT LOUD, I HAVE NO ABORIGINAL RIGHTS, MY ABORIGINAL RIGHTS IS MONEY NOW. WITH THAT NOTE I WISH TO SAY THAT WE MUST NOT USE GOVERNMENT FUNDS TO FIGHT THIS BATTLE. I HAVE THE BELIEF, WHEN THE CHIPS ARE DOWN OUR PEOPLE, ALWAYS COME ACROSS WITH THE MONEY TO CARRY ON WITH OUR BATTLES WITH THE FEDERAL GOVERNMENT.

OUR IDEOLOGY IS NOT MONEY. OUR IDEOLOGY IS TIED TO OUR INDIAN RELIGIONS. WE'VE GOT TO BRING OUR RELIGION BACK TO LIFE. OUR IDEOLOGY AND RELIGION RESPECTS ALL LIFE. IF YOUR GRANDFATHERS AND GRANDMOTHERS HAVE TAUGHT YOU, YOU WILL KNOW FROM THEIR TEACHINGS THAT EVEN AS MAN HAS LIFE, AIR AND SUN HAVE LIFE, TREES HAVE LIFE, DEER AND MOOSE HAVE LIFE. OUR RELIGIONS TEACH US THAT MOTHER EARTH IS THE GIVER OF ALL LIFE, INCLUDING OUR OWN LIFE. WE CANNOT LIVE BY OTHER PEOPLES RELIGION AND

EXPECT TO SURVIVE AS NATIONS OF PEOPLE.

THE SECOND IMPORTANT FACT OF OUR IDEOLOGY IS OUR LANGUAGES. WE HAVE TO REVIVE OUR LANGUAGES. MOST OF US IN NORTH AMERICA AND AROUND THE WORLD HAVE FORGOTTEN THAT THIS IS A PRIORITY OF ANY NATION OF PEOPLE. IF A NATION WANTS TO SURVIVE, THEY MUST PRESERVE AND STRENGTHEN THEIR LANGUAGES. IF WE ARE HONEST, SINCERE AND COMMITTED TO RETAINING OUR IDENTITY AS NATIONS OF INDIAN PEOPLE, THEN WE MUST BRING OUR LANGUAGES INTO USE, AS PART OF OUR IDEOLOGY. OTHERWISE WE WILL DISAPPEAR AS A RACE AND NATION OF PEOPLE.

THE THIRD PART OF OUR INDIAN IDEOLOGY IS OUR LAWS. WE CANNOT LIVE BY OTHER NATIONS' LAWS, AND STILL EXPECT TO SURVIVE AS INDIAN PEOPLES OF INDIAN NATIONS WITH AND INDIAN CULTURAL IDENTITY. VERY FEW INDIAN PEOPLE TODAY ASSERT INDIAN LAWS IN OUR FAMILIES, COMMUNITIES, TRIBES AND NATIONS. THAT'S WHY WE'RE SLOWLY DYING AS NATIONS OF PEOPLE. THAT'S WHERE WE'RE SLOWLY BECOMING ASSIMILATED, THAT'S WHY WE'RE SLOWLY BECOMING ABSORBED INTO THE INSTITUTIONS AND LAWS OF THE WHITEMAN. IT WILL CONTINUE UNTIL WE OURSELVES DECIDE TO REVIVE AND IMPLEMENT OUR INDIAN LAWS. OUR LAWS HAVE TO BE BROUGHT BACK TO LIFE AMONG OUR NATIONS OF INDIAN PEOPLE THROUGHOUT BRITISH COLUMBIA, AS THE FUNDAMENTAL BASES OF OUR IDEOLOGY IN OUR LIVES.

I'LL TELL YOU WHY IDEOLOGY IS A FUNDAMENTAL INGREDIENT IN OUR LIFE. IN A LOT OF THE COUNTRIES IN SOUTH AND CENTRAL AMERICA, INDIANS ARE THE MAJORITY AND YET THEY ARE NOT GOVERNING THEIR LIVES OR THEIR OWN COUNTRIES. THEY ARE GOVERNED BY THE MINORITY DESCENDANTS OF THE EUROPEAN PEOPLE AND ARE TREATED AS BEASTS OF BURDEN IN THEIR OWN HOMELANDS. THE GREAT SPIRIT PROVIDED US WITH OUR IDEOLOGY AND THE

WHITEMAN HAS SUCCEEDED IN MAKING US FORGET OUR OWN IDEOLOGIES THROUGH THEIR LAWS AND INSTITUTIONS. WE HAVE TO REVIVE OUR OWN IDEOLOGY AND DEVELOP OUR OWN LAWS AND INSTITUTIONS WITHIN THE FRAMEWORK OF OUR OWN IDEOLOGY.

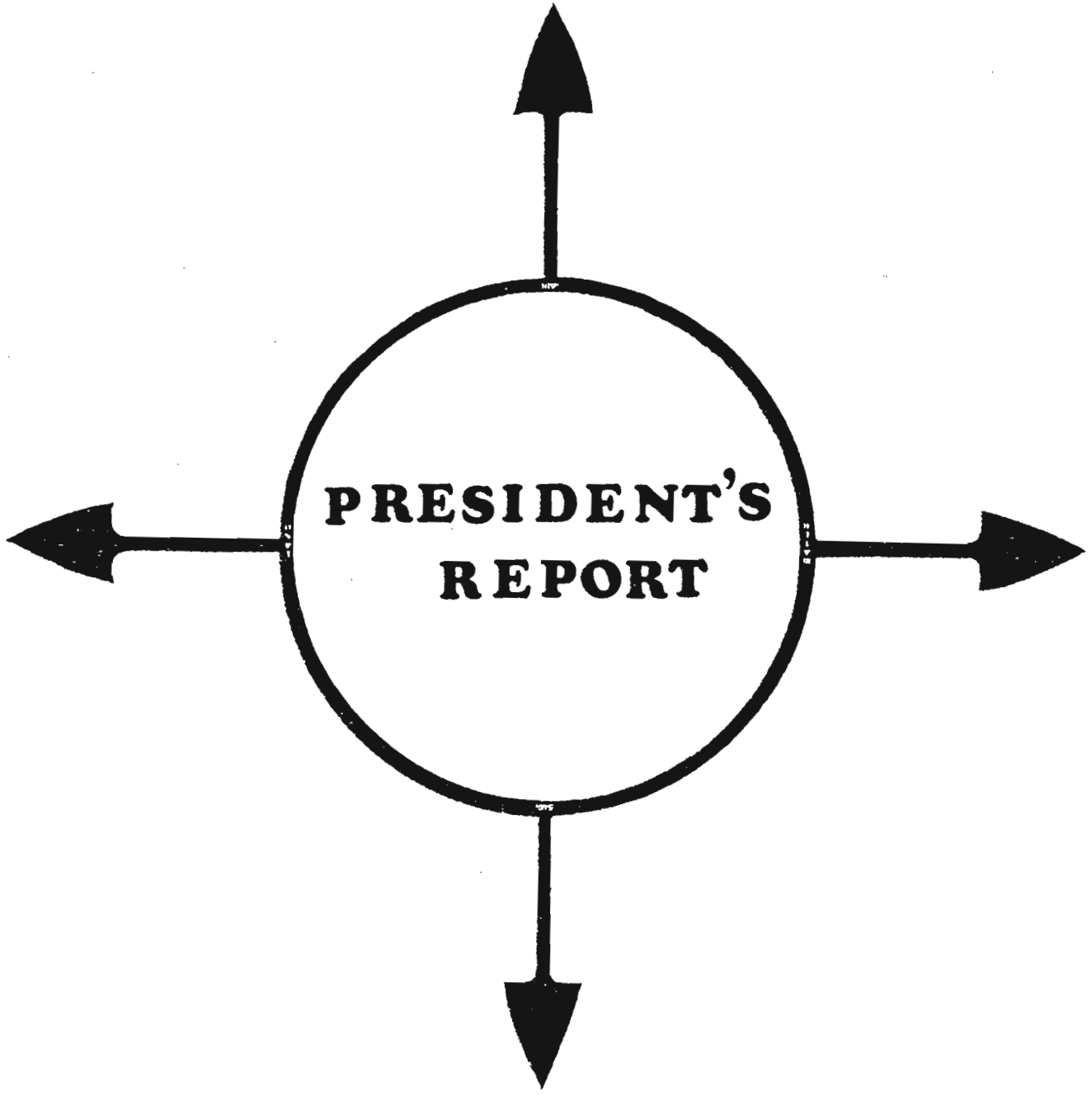
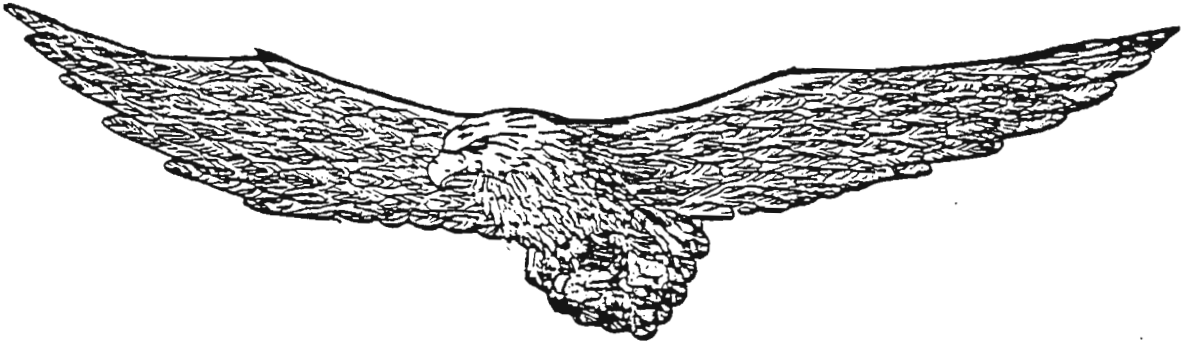
THE IDEOLOGY USED IN THE CANADIAN PUBLIC EDUCATION IS DESIGNED TO ENTRENCH IN THE MINDS OF OUR CHILDREN - THE RELIGION, LANGUAGE, LAWS AND VALUES OF THE WHITEMAN. IT IS DESIGNED TO SERVE THE STATE OF THE GOVERNMENT OF THIS COUNTRY. THE GRADE SCHOOLS THAT OUR CHILDREN GO TO, THE NURSERIES, KINDERGARTENS, PRIMARY, ELEMENTARY, SECONDARY SCHOOLS, AND UNIVERSITIES; THEY ALL HAVE A FORMALIZED FORM OF EDUCATION THAT IS DESIGNED BY THE WHITEMAN TO SERVE HIS GOALS.

PARENTS HAVE A TENDENCY TO TELL THEIR CHILDREN TO GET EDUCATED AND THAT IT'S NECESSARY TO GET EDUCATED, BUT WHERE THEY GO WRONG IS THEY DON'T TELL THEIR CHILDREN WHAT TO DO WITH THAT EDUCATION. I THINK THAT'S WHERE WE, AS INDIAN NATIONS AND LEADERS, HAVE NEGLECTED OUR RESPONSIBILITY TOWARDS OUR OWN PEOPLE AND OUR CHILDREN. THE LEADERSHIP OF THE DAY, THE LEADERSHIP OF THE PAST, THE LEADERSHIP OF THE FUTURE HAS A DUTY TO TELL OUR PEOPLE AND OUR CHILDREN HOW TO CHANNEL THE RESOURCES FROM EDUCATION TOWARDS STRENGTHENING OUR NATIONHOOD. WE, AS INDIAN PEOPLE, HAVE A GOAL TO DESIGN AN ECONOMY FOR OURSELVES, A SOCIAL, A CULTURAL, A POLITICAL LIFE. WE NEVER TELL OUR CHILDREN, WHEN THEY ARE GOING TO SCHOOL, HOW WE WANT TO IMPLEMENT THESE GOALS.

I THINK THAT'S WHERE WE FAIL AS LEADERS AND OR PARENTS IN DISCHARGING OUR RESPONSIBILITIES TOWARDS OUR OWN PEOPLE. WE LEAVE OUR CHILDREN AT A VERY SMALL AGE, AT THE MERCY OF WHITE INSTITUTIONS,

WHITE TEACHERS, WHITE PRINCIPALS, AND WHITE GUIDANCE COUNSELLORS. THE WHITE INSTITUTIONS HAVE THEIR OWN GOAL, AND IN PRINCIPLE, THAT GOAL CONFLICTS WITH THE INDIAN GOAL OF SELF-DETERMINATION. THAT'S WHERE THE FAILURE BEGINS AND ENDS; THAT IS WHAT IS HELPING TO DESTROY OUR NATIONS.

THE REASON I RAISED THIS ISSUE IS BECAUSE WE ARE IN A STATE OF EMERGENCY. OUR SURVIVAL AS A RACE OF PEOPLE, AS NATIONS OF PEOPLE, DEPENDS ON THE ACTION WE TAKE IN THE FUTURE AND THE ROAD WE CHOOSE TO TAKE IN DESIGNING THE FUTURE. THE GOAL OF THE CANADIAN GOVERNMENT AND THE GOVERNMENTS IN OTHER PARTS OF THE WORLD - IS TO ASSIMILATE INDIAN PEOPLE INTO THE EUROPEAN SOCIETY. THEIR GOAL IS TO ABSORB THE INDIAN PEOPLE INTO THE WHITE INSTITUTIONS, "TO CIVILIZE THE SAVAGE", SO THAT WE CAN BE LIKE THEM. OUR PARENTS AND OURSELVES FALL INTO THE TRAP OF CO-OPERATING WITH THEM, WITHOUT REALLY REALIZING IT, BECAUSE WE HAVE UNCONDITIONALLY ACCEPTED THE EDUCATIONAL INSTITUTIONS AS AN INSTITUTION TO TEACH OUR CHILDREN. WE HAVE NO INPUT INTO THOSE INSTITUTIONS. THERE IS AN EFFORT IN CANADA RIGHT NOW TO MASS ASSIMILATE US AND THEREFORE WIPE US OUT AS A RACE OF PEOPLE, TO MASS ABSORB US TO THE INSTITUTIONS OF CANADA. WE ARE IN A STATE OF EMERGENCY FIGHTING FOR OUR SURVIVAL.



**PRESIDENT'S
REPORT**

UNION OF B.C. INDIAN CHIEFS

PRESENTATION

I. INTRODUCTION:

The Union of B.C. Indian Chiefs, being recognized and acknowledged as one of the major forces and outspoken voices for the issues and concerns of Indian people in British Columbia, would like to acknowledge and thank the Chiefs, Councillors and Elders for your contribution towards the continued growth and development taking place among our people today. Your contribution is acknowledged in the areas of our political growth, leadership training, organizational development, research and policy development, increased awareness of the issues and concerns affecting Indian people and government, as well as our ability to make proper representation of these issues. We know that these processes began long before our forefathers began this struggle in supporting our endeavours today, but we can say that through your support, our progress as Indian people has accelerated and allowed us to address our most pressing concerns. We must frankly state that regardless of the input of anyone else in society, the final responsibility for our participation and solutions lie with us. To achieve our goal of self-reliance and full participation in decision-making, our contribution is discipline and a dedication to finding ways that work for us.

II. THE PATH WE CHOOSE:

The following is an insight to the basic principles and policies which the Union of B.C. Indian Chiefs adheres to in working with our member Bands. We have found these policies to be workable for us in the day-to-day realities of meeting the needs of our membership. We believe that as an organization built with our people, then people must matter. Every individual is treated with respect and dignity. Every individual has a right to his or her own self-determination and to be provided the opportunity to exercise his or her own will.

We acknowledge the responsibility of our leaders and Chiefs for the well-being of their people and pay them due respect. In designing a way for us to enhance these qualities, we operate in the following way.

Firstly, we believe strongly that our most vital resource is our young people and our strongest guides are our Elders. On this basis, we make every effort to invest our knowledge, skills, experience and financial resources in training our young people in every aspect of political, organizational and individual development. Our goal is not to interfere in their training. We have found in a very short time, through the kind of care and interest we take in the future of our

young people, that we have captured their interest and challenged their thinking. Through this process, the Union of B.C. Indian Chiefs underwent very dramatic and dynamic changes. The average age of our staff is twenty-five. Of the total complement, 98% are of Indian ancestry and 80% are from B.C. We have ten professionals on staff, of which 40% are Indian. Since we began this policy three years ago, two hundred young people have participated and gone on to further their training, returned to their homes to work, or pursued their own interests. We strive not to develop systems or practices at the expense of our people, but to try and fit these to suit their needs. We encourage discussion and dialogue regarding our work habits and strive to create a healthy atmosphere for this to take place. As a result, we have attained confidence in ourselves and in our future which is most evident in the quality and high standards we have set for ourselves in our everyday work.

Politically speaking, it is the policy of the Union of B.C. Indian Chiefs not to deal in confrontation with other Indian groups. Both the leadership and the staff are committed to utilizing our energy for the work at hand. As a basic principle, we do not believe in fighting our own people and will therefore not be a party to furthering conflicts among Indian groups. Our major concern is reflecting the wishes and pushing for changes through the political and legal process.

Socially, we continue educating and training our people in dealing with their own issues. This kind of development is not easily measured in financial terms or numbers. When people are developing and circumstances change, we cannot predict what any one individual will do or accomplish. All we strive to do is to give them the tools for proper decision-making. This is, of necessity, a slow and painful process but one we must undertake to become self-reliant people.

Because of the tremendous amount of work and need at the community level, it is our policy at your office headquarters to use our time accordingly. In having to set priorities on our time, energy and resources, we have chosen to spend the major part of our work at the community level. We put very little time into meetings at the provincial and national level because there is a greater need in the communities to know what is going on, that we can help, because this is where the majority of the frustrations of our people are felt. In order to alleviate these frustrations, we do not refuse any request for assistance regardless of Indian organizational political affiliation. We are limited only by resources. This does not suggest that we interfere in the politics at the community or regional level. We simply do the work asked of us. We deal with Chiefs and Councils and take our direction from them. We spend time with the Band staff, showing them ways to work out problems and back them up when they choose from their available options. The

Bands do the work themselves, and we act as a resource for them. We encourage discussion, participation and action on issues. We encourage self-reliance and the use of all available resources at the community level. Thus we have begun the long and arduous process to develop better use of the available resources to Bands, Districts, Tribal and Provincial bodies. This, naturally, will take time and our limited resources must be expanded at all levels.

In terms of our financial policy, we must get the most work production of every dollar we spend, and therefore operate economically and with careful planning. All of our staff, membership and leadership adhere to a very strict policy regarding finances, our salary scale is limited, we travel as economically as possible, and we evaluate all proposals before deciding on a course of action. Everyone is expected to be responsible financially before making commitments. We strive to maintain a high standard of accountability and look for the best financial advice when spending. All staff are made aware of our financial obligations and have learned budgetting for their own programs. In this respect, each Portfolio handles their own budgets and ways of operating for their specialized areas. As a result, we have spread the responsibility to the younger staff and find that the leadership and senior people can utilize their time more effectively in dealing with the issues.

In conclusion, the success of the Union of B.C. Indian Chiefs is due to our belief and follow-up of these policies. By encouraging participation in constructive solutions and allowing our collective creativity to flourish, we are experiencing a rapid growth and learning among ourselves and find these policies to be workable. It is to the credit of the leaders and the Chiefs of our organization that we can work this way and the dedication of our staff and membership that we are finding ways of resolving long outstanding issues. The end result will be demonstrated in our future leaders and skilled technical people of which there will be an abundance. The amount of frustration and limitations we are faced with will not be remedied in a short space of time, but without our most precious resource, which is that of our people, these issues will not be easily resolved. It is our sincere belief that with proper co-ordination, co-operation and non-interference, the possibilities for Indian people in the future are limitless with this process we have begun on a small scale. This is one way we are making our contribution and through it we have renewed our strength and developed unquestionable confidence in our ability and beliefs.

The confidence of our people is demonstrated in their actions. The commitment to the process we have begun has revolutionized the very heart of Indian communities which makes our leadership strong. There is no doubt in our minds that the commit-

ment of the Indian people to the path we have chosen will not be altered by the Government. Regardless of any external consultations or external interests to the Indian communities, the Union of B.C. Indian Chiefs and the Indian Governments and our Chiefs will forever do what is best for our people because it is our belief that money is not the major contributing factor to our development - it is the Indian people.

Inasmuch as these policies put the governing authority of the Union of B.C. Indian Chiefs in the hands of the Chiefs, Councillors, and the people, these policies will not change. In the event that they do, it will be the Chiefs who make that choice.

III. THE BROADER PERSPECTIVE: INDIAN ORGANIZATION REALITY:

In the early political days of our struggle, government representatives met with Indian people in their respective communities with a limited awareness of what our struggle was. As a result, the Federal Government attempted to deal with the social and economic situations faced by our people in the context of this limited understanding and with a value system which conflicted with our people's way of life. In the government's attempt to deal at this level, the political aspirations of our people were not taken into consideration in the hope that improving our social and economic base

would satisfy our desire for self-determination. Since there was no co-ordinated or consolidated "peoples' movement" evident at the time to sensitize the government to our Aboriginal Rights, it was assumed we accepted Canada's aspirations for us. As involved as our people were in their fight for daily survival, there was nevertheless a strong desire to be self-reliant and in control of our own destiny.

Since these early days, many changes have come about to warrant more organization politically: settlers became interested in building homesteads; sportsmen became interested in hunting and fishing; big businesses and the governments had vested interests in the lands and resources. Because of this, Indian people could not avoid forming inter-tribal alliances to consolidate one position on their Aboriginal Rights. Although these were low-key political alliances, they were the beginning of a form of organizing on our part. It was during this period that Indian people sought allies for Aboriginal Rights, they did not interfere with one another's internal affairs.

Later on, when the Canadian people and the two governments showed signs of permanency in this country, the Indian people such as the Allied Tribes of B.C. organized formally. Government funding to operate this organization was completely out of the question in those years because the tribes did not want to jeopardize or compromise their fight for

Aboriginal Rights. It was not for sale!

Fifty years later, British Columbia experienced the growth and development of several Indian organizations, each with differing goals and aspirations, each with different dreams to gain independence on their own terms. Contrary to what governments perceive Indian people to be, we have always borned our own political views and actions. We have always respected the natural diversity and differing needs among people and the loyalty to our own beliefs. We warred, negotiated or understood when confronted with other points of view. This diveristy is the very root of the growth of differing political groups which the governments of this country need to understand. In setting the criteria for funding, governments neglected our need for flexibility based on the nature of our political affiliations. For example, criteria was based on the assumption - one race, therefore one party. It wasn't surprising, then, when governments found themselves supervising highly developed organizations with different approaches and philosophies. Rather than realizing and accepting this fundamental principle, they nevertheless tried to dole out limited monies to various impatient Indian organizations who knew what they wanted and what was needed. The fact therefore remains the Indian people did not set up one party but several political parties which were each established to serve the best interest of their membership.

That principle still stands today. The various Indian organizations, in the beginning, gave respect to one another and did not interfere with one another's internal affairs. The only time the threat of interference was felt was when the Federal Government created funding agencies and placed each organization in certain arenas, which in turn, created a competitive action for funding. The basic questions facing modern political Indian organizations and their future role within our changing society must be seen in light of the demands thrust upon them. The life of our organizations is only a brief ten years, and yet the high expectations thrust upon them were impractical and out of all proportion to their available resources. This only served to frustrate our people more. The monumental economic, political and social pressures facing our people cannot possibly be fully met by our organizations. We must, however, recognize the significant role they have played in bringing out these problems and forcing a more responsible approach by the decision-makers for dealing with these issues. Perhaps the most significant role they have played is the continuous protection of Indian interest. For example, there was a time when the Department of Indian Affairs ran Band Council meetings and even went so far as to word and write the Band Council Resolutions (B.C.R.'S) for the Bands. Today, Indian Chiefs, Councillors and their Band office staff have reached a point of being a viable alternative for Indian people with regard

to other existing structures and systems set up to serve them. The Department of Indian Affairs and other government agencies must acknowledge the legitimate role of our Band Councils and their staff and their organizations to continue to represent and protect the interests of Indian people in Canada.

Policy-makers must also recognize their own limitations in the demands placed upon Indian Bands and their organizations. Throughout our history, government agencies were unsuccessful in dealing with the very same problems faced by Indian Bands and their organizations began forcing these issues that viable solutions began to emerge. What the government agencies have not been able to do has been placed on the shoulders of our leadership and this needs to be acknowledged and recognized.

One of the major results of the growth of Indian Bands and their organizations has been the development of differing views in reaching our goals and aspirations. When this occurs, the tendency of the parties concerned has generally been to separate and organize along these differing lines. We see this as a healthy and necessary step in our development work. This kind of branching out should not be seen as a negative change or a backward step. The question we are now faced with is how do we proceed to encourage and support these differing interests without jeopardizing the overall gains of our people. This is the present dilemma facing

British Columbia today with different organizations and tribal groups built up and demanding that their interests and their approaches to resolving their concerns be given legitimate consideration by all concerned. As the Union of B.C. Indian Chiefs, we must state categorically that we have no wish to interfere in the growth and activities of other Indian organizations and tribal groups. The same principle of interest which was practiced by our forefathers is what we stand on today.

Most government funding were initiated on assisting registered Indians with self-help programs. Since the registered Indians claim 'special status', government departments initiated various programs on this basis. However, the non-status Indian people had their own political views and aspirations and sensitized the governments to their dreams of "Land Claims and Settlement" and became eligible for funding. The status Indian people have never had any quarrel with this. What the Indian organizations were not given was the respect inherent to any political party. The government did not give respect to the organizations and did not give us the credit that we might have varying political views. As the Indian Governments were established and progressed within the communities, their political stance swung with these changes. No one can influence these changes but the membership. It comes from the people and whatever direction they choose as free people capable of knowing what they want, then it is the responsibility of the government to

respect the choice the Indian people make. Instead, the government chose to tell the Indian people what kind of forum was better for them, funding them generously in the beginning and when it had to deal with the consequences, the onus was placed on the Indian organizations to fight over the dollars and the reason used was representation.

As leaders and as people entrusted to protect the interest and rights of our people, we have to ask ourselves ... whose interests are we protecting and for what purpose?

Can we see where we are heading far enough into the future to know that we must work collectively to protect the interest of the whole of B.C., or will we see that perhaps this will never work and we concern ourselves with protecting our one area of land or concern?

IV. OUR ACHIEVEMENTS:

The basic criteria which the Union of B.C. Indian Chiefs follows in dealing with issues and rights is as follows:

- an issue which threatens the rights of Indian people, is a risk to our environment, or would destroy and devastate reserve lands and our traditional way of life;
- an issue which threatens the progress of a community in terms of its rebuilding and regenerating;

- an issue which will improve the skills and knowledge of the community politically, legally, financially, socially, culturally or spiritually;
- or an issue which threatens the Aboriginal Rights of our people.

There are many occasions when we help individuals in addition to community, provincial and national issues. We answer requests for help whether it be through resolutions, phone calls, letters or personal visits. With the wide range of issues affecting our people, we have to maintain flexibility in our attitude and approach. Along with the issue, we relay what we learn from it back to the Bands for their own use. We keep it clear and uppermost that the primary demand for our work, our priorities and direction are the Chiefs of B.C. Through your resolutions, we set our work for the year.

V. GENERAL ISSUES DEALT WITH BY THE PORTFOLIOS OF THE UBCIC:

Health and Social Development: The only people who know best what their health problems are and what needs to be done about them are the Indian people at home. In times past, we had ways of taking care of the sick through the herbal medicines, our motherhood and childbirth laws, and our counselling which was usually the role of the Elders or the spiritual leaders. There is still a need for modern medicine but better communication has to take place between

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the medical profession and our people who have difficulty in understanding them. Bands are appointing health boards and committees to deal with these problems. They consult with the Health and Social Development Portfolio and request information on other Bands' experiences and knowledge.

To protect the health of our people, this Portfolio was successful in bringing the Greater Vancouver Regional District to court for allowing the Iona Sewage Treatment Plant to distribute waste into the Fraser River Estuary. The action was also taken to protect our fishing resources. It was the first time that Indian people have ever taken legal action to protect ourselves and our fish in this way. We won the first round: the District pleaded guilty as charged and the Court duly ruled against them. However, we are considering appealing for stricter action and recommendations against the Iona Sewage Plant, and those responsible for the situation.

This Portfolio had a staff sufficiently experienced in research in and in dealing with complex health and social development problems to be able to provide strong support to any Band preparing to gain control of its own future.

The following was accomplished on behalf of and with Bands:

- NAAPP
- Fraser River Estuary Public Inquiry

- Health Services Review
- Public Inquiry - Gulf Oil Refinery
- Kemano 11 - Open Forum
- Indian Doctor Program
- The Child Welfare Study
- The Indian Child Caravan

The Indian people are under the administration of DIA, and yet the money and responsibility for the apprehension of our children are handed over to the Provincial Ministry of Human Resources. The Spallumcheen Band saw this as another tool to assimilate their people into the white society and as a threat by the two Canadian governments to make municipalities of Indian reserves. This goes against our Indian Government position as stated in our Aboriginal Rights Position Paper. To prevent further apprehensions of their membership, the Band planned an Indian Child Caravan on 12th of October, 1980. Many Bands supported the caravan and joined in the struggle for the responsibility of all Indian children. Chief Wayne Christian was successful in getting control of Child Care on his reserve, and also in getting financial control from the DIA. His Band developed a law for the care of their children at home. This was a significant event because doors have been opened for other Bands to regain control of child care.

Education and Cultural Encouragement: The degree with which the Indian Governments are planning the curriculum for their own schools, adult education classes, and every aspect of controlling their own education programs, is reflected in the whole outlook of life among Indian Bands today. The picture we see is that of strong and confident people, and happy and healthy children. We see the young people participating in their communities. This is the philosophy of Indian Education ... to make people feel comfortable in their environment and to enjoy their education instead of dreading it.

Most Bands have placed high priority on cultural programs such as language development, dancing, songs, and researching the history of their people. There is year-round interaction through the Cultural Education Centres and students take field trips and exchange programs. There is band to band advice and support in the development of education programs. Counselling services within the schools are carried out by Indian people and tutoring services are provided on some reserves. The resource people assisting in the classrooms are the Elders, Chiefs and local people to teach the children about our culture. Support service is provided at the provincial and national levels to develop the philosophies of Indian Control of Indian Education. This is done extensively through conferences, youth conferences, cultural workshops, curriculum development, training workshops and band visits.

The Indian Language Workshops held in Williams Lake in April this year, at the people's own expense, was a particularly valuable experience. It drew over 300 people from all over the province, mostly those actively involved in the teaching, writing and learning of our traditional languages.

The Portfolio concentrated on Indian Education and particularly local control and parental responsibility.

Energy & Resources: The Portfolio witnessed continued harrassment by governments and big businesses in resources development for their own gain. To succeed in overthrowing many of these developments meant safer conditions to the health and environment of the people still trying to save their lands and resources.

- Off-Shore Mineral Resources
- Uranium Mining
- Peace, Liard, Stikine Rivers
- Kootenay River Diversion
- Hunting and Trapping
- West Coast Oil Ports
- National Energy Board Hearings
- Alaska Highway Gas Pipeline
- Hat Creek Coal Development Project

Specific Claims, Research and Legal Task Force: This Portfolio handled grievances where reserve land was being

illegally occupied or it was lost altogether. The province wide implications include aboriginal rights of the Indian people such as fishing, hunting, taxation and so on.

- Spotted Lake (Medicine Lake)
- Taxation (Brown Case)
- Freedom of Religion (Hunting)
- Hunting Rights
- Fishing Rights
- Environmental Control
- Breach of Trust
- Grease Trail (Tourism)
- Constitution

Socio-Economic Development: The Union found it necessary to dispatch resource or support teams usually made up of political and technical personnel to assist Bands who are intimidated by government officials. This Portfolio answered requests in community development planning, financial planning and economic development research.

- Band Advisory
- Forestry
- Local Services Agreement

Fishing: The Portfolio provided assistance to Bands and individuals by referring them to legal counsel and supported those areas where there was danger to fish stocks, through research and negotiations.

Fisheries statistics are fixed so that it seems that we are catching too much, and they compare this to those caught by sports fishermen. Since many people do not understand our rights, Fisheries continue to charge our people with illegal fishing, and confiscate cars and fish.

The matter of confiscation has been denounced as illegal in the Courts and we have been following up on making sure that such illegally confiscated fish has been returned in equal and edible value.

Organizations such as the Mission Rod and Gun Club, the Wildlife Federation, commercial and sports fishermen continue to campaign against our food fishing rights. We continue to monitor and protect against such attacks.

Since many of our people have won their rights to fish, they are now considering proper management programs for fish on their reserves. Band Councils have started passing by-laws on the protection, management and preservation of fish. The Union of B.C. Chiefs is hiring our own marine biologist to expand our work on management and conservations. Our politicians do what we can to make sure that rights to food fish are represented. We are presently organizing to make strong representation of our rights and also our struggle, to the Pearse Commission.

Resource Centre: The Resource Centre continues to provide essential information services to the staff of the UBCIC, Band members and the general public. It holds over 5,000 volumes of information in the form of periodicals, newspapers, newsletters, magazines, reports, books, micro-films, maps, lists and historical information.

In the work of Indian Governments, the Band staff will have to learn to do research for their particular Bands, how to set up their libraries and how to use that information. The role of the Resource Centre is to assist Bands to gain that kind of knowledge. In the meantime, the services are available to all people. The Resource Centre rents films and also may buy some outright. Once bought, Bands may borrow them. Video tapes are also obtained from television stations on issues of interest. The Resource Centre participates at workshops and conferences by having displays of information and also holding meetings with other Indian librarians who formed the Original People's Library Association.

Communications: The Portfolio is founded on the belief that the people have the right to know. Good political decision-making is dependent upon the consideration of accurate information. It is the Communications Portfolio's responsibility to provide that link between the people and the leadership, so that the best possible political decisions can be made.

Print is used the most. The monthly newsmagazine "Indian World", bulletins and posters are produced by the print section of the Portfolio. Each fills a different need, whether long term or immediate at the Band or Provincial level. Since August, 1980, all photographic processing and developing is now done by our staff in the new darkroom. Lay-out, editing and planning of the magazine continues as usual. The real work though, the heart and soul, comes from the people who live in the communities, who contribute stories, ideas, photographs, poetry and illustrations. The magazine enables communities to talk with each other in a positive and productive way.

Bands are encouraged to send interested people to the Portfolio to train with the staff, and several workshops have been held on reserves to discuss, develop and expand Band and Tribal newsletters. The most successful was the Indian Writers Workshop, jointly sponsored with the Neskainlith Indian Band and also at each participant's expense. Jointly sponsored by various Bands or groups, this has become in demand as an annual spring event.

Training is an important key to our work. Another twenty-two week Radio Communications Training Program has been designed by our staff to train our people in the basic skills of radio production and performance. There is great interest by Bands and Tribal Nations to begin radio production at the

local level. and training is a step towards completing the journey to good local/Band/Tribal radio production.

Quality in all production is emphasized: we strive to do the best for those who employ us: the people. However, we sometimes sacrifice quality, temporarily, for training. When people are learning mistakes will be made, but tomorrow those people will be skilled in their field and ready to work for their people. Obviously communications is fundamental to an organization of any kind, but with the neglect of Indian issues by other media in B.C. it is essential to the UBCIC. This role is unfortunately not reflected in the funding policy of the Secretary of State. Despite this great handicap, though, good communications production and training has been carried out this year and will continue. We are making increased effort to encourage subscriptions and advertising (subject to editorial policy) to support the Indian World.

Indian Government: Upon the decision of the UBCIC Annual General Assembly last year to fight the patriation of whatever means possible, Indian people here have organized to protect Treaties, Agreements and Aboriginal Rights. The UBCIC took the 'bull by the horns' and immediately set a plan in action to provide political and legal leadership on behalf of the status Indian people in B.C. and in Canada.

- Constitution Express: Was organized to mobilize the Indian people on this issue; and legal actions were filed in the courts in Canada, in British courts, and documents were prepared for the Human Rights Court in Europe. People were appointed to carry out various diplomatic missions.

Workshops were held with as many Indian Bands as possible on the Constitution and its implications on our Aboriginal Rights. The Indigenous People in Canada were not guaranteed any rights under the Charter of Rights proposed in the Amending Formula of the Constitution after patriation. The Union was given a resolution from the National Indian Brotherhood to carry out all legal action on behalf of the Indian people in Canada.

On November 24, 1980, the Indian people from British Columbia mobilized to take the train to Ottawa to seek recognition in their fight for aboriginal rights before Prime Minister Trudeau patriated the Constitution. The train trip was "The Constitution Express". As one of the most dramatic actions taken by the Union of B.C. Indian Chiefs, the Indian people travelled enmasse from the West to the Seat of the Canadian Government to publicly voice our concerns.

A code of conduct had been set for everyone riding the "Constitutional Express" and the Elders and the Spiritual Leaders provided the leadership to prepare everyone for the difficult job ahead. In the end, all this preparation was what built up the pride of the people. The general public

was supportive of the "Constitution Express" and it caught the imagination of the Canadian people.

What began as a political action became a journey of a different nature in that it gave the Indian people a new outlook in just who they really are. It was very successful in this light. Hundreds of people and their families made sacrifices to commit themselves to this trip in response to the Union of B.C. Indian Chiefs "State of Emergency" declaration.

Financially, many staff of the Union of B.C. Indian Chiefs and band members donated their own funds to make the train trip. Donations were received from Bands and outside groups. To keep costs down, food was donated by supporters at every stop and the people of Ottawa opened their homes to the delegates. This was truly a 'peoples' movement from Vancouver to Ottawa. Fund raising is continuing by Indian people and supporters for the Constitution issue.

VI. SOME OF THE OTHER ACTIVITIES OF UBCIC:

Western Indian Agricultural Corporation: This is a corporation encouraged by the Union of B.C. Indian Chiefs to provide an advisory and training assistance to bands in the field of Indian Agriculture.

Indian Consulting Group: One of the initiatives of the Union was to help establish an Indian Consulting Group

in B.C. to provide professional services to Bands and individuals in a broad range of program areas. I.C.G. is now established and functioning with their own offices as a separate entity from the Union.

Student Summer Employment: During the summer break, students are hired on staff by the Portfolios either directly in the office or at the Band level. There are jobs usually available to university students as well. We expect to be hearing shortly how many summer jobs that will be available in Indian Education and Indian Government.

Volunteer Workers: The Union of B.C. Indian Chiefs has had five volunteer workers on occasion from the job-training program branch of the Native Education Centre. One of the five volunteers has been hired on full-time. We achieved funding from the Canada Manpower Industrial Training Program which paid 60% of the salary for three months.

Community Liaison Workers: The Union of B.C. Indian Chiefs has as its priority to work for the status of Indian people at the band level. However, due to the nature of our work, the Union is requested to participate in various community projects, workshops, seminars, conferences and cultural gatherings. These requests come from all over the province, outside of the province and the United States Indian Governments.

Correctional Institutes: There were numerous requests from the Mission Medium Security, Kent Institution, and Matsqui to do workshops on Indian Government, to attend their A.A. Roundups, or attend their social nights. Although it was time-consuming to attend all of these functions, our leaders encouraged their visits believing that the inmates are valuable resource people within the prison; or once they are released. We filled as many requests as possible to do workshops on Indian Government and shared the work of the Union and the kinds of growth taking place at the reserve.

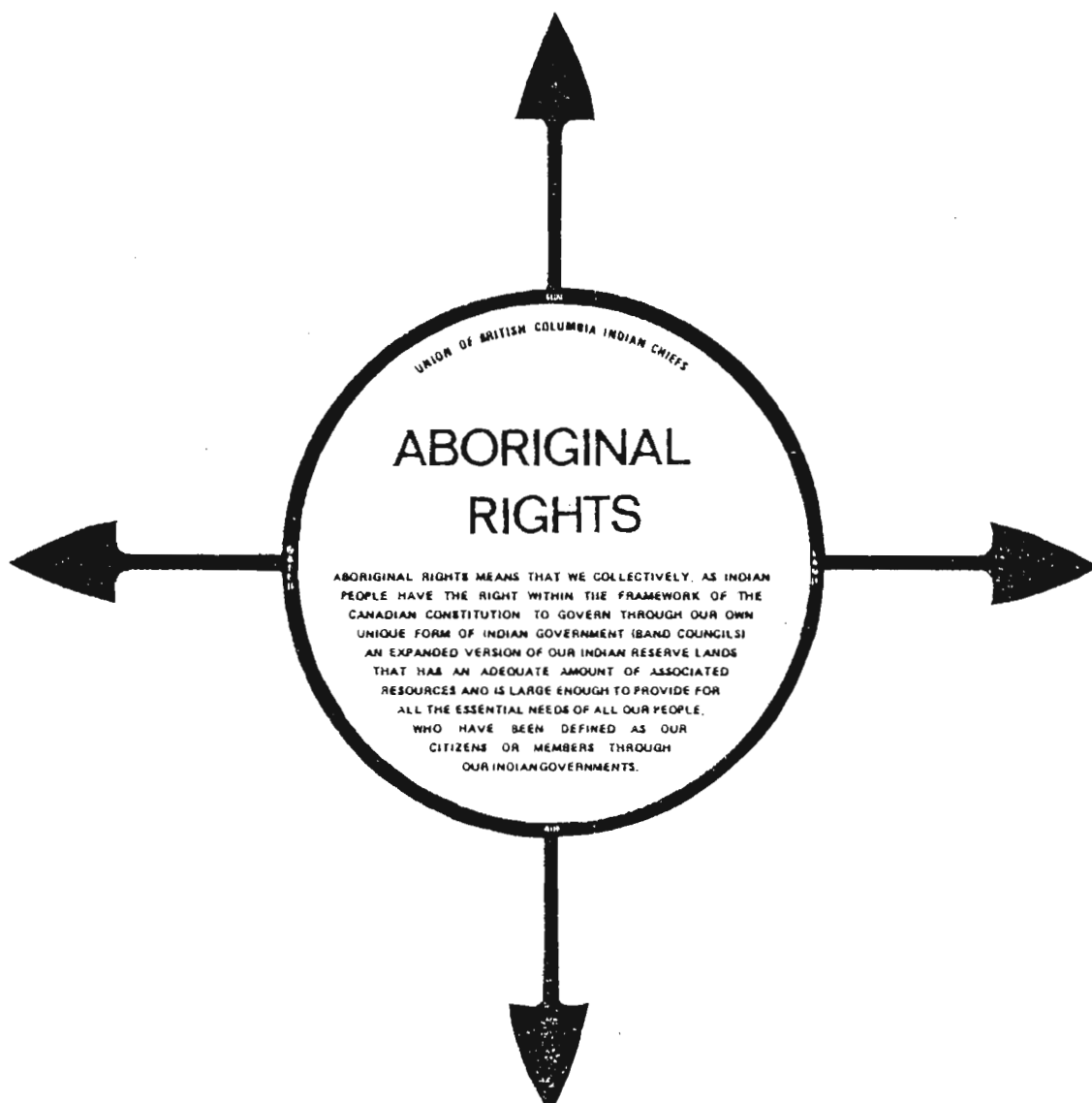
Community Groups: Workshops were held with the professional social workers in the Greater Vancouver area. Various environmental groups sought our support in their endeavours to protect all natural resources and environment. Church groups requested information on Land Claims, Constitution, and Aboriginal Rights question. The R.C.M.P. invited the Union to participate in their Cultural Awareness Training Week. An international Nutritional Workshop invited the Health and Social Development person to talk on traditional Indian foods and nutrition.

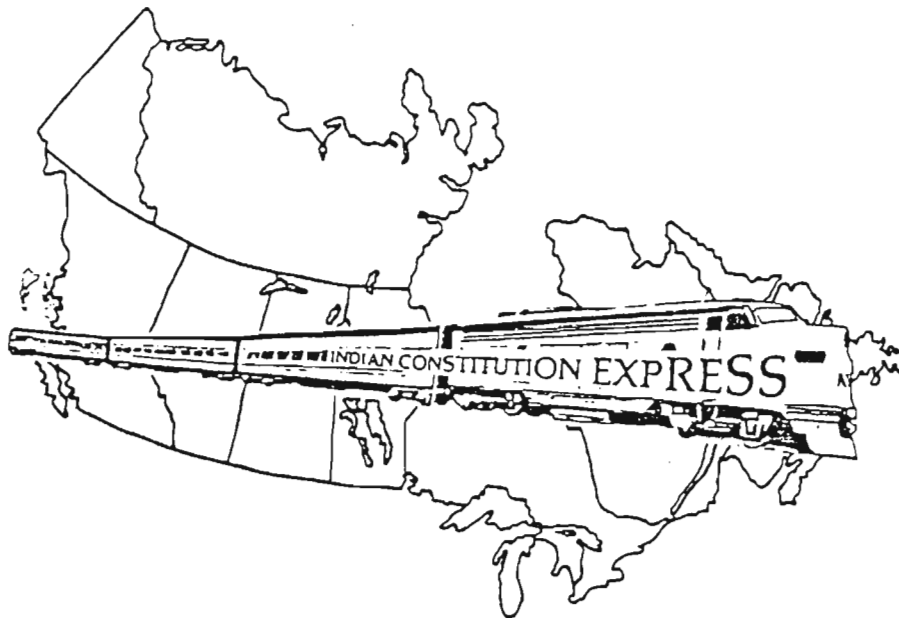
Schools, Colleges, Universities: The learning Institutions make a tremendous amount of requests for guest speakers on "Land Claims" issues and "Fishing Rights", etc. It is important that we try to meet these commitments as it is in the schools where misunderstandings can be corrected. The result of presentations given have been positive because of the political actions which seems to appeal to most people, especially young people

Internal Training: Since the Union of B.C. Indian Chiefs has continuous requests for public speakers and workshops, we endeavour to train most of the staff to develop the art of speaking with a group and how to hold workshops. The younger staff members are encouraged to assist in the workshops and are eventually involved in the discussions to gain confidence in handling public affairs. When workshops are held at the Band level, local people are requested to assist in setting up the workshops and assist during the sessions as well.



INDIAN SURVIVAL STATE OF EMERGENCY





INTRODUCTION

What is the Constitution? It's an agreement between peoples on how they will conduct their affairs.

The Constitution of any group is the most basic law, on which everything else is determined. It is the final and most powerful law in any country.

In Canada, the Constitution is called the British North America Act. It was signed in 1867, when Canada became a Nation under the Queen.

Prime Minister Trudeau, on October 2, 1980, in the House of Commons, asked for a Resolution for him to go to the British Parliament to ask England to allow him to bring the British North America Act to Canada.

If the British North America Act is brought to Ottawa, Canada will then become an Independent Nation. It will not have to go to England to get its law changed. This transfer is called "Patriation". Trudeau's main argument is that Canada should have the right to make and change its own laws.

INDIAN NATIONS
TERMINATION
OR
DETERMINATION

This sounds good in the way Trudeau has presented it to the people of Canada.

But, when he put his Resolution before the House of Commons, he included changes which many groups, provinces and individuals cannot agree to.

If his Resolution is passed the way he proposes to Parliament, he will do more than just Patriate. He will be changing the fundamental rights and freedoms of people in Canada.

GOAL OF THE INDIAN NATIONS

To send about 1,000 or more People from Indian Nations to London, England.

RATIONALE - STATEMENT OF REASONS

Britain has a duty to protect all Indian Nations.

This duty has its roots in the Law of Nations which governed Britain at the time when Canada was colonized.

The Law of Nations imposed a Sacred Trust on Britain towards the Indian Nations.

This Sacred Trust carried a duty to protect Indian people in the possession of their traditional territory, until the territory is voluntarily surrendered.

This duty is so because, under International Law, Britain had no rights to acquire lands by discovery, only those which were unoccupied.

When the lands were occupied, Britain had the rights to acquire those lands before other European Nations could do so, but Britain could only do so through conquest or through treaty.

Because much of Canada was occupied Indian territory when it was discovered by Britain, Britain became a trustee to protect Indian Nations according to the rules of International Law.

This Trust is written in the Royal Proclamation of 1763.

The Royal Proclamation of 1763 is a basic Constitutional document of Canada.

The Royal Proclamation stated that Indian lands were reserved for Indians until voluntarily surrendered by Indian Nations.

This Trust was also recognized by Britain in her dealings with Indian Nations from 1763 to 1867. It was in this period that treaties were concluded before land was sold.

At the time of Confederation, Indian Nations did not participate in the formation of the Constitution called the British North America Act. Yet Britain preserved the Sacred Trust within the British North America Act.

Under Section 91(24), the Federal Government was given the responsibilities to administer the Trust.

Under Section 109, the Provinces were given the resources, subject to Aboriginal Rights in unsurrendered Indian territory.

Great Britain held the balance of power in check, by keeping for herself the power to amend the British North America Act.

Also, when British Columbia and Rupert's Land joined Confederation, Britain retained the power to settle disputes over Indian claims.

So, under the Constitution, it is impossible for either the Federal or Provincial Governments now to abolish the Sacred Trust without the consent of Britain.

Because the basis of the Trust is Indian consent to surrender their territory, Britain cannot discharge the Trust without first getting Indian consent to do so.

Bit by bit the Federal Government has ignored the existence of the Trust relationship between Britain and Indian peoples in spite of the fact that the Trust is enshrined in the British North America Act.

Over 40% of Canada is unceded (unsurrendered) Indian territory, yet the Federal Government continues to implement policies to expropriate our land without our consent. Our Indian lands continue to be stolen.

Now Canada is trying to break all its ties with Britain by patriating the Constitution but, it requires Britain's consent.

Canada never made our ties with Britain therefore Canada cannot break them on our behalf nor have the Indian Nations consented to Britain breaking ties with us.

Indian people must go to Britain to force her to fulfill her obligations to Indian Nations prior to the patriation of the Constitution.

We have submitted Bills of Particulars to the British Government, the Canadian Government and to the United Nations suggesting internationally supervised negotiations take place between Canada, Britain and the Indian Nations.

Our Indian Nations do not consent to the Trust being forgotten, as Canada proposes, or delegated to Canada, as Britain suggests. We demand that the Trust be discharged on terms which we will agree to. Then, the Constitution can be patriated, on terms which entrench our Agreement.

We will not consent to Patriation of the Constitution until Canada acknowledges our Aboriginal Rights position as defined in our "Aboriginal Rights Position Paper".

Trudeau's patriation package includes recognition of Aboriginal and Treaty Rights however, it leaves the interpretation of these rights to the Canadian courts.

The Minister of Justice and Minister of Indian Affairs has already stated the courts will interpret "Aboriginal and Treaty Rights".

The Canadian courts have never recognized our concept of Aboriginal Rights in their decisions.

The Canadian courts limit our Aboriginal Rights to mean no more than the right to use and enjoy land at the pleasure of the Government.

The Supreme Court of Canada has not agreed that the Royal Proclamation of 1763 applies to British Columbia.

Therefore we must not leave the definition of our Aboriginal Rights to either the Canadian Government or the Canadian Courts.

Under the proposed Amending Formula the Provinces and the Federal Government could extinguish our rights without our consent.

Indians have no say in the Amending Formula.

The Provincial and Federal Government in its move to finalize assimilation of Indian people would wipe out all Aboriginal Rights according to Canadian Law (thus never recognizing Aboriginal Rights according to our Law).

The truth is that many of the rights that the Federal and Provincial Governments are fighting over belong to neither of them for they have never obtained the title to the land from the Indian Nations and thus have no right to either the land nor its resources.

Just as the Governor of British Columbia during the time of Confederation did not speak on behalf of the Indian Nations, nor can the Premiers of the Province during these debates over the Constitution speak on behalf of Indian Nations.

The Prime Minister cannot speak as representatives of the Indian Nations nor any Minister of the Federal Government except to the extent that they represent the protective role of Britain as that is all that Britain could have passed to Canada's Government.

From every Indian Nation, every man, woman and child is now given the chance to contribute their strength, vision, wisdom and dignity to carry on this Constitutional fight.

From every Indian Nation, every man, woman and child should be accounted for at whatever the cost may be in order to ensure that the Indian people's strength, vision, wisdom and dignity is carried out.

PURPOSE OF TRIP TO LONDON, ENGLAND

To announce to the Queen that we come to speak as Indian Nations.

To clarify that Indian Nations are not merely a local and domestic problem but rather Nations of people dealing with two other Nations - Canada and Britain.

To bring to international awareness the fact that approximately 40% of Canada is Indian land illegally held and that our lands were stolen.

To prevent either the Federal or Provincial Governments from cutting ties with Britain without the consent of the Indian Nations.

To inform the international world community, as well as Britain and Canada, that that Indian Nations of British Columbia will only negotiate our relationship with the Federal Government when three basic issue are agreed upon:

1. the Royal Proclamation of 1763 applies to all across the country;
2. the Indian Nations have a say in the Amending Formula, first and foremost as it affects us, and;
3. the Aboriginal Rights now proposed to be entrenched in the Constitution of Canada are those defined in our "Aboriginal Rights Position Paper".

To make the world community aware of our definition of Aboriginal Rights.

To inform the international world community, as well as Britain and Canada, that the Indian Nations confirm all the evidence contained in the "Submission to the Fourth Russell Tribunal" (November 1980) and the "Report of the Fourth Russell Tribunal".

To put an end to the false image of Canada as being a land where many different cultures live together in mutual respect.

To show strength and unity, and to support any legal actions that may take place in the Courts of Britain or the Human Rights Court of Europe on behalf of Indian Nations.

PREPARATION FOR THE TRIP

Review and up-date information on the Constitutional issue (Many Band Councils have this kind of information).

Carry out community meetings and workshops about the Canadian Government's proposed Resolution to patriate the Constitution of Canada in order to inform all our people of the reasons why the present and proposed amendments will eventually hurt our Indian rights.

Our positions should be confirmed concerning the relationship that each individual Indian Nations may have or want to have with the Federal Government in order to ensure that we establish our Provisional Indian Government.

For additional information or to share any ideas contact any of the assigned to either Security, Transportation, Communications, Media, Finance (and Fund Raising), External Affairs, Internal Affairs, Friendship Centres and Spiritual Leaders.

In order that each Indian Nation can send people to England without any government money, several fund raising activities will have to take place.

We all have to start working as fast as possible because the trip to London, England could be earlier than we expect.

ROLES AND RESPONSIBILITIES

We must act as one Nation to fight for our survival.

We must assume the discipline and responsibilities that our forefathers carried out.

We must strengthen our Indian laws as taught to us by our Elders.

We must continue to encourage each other in order to keep the momentum of this Constitutional Express movement until the very end.

TIME FRAME

We will possibly leave in June or July 1981. It is possible that the trip will have to leave earlier. Be prepared and carry on as if we are leaving early, this will safe-guard us from being caught off guard.

HOW WE WILL TRAVEL TO LONDON, ENGLAND

We will be travelling across Canada by car. It will be like the Indian Child Caravan. We will be stopping at key Reserves across the country where other people from other areas will be joining us. We will try and find parking space near Montreal until our return journey. We will probably charter about four 747 jets to London, England once we get back east. We are going by car and jet because a boat would take too long. The Elders may fly from Vancouver directly to the City where the main Constitutional Express will take off to London, England.

It is important to understand that we are going to be using our own money. To be on the safe side it is estimated that each individual joining the Constitutional Express will need at least \$2,500. for the round trip (Vancouver-Ottawa or Montreal-London, England-Vancouver.)

SUGGESTED FUND RAISING ACTIVITIES

COMMUNITY LEVEL:

- Bake Sales
- Walk-A-Thons/Moccassin Mile
- Bingo
- Raffles
- Donations (Money, Food, Skills, etc.,)
- Auctions (Arts & Crafts, Indian food, etc.,)
- Button Sales
- Bottle Drives
- Benefit Dinner/Dances/Talent Show
- Shoot-A-Thons (Basketball, Soccer, etc.,)
- T-Shirt Sales
- Guessing: Beans in Bottle

For More Information
Or To Share Your Ideas
Contact:

Chief Wayne Christian
Chairman, Constitutional
Express Central Comm-
ittee

Phone: 838-6496
Spallumcheen Band

PROVINCIAL LEVEL:

- Lotteries
- Baazarres (Flea Markets)
- Radio Telethon
- T-Shirt Sales
- Benefit Dinner/Dances/Talent Shows
- Poster Sales
- Rummage Sales
- Raffles
- Arts & Crafts Auction
- Button Sales
- Silver Dollar Coin (Famous Indians)
- Indian Dancing Fund Raising Tour

NATIONAL LEVEL:

- Indian Friendship Centres
- Indian Provincial/Territorial Organizations
- Non-Indian Organizations (Labour Unions, Church and Support Groups)
- Lotteries

INTERNATIONAL LEVEL:

- Foreign Country Government Support
- World Council of Indigenous Peoples
- Indian Dancing Fund Raising Tour in Europe
- Indian Speaking Tours in Europe