

# INDIAN WORLD

**"THE CHOICE IS OURS"**



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## **UBCIC NEWS**

# EDITORIAL

We have changed so much from the people that we once were, we have accommodated the outsiders at the expense of our own beliefs. We have compromised and compromised in hopes of living in harmony with them and for every compromise we have made we feel guilty.

My friend Emma grew up in Northern Alberta a daughter of a Metis hunter and trapper whose sole means of making a living is from what the land provided. In the mid fifties the search for oil in Alberta intensified and its impact was felt by Emma and her family. Her father decided to move one hundred miles further north where the animals were still undisturbed.

After a couple of years of serenity their hunting and trapping life was once again disturbed when the rich field company came in and began to drill for oil. Not two yards from her uncle's cabin was a little swamp which the company began to drain with not so much as a by your leave to the family living only six feet away. The ground began to give off a bad smell as it was being drained, and the plants and trees around it were being ripped and broken. Seeing this happen Emma, who was ten at the time, took her uncle's hand and tried to pull him over to the construction workers saying, "Uncle, go tell them to get off your land!"

"No my girl," said her uncle, standing there helplessly holding her hand, "Their God is bigger than our God". Think how guilty her uncle felt when he couldn't satisfy the simple and just wish of his ten year old niece when he had to compromise his own beliefs in the sanctity of the land to the outsiders who were more powerful than he.

In the last fifteen years because of the growing political activism on the part of our leaders we, the sons and daughters, grandsons and granddaughters no longer believe their God is bigger or stronger than ours. Collectively we are beginning to realize our own power. But to our grandfathers and grandmothers, our fathers and mothers who are forced to compromise their beliefs: who didn't fight back, who didn't teach us our own language, who didn't keep us home from boarding schools, we don't blame you. We are learning to understand who is really to blame.

Please put away your guilt because it's a disgusting emotion which eats away at you until you are no longer whole and we need you whole and healthy, we need your strength, wisdom, and knowledge if our children are going to grow up in dignity as Indian people.

Grandfathers, grandmothers, fathers and mothers, we love you. •

*The Editor*

**OUR COVER:** In Canim Lake the young and old gathered to discuss the importance of Indian sovereignty; bringing back our Indian values.

# INDIAN WORLD

VOLUME 2 NUMBER 9



## Local Services Agreement

*DIA's bureaucratic rules and regulations for funding fail to recognize Bands' rights to control their own administrations. Band projects like this Housing program in Massett are too often held back because of DIA inefficiency.*

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

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

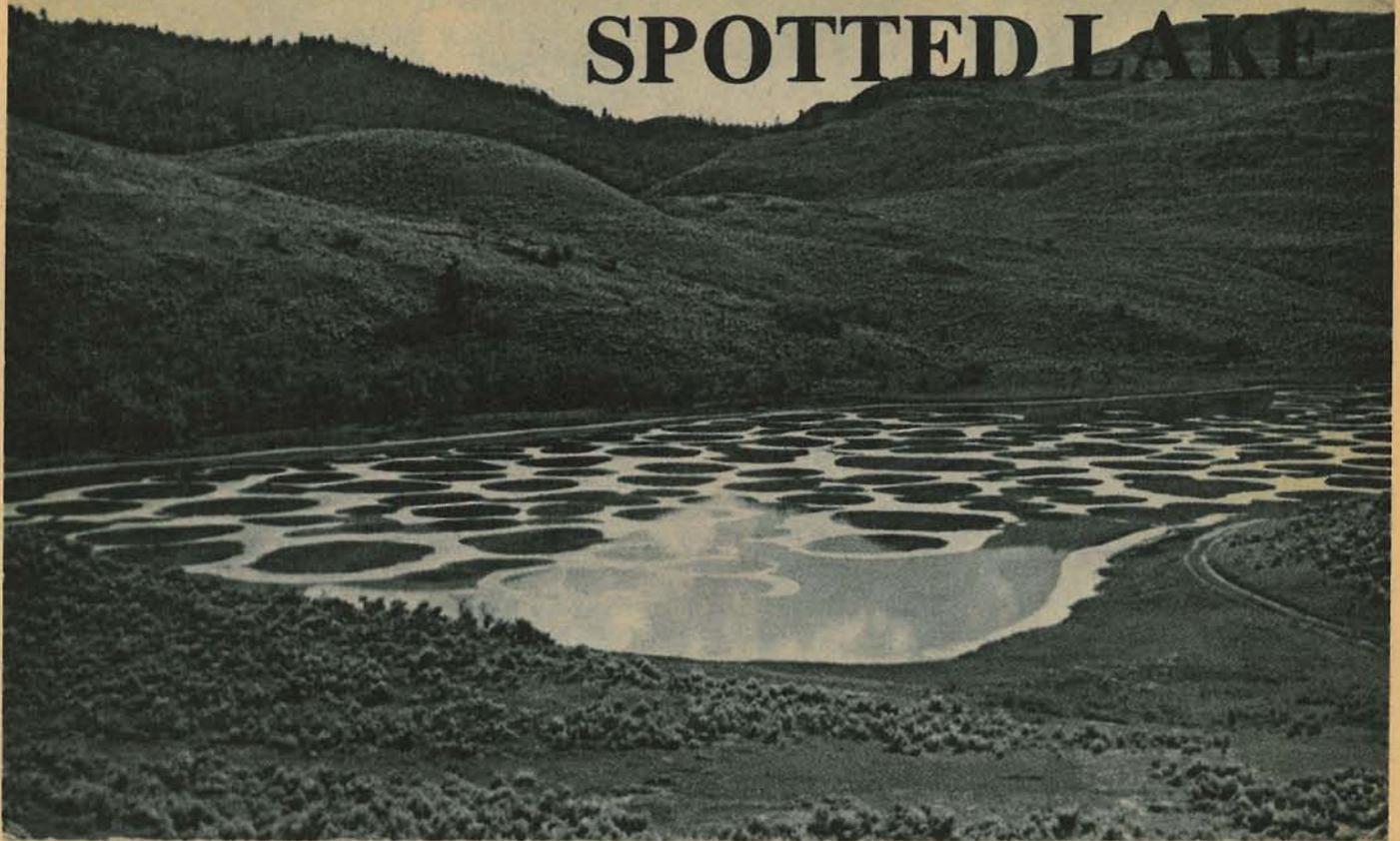
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**"THE CHOICE IS OURS"**

# PRESERVATION OF SPOTTED LAKE



by Jack Kruger

In the fall of 1977, Ernie Smith called the Indian people together to meet with him to discuss Spotted Lake. Ernie, a non-Indian at present has title to the land.

Ernie promised the natives the ownership of the Lake with his blessings. This trust relationship continued to 1978. Ernie, along with us had gatherings, meetings, and we privately attended at the Lake.

The decision by Ernie to change the zoning to commercial was immediately opposed by the Okanagan Tribal People. The zoning of Spotted Lake is at present under mining and grazing. Under this zoning you are not allowed to construct buildings for commercial purposes.

The long conflict between the Natives and Ernie was finally decided on February 14, 1980, in Victoria. (continued on page 6 )

## THE ELDERS

Since the first meetings and gatherings held, the elders were continuously involved.

Responsibility was the direction to be maintained, as we were advised by the elders, specifically in the importance of Keeping Spotted Lake. Our elders stressed the importance this Sacred Lake has to all Native Indian people.

These serious moments created a path that led us to a positive attitude and definite goal in our minds. The elders' experiences were being shown during many circumstances we went through.

Our Elders were far more supportive than just giving Historical Information.

When self doubt would affect us and our desire to win would wane,

our elders rescued us from self defeat. Many times their creativeness and smoothness was needed to eliminate our crusty rough edges. Our spirits were often lifted by their humor, laughter and soft bubbling nature.

They consistently did for us everything we could ask, without pay, question or praise.

These elders were showing us simple and basic respect and humbleness.

I feel it was best expressed when John Kruger stated "I was called by the Young Children to speak about my knowledge of Spotted Lake."

My feelings are that it was us who were in need of the Elders' help. Yet in a humble way the Elders showed a desire to equally participate alongside of us. •

# PRESIDENT'S MESSAGE

The Department of Indian Affairs insists that our Indian Government must sign the Local Services Agreement in order to be "eligible" for Federal Government funds to administer local services to our Indian people on our Indian Reserve Communities.

Our Indian Governments are not opposed to accounting to DIA for funds that they know they must negotiate for to provide badly needed services in our Indian Communities. We are opposed to the paternal and often the dictatorial methods that are used by District Managers and staff of the Department of Indian Affairs. Our Indian Governing leaders are made to feel like they are being provided with the privilege of administering a glorified welfare service by the supreme commanders of the white colonists of the Federal Government: that is what generates hostility and non-cooperation from our Governing leaders.



Many Indian Government leaders are still looked upon and treated as hewers of wood and packers of water by DIA officials. Many field managers and staff of the Department of Indian Affairs act as though they are supreme commanders, their colonial lords when they meet with our people to interpret the local services agreement to them. The reaction from our Indian leaders is naturally resentment and often hostility. The old saying that "you can't teach an old dog new tricks" or "he who pays the piper calls the tune" holds so much truth when a clearly patronizing relationship with Indian Governing leaders is being practised in carrying out duties by civil servants of the Federal Government. Is this mentality created by the oath of allegiance the civil servant makes when he becomes an employee of the government? Or is it racism? In any case, this DIA attitude must stop if we are sincere in bringing the reality of self-determination to Indian reserve communities.

The hostility by Indian leaders against DIA is escalated by the local services agreement terminology that DIA insists must be used such as "*eligibility for funds.*" The word *eligibility* used in the L.S.A. insinuates a moral obligation is being translated with the Indian governing authority and this is bound to be interpreted by Indian leaders and DIA field staff as a Welfare handout to the Indian leaders, at least in mentality if not in fact.

The traditional colonial mentality fostered in the relationship between Indians and DIA must end if self-reliance for Indians is the honest intention of both sides. Then the Federal Government has to acknowledge the Indian people's conviction that the Federal Government funds that come to Indian Governments for services to Indian people for Indian Reserve Communities does come from the resources of our homeland and we are entitled to receive funds from the Gross National Product in the same way as have-not Provincial Governments such as Prince Edward Island. They receive equalization grants for having little or no resources. After all, the Federal Government took our resources and are holding it in "trust" for the benefit of our people.

As Indian people throughout history, we have demonstrated an extraordinary ability to survive and hold to our original contention that the relationship

existing between ourselves and the Federal Government and its civil servants is a "trust" relationship. We could do no less than hold true to that conviction our forefathers bequeathed to us. Today, in our everyday dealings with these civil servants, we are as correct in our assessment of their desire to hold us down and under their thumbs, as our forefathers were. And just as our forefathers maintained our struggle for self-determination, so such civil servants should realize that we shall continue to oppose their supremacist attitudes until the last civil servant is led out the door of our lives.

Yours in struggle,

*George Manuel*

(from page 4)

The meeting took place at Municipal Affairs Minister Vander Zalm's office in Victoria. The Chiefs had me chairing the meeting.

We had our first Elder John Kruger speak of the history and his involvement with Spotted Lake. He spoke of the Lake before the arrival of white society. He spoke on the past meetings with the old chiefs of the Okanagan and Department of Indian Affairs on our ownership of Spotted Lake. He stated how the lake was supposed to be held on behalf of Native People. With honest sincerity this Elder spoke briefly and to the point.

lady, Selina Timoyikin. She spoke of the many wrongs done to our native people. She spoke about history, our medicines, about our spiritual values and our knowledge of how we are to use them. She expressed how our faith and the Lake was important to us.

Our fourth speaker was Larry Pierre Sr., an Elder also. He stated Spotted Lake was made by the creator and this is very sacred. The white society did not bring this lake from Europe and place it in Osoyoos. Larry said that we were not going to carry the Lake from where it's at and put it on the Reserve. This Lake is sacred in its natural state.

point. During this brief exchange Bill Vander Zalm stated that he acknowledged the statements given by the Elders. The Minister was especially impressed with our faith in our Spiritual Beliefs. With this the Minister Bill Vander Zalm stated, "I will not sign the zoning by-law and will inform the Regional Board of my decision." He also promised to make a report to the DIA to support the Indian people's claim to have the lake returned to their trusteeship.

Those of us who did not speak were ecstatic of the decision.

We came as a Tribal representing group prepared with info to express our views to the Minister.



*Members of the Okanagan Tribal Council oppose first application to turn Spotted Lake into a tourist resort*

Our second speaker was also an Elder, Tommy Gregory from Vernon. He questioned Vander Zalm first. His emphasis was "We did not come to quarrel with you. We just want you to know: this is our position and our right and it is very important to us."

The third speaker was an elderly

He also emphasized the spiritual values. He asked for Vander Zalm's sincerity in deciding. He said, "Put it in your mind what is more important here, money or a person's health. What we Natives are concerned about it the person's health."

I felt there was an atmosphere happening with Vander Zalm at this

We are as follows: the chiefs of the Okanagan Tribe and representing spokespersons; Union of B.C. Indian Chiefs representative and lawyer, and also included are interested members and children.

Those of us who did not speak did not have to because our Elders successfully showed us the ropes. •

# POLLUTION OVERLOADING THE FRASER

photo: Westwater Research Centre



The pollution of the Fraser River and its estuary will be the death of the biggest salmon run in the world if industrial waste into Municipal sewage systems is not treated immediately.

A brief submitted to the Pollution Control Board by the Health and Social Development Portfolio of the UBCIC in January, 1980 said the Branch has not lived up to its responsibility to protect the environment of B.C.

**While the Pollution Control Board, the Greater Vancouver Sewage and Drainage District and the City of Vancouver dispute over who gets authority to regulate industrial discharge, the Fraser River is becoming a sink for pollutants.**

In 1977, oil and grease loads going into the Fraser River from Annacis Island was 6800 pounds a day. Other pollutants such as aluminum, chromium, iron, copper, ammonia, cyanide, zinc, nickel, lead and sulphate are passing daily through the many treatment plants on the Fraser.

As a result, Sturgeon Banks on the Fraser estuary is totally destroyed. The Kamloops Indian Band are in the process of setting up monitoring

systems for air and water pollution for the North and South Thompson River. The Band says the two major pollutants in the area are Weyerhaeuser Pulpmill and the City of Kamloops sewage treatment facility.

The Bridge River Band says there is a real danger arising from the Kemano II project that would reduce the flow of water that helps dilute the pollutants going into the river. The Band is now drafting up by-laws for pollution control in their area.

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**The problem is that the responsible government agencies are not enforcing the laws to protect the environment. The Fisheries Act, for example, is used to harass Indian food fishermen but not to control industrial polluters who cause far more damage to fish.**

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A public enquiry looking into these treatment plants and waste discharges going into the lower Fraser River was held on the 18, 19 and 20th of February at the Robson Square conference rooms.

As the Hearings progressed we learned why nothing had been done about the pollution problem. Government and Municipal agencies were involved in a political power struggle and the River was the victim.

On Thursday, February 20, we made our presentation. Up to that point the Hearings had been technical and boring with nobody addressing the main issue of moving now to protect the fish.

Herman Thomas, Co-ordinator of the Fishing Portfolio led off the presentation, accusing the Pollution Control Board of a "callous disregard" for the environment and the Indian people of B.C.

The Union demanded that the B.C. government institute a source control

program for industries dumping wastes into municipal sewers; that the government establish a toxic waste disposal system; that industries which refuse to comply with regulations be shut down; and that Vancouver Sewage and Draining be ordered to institute secondary treatment at Annacis Island plant.

Then George Manuel spoke: "We are not militant opposers to everything that happens but we have outstanding concerns that relate to our livelihood."

He challenged the Chairman to "Take a drink of Fraser River water from the Vancouver area if you want to know if it is polluted or not." He left a sample of water in front of the Chairman and paused, but no one would touch it. "There used to be so many salmon in the river that a rock, thrown in, would lay on their backs and not sink, they were so thick."

"Pollution is the greatest agent destroying our natural resources. If you (the PCB) don't do anything about pollution, we will take our concerns to the United Nations." Next, Chief Saul Terry of the Bridge River Band, told the Hearing that "The Fraser River is an artery of life and it is important to maintain those arteries of life not only for the Indian people but for all citizens of the country."

Chief Ron John of the Hope Band told the Inquiry about the diseased condition of the salmon his Band caught and how they were afraid of being poisoned by the pollution.

Federal Fisheries, Wildlife officers and the Environment Protection Service also made presentations to support immediate steps to clean up the River.

Dr. C. Mackenzie, Chairman of the Hearings, and the panel will take all recommendations to the Pollution Control Board.

Chiefs Council has decided to continue to challenge the right of the Province to take Indian reserve lands for road-building, etc. They have directed the UBCIC Legal Portfolio to take the Moses vs. the Queen case, better known as the 1036 case, to the Supreme Court of Canada.

In 1975 the Province entered into the Reserves of the Lower Nicola Band in order to widen a road that ran through the reserve. The Band took the position that they were trespassing. They wouldn't allow them to come in. But the Province came in anyway, and the Band, through Don Moses who was Chief of the Band at that time, sued the Province for trespass.

The case raises two basic issues. The main one is whether or not the Province has the right to go into reserves without consent for the purpose of constructing roads. The Province claimed that it has that right under Order-In-Council 1036 which is a Provincial Order-in-Council. There is a corresponding Federal Order-In-Council as well, called Order-In-Council 208 which relates to lands inside the Railway Belt. But the basic effect of both of these Orders-In-Council, says the Province, is to give them the right to enter into reserves and take land for roads. For both lands inside the Railway Belt and reserve lands outside the Belt, the province claims that it has the right to take up to one-twentieth of Indian reserves for the purposes, among other things, of constructing roads. The Indian people in the Moses case say the Province does not have that right.

### **B.C. Reserve Lands Only Transferred in 1930**

The history of the relationship between the Province and the Indian people has been, as everyone knows, pretty difficult and confusing. Reserves were allotted, and

confirmed by the Colonial Government and then by the Provincial Government. After Confederation there were conflicts between the Federal and Provincial governments while they were trying to clear up what they called "The Indian Problem". There was the O'Riley

Commission; then at the turn of the century there was the McKenna-McBride Commission. Out of this last Commission came the cut-off lands issue. These Commissions were supposed to jointly sort out where the Reserves were, and who would have how much land. But it wasn't until 1930 that we had any formal Executive or Legislative Act in terms of establishing Reserves. The Commissioners allotted Reserves, confirmed Reserves. But only in 1930, the date of Order-In-Council 1036, was there any Conveyancing Document that transferred the land on which the Reserves were situated from Provincial to Federal control.

In Order-In-Council 1036 there is the phrase that the Province has the right to resume up to one-twentieth of Indian Reserves for the purposes of, among other things, the construction of roads.

### **You Can't Take Back What You Never Had**

The people of Lower Nicola Band say, however, that this part is illegal. They say that all 1036 did was recognize the change in jurisdiction that under the B.N.A. Act Indians and lands reserved for Indians came under the Federal Government. They say it was simply an administrative change and that Order-In-Council could not really give rights and take away rights.

We had the land and we had what lawyers call "usufructory rights" over that land, the right to be on and 'use' that land; but the Province claimed what lawyers call the basic "fee simple" which means that the land was held in trust for Indians. Under the Terms of Union, the Province packaged everything up to hand over to the Federal Government: the "usufructory right" and

the "fee simple right". The Province also added the right to take back one-twentieth of Reserve lands for road-building, etc. We say that the Province can't take back what it never had before, which is the "usufructory right". That had always been with the Indian people.

### **Parliament Should Have Been Involved in Transfer**

Another argument is that they did all of this by what is called Executive Acts, which meant it was considered too unimportant to put through the House of Parliament. Orders-In-Council are basically set up to do the "housekeeping" work of the Government. We are saying that in fact this change was important enough that it could only have been done by the Legislature through Parliament.

The really bad thing about Order-In-Council 1036 is that it allows expropriation without consent or compensation for the land.

### **Negotiation Through Indian Act Will Give Us Bargaining Power**

If we win this case, it would mean that the Provincial Government can no longer just come in and take Reserve land. If we win this case, Provincial road-building, power lines and so forth will have to be negotiated through Section 35 of the Indian Act. This provision in the Indian Act allows the Province, if it has the right to expropriate in its own Act, to go to the Governor in Council and get permission to expropriate the land it wants. But the Governor in Council can impose all kinds of conditions. The difference between a 1036 action and a Section 35 action is that the action is not one-sided. The Province has to have the Governor in Council, someone representing the Indian people, involved in the decision. Section 35 of the Indian Act gives us bargaining power that we don't have under Order-In-Council 1036.

The Lower Nicola Band lost this case at trial level and again at the B.C. Court of Appeal. It is now going to the highest court in the land. •

# NEWS, NEWS, NEWS

## MOWACHAHT BAND SUES B.C. HYDRO

The Mowachaht Band of the West Coast of Vancouver Island is suing one of the most powerful corporations in British Columbia.

After years of unsuccessful on-and-off negotiations with B.C. Hydro, Chief Mary Johnson, on behalf of the Band members, filed suit against B.C. Hydro February 15.

The Mowachaht Band claims that in 1971 B.C. Hydro came on the Sucoma Reserve, bulldozed the land and began to construct a power supply line. This was done without lawful access to the land and without the Mowachaht Band's consent.

The Band also says that B.C. Hydro has caused extensive damage to the reserve, by removal of trees, loss of rental value, application of chemical sprays and interfering with the use and enjoyment of that land.

Although the Band has the legal right to remove the power line, they have chosen to proceed through the courts so they might spare the residents of the town of Tahsis from being deprived of electricity. This decision was reached despite the fact that the Indian Reserve adjoining the townsite has never been supplied with electricity from a line illegally running right through their reserve.

The suit brings a trespass action against B.C. Hydro and asks the court for exemplary and punitive damages.

Chief Mary Johnson said, "Through my experience, I feel B.C. Hydro has continuously ignored our complaints; now they will realize we are serious about our demands."

B.C. Hydro will understand they cannot bulldoze the rights of the Indian people as easily as they bulldozed the land.

## KITSUMKAYLUM

The Kitsumkaylum Indian Band outside Terrace, B.C. has a lease agreement with the Canadian National Railway Co. According to this agreement, the company can remove and process rocks from a part of the reserve, and pay a certain amount of money for the rent. However, the Band feels the agreement is one-sided and that they are being ripped off. They have asked the Legal Department to analyze the lease for them.

## CHILLIWACK DISTRICT SUED FOR TRESPASSING ON FOUR RESERVES

A road known as the Chilliwack Mountain Road goes through the Squiala Indian Reserve and has been used by the public up to 1950, without the consent of the Band members.

Cheifs Theresa Jimmie, John George, Ben James, and David Pat Joe on behalf of themselves and their Band members, are suing the district of Chilliwack and the Department of Indian Affairs for trespass, concerning travel on two main throughfares in Chilliwack.

Although no valid surrender was obtained for use of the road, the Department of Indian Affairs entered into an agreement with the District of Chilliwack allowing them use of the Chilliwack Mountain Road for right of way, without compensation. Therefore the Bands are asking for a declaration of ownership of Chilliwack Mountain Road, damages and an injunction.

Chief Ben James is also separately suing the District of Chilliwack for trespass, asking for damages and an injunction, concerning travel on a road called "Skyway Road" commonly known as Wolf Road. The road belongs solely to the Band, and only the Band can give permission to the public for its use.

## FOUNTAIN BAND CHARGES FISHERIES DEPT

The Fountain Band has laid charges against the Federal Fisheries Department but are awaiting the Crown Prosecutor's decision whether to accept them into court or not. The Band has charged them with nine counts of trespassing on reserve land, six common assault charges and one charge causing a disturbance by using obscene language. The court hearings were to be heard on the 25th, 26th and 27th of February, 1980 in Lillooet, B.C.

# HAT CREEK THREAT AGAIN

After years without any real leadership in energy matters, the Provincial Government has finally released its **Energy Policy Statement** for the 1980's. Claimed "a framework for detailed initiatives," the paper is just a bare-boned skeleton clothed in motherhood statements. It fails entirely to provide any assurances to Indian people that our resources will be protected from needless exploitation.

## B.C. Hydro Policies to be Directed by Province

The one bright spot is the Government's decision that it, not B.C. Hydro, will set future policies on which major projects go ahead and under what circumstances. A new B.C. Utilities Commission was announced to regulate Hydro's electricity and natural gas rates, as well as taking on the regulatory functions of the present B.C. Energy Commission. B.C. Hydro has been given a monopoly over the development of all future hydroelectric projects on B.C. rivers, but the proposed projects must be submitted to a new regulatory process.

## No Details on Review Process

The report promises that the "streamlined project review process" will weigh all the social, environmental and economic implications of major energy developments to ensure that only those that are desirable get approved. Needless to say, the question "desirable to whom?" isn't gone into. Since no details are given about the structure and functioning of this review process, we really can't know whether it will serve in any way to protect Indian lands and waters.

Several other new regulatory and review boards were announced:

- an energy development agency to fund research programs and assist industry



*B.C.'s Energy Policy calls for the development of Hat Creek coal. Twelve Bands will be directly impacted and many more interior Bands will eventually feel the effects of this massive strip mining project.*

- a task force to develop energy pricing policies
- a system for reviewing proposed exports of natural gas, electricity and petroleum products.

It all sounds logical enough, but we'll have to wait and see how well it functions.

## Hat Creek Threatened Again

The closest that Energy Minister McClelland came to giving a concrete policy directive was in singling out coal for government research. He announced:

- the establishment of an Office of Coal Research;
- **renewed determination to develop the Hat Creek coal deposit;**
- research projects to assess conversion of coal to synthetic petroleum;
- feasibility studies to determine how waste coal from the metallurgical mines in the East Kootenays could be used to

generate electricity.

Indications are that the Hat Creek Indian Communications Committee's battle to protect our health and environment from the dangerous pollutants of a coal-fired power plant is not over.

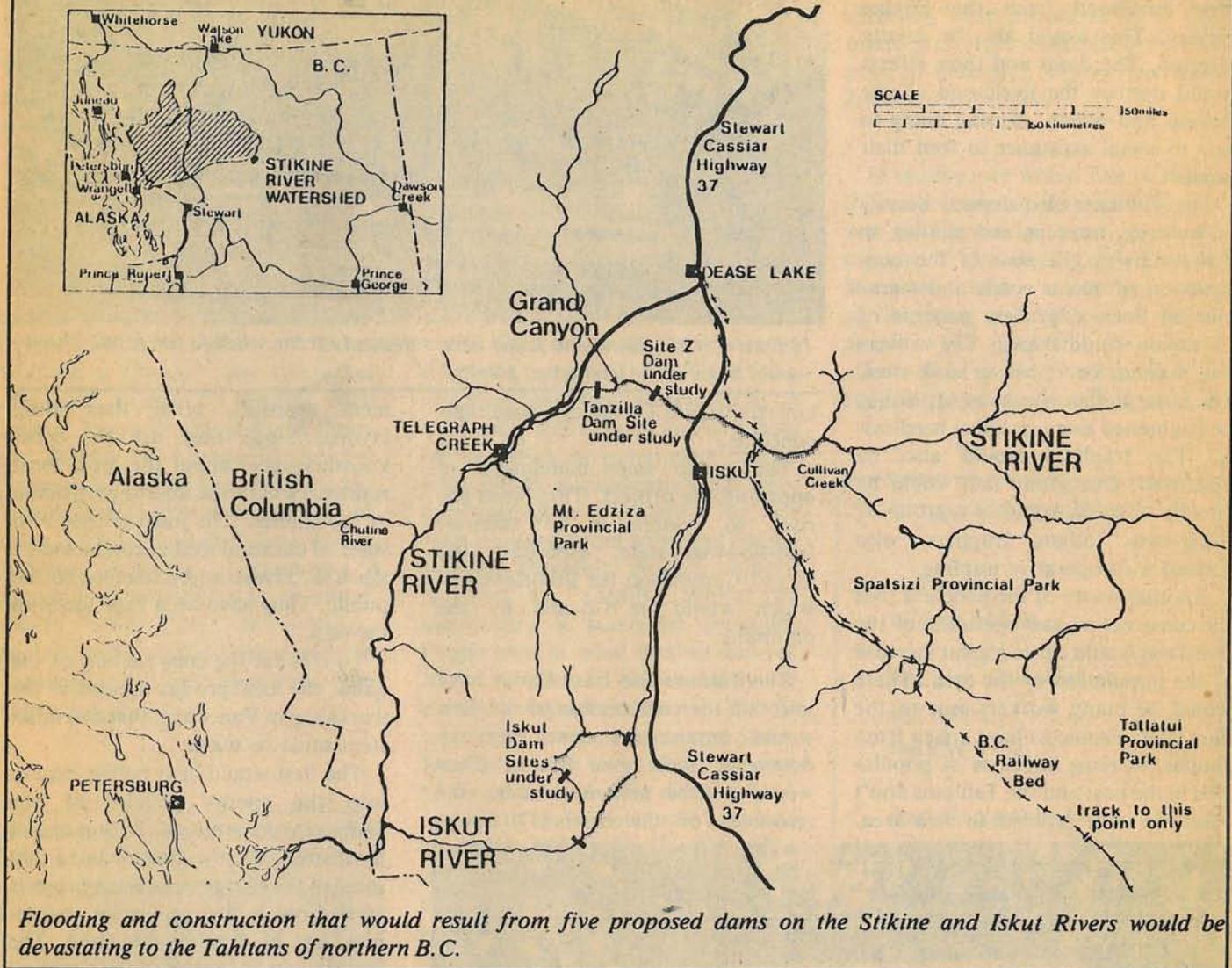
## A Lot of Questions Unanswered

The policy statement leaves many questions unanswered. Most noticeably, no mention was made of nuclear power; no decision was made on proposals for a natural gas pipeline to Vancouver Island; and the future of the Kemano II hydro project was left unclarified. While the policy clearly states that only B.C. Hydro can develop future hydroelectric projects, Alcan is maintaining its stated intention to proceed with the project.

Until these and many other issues are clarified, the energy policy will lack the flesh and blood of a real thing to be reckoned with. •

# DAM THE STIKINE

says B.C. Hydro



*Flooding and construction that would result from five proposed dams on the Stikine and Iskut Rivers would be devastating to the Tahltans of northern B.C.*

Indian people in B.C. may again feel the effects of exploitation of this province's resources. This time it will be the Tahltan people of the Stikine and Iskut Rivers, near Telegraph Creek in north, who could be hit.

B.C. Hydro has proposed the construction of five dams in the area which would have a direct effect on the local people. Two of the dams would be on the Stikine River and the other three are planned for the Iskut River. On the Stikine the sites are called site C-1 and site Z. South of these sites would be the Forest Kerr Creek Diversion, More Creek and Iskut Canyon dams, on the Iskut.

Because of the huge size of the

project, there are also many access roads and transmission lines planned for the area.

At this time feasibility studies are being done, but B.C. Hydro said it will go ahead with the projects, regardless of the findings. The timetable the company hopes to follow calls for actual construction to begin in 1984 and to finish in 1996. Should the dams be constructed and used for hydro-electricity as planned, the total energy generated would be greater than the amount produced by the massive W.A.C. Bennett Dam. Local residents would not get any of this energy.

The effects of the project would be devastating to the Indian people of the

region. The Tahltan Indians of the Telegraph Creek area are greatly dependent on the natural resources, much of which would be destroyed permanently.

Flooding would be the major destructive force of the area. It would turn the river from a very fast-moving one to one that would move slowly along much of its distance. The flooding would also destroy much of the natural habitat of the animals, especially the wild goats. There is a herd of about 180 goats living around the cliffs along the river. This is the last major goat herd. If the dams are built, these cliffs would be flooded. Although the goats are planned to be

airlifted by helicopters to another area, many would probably not be found and would die.

The people in the area make most of their livelihood from the Stikine Fishery. This would also be greatly affected. The dams and their effects would destroy the livelihood of the Indians and others, causing many to turn to social assistance to feed their families.

The Tahltans also depend heavily on hunting, trapping and guiding to make a living. Because of the construction of access roads and transmission lines, migration patterns of the region would change. The wolverine, marten, bear, beaver and otter, which the Indian people need, would be frightened away or killed needlessly. The traplines would also be destroyed. One group that would be directly affected would be a group of thirty-two Indian trappers who formed a co-operative trapline.

Another worry of the people is that the construction and operation of the five dams would cause a great increase in the population of the area. There would be many workers sent to the dam sites. Problems have arisen from similar, extreme increases of population in the past and the Tahltans don't want the same problem in their area.



Willy Williams, a Tahltan Indian, took 10 years to build his ranch. It might end up under 500 feet of flood water.

To fight the building of the dams, the Tahltans and several other local interest groups have banded together and are trying to stop the proposal by B.C. Hydro. On January 25-27, these groups held a workshop at the



Indians of the Stikine and Iskut Rivers depend on the wildlife for food. Much would be killed or frightened away.

University of B.C. and discussed their concerns.

The group were unanimous in opposing the project. They want the river to remain in its natural, free-flowing state, especially the Grand Canyon on the Stikine River, which would be flooded by the damming.

The Tahltan and Iskut Bands have said that the construction of the dam would impose on their right to determine their own future. They would not be able to manage the resources of the Stikine drainage

ment agencies, other than B.C. Hydro. Since they are the most knowledgeable about the area, local residents want to be able to participate in the studies. The local groups also want all data and studies conducted by the B.C. Hydro to be released to the public. They have been kept secret in the past.

To combat the construction of the dams, the local groups decided at the workshop in Vancouver that two initial steps must be taken.

The first would be a public inquiry into the energy policies of the provincial government. Within one of the resolutions, the groups stated that some of the energy-producing projects carried out by the provincial government are of questionable need. The inquiry would look into the situation to see if the dams are actually needed.

The other step would be to set up a task force which would collect data about the region and try to come up with a practical alternate plan for energy production, rather than the dams. It would also look into the other problems caused by northern development in general.

The dams on the Stikine and Iskut rivers, along with the construction of roads, railways, transmission lines and homes for workers, would have a devastating and permanent effect on the people of the Stikine and Iskut Bands. They are fighting for their livelihoods and the fight has just begun. •

photo: Alaska Geographic

system. Land claims could also be seriously affected by the completion of the project.

The people in the area want studies of potential environmental and social impacts to be carried out by govern-

# UP-DATE

## KILDONAN ASKS BLUEBERRY TO LIFT INJUNCTION ON SOUR GAS WELL

Kildonan Oil Company met with Blueberry Band members to claim that all safety standards had been met for operating the sour gas well on the edge of the Blueberry Reserve. They claimed to have used Alberta safety standards, which are higher than those for B.C., and they want the Band to lift the injunction closing the well before the case goes to court.

In July last year, the Band got a court injunction to close down this well because of a chronic pollution problem and a major poison gas leak that forced the Band members to flee for their lives into the bush.

The Band took the company to court to have the well shut down and also filed suit against the company for damages to health and loss of income caused by the leak of hydrogen sulphide from the well. The case is due to be heard in the courts within the next few weeks.

In the meantime the Band is checking all the company's documentation of improved safety standards very carefully before deciding on a possible re-opening.

## KEMANO II

Opposition continues to grow against the Kemano Two Project which B.C. Hydro says it's determined to build in the Kitimat area. The Haisla people of Kitimaat insist that a public inquiry must be held, so that their concerns will not be ignored. The Gitksan-Carrier Tribal Council has already done studies on the project and its potential impact on the Gitksan-Carrier people. They are continuing to meet in order to come up with a strategy concerning the project.

## MOUNT CURRIE DIKING

The Mount Currie Band is looking for ways to gain more control of a diking project on their land. The five-year 1.2 billion dollar project, funded by federal and provincial government sources, involves flood control and erosion protection. The river banks are suffering from extreme erosion, and spring flooding in the area is often severe. Although the Band is in support of the much-needed project, they object to being shut out of the decision-making process, decisions which will affect their land. These decisions are now being made by a non-Indian committee, which is also responsible for work done on non-reserve land in nearby Pemberton. We'll have a complete story on the flood control and erosion project next month.

## MUSQUEAM CASE

The Musqueam Band is suing the Department of Indian Affairs for mismanagement and breach of trust in leasing their land on conditions to which the Band had never agreed.

Musqueam Band Chief Delbert Guerin says they don't know what is happening in the case at this time. There is a chance it will be reopened in April, 1980 with a new witness for the Crown, Jack Ellis, who owns a part share of the smaller golf course on the reserve.

## MURIEL JOE'S BLOCKADE

Muriel Joe of the Cowichan Band is still in dispute with the Duncan City Council over property she knows is hers and won't allow the city council to repair sewer lines on her property until they admit to her land ownership.

Muriel protested and parked an old truck inside the fence with a sign saying it was Indian land. Her blockade is still standing, she has replaced the old truck with a tractor but it still does the job.

## SOCIAL SERVICES TAX EXEMPTION

It was decided in a court decision on the Lillian Brown case, December, 1979, that Indians living on reserve do not have to pay tax on electricity.

Since that decision the provincial government has said it will not attempt to appeal the case. It has also admitted that it does have a moral obligation to pay back the taxes collected illegally in the past, but complains that the computer doesn't know who to pay.

The next step is figuring out just how much money is owed to Indian people and how it should be distributed. With help from various advisors, the UBCIC has devised a scheme that, with the consent of Bands, could make the job both easier and faster than it could be.

The Union would like a trustee appointed who would collect the money. Then, the money from this trust fund could be used to benefit Indian people with projects carried out at a district level. Also, if Indians want to make direct claims, they could go through the trustee, rather than the provincial government.

The Union has also taken the position that no Social Services Tax should be charged to Indians on reserve. This would include taxes on such things as, utilities, telephone, fuel and personal property delivered on reserves. A form that could be used by Band members to claim exemption from paying the Social Services Tax on the grounds of the findings of the Lillian Brown case has been distributed to Band offices. Individuals can use this form when goods are paid for on delivery to a reserve.

# GITSKAN-CARRIER TRIBAL

by Marie Wilson

The Land Claims office of the Gitskan-Carrier Tribal Council in Northern B.C. is a busy place these bright spring days. The quiet activity reflects the confidence of this relatively new organization. When the Gitskan and Carrier people presented their formal land claims to the Federal government in 1977 they struck the first note on the drum, sounding a call for recognition and justice. In 1978 they selected the motto "Gitskan Carrier Getting Stronger" as their declaration of solidarity and determination to succeed. Again, at the second annual convention in November, 1979 the leaders proclaimed a new motto for 1980: "Learning Today, Leading Tomorrow." It was a direct invitation to the Gitskan and Carrier people to understand and discipline themselves to regain their lively cultural concept of human dignity and set goals for leadership in all levels of their society.

## The Constitution

The Tribal Council itself is in a constant process of learning as it deals with the concerns of its people. As a constant guide to their strategy the leaders teach the goals of the constitution firmly fixed in their plans as they move towards their following objectives:

a) to preserve and promote the native heritage and identity of the Gitskan and Carrier people of North Western B.C. within the Canadian society;

b) to improve the social and economic independence of the Gitskan and Carrier people;

c) to achieve just resolution of the Land Claims and Aboriginal Rights issues of the Gitskan and Carrier people;

d) to promote and improve communications between members of this society and other native communities in B.C. and Canada;

e) to promote better understanding between native people and the general public;

f) to promote self government for the Gitskan and Carrier people.

## We can't just deal with one issue at a time

At a quick glance it would appear that the Land Claims office of the Tribal Council should deal primarily with goal (c). Not so. Experience has proven over and over again that the six stated goals are equal in importance, that controlled attention to each concern is vital to a successful land claims position. As a result of this log step approach to success, the land claims office has become a unifying and planning instrument for the Tribal Councils. It is now involved in many issues of local concern such as unemployment, fishing rights, traplines, social and legal problems as well as monitoring non-Indian practices or projects that threaten to erode aboriginal rights.



# COUNCIL LAND CLAIMS OFFICE

## Traditional Conservation more strict than Federal Fisheries

In 1977/78 a spirited defense of Indian fishermen ended successfully. Out of that encounter, some good results have surfaced on both sides of the dispute. A calm approach to a common concern seems to be evolving in 1980. Indian leaders are seriously discussing the stern rules of cultural conservation ethics. These ancient rules far exceed the present governmental posturing on behalf of the diminishing fish supply.

## Specially Trained Land Claims Researchers

The Land Claims office has also taken its first step towards informational independence by creating a research team of six Gitskan and Carrier people. These researchers were hired in 1979 and sent to Carlton University in Ottawa for training. The research study course was contracted directly between the Gitskan-Carrier Tribal Council and the President of Carlton University.

The private contract allowed the Council to control the preliminary course content, thus achieving maximum benefits for the particular needs of the Gitskan and Carrier students. These researchers are now engaged in a grass roots census of all residents on reserve within the boundaries of the Gitskan-Carrier Land Claims territory. They are well received by the people who express great interest and approval in this Indian adventure.

## Opening Communication Lines

The information flow resulting from this personal contact with the population not only provides the valuable day to day information required for future planning, it also opens lines of communication and the organization and the people it serves. Such interchange is the heart of any successful strategy. Armed with the knowledge, we can confidently shape a pattern of objective suitable to the people's desires. If it matches every planned strategy to that pattern it will not stray far from the six goals chartered in its constitution.

The busy hum of the Land Claims office reflects the daily attention of an orderly movement towards that first call for independence sounded in 1977. The people are awaiting to their own ability and small successes are reported daily. As one thoughtful leader mused aloud: "Today we learn the note, Tomorrow we sing the song."

photo: A. Carter

# GITANMAAX: "PEOPLE OF



*Children are a special gift to the Gitanmaax. Our Elders refer to children as the "Flowers of the Reserve". And in these children lies the hope of Gitanmaax. We are rebuilding our culture and it is a slow and painful journey.*

I will not pretend and paint a pretty picture of life on Reserve. Here in Gitanmaax we have our problems. Some situations are sad indeed. Why is it, I ask myself, that this once a strong and mighty people are now so lost and confused. The answer I believe lies in the destruction of many beliefs and traditions. The Indians of days gone by had a system which was followed by all. It was their way of life.

In this lifestyle man, woman and child had a very important role. Each was taught what was expected of them and this was followed through with pride and sense of importance, and belonging. Then along came another lifestyle which overshadowed the culture of the Indian people. The Indian people found that their system of using the feast as their courthouse was not legal. Their religious beliefs were not recognized. The marriage ceremony was not proper. On and on the new rules snuffed out a lifestyle and the pride of a people.

Once everything you believe in is gone, you try to forget. So alcohol started to take its toll of Indian lives.

A people who had prided themselves in taking care of one another and their families turned to

*Alcoholism is our number one enemy. Housing is in short supply. Many adjustments have to be made and Gitanmaax has taken steps toward this goal.*



# THE BURNING TORCHES''

by Jane Mowatt

## Social Welfare.

But, because the Indian culture is strong and true, it could not die. Many of the old ways will never come back and remain buried. So we take the opportunity in taking the best of both worlds around us.

Gitanmaax means, "People of the Burning Torches." Legends tell of how a young woman alone with her two babies survived. The young woman burned torches along the Skeena to attract fish. Thus Gitanmaax was born.

As suffering and the will to survive marked Gitanmaax's beginning this same determination is born with the people.

Yes, we have our problems. Alcohol is our number one enemy. Housing is in short supply and needs to be improved. Many adjustments have to be made, and Gitanmaax has taken steps toward this goal. The Gitanmaax Band Council owns and operates the Ksan Campsite. Our young men and women have learned the "art" and are once again carving.

Many of our elders have recorded our history and the very young listen.

Songs and dances are taught and the regalia has been taken out of storage.

Our young people are seeking knowledge and now many are taking part in the feasts.

Children are a very special gift to Gitanmaax. Our Elders refer to children as the "Flowers of the Reserve."

And in these children lies the hope of Gitanmaax. As these children receive their education, they can return to their Reserves to help people they know and understand. Our children should have the best of both worlds.

Our strength is in our children.

In Gitanmaax we are rebuilding our culture. It is a slow and painful journey.



*Legends tell of a young woman, alone with her two babies, who burned torches along the Skeena to attract fish. Thus Gitanmaax was born. Today they still burn torches at this site.*

*But soon the beat of the drum will pick up the rhythm of the heart-beat of Gitanmaax. The pride, hope, dignity and lifestyle of a People will be returned.*



Jane Mowatt

# CANIM LAKE ELDERS TALK



*At Canim Lake Feb. 18th, 1980, an Indian sovereignty workshop was held at the alternate school, which the community attended along with the students. "Sovereignty is the supreme right to govern yourselves, to rule yourselves. Indians used to be able to control and exercise that right, now we have to work to get that right back," said George Manuel.*



*Chief Roy Christopher (below centre): "Indian values are now returning. We are fortunate to still have the old resource people around. We now have the knowledge and ability to run our own affairs."*

# ON INDIAN SOVEREIGNTY



*Eliza Archie (also on our cover) spoke about her young days in Canim Lake: "I used to do everything in my young days; hunt deer, beaver, martin and I also trapped." The young people showed constant enthusiasm towards the Elders who spoke on how their ancestors had survived living off the land before the coming of the Europeans.*



*Both the young and the old speak Shuswap fluently, and that is an important part of our Indian sovereignty. Ed Dixon on the right below, is a very respected Elder at Canim Lake.* •

# From the News . . .

## ELDER OF THE MONTH: CHARLIE ALLEN

Neskainlith Elder of the Month, Charlie Allen, is from Salmon Arm. He was born February 6, 1906. His parents were Christine Allen and Tom Allen.

"I used to go to school at the Kamloops Indian Residence; I finished the eighth grade then I had to go back and work looking after sheep and cattle. I danced a bit when someone would sing and drum.

"I never went to the war; they said I have a bad heart and they would not let me join. I tried three or four times and couldn't. No, I never did marry; I never stayed home long enough I guess.

"Only times I went off the reserve was when I went to find work in the apple orchards down the States, and on the farms in Regina, Saskatchewan. There's been a lot of changes. In my days I used to travel and work around wherever I could find work. Four dollars a month used to be lots. Never had welfare but when times were tough there was relief.

"I used to hunt up Mt. Ida, I'd go high up in the fall when my eyes were good, up the hill and hunt. Nowadays I can't see the front sight. They never had old age homes, my days, we had to work, make wood in the summer with cross cut saws, used to cut more wood than the power chain saws. Over the rockbluff we'd cut the trees and roll them down the bluff one at a time. One time the logs just missed a truck. Another time the logs just missed some people who were walking by the bluff. Boy we used to cut lots of logs.

"I used to play hockey. I played defence and was a good hockey player when I was young. Played a little bit of baseball in town. I played hockey for the Aces. (These days the young people seem to skate around pretty slow.) We used to make our own hockey shin pads, sticks with wood over it. Mom used to make them leather vests. Our hockey sticks, we made them too. Made the puck from hard green wood—used to play good hockey. Jimmy Allen used to be the best hockey player then. Walter Allen and Sparrow (David Charles) was pretty fast too. Sparrow took after that one guy's name from Enderby who won B.C. Champs, he was real good.

"Nowadays I live on pension, can't really do too much work. I walk on the tracks to town a lot, almost every day. The Councillor for up here, Elaine Thomas, seems to be doing pretty good for the people. I would like all the old people to get together sometime." •

From: Neskainlith News



photo: Neskainlith News

## EDUCATION

by Jeff Smith

**Homework:** Many parents often comment that their children do not bring home any homework. When this happens it is necessary to look into the circumstances. All of the students are given homework regularly and although the amount may vary from night to night there is always something that must be done. While it is possible that some students may do some homework during the day, the bulk of it should be done at home.

At the Junior Secondary level (grades 8-10), students should expect an average of one hour's homework each evening, and Senior Secondary students should expect an average of two hours each evening especially if they are taking some of the heavier academic grade 11 courses such as math, chemistry, physics, biology, English and social studies. Even if a student has no specifically assigned homework to do, there is always something which must be reviewed or studied further.

A student who regularly brings nothing home should be questioned carefully. If you are concerned about your child's homework or lack of it please phone the school administration or any subject teacher. •

From: Inkameep News, the Osoyoos Indian Band.

# LOCAL SERVICES AGREEMENT SUPPLEMENT

What is now known as the Local Services Agreement came about as a result of the Auditor General's report to the DIA in March 1978. In it he talked of inadequate accounting by the DIA. The Department turned around and put the responsibility on the Bands to do their accounting for them.

The DIA was quick to turn the criticism on the Bands. They have not looked at their own system to see if the problem might be there.

## **The Roots of the Problem**

The Auditor General talked of insufficient training. The DIA tried to teach their own management and accounting systems through their Band Training sessions. In that training however, they still did not get to the root of the whole problem, which was that these systems did not meet Band needs. If a small Band gets \$50,000, is it worth spending all its time and effort administering and accounting for it according to DIA procedures? The Band could set up its own system and then concentrate on the things it wants to do. It is up to the Department to fit this system into their own system, not for the Band to fit in with the DIA's.

The other major problem lies within the DIA communications. At the Ottawa level, the DIA and the Treasury Board agreed to a large

degree of flexibility and encouraged Regions to make the most of that flexibility. But by the time that a directive gets to the District Managers, it has become red-neck.

The B.C. Region translated their Local Services Agreement into a giant document that District Managers were pressuring Bands to sign immediately, only a few months after the Auditor General's criticism. It was called a draft agreement but left Bands with no room to negotiate. Pressure to sign continued in spite of Regional directives to play it cool, and in November 1978 the UBCIC was directed by the Special Assembly to negotiate an alternative.

## **Bands Negotiate their own Agreements**

Throughout the negotiating process, DIA were made to understand that the Band could negotiate the final Agreement it was to sign. If a Band was to totally reject this draft, the Union would support that Band.

What the UBCIC was doing was up. What we're trying to wrestle we can't win at Region, Bands will still have to fight. The main thing about these negotiations is that we were never drawing up a UBCIC draft. The DIA cannot use this to sell the LSA to Bands. We have only negotiated the DIA's offer to Bands.

The Local Services Agreement is the agreement to properly account for "contribution" funds received by Bands, through the Department of Indian Affairs, from the Canadian Government. It is the Treasury Board who disburses money to every Government Department, through Minute 7750. Each Department adds its own Terms and Conditions, which are then approved by Treasury Board.

The DIA Terms and Conditions are brief: they deal with contribution funds for services to Indian Bands (or Inuit Settlements) in the areas of economic development, community services, public works, education, social development, and housing. Whoever receives these funds has to submit a financial plan and budget and maintain financial records meeting standard accounting principles; details for reporting on a quarterly basis and the annual audit are to be negotiated.

## **The LSA Itself Has Become Unimportant**

We are now negotiating to have the deadline for signing extended still further, and all other Provincial and Territorial Indian organizations are calling for the same. Because, in itself, the Local Services Agreement is becoming small. Out of it we are discovering the roots of some of our problems: what we're trying to wrestle with is: are Bands going to learn to manipulate this system, or are they going to take the position of fighting to change the system? It's just at a point when a lot of Chiefs and Council are looking not just at the administration of dollars, but at the root problems. The LSA workshops are creating an assessment of their situation. When it first came out, the LSA was a big thing in everyone's mind but now we've come out with the fact that other things have to happen first, before we deal with the LSA. It seems critical for a lot of Bands to take the time now to work these things out: communication of Band members, role of Chief and Council, planning, setting goals and priorities, setting negotiation bottom lines, figuring out where does Indian Government fit in. Chiefs and Council are responsible to their Band members, not to the Department of Indian Affairs.

# THE POLITICS OF CONTROL

## Negotiating the L.S.A.

*Within a few months of the Auditor General's criticism of DIA accounting, the B.C. Region drew up a massive accounting "Agreement" for the Bands to sign. The fault, they said, was with the Bands. If the Bands would just learn to use the Department's accounting system, all would be well. They stretched the point a little and added that if Bands were going to administer services, they should do so according to the Department's administrative system. Some District Managers stretched the point still further and told Bands that if they didn't sign this draft Agreement immediately, funding would be withheld. Some Bands were intimidated into signing, some drew up their own draft; all protested the Department's strong-arm tactics. The Regional Director was embarrassed into calling off the pressure, but the District Managers have been hard to restrain.*

At the UBCIC Special General Assembly in late November, 1978, the Union was directed to look into alternatives to the DIA first draft. After the first few negotiating meetings with the Department, we agreed to start from scratch.

## Negotiating the Negotiating Process First

Because of our experience with the DIA, as we negotiated the Agreement we also negotiated the **PROCESS** of the DIA negotiation with Bands. The first things we agreed to were that everything had to be ironed out at Region first; nothing was to go out to Districts or Bands without consent; they had to stop forcing Bands to sign the old draft LSA; the deadline for signing was postponed for a year.

We also agreed that workshops had to be held on the Agreement before negotiations. We negotiated a Budget where we would put all the information together ourselves and hold the workshops. Whatever position Bands took, we would support.

## Starting from Scratch

We set the first draft aside and looked at all the different options for getting money other than by "contribution Agreement". The CITC is still examining those long-term possibilities. We also looked at the Treasury Board Terms and Conditions and we saw that the difference between these and the first draft LSA was extremely wide.

## Bands Administering Services Can Set Own Criteria

One distinction was the Treasury Board never talked about Bands administering DIA programs. It talked about Bands providing services for their Band members. What DIA talks about in their LSA was Bands administering DIA programs, according to DIA criteria: and Bands can choose to do that. But a Chief and Council can provide services to their Band members and develop their own conditions.

So all the DIA has to do is transfer the money and make sure there is an Agreement that it's going to be accounted for.

However, if a Band does choose to administer a DIA program, we are saying that the DIA has to make available all information regarding those programs. Often Bands don't know their rights. It's just a question of the District Manager coming out and saying 'you must do this and you can't do that,' but no one has seen that written or where it comes from.

Most Bands think this comes out of Region. The whole role of Ottawa and Treasury Board is hidden. When we got into that, we began to see how Ottawa is really protected from its own decision-making. So we decided to turn our focus on Ottawa and see how those decisions come down to us.

## Conflict at Ottawa Level

And what we discovered was that

the Department of Indian Affairs was split in two. We had two Assistant Deputy Ministers. One was responsible for consulting with Bands to develop policy and evaluations for the Treasury Board; the other was to develop the financial and administrative procedures for carrying out those policies. One of the real frustrations of Bands is that they are consulted after the fact: and what we discovered was that one guy was moving faster than the other.

The Local Services Agreement is very directly affected by this through the Department's conflicting position on budgeting. The policy people were trying to develop something called Zero-Base budgeting, where you start from zero, make your plans and budget accordingly. So when it came right down to the crunch, down to negotiating the LSA, they were trying to fit a Zero-base attitude into an A-base structure. That conflict is still there.

## Dual Evaluation

We pointed out another weakness: Treasury Board requires programs to be evaluated and what we negotiated for is a dual evaluation. Not only does the DIA evaluate a program but so do the people involved. So if a program is falling through, we can find out it is through the actions of the DIA or it is something weak at Band level. What started out as the DIA using the criticism of the Auditor General to try to get the Bands to change, we have turned around to evaluate them too.

## Financial Reporting is the Biggest Battle

The Terms and Conditions negotiated in Ottawa give a lot of flexibility. On that basis we argued about financial reporting; that there should just be five general categories and Bands should be free to spend on what they set as their priority and ac-

count on that basis. DIA said no, it has to be very specific. Our argument is that the Auditor General just needs a proper accounting of expenditure, and to know that he is getting his money's worth. He doesn't say the DIA should decide what the Band should spend its money on. A new draft from the Department at time of going to Press suggests that we have finally won that argument.

### **DIA Needs Ninety Days to get Their Guidelines Together**

The biggest fights were over financial reporting, Bands having control over their own systems. The DIA system imposes more problems than it's worth. But at the same time we had put into the August/September draft a clause that DIA must provide those Bands who wish to administer DIA programs with all the policies, criteria and guidelines for those programs. Even by the end of November they couldn't put it all together. There was so much they began to realize it was unworkable. This is what Bands have been saying for years. But the Department had spent so much time looking at Band systems, they had never looked at their own system. When they began to put the stuff together, it mounted into the thousands of pages of directives. They asked to put in a clause that if a Band required these documents, the DIA had sixty days to get them together. That would just be the summary. The details would require another thirty days. We stuck to the fact that they should provide these: if Bands have that information they will know just what the DIA limits are. When the Department said it was too much, we recommended they scrap all of it, just set up a page of general principles for each program.

Our position is that Bands should negotiate their own criteria. What the LSA brought out positively is that this is a weakness with the Department, not with the Bands.

We came up with a final draft in November, but then the DIA changed the whole section about financial reporting. This section is crucial: it could make or break the way a Band

wanted to go. It was probably the clause that caused the most fighting but we wouldn't give in.

All this time what we were negotiating was the DIA's offer to the Bands. What we couldn't win at Region, the Bands would still have to fight in their final negotiations.

### **Band is Final Negotiator**

We were, at the same time, negotiating the process of those final Band/District negotiations. Up to the sixth or seventh draft, DIA kept to their agreement; but then we started getting calls from Bands who had been sent drafts by District Managers who were talking about signing now. So we started the workshops right away. The LSA is a legally binding document and Bands have to live with it once they sign it. The information had to be put in the hands of the Bands so they could negotiate on an equal footing.

### **Workshops on Negotiating**

The process we had agreed upon was that first we would have the workshops, then the DIA, before any real negotiation started, would negotiate the negotiating process with the Bands. Some District Managers skipped that step. So now we're finding that in our workshops we are having to deal with that before we even deal with the LSA.

We also find that we have to counteract selected information going to the Bands. They are not getting the full story from the Department. The reason we asked for workshops in the first place was our experience of DIA practice.

### **The Real Resentment**

As Indian people we have dealt with the Government all our lives. 90% of the time we deal with laws we don't know exist, we deal with authority we don't know exists. So in the workshops, in order for us to find the source of a lot of frustration, we go through the whole system. We find it is ignorant of Indian people. And the worst thing is those people don't know they're ignorant of Indian people.

In essence what the LSA brought out to us was the whole purpose of the rejection of funds. It was the real resentment of being told how to live. When we talk about rejecting the LSA, we are talking about the same thing. But what we have now proven through the LSA is that if the Government wants to lay down their conditions to Indian people we can also lay down conditions. We can beat them at their own game. But do we want to play that game?

### **Indian Governments Will Negotiate as Equals**

With an Indian Government, we are talking about a trust in an equal relationship, the head of one government with the head of another. The LSA is talking about an unequal relationship: you get this money on certain terms, the head of one government deals with the bureaucrat of the other.

Indian Government is the option to the LSA because Indian Government talks about Chief and Council being the Government, having jurisdiction to make decisions over all that happens on the reserve. So for us, that is the long term objective. The short term one is to use the LSA in whatever way we can to help Bands get there. It can fit into the long-term goal, but it is limited.

What really has to be looked at is the transfer of money from the Canadian Government to the Indian Government; and the Indian Governments legitimately accounting to their Band members whom they represent, rather than to the other government.

If you go through the system as an Indian person, it becomes more and more unacceptable to have a government that is ignorant, and continues to show the paternalism and lack of respect we find in the fact of the LSA. The government that exists is not the only option. There are other ways of providing for our people, on our own terms, more effectively and more meaningfully. We can go for Indian Government, negotiate at another level for our own system. •



An historic look at the development of Indian Bands throughout the land, suggests that most Indian leaders have always been conscious of the need for some management and administrative training for Band leaders. For sometime, they felt that an Indian concept of management and administration would be enough. It was apparent that, in earlier years, a system designed in the framework of such a concept was adequate in most cases. However, certain events which have occurred as part of the ever evolving world of man, has caused today's leaders to alter their outlook on Indian management and administration.

Conditions elsewhere in the various provinces have influenced the normal development of Indian communities throughout the Nation. Consequently, for survival, the Indian leaders have been forced to accept systems which are predominantly oriented to non-Native communities. Needless to say, the Indian's concept of management and administrations changes of necessity. It becomes more inclined towards a commercial or business concept.

Research has revealed that the Department of Indian Affairs had informed Indian Band councils of its intention to decentralize its bureaucratic operations in the late 1950's which meant that Bands would be given the opportunity to control their community programs. This process

did not actually begin until the latter part of the 1960's. Although the process has been gradual, it has become evident that the Department has not prepared the Bands properly.

Adverse employment conditions, as well as a desire to achieve a high degree of independence, has caused many Bands to pursue local economic development schemes. This makes worse an increasingly cumbersome administrative problem for the Bands.

Although many of the Band Councils in Canada seem to enjoy tendencies towards local autonomy, as suggested by some procedural changes introduced by the Department, they



*Pearl Pearson of Skidegate. Most Band Training courses have failed so far. We'll have to develop our own.*

have grave concerns about the ability to accept responsibilities attached to the changes.

Perhaps the most significant of these changes is the introduction of the Local Services Agreement. It has caused a rather rude awakening. Suddenly, we learn that a great many of the Bands in B.C. alone sadly lack the facility to effectively maintain such an agreement. Why does this situation exist?

It was stated earlier that the Department had failed drastically, in preparing the Indian leaders for any transition. On the other hand, the Indian people have not taken the initiative to obtain professional skills to undertake various tasks within Indian administration offices.

It then became apparent to Indian leaders that each Band administration group would have to ensure that it possesses the management and administrative skills which would enable successful administration of many community services and pertinent funds with which it is entrusted.

Many organizations have attempted to provide management training in various forms. There have been isolated successes. However, the majority have been total failures. Perhaps the most significant of these attempts is that of the Department's through Centrad. Although the effort was commendable, it lacked proper implementation of sound recommendations.

Being convinced this has become a dire situation and that the Department has no remedies to offer, the Union has undertaken a rather ambitious project which would provide management and administrative training to Bands in B.C. The preliminary work on the project has now been completed. Short seminars are being organized in response to immediate needs brought on by LSA negotiations. These will deal with community planning preparation and maintenance, and financial reporting. The success of the project is dependent largely on the participation of the Bands in the provinces. For further information contact William Martin, UBCIC: tel. 684-0231. •



wards developing goals that are of benefit to ourselves and to our community. This is basically taking responsibility, what I call Indian Government.

by Chief Wayne Christian,  
Spallumcheen Band



*When we talk of Band Management, we have to look at it in terms of what Indian people want, in terms of Indian Government. My whole feeling about this is that Band Management as seen in the eyes of the Department is no more than carrying out the policy and guidelines of the Department. Our whole thing is that we have to develop our own policy, our own guidelines that meet the needs of the community. If there is any Agreement signed at all, it should be one meeting the needs of our community and not hooked into the Government circulars, local government guidelines as they are called, because those are all geared to Assimilation. We are going in the opposite direction. We have had enough of Assimilation.*

The Okanagan Tribal Education Committee has hired a person to go around to each community to do a needs assessment of what the community wants in terms of training for the people. Jane Gottfriedson goes to the Chief and Council and to the administrative programs, as well as organizing Community Meetings. This way she makes sure that her information comes from the whole membership. We did one here with the people of Spallumcheen. We had a really good meeting: about forty people showed up, all our Councillors and Band staff, community members and students. We went through the whole process of identifying what people wanted. One of the main concerns in this program is that the community decides what they want and the Tribal Education Committee just meets the needs, rather than us saying: this is what you have to learn. The Community members themselves know what they want and their priorities. We looked at a whole lot of things at our first meeting: how to use our resources, youth awareness, how to organize your own life in terms of personal book-keeping, how to get funds for long-term projects, defining the roles and responsibilities

of the Chief and Council, the administrative role versus the political role, training for new Band Councillors; land development and management; job orientation, administration and communication skills; legal awareness, spiritual leadership and cultural resources; curriculum development, constructive criticism and how to do it: that type of thing. Once we went through that whole list, what we identified as the most important was human development and self-awareness.

If each of us can understand where we are coming from, historically and in terms of our spiritual needs and means, we can cope better. We can identify why we have problems now and can work to-

*We have to really examine why we're in the situation we're in and my feeling is that we're at the point where we can't ask for help from the outside any longer; we have to do it ourselves. We have to really question and look at where do we want to go, what do we mean by being an Indian person living on a reserve in this day and age. The assimilation has gone so far that in a lot of cases people feel lost or defeated. But we have to take a look at that; we have to develop ourselves before we can talk about management and development of good programs for the community. Every individual has to do that, not just the Chief and Council making all the decisions and doing all the work. That is why all the things we're doing are open to the community. Our Band Training has been designed for the Community to say what they want—and we deliver that because that is the way it has been traditionally, that's the way it should be.*

Each Band has different ways of looking at things. Some people are specifically looking at administrative skills; defining the jobs of the Band Manager, the responsibilities of the Band Councillors and how to make themselves more effective. But this is the kind of process that is happening with each Band. And once the Band has identified Band needs, it is up to the Band to then decide how they want to go about doing something, decide what kind of resource people to bring in. The Tribal Education Committee, through Jane, co-ordinates this and brings in the resource people.

We were working through the Okanagan College, but they're reneging on their financial commitments so we are going to have to get DIA Band Training funds. We want to establish this on an on-going basis. The training needs of a community develop each year.

Those of us who did not speak did not have to because our Elders successfully showed us the ropes.

# MANAGEMENT AT LAKE BABINE



*Band member input, office efficiency, long-range planning, and self-reliance are some ways Lake Babine Band is trying to run its administration.*

To ensure that Band members' needs are best carried out, efficient Band management is of vital importance. Band member input, office efficiency, effective financial and program planning, self-reliance and trust between the Band council and staff are some ways Wilfred Adams, Band manager of the Lake Babine Band, said his Band is using to best run its administration.

He said that keeping a close relationship going between the Band members, council and staff are important to meet the Band's needs. As Band manager, he tries to keep in

contact with both the people and the council committees. During general meetings, the Band members have a way to let the council know what they want done and how. He also gets ideas from them at major events that take place at the Band. But, the way that most Band members communicate with him and the council is by dropping by the office or stopping them on the street and talking.

Committees dealing with housing, social assistance, education and other areas work closely with the Band manager when trying to find out what Band members want. As well, they use this information when they decide

which proposed program or project is most important to the people.

Before the Band begins any major project that will affect many Band members, it tries to hold a general meeting. Adams said that the purpose of the meetings is to get both the people's feelings and ideas concerning the project.

The Band held a general meeting at the Topley Landing reserve to talk about moving the reserve village to higher ground because it is now below the flood level. There was another to

talk about a new water and sewage system at that reserve. The Band members discussed how they want the project carried out.

Effective planning is another way for the Band to get the most out of both its money and work. The Lake Babine Band is involved in long range planning. Plans are updated each year to take into account present situations. One example of this was the planning for a pre-school at the Band. Wilf explained how the Band had to work with the education

how things go after the recent election.

One aspect of planning that can give Bands a big problem is budget for casting and planning. Wilf Adams said that the way his Band works is that each head of the different programs figures out how much money they need for the year. Then, he sits down with the staff and works out the budget for the coming fiscal year. During this procedure, he stresses that cooperation is essential.

To help with the financial aspects of management, he said that the Band

everyday work isn't done on time, overall planning and forecasting could go off schedule. One way the Lake Babine Band makes sure that everything runs smoothly is with a manual. In this manual, which is given to each staff member, are set procedures for carrying out certain tasks. It also states the policies of the Band.

Having a job description for each position in the office has helped to avoid chaos. It has also made hiring new employees easier and more effective. Before hiring someone for a



*Lake Babine Band has had to develop an efficient Band management to manage its seventeen programs. Wilfred Adams, Band Manager, stressed that meeting Band members' needs and wishes is essential in this regard.*

department of the DIA to finalize agreements and to get money. But one unforeseen problem in this part of a five-year plan was the financial cutbacks imposed by the conservative government. However, the Band finally got some money and hopes to move ahead with plans this coming summer.

A similar problem was met with a freeze on government spending which halted the planning and building of a new Band office. That project is still in the air. They have to wait to see

has recently hired a consultant. The consultant is a Band member who now lives in Ottawa.

A smooth running Band office is very important to ensure that the Band is well managed, Wilf insists. To help, the Band rents the use of a computer to keep track of finances. Each day the bookkeeper phones the daily transactions to their auditor in Prince George, who in turn punches the information into the computer.

In the office he stressed that working together is important. If

key position, the Chief and council sit down and look over resumes.

The attitude of the Band staff contributes to efficient management of the Band, said Wilf. Cooperation, reliability, trust and keeping on top of things are some qualities he said the Band looks for when hiring staff.

As Band manager the most effective way he says he can manage the Lake Babine Band is by "answering the question before the question is asked." •

# DOIG RIVER

## The first steps

Story and pictures by Arlene Laboucane

Margaret Davis is the Band Manager for the Beaver community of Doig River.

The Band is looking after the housing books and has hired accountants for the farm books.

They are preparing to take over full administration on the 1st of April this year. Rose Davis will be Band Administrator.

The main problem with the housing program is the housing money is late and by the time it arrives in the fall, it is too late to finish them. If it is not spent by the end of March it goes back to Ottawa or to other Bands.

*On April 1, Doig River Band will take over full administration of Band business. Margaret Davis, Band manager has experienced the frustrations of conducting business through DIA.*



*The Doig River Band tried to complete two log houses last year. Maybe this year they will be able to complete these houses and more new houses—if the housing money is sent from Ottawa early enough to build them before the frost comes in October.*



*Lucky the River is close by because the water system is broken at Doig. Money to fix it didn't arrive until after freeze-up.*

The same is also true for the water system on the reserve. The money to fix the water system comes late in the fall and the ground is frozen. The

contractor admits he can't do a top notch job of fixing the system when the ground is frozen.

The Doig hired two contractors in

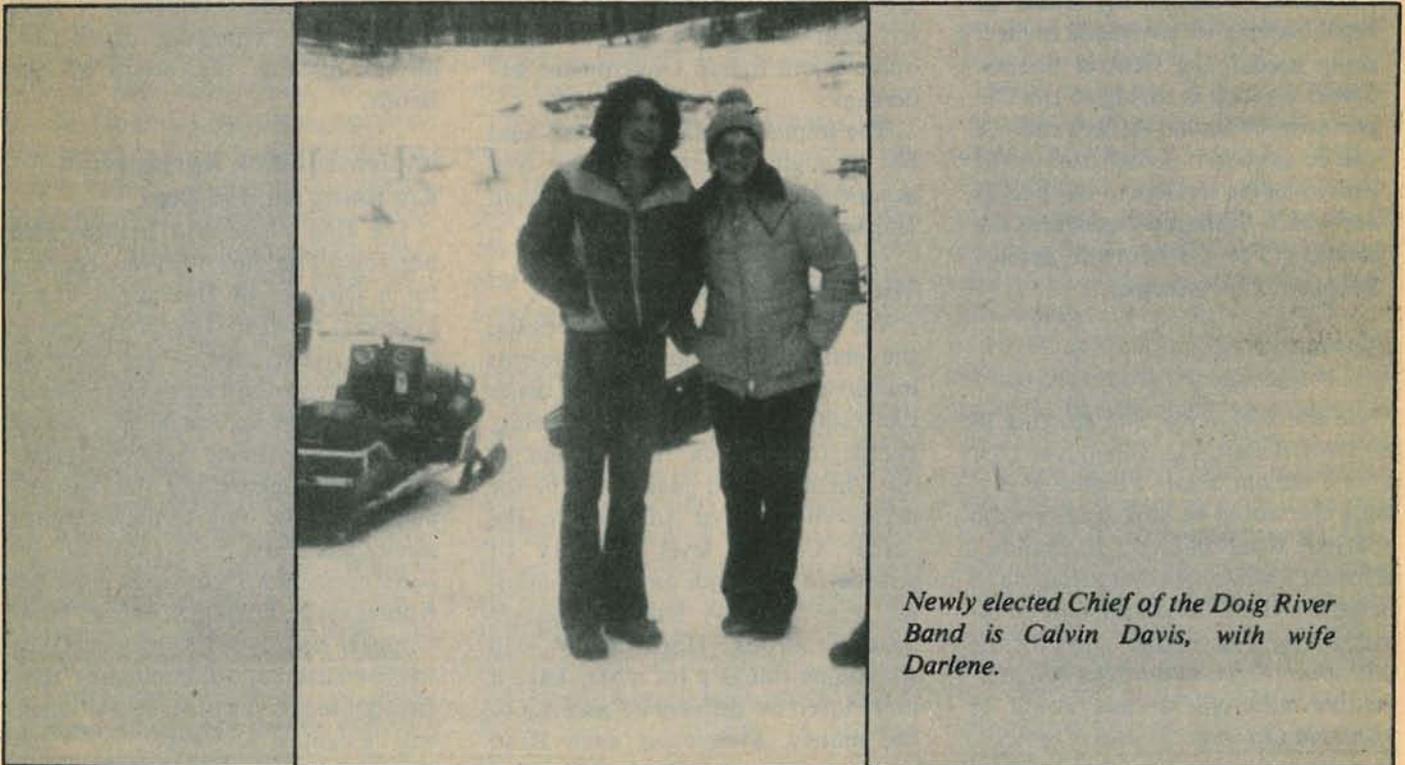
the last year to fix the system. The first one didn't fix it properly and they hired a second contractor that was more experienced. He told them the line couldn't be fixed properly in the cold weather but he would try and fix it in the spring if the money was available then.

With the farm the biggest problem is getting the machinery fixed when it breaks down. They have to get a mechanic from town to come out and look at it, and it's very costly.

The Doig would like to build a Band hall for meetings and office space. Hopefully the money will be available when construction season starts and not when it is too cold outside to do anything.

If they go ahead and start construction on their own, the cat clearing and foundations, without money, the contractors get upset if they don't get paid. Some Bands have written bad

cheques, depending on the money being on time, and have gotten into trouble with other businesses by getting their credit cut off. •



*Newly elected Chief of the Doig River Band is Calvin Davis, with wife Darlene.*

The District Offices in the Central Interior Region were closed down in 1975 as a result of the rejection of funding and the Tribal Councils never allowed those offices to reopen. But at that time we didn't have anything to replace the DIA structure with and all moves to replace it subsequently were stonewalled by the DIA. A move by a unified front was needed.

The concept of the "Red Book" originated about a year and a half ago: we wanted an in-depth study to address the problems of delivery of technical services to the Bands, through the Okanagan, South Central, Kootenay and Lillooet Tribal Councils. This undertaking is our first attempt to really implement the concepts of Indian self-determination and self-government that we so often talk about. We introduce it as

"an attempt to deal with the wide range of issues which relate to viable Indian Government. The Red Book outlines the kinds of organizations we envisaged to meet those needs. The Central Interior Tribal Council is saying to the Department of Indian Affairs that we can do as good if not a better job of providing the services to our people for which Parliament provides the monies. The Department accepts the position in principle."

We are suggesting that staffing in the District Office in Vancouver DIA would remain small because everything else would be looked after from a Tribal Council level. It wouldn't interfere with dollars that are going to Bands for Band programs, core funding, or anything. For instance, for the staff who are phased out of Vancouver, the man-year dollars would be relocated to the Tribal Councils.

# INDIAN GOVERNMENT THE

## *IN THE CENTRAL INTERIOR DIA IS SEEN AS MERELY A CLEARING HOUSE*

by Saul Terry

Since we started the Red Book study, Indian Affairs has been trying to increase our District staff considerably and the Central Interior Bands have adamantly opposed this.

What we have done is organize ourselves in order to be more effective in terms of decision-making and lobbying. The force of a large group of Bands is something to be considered. There is also the matter of knowing what we are doing so that we won't be working at cross-purposes with one another, but supporting each other.

What we are talking about is Tribal Councils providing legal services, technical services, economic development and Indian Government leadership.

The implementation of this would be through different phases and according to the pace of each Band and Tribal Council.

### **The Nuts and Bolts Issues**

We wanted to start by addressing the short-term needs or problems immediately, the nuts and bolts issues like audits, planning and budgetting, people reneging on funding and so on. The long-term goal would be the decentralization of advisors to the Tribal Council level, delivery of services to the Bands on a more intimate level than say from Vancouver into Cranbrook. Hopefully we will streamline things a lot more, have a more effective delivery of and use of the money. Financially each Band

would be responsible for their own budgets. But, from the first phase, the Tribal Councils would have financial advisors to assist those Bands who want to participate in the Tribal Council Delivery of Services. We feel this is a small step towards implementing Indian Government as a whole. It's just the beginning of decision-making in terms of program delivery.

The DIA would be dealing with technical data, a clearing house for all programs and forecasts. The Tribal Councils would have to take part in reviewing the guidelines of the proposals and hopefully have influence in changing those not geared towards the needs of our Bands.

### **Implementation Agreements Are Being Signed Now**

The first phase was implemented beginning February 19, 1980: funding for a Director of Operations and a Financial Advisor. This phase centres on the urgent need to get planning and financial assistance out to Bands right now. The approaching deadlines for finalizing Local Services Agreements and negotiating the 1980/81 budgets make this Tribal Council service a priority.

At the time of going to press the Kootenay and South Central Tribal Councils had signed Agreements with the Department to implement their first phase and the other two Councils will be signing this week. •

# ALTERNATIVES TO L.S.A.

## IN SOUTH ISLAND TRADITIONAL LEADERSHIP SHOWS THE WAY

by Tom Sampson

The whole history of the LSA really goes back to the sixties when grants first started; the terms just changed from grants to core funding to contribution agreement and LSA. Since 1969 it's been really the attempt of DIA to put the Indian people in a position where we can't work. If we do, it has to be under the government's terms and conditions. The South Island District could not and never did go along with that: our position is that the funding of the reserve is to be made by an ordinary Band Council resolution. It is as legal as a Band Council could get, without losing its reserve status.

That's where I see the LSA going. The danger of the whole thing is that once again the government is trying to find ways and means to implement the 1969 White Paper Policy. They have tried to pacify our thoughts by using some of our words in the LSA but it's all the same.

### A simple B.C.R. is all that's necessary

We are going to uphold the BCR. It's simple and straightforward: the Bands will look after certain programs and shall be responsible for reporting the expenditure. That's all that's necessary. The money is appropriated by the Parliament of Canada for the Indian people. We shouldn't be blackmailed into whatever other means the DIA tries to use on us to get the money.



Sammy Sam, Norman and Vi Williams: traditional leadership has strong relevance today.

We had a district-wide meeting in January this year to work on our final position on the LSA. We invited the Elders and the unelected officials of our district, the people who are constant spokesmen in our area. When it comes to Indian work, whether it's potlatch or gathering at the big house, these people are always in the lead. That was the only way to do it. We were getting too frustrated by the division of the issue; we knew the traditional leaders had all the answers; we had part of it in our, what we called security kits: our brief cases. But it wasn't all there, half of it was with the traditional leaders. You know the understanding of leadership style, just understanding. So all we did was

assisted each other. So we took a look at our leadership styles: the modern leader in relation to the traditional leader. We took a look at what they were doing and what we were doing and why the two couldn't work together, if it was possible. We told them of the difficulty we were having. For five days we talked.

The thing is the whole system was frustrating new leaders because they couldn't relate the wishes of the Band with the type of leadership style they had: you hear some say "my welfare program works really good,". When I hear something like that, that really upsets me. To me they have pacified our people to do nothing and any

program that works, especially that one, I'd like to see it go away. Too many of our people today have been brainwashed through education, assimilation, and now believe that Indian education, traditional methods of leadership and qualities have no relevance to today's system. But it does have strong relevance in today's system. That meeting was a real eye-opener for us. It was all in our own language. It was real unique, has never been done before, in South Island anyhow.

### Traditional leaders are very organized

Traditional leaders are very organized, as once they identify problems

to the issue at hand, they have no difficulty in dealing with issues. They have procedures and follow them through. When you have a problem, discuss it with the person you are dealing with. But there is a point and time, they say, that you must assert authority. That's why you are chosen as leaders so that you assert the entire identity of leadership...

Today, strong leadership is required. It's not the same as being elected by popularity vote like it used to be in the past, even as recently as five years ago or even less. There's more pressure on leaders now to assert the demands and rights of the people. It's not a new move in Indian Government though in a sense it is in that we're going back to traditional type of government, so it's a new move by this generation. That workshop assist our chiefs and young leaders in asserting the authority and power granted by the people. The leader provides leadership through the choice and will of the people.

### **Traditional leaders fill the gaps in Indian Government**

Traditional leaders gave us a real clear way of how to go. They said there will be a lot of heartaches, except it would be a lot easier to follow the advice because this advice was given to us over the last hundreds of years. They fed us something what we were looking for in terms of our Indian Government concept. And for the newer people, it is a very new thing. Probably a lot of people are opposed to it because they can't see the value of an old system. A lot of them believe

that education is the only answer to leadership. It is part of the answer but it isn't everything. The older people have very much to offer.

We took the politics out of the whole thing. There was no discussion of programs as such, just strictly about Indian leadership styles, the type of necessary disciplines. It was good for the younger leaders to see. Unanimously, young and old together voiced and expressed energies and powers gained over the few days. The traditional leaders themselves got something out of what we said. They had a chance to assess their own work, their own positions. For the first time, they sat down with elected officials. It was never done before. They just assumed we'd go about our work and not bother them. But they found that we do have very much in common with them. In fact without each other we can't go anywhere. In the Saanich area, the traditional leaders are now calling on young leaders to listen, especially in the long house: they call their Indian names, to acknowledge that they are there.

### **Traditional leaders know the total being of a community**

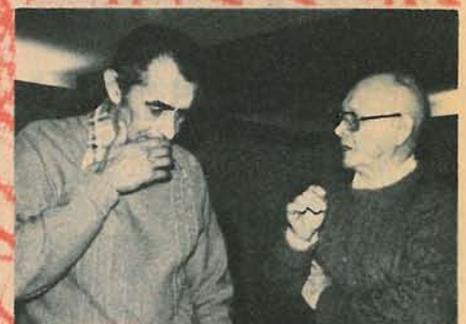
South Island District has always fought from a position of strength. We spread out our responsibilities to all the villages so that everyone has an idea of what's going on here. In the South Island we don't have a hierarchy system. We are at the same level and no matter what this one or that guy says, we all say the same

thing. That's another thing we learned from the Qualicum meeting: it's really based on our leadership and energies given to us by the traditional leaders. They know the whole existence, the total being of a community. And we've turned to Indian Government advice because this advice was given energy and powers of our traditional leaders. They assist the Chief and Council; they feed us and keep us going.

They made it very easy for us to decide on the LSA. We told the DIA, when they came in right at the last half hour of the five-day meeting: we're going to deal with it the way we've been shown. We're taking a positive position. If the DIA wants to change it, they should be prepared for a tough battle because we won't allow them to dictate to us the way they've done. It's something that baffles them: we don't care what they say any more. Our traditional leaders helped us determine what our next step will be. The DIA money doesn't bother us any more. For years the Department took the attitude that they were protected—but by what I don't know. The government of Canada has a responsibility to Indian people and we're just meeting that responsibility.

And now we want to show them how to do it, our way. Over a hundred years they've shown they don't have the answers. We know we have the answers. Our traditional leaders showed us how to put them into practice.

*Wilfred Sylvester, Louise Underwood, Fred Miller and Gabe Bartleman.*



**Indian Government in practice shows Local Services Agreement is irrelevant.**

# THE ALKALI FIVE



## UPHOLDING TRADITIONAL HUNTING RIGHTS

On February 5 & 6, 1980, five Alkali Band members appeared before Judge Barnett in Williams Lake. They were charged by Fish and Wildlife officers for shooting deer out of season. The five were John Johnson, Louis Wycotte, Frank Robbins, Arthur Dick and Gabriel Robbins.

It was one of the usual days in Alkali on February 9th, 1979. A working day. But on this day the men had the afternoon off from work, so they decided to use the spare time to go on a hunting excursion. They gathered together the needed supplies, and left that same day. They drove along a forestry logging road, a road they had used repeatedly for other hunting trips. The road they travelled on that day had traditionally been used by the elders of long ago, a time when they used horseback.

At two o'clock that day the men had seen a couple of deer outside Churn Creek but it was too late to take a shot, so they continued on their way heading southwest. A little way down the road another deer appeared about one hundred feet from the roadside. They immediately came to a stop, got out. Three shots rang out, fired by John, Arthur and Gabriel. The deer went down. No one knew whose bullet found the mark.

The preparation for taking the kill home began. John opened the deer and gutted the inners out. They loaded the carcass in their vehicle and started on their way. It was not long after that they approached a 4 by 4 vehicle which was parked right in the middle of the snow-packed road, allowing only room for one-way traffic. The vehicle had headlights on. Frank brought his truck to a stop.

The Alkali Band members' first impression was that there were other hunters, because these people were not uniformed. There were two men in the unknown vehicle: one of them rushed to the driver's seat and asked Frank if they had been hunting. Frank said yes, along with the others.

Once the questioning began the men knew these were officers. The officer asked if it was for sheep; Frank said no. The officer asked if it was deer that they were hunting. Frank said, "Yes, we killed a small deer."

"Who killed the deer?" asked the officer. John replied, "Three of us fired at the same time, we don't know."

The officer said someone had to take the responsibility for the killing. John replied that he would take the blame.

While this was going on the other officer remained by their vehicle holding a 30-30 rifle by his side, barrel to the ground. He had stayed there until his partner called him to witness the seizure of John's gun. The others were allowed to keep theirs.

Arthur Dick had mentioned to the officers that he thought Indians did not need a permit to hunt in the Alkali area. The deer and John's rifle were seized.

In the court many of the friends and relatives were present to see how their Band members would make out. Frank told the court that he and his companions remembered one of the officers telling them they could pick up the deer the following Monday, February 12, 1979 at the Williams Lake wildlife office.

The officer denied that he said to pick up the carcass and gun. He said that he only mentioned there would be questions asked. (The gun was just recently returned, but no deer up to this date.)

The next day in court another group of concerned villagers were on hand, along with elder and former chief David Johnson and present Band chief, Andy Chelsea. One of the officers gave evidence to the court that Arthur Dick had blood on his hands, when in fact John Johnson was the one with the bloody hands because he was the one who had cleaned the deer.

The five Band members explained to the court that where they were hunting had always been Alkali Lake's traditional ground, going back generations. In the old days, they explained, there were no roads, except the path their Forefathers' horses had made. It was only in the last few decades that logging roads were constructed, pushing back the wildlife population.

In the court the five hunters were asked about the importance of hunting to them. John Johnson replied, "I have been hunting since I can remember; my uncle used to put me on a horse to go along with him

### *Free to think but not to act*

In May, 1978, George Charlie and Anderson Jack of the Saanich Band shot a deer needed for a religious ceremony and were charged for hunting out of season. After going to court in Victoria during the summer, the two were found guilty.

On January 24, they were again in court to appeal the decision to the B.C. County Court. The defense gave two arguments—freedom of religion and impairment of Indian status. Burnings of actual religious rituals and religion fall under the realm of the Federal Government and the B.C. Wildlife Act shouldn't apply to Indians. This Act should apply only if it doesn't impair the status or character of Indian people.

Religion is a major part of the Saanich people's lives: in this case the provincial laws are an impairment and should not apply. The Crown made its argument on January 30 in Victoria. On February 14, 1980, the judge decided against its Indian people.

He held that the law in Canada protects freedom of thought, not religious practices. The case may be appealed.



*Anderson and Elizabeth Jack and George Charlie needed a deer for a religious burning. They say the Wildlife laws do not apply in this case.*

on his hunting trips. We had to hunt to survive. Even our young people today are starting to hunt small game like rabbits and that."

Also Frank Robbins had his say. "I learned to hunt from my dad. This is when there were no logging roads; there was always consistent game and now there are roads all over."

They also made it clear that once an animal is killed, it is shared between the hunters and all relatives. By the time it is all given out the hunter is not left with much to take to

his family. They also mentioned that after their deer and John's gun was seized, and they left on their way home, they saw two deer but they never bothered them, though they could have easily shot them.

Evidence was given by Band Chief Andy Chelsea that there was an agreement made by the government and the Band in the 1920's, guaranteeing hunting rights in the Band's traditional territory, including the place where the hunting charge occurred. The case will be carried over on March 6th, 1980 in Williams Lake. •

# UP-DATE

## HUNTING CASES

March 4, 1980:

The reason for judgment will be given in Duncan on March 4, 1980. Joe Bartleman and Doug August were charged last winter with illegal hunting.

March 25, 1980:

Raymond Bob of Anaham was charged by conservation wildlife officers for shooting moose and grouse out of season without a permit. On January 16, 1980, at the Alexis Creek court, it was discovered the moose and grouse had been shot on Indian land after Raymond had pointed out on the map the location of the shooting near Stum Lake.

The crown was surprised that the moose and grouse were shot on reserve land and asked for more time to study the fact and to argue the point. The decision was put over to March 25, 1980 for the lawyers to put their argument in writing.

May 28, 1980:

Peter Gregoir, Josephine Gregoir, John Camoose and Martin Tony were charged with hunting out of season, possession of game and not having a license to carry firearms on August 15, 1979. Their case was held over from February 4, 1980 and has been adjourned to May in Vernon.

## FISHING CASES

February 28, 1980:

Chester Douglas of Cheam for unlawful possession of fish at Agassiz: his case was held over from February 8, 1980.

March 5, 1980:

McKay Jr. from Lillooet, B.C. charged for unlawful possession of fish in Lytton. His case was held over from December 16, 1979.

March 27, 1980:

Fisheries appeal Herman Thomas case. Herman was charged with illegal possession of fish but won his case last year.

## RALPH GEORGE TEST CASE

The UBCIC Legal Team started an action against the Federal Fisheries Department on Ralph George's behalf alleging negligence in the case where 68 fish were seized from George. He won his case in Chilliwack court March 16, 1979 but the fish were not returned to him. A statement of claim has been filed.

## NATIONAL NATIVE ALCOHOL ABUSE PROGRAM

Recently, the DIA and NH & W informed the NIB that the Hickling & Johnston Review (see last issue) was to be shelved. From 15 February, a National Task Force would be formed to again evaluate NNAAP. The news was released just days before the task force was to begin. The decision was made without any prior consultation with NIB or any Provincial or Territorial Organizations. The NIB and PTO's have reacted by preparing alternatives to the task force. The Health and Social Development Portfolio have sent letters to all Bands and NNAAP personnel informing them of the alternatives and asking for their response to these further developments.

Terms of reference for the National Task Force are available at the UBCIC office. If possible, we would like to hear your opinions on another study of the NNAAP, and of NNAAP itself.

## CONSULTATION FUNDING

The Health and Social Development Portfolio has been participating at the National Commission Inquiry meetings coordinated by the National Indian Brotherhood since March, 1979.

At the last meeting held on February 5th to 7th, 1980, it was learned that only half of the previously promised \$475,000.00 is now available due to the short time remaining till the end of March, 1980.

There was also a \$25,000.00 ceiling set for all the provinces and each province is now expected to apply to their regional medical services branches for the funds.

Justice Berger and his commission have met with various Indian organizations and groups across the country. The commission is now prepared to make their recommendations to the Health Minister. Hopefully, a change in government will not jeopardize their decision (if it happens to be in our favour) for the full \$950,000.00 consultation yearly budget.

Justice Berger and his commission were hired by the N.I.B. as an arbitrary third party after the Minister's office suggested a third party would be needed to verify the proper spending of the Consultation's Money.

On February 11th, Dr. Muri, Acting Regional Director of Medical Services, informed us that British Columbia would be receiving the grand total of \$18,000.00 to be spent no later than March 31, 1980. This certainly does not give us much time for complete Consultations on problems in Health Care the Bands must live with, let alone time to have this money delivered to our office to be spent!

# URANIUM:

## Last month at the Hearings

The Bates' Royal Commission on Uranium Mining continued to hear technical evidence in Vancouver. In the past few weeks, three more witnesses gave reasons why uranium mining should not be permitted in this province.



*The home of Ned Yazzie, a Navajo paralysed in a mining accident, sits on radioactive tailings.*

### B.C. Miners Tell of Tailings Dam Spills

From Vanderhoof and Fraser Lake, two mine workers presented evidence from the viewpoint of those who do the actual maintenance of mine tailings dams. These dams hold the waste material produced from mines and the tailings area often covers many acres of land. Although the failure of any mine tailings dam can cause the release of hazardous or polluting waste to the environment,

the risk is magnified when uranium is mined as the tailings waste contains cancer causing radioactive material.

The witnesses testified that many spills had occurred at the mine at which they worked (16 spills in the past year alone) and yet only one spill has ever been reported to the government in the mine's total operation. One witness also testified that he has never seen a Mines Inspector on the tailings dam in the twelve years he has worked at the mine.

This real life evidence is in complete contrast to the theoretical framework which has been presented to the Commission by the Ministry of Mines. The Ministry has reassured the Commission that its inspection and monitoring facilities are adequate to ensure the safety of uranium tailings dams in B.C. But the Ministry has also made it clear that it relies on the mines industry to police itself. The evidence of these workers raises doubts that the Ministry and industry is even doing the necessary job on existing mines and gives little confidence that the more hazardous uranium mines will be effectively monitored or controlled.

### Indian Hunting, Trapping & Fishing Destroyed in Ontario

The United Steelworkers Union also gave evidence based on its experience as the union representing the workers at Canada's major uranium mining location, Elliot Lake, Ontario. Uranium has been mined at Elliot Lake for over 25 years with the result of devastating health and environment effects. The Serpent River Band, located downstream from the mines has suffered grievously. Their hunting and trapping territories have been totally destroyed from a population influx of over 20,000 people and pollution

from the tailings has eliminated all fish from the 50 mile long Serpent River system. Band members were even advised at one time not to drink the water or to swim in the river. Yet the Band has never received any compensation from industry or government and they claim that by using their river as a "waste sink," the mining companies have received an "environmental subsidy" at the Band's expense.

### Government and Industry Put Economics First

The panel from the union described their efforts to improve the situation at Elliot Lake and how too often these efforts were frustrated by the attitudes of government and industry which put economics ahead of health, safety and the environment. The witnesses also produced a 1956 letter from the Department of Lands and Forests which reassured a local resident that uranium mining "is not expected (to have) any adverse effect on Whiskey Lake or the Serpent



*Henry Black is dying of lung cancer. "The government never told us Navajos about the dangers of radioactivity."*

River watershed." The letter states that the uranium "industries have cooperated excellently and have assured the Department that they will undertake whatever measures may be necessary to protect the quality of the waters receiving the mining wastes." Twenty years later not a fish can survive in that water. Yet constantly at the Hearings, government and industry make the same assurances in B.C.

tions throughout B.C. if opened. In addition, Ontario currently is heavily dependent on nuclear powered generating stations while B.C. is not and will not be in the foreseeable future. Uranium production in B.C. would be basically for export, however, it is not possible to find an export market for the wastes associated with production or the potentially harmful health effects inherent in it."

between the radioactivity in uranium and an increased rate of lung cancer. However, those warnings were not heeded by industry or government with the result that the rate of lung cancer was five times that expected for white and Navajo miners in the U.S. Southwest. Dr. Wagoner sees these rates as going even higher and described the situation as an epidemic of lung cancer in that region.

Finally, Dr. Wagoner testified as to



*Evidence last month told that mining destroyed hunting, trapping and fishing for Ontario Indians, that Navajo miners get lung cancer five times more than expected, and that in B.C. many tailings spills go unreported.*

### **You Can't Export the Waste Along With the Uranium**

The Steelworkers take the position that there should be no uranium mining in this province, even though they are the union for uranium miners in Ontario. Their reasons are: B.C. "has many small presently undeveloped deposits, which in our opinion, would reproduce Elliot Lake on a mini scale in each of the loca-

### **You Have to Put Human Values First**

The final important witness was Dr. Joseph K. Wagoner. For twenty years he has studied the effects of uranium mining on miners for the U.S. Department of Health, Education and Welfare. Dr. Wagoner recounted the history of uranium mining in the U.S. and described how even in the 1940's the scientific community had identified the link

what he saw as the root cause for the deaths and misery caused by uranium mining—the tendency to put the needs of industrial development (or "progress") ahead of human needs and values. He gave a quote which accurately summarizes the thrust of the evidence of all three witnesses in this article: "There is nothing more urgent than this society's assertion of individual over institutional interests, and of human over economic values." •

# HEALTH

## CHILD WELFARE STUDY

On 28 January 1980, a Co-ordinator for the Child Welfare Study was hired to compile the terms of reference for the Child Welfare Study. The Co-ordinator is not doing the study alone. The duties are:

- a) contact all who are interested;
- b) compile information submitted into one package. This is in order to avoid duplication, to have a compact and representative terms of reference for the Study. This package is meant to include everyone's ideas on how the Study should be done;
- c) the Co-ordinator contract is with the Department of Indian Affairs for an initial one month period; this timeframe was set to develop a work plan.
- d) the Co-ordinator has the use of the Union office space, telephones and supplies, but is not an employee of the Union;
- e) this was all agreed to by all organizations attending the initial meetings: F.J. Walchli, J.W. Evans, Lillian Ingram and Mike Bennett of DIA; Bernice Robson, Indian Homemakers Association of B.C.; Jim White, Native Brotherhood of B.C.; Verne Jackson, North Coast District Council; Steve Kozey, Glen Newman, and Gloria Joe of The Alliance; Julie Newman and Archie Pootlass of the Union of B.C. Indian Chiefs.

The Co-ordinator has tried to contact everyone, and has attended various meetings to discuss the Study. The response has been really negligible. The responsibility of the Co-ordinator was to contact all organizations, Tribal Councils, and those who are interested in participating in the study. The main, and only purpose for this is to compile everyone's terms of reference, ideas for the Study, what questions should be asked, and information required.

A number of comments have been made that there have been too many studies completed and they all have been shelved and forgotten. The reality is that the statistics of our children in care, adopted, apprehended, continue to rise. It is all of our responsibility to do something about this. We have that opportunity now: what should we do, what should the goals and terms of reference of this Study be?

The Province has "informally" mentioned to the Department of Indian Affairs that "possibly a study is not necessary, that it might be more useful to look at improving services, namely the implementation of the "Family Support Workers Program."

The next meeting to discuss the Study further is being scheduled for early March.

Please share your information and ideas with us. •

## Alert Bay in gear

In early February, the Kwawkwalth District Council met with appointed health inquiry Commissioner, Dr. Gary Goldthorp, in Campbell River, B.C.

Dr. Goldthorp said the council would have the opportunity to be heard by the commission whether in a public presentation or behind closed doors, and that he would facilitate them as much as possible.

Dr. Goldthorp has been looking into statistical health data in Vancouver, Victoria and Provincial offices over the past two weeks gathering information to help him understand the nature of what he is to inquire into.

His investigation into the nature of health care services will be with a special focus on Alert Bay and the Nimpkish people.

The date for people involved in health care services to make their own presentations will be March 21, 1980, in a public forum workshop at Alert Bay. The district council of Alert Bay are now holding workshops of their own as to the direction and strategy of their presentation.

The district council has not received any consultation funding from National Health and Welfare. The Department of Indian Affairs has said they are going to give their moral and financial support in the health inquiry.

After March 31, 1980, Goldthorp will prepare a general overview report that will be made available to the Nimpkish Band and the Kwawkwalth District Council.

## INUIT DEMAND STUDY TOO

Mr. Amarook, President of Inuit Tapirisat of Canada, responded to a study prepared by National Health and Welfare about health care for Inuit as 'out of date and inaccurate.'

The study showed that Inuit babies die at five times the national rate. Mr. Amarook holds the lack of medical care for Inuit infants explains the poor infant health. He speaks from his own experience:

"I was an interpreter in the sixties for the nurses and doctors who came to my community of Baker Lake. Health and Welfare officials used to urge Inuit mothers not to breast-feed their babies. The government used to say that unless we learned to do things the southern way, we had no future."

Mr. Amarook says there are about 5,000 people in the Keewatin region and no doctor. "The only way Inuit living in the Keewatin area can see a doctor is to fly to Churchill, Manitoba, 400 air miles away, or wait for one to come to their community." Weather conditions in the Arctic often cause delays in times of emergency, he said.

The Inuit Tapirisat of Canada met with Health and Welfare officials last month to discuss guidelines for a possible study of health care services in the Keewatin region of Nunavut.

# NO HELP AVAILABLE FOR BURNED OUT FAMILY

by Mary Louise Williams

On October 6, 1979, a house was destroyed in a fire in the Mount Currie Indian Community. It was a tragedy that hurt everyone because two of our Community members were lost to us forever. But even more tragic is the fact that a mother's life was snuffed out at a very young age and a two-year old boy's life ended before it got started and it is deeply depressing that no one seems to care. They were buried and then quickly forgotten. The ruins are still there for the remaining family to be reminded of their loss day after day. Why haven't they cleared it away? The Band Council asked that someone look into getting another home for the remaining family.

After phone calls and several discussions with people, it has become apparent that there is nowhere in the whole Department of Indian Affairs

or the whole country, for that matter, that people could turn to for help. Surely in this rich country there is somewhere we can turn to for aid to help people in need.

The first place that was approached was DIA. Their recommendation was to go back to the Band Council and ask them to do something for the family. It was pointed out to DIA that the money we receive for the Mount Currie Community is hardly adequate to house Band members, never mind having any to help in disasters such as a fire. The Mount Currie Band's revenue is nil. We did have a timber resource which doesn't benefit the Band because it is in the hands of the Provincial Government and a Corporation.

It is strange that people run around trying to set up Government policies,

guidelines to make life better for people and when faced with doing something for people right in our midst we cannot find anyone to help. If that is the stage we are at, then why bother about those precious policies and guidelines because the life of a human being couldn't really matter.

After all one always thinks the policies and guidelines are supposed to be helping not human beings but the Government machines. Please, if you have an answer to the following questions, would you help us? Surely other Communities have suffered and have had to get help somewhere.

- Is there a fund for people in our Communities set up that we could turn to for help when disasters happen?
- What is the role of DIA to set up emergency funds?
- Is there anything UBCIC can set up for emergencies?

Send answers, money, anything, to Mount Currie Band Office in care of Mary L. Williams. •

## THE REGIONAL CHR CONFERENCE IN VANCOUVER

by Charlotte Joe

On Monday Dr. Butler started the conference by giving a speech on the philosophy of devolution and what it means to us as CHR's. During the course of the week we held group workshops on adolescent health needs, influencing life styles on fitness and nutrition, smoking and alcohol, prescription drugs, prenatal and infant care, and an update on prenatal education and TB control.

Wednesday the 13th was more of an information day. Thomas Berger and Dr. Segal came to talk to the CHR's on the study that they are doing on Indian Health Care Program. The CHR's from the four zones gave their evaluations on their program and stressed some of the changes they would like to see in their area. Information was given to the CHR's on the training of paramedics.

On Thursday people from Canada Employment Centre and Indian Affairs came to give us information

on funding sources, and the two people from Indian Affairs discussed

the social development program and the housing part of Indian Affairs. •

### OPINION

Our people are still fighting amongst themselves—example—Phillip Paul, who is the Vice President of UBCIC, was invited to attend a workshop at this conference.

My insides turned and my mouth remained shut but my pen can still write and I've got to get it out before I burst with shame.

Government Officials along with CHRs clapped, smiled and cheered as if they were glad to watch us fight amongst ourselves or as if they were glad to watch one of our leaders get called down at this conference.

I feel and we should all feel we as Indian people should *never, never* fight or call each other down in front of the white society because I feel

they like to see us fight amongst ourselves. I thought we'd all learned this lesson by now. *But we have not and it hurts me to see it still happening.*

I go to these conferences to voice my opinion on certain issues facing Indian people in regards to Government programs and policies. I do not attend to be humiliated by Indian people attacking each other in such a childish, immature manner in front of Government officials.

I attend conferences in the hopes that I can learn and find a constructive means to help me give a better service to the people I serve in my community. I apologize to Phillip Paul for even being a part of what happened at this conference.

# TRUST, RESPECT AND LAUGHTER

## ROUND LAKE TREATMENT CENTRE

We are now approaching the end of our first year of operation of the Round Lake Treatment Centre, and we feel a progress report is warranted, as there have been a lot of questions being asked by the people in communities.

months. This has caused a few problems and misunderstandings this past year, the referring agents have had to wait to get their clients into treatment. We realize the importance of getting people into a program at the right time but the staff are doing

Supervisor and is responsible for the program and the counsellors.

### Freedom to Choose

Together, they have developed a program based on self-awareness, spiritual growth and sobriety, giving

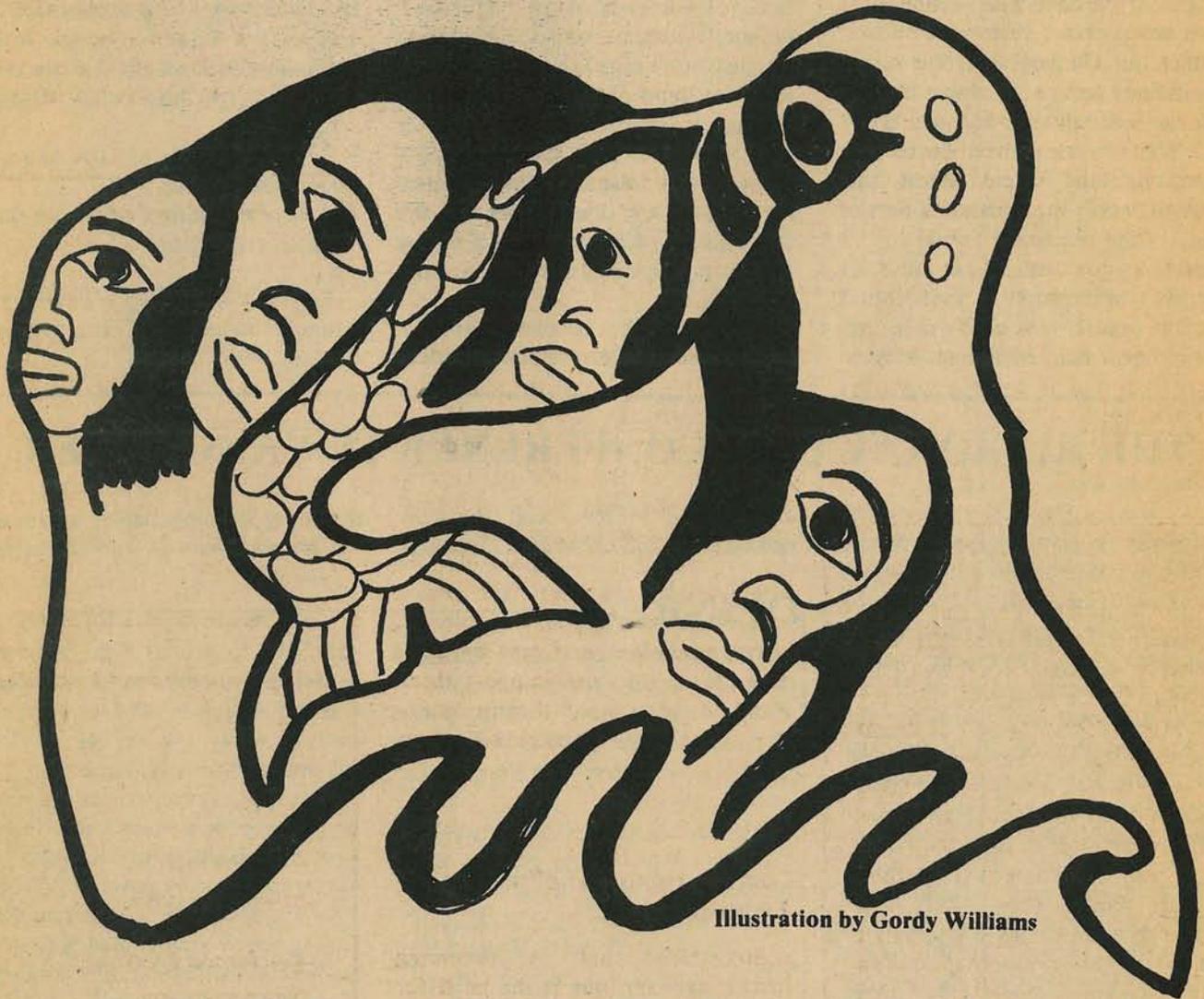


Illustration by Gordy Williams

### Shortage of Space

Client in-take is up to 18 residents, both male and female, singles and couples. The existing facilities and space have prevented us from our planned 24 bed unit. This is a temporary situation and we should be operating at full capacity within six

the best they can, given the shortage of space. Please bear with us.

The program is also going through some positive changes as well. There is now a three phase treatment program which allows for continuous in-take, as opposed to in-take every six weeks. Gerry Oleman is our Program

clients an alternative in life, where they have the freedom to choose who and what they want to be. For a lot of the people entering the program, they have had little or no exposure to sobriety and the strength they possess as Indian people.

At the Treatment Centre, the

opportunity to view people and the meaning of life are given through the Elders, the Sweats, Meditation and of course the analysis of alcoholism.

That it is not only a chemical dependence but an emotional dependence as well.

### Trust, Respect and Laughter

Communication is an integral part of the program. The Counsellors have developed a variety of "Communication Games" that encourage discussion groups to express their feelings honestly. Sessions on Trust and Respect have proven to be very interesting: the Client learns that trusting people is an essential part of living. The Program also has a generous quantity of humour. It wouldn't be unusual to walk into a session where there is cheering, booing and laughing. Not only at themselves and their situations, but others as well.

In short the program shows that there is more to life than simply surviving. It is there to live and enjoy — to Experience.

Hopefully at the end of the six week residency, our people have regained their awareness of being an Indian and have developed their own ideas of what they want for themselves and their families. With them, they take their prayers and an alternative lifestyle. The sincerity they show in thanking those that have helped them during their stay, is truly a rare moment. For some, there is no going back now. The tranquility and peace of mind they possess is one to be envied.

The physical setting of the centre is conducive to the program. It is set back off the main highway a mile and a half, with the closest town 17 miles away. The residence is set back amongst the trees and overlooks Round Lake, providing an atmosphere of tranquility. It is nature in its natural state. There are no concrete buildings to obstruct the vision and confuse the mind.

### Working out the Kinks

The Centre has not been without problems, though. We are like anything new: there are the kinks to work out, staff to settle and of course the two levels of government to deal with. A few misunderstandings have developed over the course of our year, bringing about some bad feeling to some. Hopefully though, we have dispelled any negative rumors by maintaining a successful program. Please keep in mind that we aim for 100% sobriety; unfortunately it doesn't always work that way. People are people, some change, some don't. Remember also we need the support of the communities for doing follow-up work. The problem can't be solved by a handful of people. The communities can help their people upon their return, with employment, accommodations and just by being there to talk to and support them. Keep in mind what they're aiming for: Sobriety—Acceptance—Support.

### Coming Home: That's Another Problem

Something that is becoming increasingly obvious is the need for a "Coming out" home and program. Some may call it a "half-way house" but it is more than that. Recently we've been discussing the idea of establishing something of this sort. At a meeting held in early February, we talked in serious terms of Where, What type of program, etc. This was

the second meeting and realize it is time to pool our resources. We need the involvement and the commitment from all communities as this will be affecting your people as well. Our meeting is set for March 3 at 1:00 p.m. in Enderby. Anyone interested is welcome to attend.

In closing, we would like to thank those who have supported us this past year and hope for your continued support. We're moving in a positive direction and encourage the participation and interest of Indian people. The problem of alcohol affects all of us in some way. As with any Killer, there is strength in unity. •

*A Reason for Living*

*A Flower  
is like a person.*

*You give it sunshine,  
and water,  
you give it life.*

*And it's contented with  
just living.*

*A person needs a lot more.*

*A person needs understanding  
and love.*

*A person needs a reason  
for living.*

*You give love,  
as well as receive.*

*You respect everyone,  
they respect you.*

*To me,  
that seems a very good reason  
for being here.*

*Deborah Hayward*

# LOWER KOOTENAY BAND FARM

*Agricultural Corporation formed*

by Dan Gravelle  
Lower Kootenay Band Agricultural Corporation

The Lower Kootenay Band Agriculture Corporation put in a reclamation of 1,100 acres to develop an economic base both socially and physically for their people. The reclaimed area has been divided into farming and pasture land. The 700 acres available for farming lies in the Southern end of the Indian reserve.

## Draining Lands Without Hurting Ducks

Drainage of this sizable acreage which borders the Kootenay River, commenced in the spring of 1974 with the actual negotiations with Ducks Unlimited of Canada dating back to the fall of 1972. To date, the Lower Kootenay Indian Band and Ducks Unlimited have agreed to a ten year contract agreement for upkeep and



photo: Lower Kootenay Band

States and Canada for the preservation of waterfowl.

The 1,100 acres directly behind the Lower Kootenay Indian community

enough to seed and farm in the spring of 1980. The topsoil is at least 5 feet in depth with at least 15% or more organic matter.

## No More "Make Work" Programs

Making use of this land has required a significant cultural change for their people. This sort of change was not achieved overnight and has been accomplished with changes of attitude, responsibility and respect for one another. The Lower Kootenay Band has in the past operated work-oriented programs but lacked the property of viability because they were just projects that both employees and management knew were in sight from the beginning.

This project differs from all other projects undertaken by the Band because it's "real" and does not have the element of "make work" about



photo: Lower Kootenay Band

maintenance of ditches, dykes, water level and nesting areas, etc. Ducks Unlimited of Canada is an organization that is supported by the United

centre is comprised of soils with class I and II capabilities now that they are drained. The people are hoping that a substantial amount will be dry

photo: Lower Kootenay Band



- To utilize whatever land that is wet and farmable for grazing pastures and alfalfa crops
- To realize a reasonable return on the land.

The Band has a sizable beef herd and will continue to build the herd by grazing in the pasture lands and utilizing the hay not sold as cash crops for winter feed.

The Lower Kootenay Band is now awaiting spring to begin seeding some new acreage and hoping for a bigger and better crop for this year. •

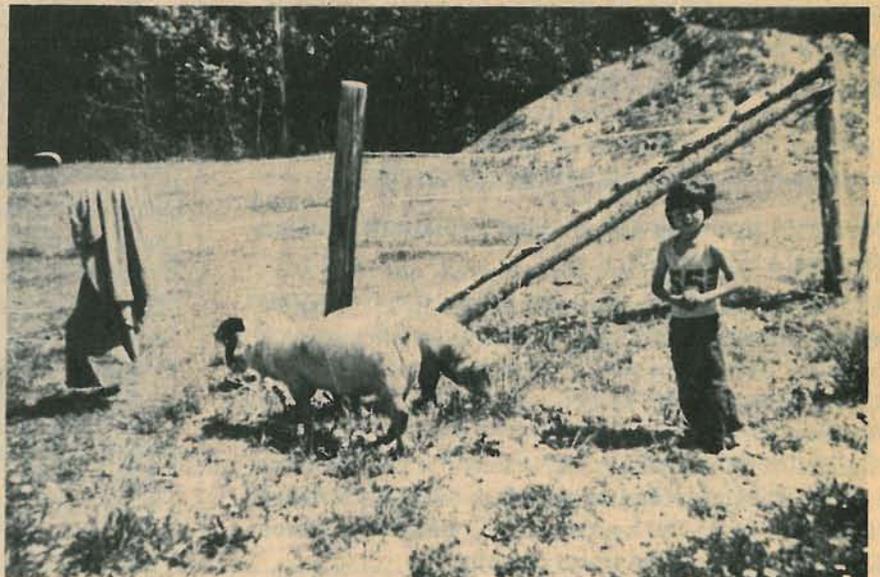


photo: Lower Kootenay Band

it. The Band's major objectives to date are as follows:

- To utilize most of the 1,100 acres of undrained land
- To provide employment opportunities to their Band members
- To provide as much training as possible to their Band members in order to be able to assume full responsibility of Creston Reclamation land upon termination of this particular lease which includes 2,200 acres

photo: Lower Kootenay Band

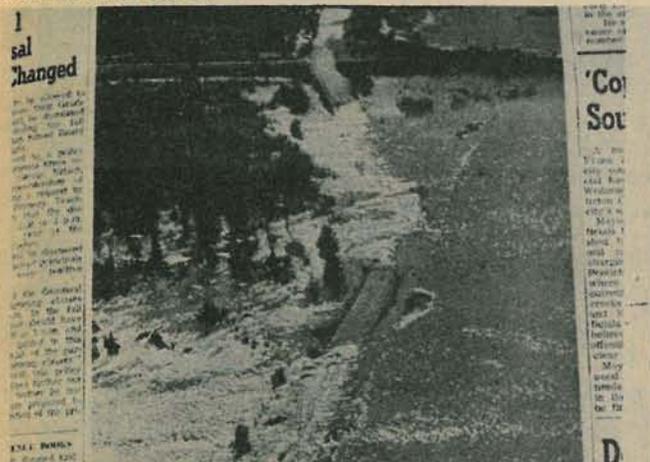


# EROSION AND FLOOD CONTROL

## Similkameen River Erosion and Flooding Control

The Upper and Lower Similkameen Indian Bands have requested A.R.D.S.A. and DIA to finance the erosion and flooding control work needed to protect their agricultural land. The Ministry of the Environment, Water Investigation Branch, prepared the engineering study and estimated the cost at about 4 million dollars.

A.R.D.S.A. decided that because of the amount of money involved, it would be necessary to prepare a Cost/Benefit study to evaluate the economic feasibility of the proposed investment. They further decided to tender the study to 4 consultant firms (one of them will be W.I.A.C.). They will call the Consultants to present their proposals probably next week and make a decision at the beginning of March. W.I.A.C. will present their proposal and compete as any other private consultant. The feasibility study will take about six months. It is expected, therefore, that the work in the field will not be started until 1981.



## North Thompson Erosion and Flooding Control

D.I.A. requested Sigma Resource Consultants Ltd. to prepare a study to identify where erosion and flooding control works were needed and to estimate its costs. W.I.A.C. has been requested by North Thompson Band to prepare the Cost/Benefit analysis in order to request the necessary funding from A.R.D.S.A. and DIA.

## ANSWERS to Indian Government Crossword, January 1980 INDIAN WORLD.

ACROSS: 1. medicine; 2. Indian; 3. eagle; 4. snowshoes; 5. moccasins; 6. kelp; 7. deer; 8. cradle; 9. buck; 10. duck; 11. soapberries; 12. bannock; 13. culture; 14. smokehouse; 15. spirit; 16. weaving; 17. clan; 18. fish; 19. beaver. DOWN: 9. birds; 15. sinew; 17. crest; 20. Chiefs; 21. canoe; 22. potlatch; 23. masks; 24. bow and arrow; 25. buckskin; 26. drum; 27. see; 28. bear; 29. basket; 30. animals; 31. salmon; 32. beads; 33. raven; 34. traps; 35. tipi.



In May 1972 farmlands and houses were under water for about two weeks. Similkameen Reserves #2, 7 and 8 were flooded.

## Lower Fraser Valley Indian Lands Erosion and Flooding Control

The Department of Indian Affairs requested C.B.A. Engineering Ltd. to evaluate, through a Cost/Benefit analysis, the economic feasibility of a number of erosion and flooding control projects along the Fraser River from Vancouver to Hope. A preliminary draft of the study has been submitted to DIA for comments. W.I.A.C. has been asked by some of the Bands that will benefit from the projects to review the study draft from an economic as well as an engineering point of view.

### DARKROOM TECHNICIAN wanted

To develop pictures for *Indian World* in new darkroom. Full time position with some time for photographic assignments in the field. Must be experienced in all darkroom techniques as well as photographic filing. Knowledge of Indian political and social issues an asset. Preference given to a worker with previous experience.

**Starting Date—A.S.A.P.**

**Starting Salary—\$1,000/month**

**Apply to: Beth Cuthand**

Communications Co-ordinator, UBCIC

# STONEY ELDERS SOCIETY

The Stoney Elders Cultural Society is preparing now for their 2nd Indian Festival, on August 15th and 16th 1980 to be held at the Lake Town Grounds on the shore of Nulki Lake (Kenny Dam Road).

Some very committed and concerned people have formed a volunteer group to organize and promote this event which will be unique to this area of the Carriers.

The Stoney Creek Elder's Society hopes to raise half of the total budget and seek the other half through donations from Indian organizations, neighbouring Bands and local interested Indian and non-Indian parties. The Elders have already begun their fund raising projects which include a sale

of their membership cards and an "Ole Time Leap Year Dance" for later this month (February).

The Festival which is organized to reflect an expression of Carrier Traditions will consist of Indian dancing, drumming, singing, displays of beaded moccasins, Indian clothing, etc. and Carrier food delicacies. It is expected that various Indian Cultural Groups will be represented, with a great variety of dance, dress and displays. The Festival will be a scene of other events as well, such as tug-o-war contests, canoe races, horse shoe tournaments, a jiggling competition, Ole Time Dancing, etc.

The Stoney Creek Elders Cultu-

ral Society wants to be a part in restoring the spiritual and cultural foundation to Indian Government. The Elders being traditionally, naturally gifted hosts will make the Stoney Creek and area Annual Indian Festival a successful event and put the Carriers on the 1980 list of Indian Gatherings.

The Elders mailing address is:

Stoney Creek Elders Cultural  
Society,  
Box 893  
Vanderhoof, B.C. V0J 3A0  
Telephone: 566-9609

Last year the Elders put a great deal of hard work into their 1979 Indian Gathering and it was a great success.

## FORESTRY

In 1978 the UBCIC Forestry Committee was set up in response to the new B.C. Forest Act. The Committee prepared a position paper to identify Forestry opportunities that Bands could take advantage of. They lobbied through a barrage of letters to the M.L.A.'s asking for support for their recommendations to the Forestry Advisory Committee that had been set up just to hear response from the Pearce report, from which the New Forest Act was drawn up.

Once the New Forest Act was passed in Victoria the Forestry Committee's mandate was finished. The Provincial Government began the process of making up policies and procedures for implementation.

At the January 1980 Chiefs Council meeting, the Socio-Economic Portfolio got a new mandate to strike up a second Forestry Committee to deal with these policies and procedures in practice, as they relate to opportunities for Indian Bands.

In February this month, a meeting of interested Bands, lawyers and government representatives met at the Union office to discuss two of the White Papers that would be beneficial: the Intense Forest Management and Woodlot Licenses. Recommendations were drawn up and handed to the lawyers hired as consultants for this state of negotiations.

For any information on the UBCIC Forestry Committee, contact the Socio-Economic Portfolio. •





**A short story by Clifford Hanuse**

"Bill, are you going home for lunch?" the secretary had accidentally slammed the door behind her. The Band Manager's office appeared balanced out with the fresh sky blue walls and the clutter of paper work, magazines, reports and so forth surrounding his huge desk and filing cabinets. "Yeah, I want to take a walk, to get away from all these." He pushed a bunch of papers to the edge of his desk.

Leanne walked slowly towards the aluminum framed window and spoke in a tone Bill never heard before, "Suppose the federal government will never change the ways of the Department." The Band Manager did not answer but instead he wondered what she was driving at. Using the palm of her small hand she started wiping the steam off the glass pane and stared outside as if she were in a trance.

The salmon berry bushes beside the Band office looked very brittle as they reached out to sky. But this did not matter to the chickadees that bounced to and fro from branch to branch. The frost was now melting as the sunlight, with ever increasing force, pierced through the morning overcast clouds.

Like a politician, who always laugh at their own jokes in their promising speeches, Leanne's fake laugh faded into a cold voice, "You know, it drives me up the wall when I read the incoming mail and type the out-going letters." Bill felt a tingling grab at his spine, it was a defensive feeling. He looked at her for a moment and asked, "Does all that red-tape nonsense get to you too?"

She turned to face Bill. "We are like puppets, our strings are being pulled by the Department." She paused momentarily to catch her breath. "Those civil servants have continuously succeeded in writing the scripts, you know. It's all in the policies and guidelines." Bill tried to speak but the secretary continued, "How do we change this type of administrative arrangement? It's so difficult when the policy-makers, the politicians, only believe in the Indian Act and the reports that are in response to the Indian Act. The so-called bureaucrats in return only believe in their internal office policies and procedures which boggles up their whole purpose: they don't know what is coming and what is going."

There was silence until Leanne asked abruptly, "How? We can try to get into all kinds of programs, whether it be make-work projects or a Band-owned logging operation, yet we still end up as puppets of the Department."

Bill inhaled deeply before he spoke. "The programs can be our key, in the socio-economic development. If we can open the doors with the programs, it's a step in the right direction. Sure, we're puppets, sure we do as the Department's policies and guidelines say, but we've got to use this, use the strings to our advantage. You've got to remember that the Department reps are puppets of the government." He stopped to think a moment, "I know that the Department is in the middle, I know they tell us and the politicians different reports, but we've got to use the strings.

"In my own mind, with our Band, I'd like to start a Band-owned logging company to cut timber off-reserve. But first we've got to prove to ourselves that we're capable and confident enough to do it. I don't want the

Department patting me on the back and saying you're doing pretty good and have a lot of potential to really move ahead. So far, the strings that the Department controls through their policies and guidelines are effectively controlling our ability to use the confidence that can carry us."

Leanne's face lit up as she said with lifted spirits, "You know, I think you are on the same air wave as me. I've always wanted to put my ideas in perspective, especially in management, the management of our own community affairs, the management of our own authority, and the management of a land base than could provide long term development. I really want to see a Band-owned logging company too. At least it will give us revenue under our own policy. But to take it a step further, I see it very necessary that we also have a land base owned by the Band that can provide sufficient long term development."

"I know, but right now all we've got going for us is the short term Band make-work projects and the Band office." Bill left the room for a minute or two and came back with two cups of steaming hot coffee. He continued, "I think we have to deal with this in phases. We both agree that our goal is to own a company that can provide the community economical and social benefits and we know that at the moment all we have is the Band office and its make-work projects. If we can convince the people to all come together, both on reserve and off, to look at the Band administration, as the first phase, and try to determine how the Band office can function to help members both individually and as a community, and then in return—"

Leanne interrupted, "It takes money. Getting here makes it even tougher, but what it all boils down to is money. There is no way off-reserve members will come here to meet and talk about Band management."

Bill started smiling as he was about to take a sip of his coffee, "I didn't say come together physically, I meant mentally. If we can all put our thoughts together, and hash out what really Band management is—it's up to us to decide how we will administer ourselves."

"I had a plan once, it's more or less scrap now, but the first phase was to strike up a committee to organize local Band Training seminars. I know the Department has some type of Band Training programs which I don't think could possibly apply here because it's program by theory not actual practice. My idea of any Band Training seminars is to get the ideas from the people, from the grass-roots. If our Band Council can effectively present their ideas on how their role in policy making can help the Band as a whole, if the Band Manager, yours truly, can explain how the administration has developed over the years and determine the direction it can go in the future, and if you, as the secretary, can determine how your job can have more responsibility, like an office manager that can co-

ordinate committees, and if the members of the Band can openly express their specific interests, which they've got through experience, and are willing to tackle certain areas... say we have a guy who is specifically interested in forestry so that he could talk from that view at Band training seminars," he paused to catch his breath, "maybe the Committee can put all our ideas together and into perspective, put it into a community plan, and get more feed-back from the people—"

"Yeah, this would be better than sending away someone to those Department Band training programs. I think those might make more bureaucrats and the programs may not apply to our Band's situation," Leanne laughed. "Maybe the second phase would be to develop our resources in our area, like a Salmonid Enhancement Program to work towards a fishing resort or a commercial fishing fleet in the fisheries, or like an Intensive Forest Management Program to work towards a Band owned logging company—hey, maybe we can buy a couple of logging trucks to haul timber now."

Bill did not realize how much the secretary knew about socio-economic development and he thought about the position of a Band Planner. "The third phase can be the community business enterprises: we need a Band store, we need tourism facilities, we need a museum type library, we need better recreational facilities, we need a housing construction crew, to name but a few. I really believe the overall objective is to show the civil servants that we are capable of managing our own affairs. With this in mind we can't afford to have this process started by having the Department advising us how to get out of the problem they created."

"Then you agree that it is us that must make the changes. We've got to make the Department's civil servant's job not necessary outside the community and most of all we've got to make changes in the Indian Act to get authority over our own lives. I would suggest that we start a war chest fund from the people for the necessary legal help. As well as showing the bureaucrats that we can develop our resources both economically and socially we should be continuously getting input into changes to the Indian Act. When our revisions are complete we can make recommendations to the government, maybe to the House of Commons."

"Leanne, I think the Indian Act is a way out of our field. But then again it's our overall goal, we must make certain changes if we want to control our own lives, if we want to be able to handle the authority, and if we really want to increase our land base." Bill stood up and grabbed his coat.

As the Band Manager and the secretary were about to walk toward the door a knocking echoed in the office. The Chief stuck his head in the doorway and said, "I was just talking to the District people: they are wondering when we are going to sign the Local Services Agreement. They said if we don't sign it we won't get any funds for the Band administration."

# BOOK REVIEW

**Indians at Work**

by Rolf Knight

Published by New Star Books

by Reg Percival

In this book Rolf Knight attempts to give us an account of the Indian labour work force in B.C. from the years 1858-1930. The book was compiled from memoirs, obituaries, reports, from government agents, missionaries and company records.

He begins by telling us that the Indians in B.C. have every right to be as interested and proud of our history as workers and independent producers as we are of our more purely cultural and traditional history.

The author of this book has left me with the impression that after the 1930's the Indian people of B.C. have made very little contributions to the work force and are unimportant. I do not believe our history should stop or begin at a certain period in the province's history as the author of this book would have us believe. Our work history in B.C. did not begin in 1858 nor did it end in 1930.

He also leaves the reader with the impression that our work history ended in 1930 as a result of government subsidies and handouts which began in the 1930's. We continued to work, but along with many non-Indians who were also forced by lack of job opportunities to obtain government subsidies and nation payments.

One thing that stands out very clearly is his statement that government subsidies and nation payments were non-existent until late in the 1930's and that before 1930 all Indian people had to work for wages or subsistence production or usually a combination of both.

Despite the author's biases he gives us very excellent information of Indian people in the various labour forces that were in existence of that period: loggers, longshoremen, teamsters, cowboys, miners, fishermen, cannery workers, and virtually in every primary industry in B.C.

There is an example of Indian handloggers in B.C. in 1856 in Nanaimo who were supplying logs to the Hudson's Bay Company. They were giving eight large logs or sixteen smaller ones to the H.B.C. and receiving in return one H.B.C. blanket. The blankets at that time were wholesaling for \$1.57. Another example is of Indian farmers from Douglas and Portage Bands who won a diploma and a medal for the wheat they had grown. They had entered it at the U.S. Centennial Exposition held in Philadelphia in 1876. What was unique about Indian farming was the vast amount of restrictions imposed by the Federal and Provincial Governments, restrictions on water rights, grazing leases, pre-emption as well as restrictions on obtaining farm credits for improvements.

B.C. Indian people would also find this book very interesting because it mentions some of our more prominent Indian leaders such as Andrew Paull, James



Sewid, Peter Kelley, Ed Sparrow, Charles Edenshaw, Heber Clifton and Joe Capilano. Often these leaders are only described as political leaders, but Knight gives us a more personal view of them.

I feel that our real history is not only as labourers in this Province, as the author suggests. I believe credit should be given where credit is due. Our history did not begin with the arrival of the Europeans. I think for him to ask us to forget our history before European contact is asking us to forget our culture and to become assimilated proletarian. I would like to add a passage, one in which he shows absolute contempt and his refusal to accept that we had a history and a thriving culture before the arrival of the European. "One of the most persistent and well-nigh universal misconceptions of Native Indian history in B.C. is the romantic vision of a golden past age. In this view, indigenous Indian societies on the Pacific Coast existed in a veritable Garden of Eden where a superabundance of foods was always and everywhere available with the merest effort; where Chiefs were the servants of the people, where all necessities were shared, where spiritualism and tradition reigned supreme." He informs us that there are available informed opinions quite contrary to the above. "It is regarded as gloss over the evidence of suffering, hardships and oppression between and within Indigenous Indian societies and it should be conceived that Indian societies did not witness some fall from natural grace at the arrival of the Europeans."

I would highly recommend this book for reading to all people not only Indian but non-Indians, regardless of statements like the one above, because it shows the tremendous amount of change that Indian people have gone through and still have not yet really adapted into. I believe that although we did endure some hardships in our traditional culture we did not have the problems that exist today, such as alcoholism, suicide, a high percentage of our people in prisons and a lack of self-respect that was at one time highly visible in all Indian people throughout B.C. and North America. This is what we cannot forget.

This book is available in most bookstores throughout B.C. and may be purchased for \$10.95 for the paperback.

# KITAMAAT, HOME OF THE STARS



*The people of Kitimaat are called "Haisla"—people of the snow. When the sun shines on the water and mountains, all the colours come alive.*

by Sylvia Woods

Kitimaat Village is a medium-sized reserve on the Northwest Coast of B.C. The population is estimated to be around 1,000. The people there are called "Haisla" which means "People of the snow." Kitimaat is surrounded by mountains and water: when the sun shines all the colours seem to come alive, and it is very picturesque.

Most of the men work in Alcan, or Eurocan. There are quite a few fishermen. Most of the women work in the

canneries in Prince Rupert during fishing season but a lot of them are beginning to attend College and BTSD courses.

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### **Besides Basketball, Fishing is a major part of the Haisla people's lifestyle**

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The Homemakers are very helpful: if there is some kind of feast going on or if there is a wake then they serve coffee and other refreshments to the people attending the wake. We also

have United Church Women (UCW) who also help out people just like the Homemakers.

We have only one school on our Reserve which is attended by Nursery and Kindergarten students. Grade One and up go into town to Public School. The trip to town is about eight miles which leaves some of the students exhausted by the end of the day. The more energetic ones can go till about 12:00 p.m. and still be up at 6:30 the next morning.

Practically everyone who can



*This year at Prince Rupert, the senior Kitamaat basketball team won the All Native Tournament. It was their sixth year win in a row.*

photos: Theresa Johansen,  
Daily News Prince Rupert

*Gerald Amos (14) is the floor general and leader of the Kitamaat Haisla Braves and was named Most Valuable Player of the Decade at the All Native tournament awards presentations.*

*Morris Amos (10) is co-captain and offensive scoring leader of the Kitamaat Haisla Braves who have won the All Native tournament for six consecutive years.*

participates in the most popular sport in the Northwestern part of B.C., which is basketball. The Kitamaat people take this sport very seriously: out of 21 all-Native Basketball Tournaments held in Prince Rupert I would say Kitamaat has won about 14 tournaments. In our Village we have about six teams. Basketball also helps to discipline the younger ones. If they get caught smoking or drinking they are allowed two fines, and if they are caught a third time they are dismissed from the team, which can be very disappointing. This year the Senior team has won the All Native Tournament for the sixth year in a row. The Intermediate team did not do so well this year. During the tourna-

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ment there is hardly anyone left in our Village, that's the same with most Reserves on the Northwest Coast.

On our Reserve we have many clubs besides Basketball, but basket ball seems to be the biggest and most exciting one. We have a Hockey team called Kitamaat Village Thunderbirds which is only four years old. They have problems getting men out to play because of Basketball, but it is just as exciting and a bit more aggressive than basketball. From watching them, if they are given the right coaching and a lot of training and self-confidence I'm sure a lot of them have NHL potential, because Indians are known to be stronger than non-Indians: just take a look at Stan Jonathan—he is small but

very tough. Who knows maybe in the next few years we'll have our own Stan Jonathan.

I must not forget Soccer. As you may have noticed Kitamaat is very sports-minded—the younger boys seem to really get into this. We have about four soccer teams, they usually play with other Native teams, but play a lot with Kitamaat town, because there is not always enough money to travel to other reserves.

A lot of credit should be given to the women of Kitamaat Village who help in any way they can to raise money to send these athletes to participate in tournaments. The women put up a lot of bake sales, potluck suppers, and other things.

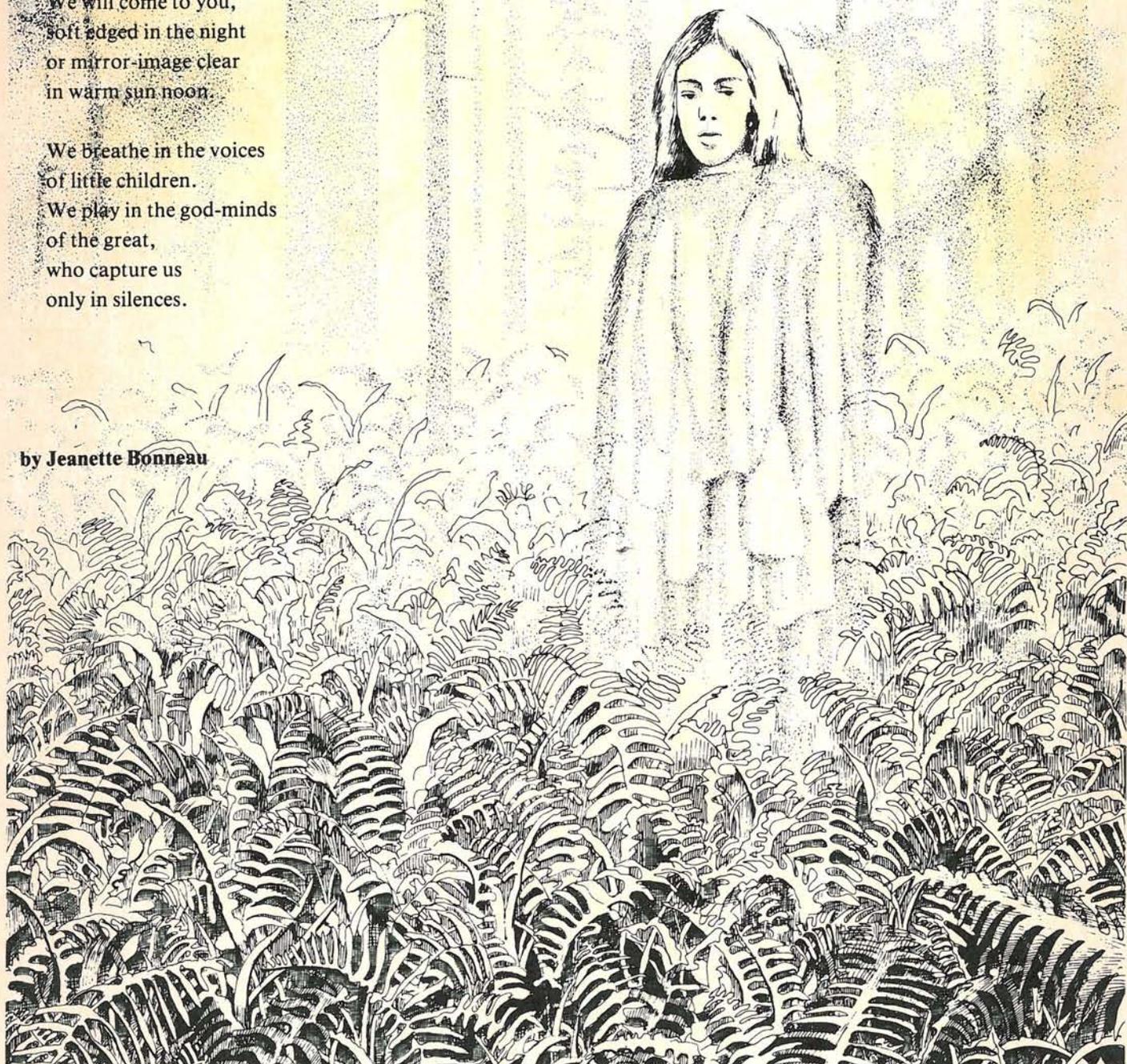
## Visions

We live in silences,  
little bits of spaces,  
slim fitted slivers,  
wedged between bunches of sound.  
Places where jewel fishes  
dart through dark green.

We speak in languages  
whose speakers have no tongues.  
We will come to you,  
soft edged in the night  
or mirror-image clear  
in warm sun noon.

We breathe in the voices  
of little children.  
We play in the god-minds  
of the great,  
who capture us  
only in silences.

by Jeanette Bonneau



**FROM: UNION OF B.C. INDIAN CHIEFS  
440 WEST HASTINGS ST.  
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## **THIS MONTH:**

Most Band staff are putting in long hours these days as the deadlines approach for the 1980/81 budget negotiations. To further complicate matters, many are also fighting pressure to sign a Local Services Agreement for funding, without due negotiation preparation. The Special Supplement this month deals with the **LOCAL SERVICES AGREEMENT**. What emerges is that the LSA in itself has become small: the issues it has raised have become more important. **Chief Wayne Christian** describes the kind of Band Training that the **Okanagan Tribal Education Committee** is undertaking to meet their Band's management needs. (page 25) Band Manager, **Wilfred Adams** gave time to discuss his Reserve's problems with and solutions to the administration of the **Babine Lakes Reserve**. (page 26) **Arlene Laboucane** talked over the problems facing a small Band just taking over financial controls with **Doig River Reserve** Band Manager. (page 28) **Chief Saul Terry** describes how the **CITC** plan to eliminate many Band administration problems by starting to take over delivery of services at Tribal Council level on page 30. **Chief Tom Sampson** describes how the traditional leaders of the **South Island District** re-inforce their Bands' decision to reject the LSA through the practical demonstration of Indian Government. (page 31)

A tragic event on the **Mount Currie Reserve** made **Mary Louise Williams** write of her concern that budgets and rules and regulations of administration don't always allow for help to our people in times of crisis.

Community Health Representatives met in Vancouver in February. **Charlotte Joe** from **Duncan** and another CHR give their impressions of the meeting. (page 38) **Tina Marie Christian** tells how things are going at the **Round Lake Treatment Centre** as the starting kinks are worked out and the emphasis on trust, respect, humour and traditional ways gives hope and strong alternatives. (page 40) As promised last month, **Marie Wilson** describes the goals and work of the **Gitksan Carrier Tribal Council's** Land Claim Office. (page 14) **Jan Mowatt** describes life on her reserve up there **Gitaanmax** with great sympathy and care. She also sent in the pictures. (page 16)

One source of anger on reserves is Order-in-Council 1036 that supposedly allows the province to use reserve land for road-building and so on without the Band's consent. The Lower Nicola Band considered this trespassing and are taking this to the Supreme Court. One source of great fun and excitement on reserves is the sports activities. The Senior **Kitimaat** team won the **All-Native Basketball Tournament** in Prince Rupert this month.

This month we are starting a column on "Community News": from Band newsletters. The **Neskainlith News** sent in the picture for their profile on Elder Charlie Allen. (page 20) **Jeannette Bonneau** of the **Penticton Band** concludes the **INDIAN WORLD** this month with beautiful "Visions", a poem.