

INDIAN WORLD

"THE CHOICE IS OURS"



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UBCIC

NEWS

EDITORIAL

Alcoholism is a heavy subject. Every one of us in Indian country is affected by its impact, whether it be our family members, our community, our leadership or ourselves who suffer from this arrestable but never curable disease.

When we decided we would tackle this subject in our 12 page supplement this month, we thought the way to look at it would be through the eyes of recovered alcoholics. We put our heads together and came up with a surprisingly good long list of former drinkers from every district in the province with the exception of one. Then the phoning began.

The response was overwhelming. At last count 33 people had written about their experiences, feelings and opinions and 7 more assignments were still to come by bus, plane and mail delivery. 18 people wrote in from Alkali Lake alone.

The central message that comes through from all the good people who took the time and effort to write, is that of hope. The people who give us this valuable gift are our unsung and anonymous brothers and sisters who have experienced first hand, yet survived, the crippling, tearing effects of the No. 1 killer in Indian country: alcohol.

When I sat down and wrestled with the job of organizing these messages, a stack of papers two

inches high, I realized that I could not possibly edit this material down to 12 or even 16 pages and still do justice to the individuals who wrote their own personal stories, each one unique and valuable. Not one of them could be eliminated.

The solution to this dilemma is one I sincerely hope does justice to the people who wrote in and to the seriousness of the problem of alcoholism. In this month's issue of Indian World we zero in on the unique and happy experience of Alkali Lake's fight against Alcohol through their words and their words alone.

To introduce the whole big subject we begin with a fine piece of writing by Tina Marie Christian of the Round Lake Treatment Centre near Vernon who puts the question of why we drink, into historical perspective. In mid-April, we will be issuing an "Alcohol Bulletin", one of those big wall posters, written from the experiences of the other people who wrote in this month, which covers the other alternatives to alcoholics who want to quit.

I think you will find, as I did, that reading the supplement is a moving and uplifting experience, full of love, hope and happiness.

What more can we ask, on a fine spring day?

The Editor

OUR COVER: Necoslie Elder Aillee Prince was a guide and comfort to the Band. She is sorely missed (see page 51). Only from our Elders will we have the wisdom to meet the future.

INDIAN WORLD

VOLUME 2, NUMBER 10



Spring is the season of hope and new beginnings. This month we take a look at Alcoholism through the experiences of those 'On the Wagon'. Roxanne and Jeremy Morris of Kitamaat say: "Thumbs up! Life is O.K."

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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.

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

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"THE CHOICE IS OURS"

★ ★ ★ PROVINCE WILL NEGOTIATE ★ ★ ★

Attorney-General Allan Williams has issued a statement that his office is not to proceed with charges laid against Indians who hunt or fish out of season except on direct instructions from his office.

George Manuel says much of the credit for Attorney General Allan Williams' decision regarding Indians charged with hunting and fishing offenses must go to the Indian people who have defended our rights in court. For the past 2½ years, Indian people have filled the courts, defending themselves against what they believe are unjust charges. The UBCIC has been involved in this process through legal support.

The B.C. Wildlife Act is not compatible with the rights and needs of the Indian people.

The permit system is of no real value to the Indian hunters and often is a regulatory obstacle to the hunter who wants to simply supply his family with food.

"The fact is," says George, "that a senior member of the Fish and Wildlife Branch has admitted that the Branch is continuing to instruct its conservation officers to continue laying charges against anyone who violates the Act. This proves that nothing has yet changed. Indian people are continuing to be harrassed despite the fact that the Attorney General has ordered this racist treatment to stop.

"The UBCIC and other Indian people attended a meeting of the B.C. Wildlife Federation in Vernon in 1979, but were forbidden, for the second consecutive year, to have a voice in the management of B.C.'s wildlife resources.

"Clearly the order given by Allan Williams to drop these cases suggests the B.C. Wildlife Branch is guilty of mismanagement of their responsibilities."

Wildlife management and control at the Band level is seen as the next necessary step forward to ensure special hunting and trapping rights for Indian people. There could be a negotiation system set up between Conservation Officers and the Band Councils to develop a better understanding of the Indian people's hunting traditions and sustenance needs and the responsibilities of the provincial wildlife staff.

The UBCIC is inviting the Provincial Government to join the Union in setting up an Indian-Provincial Government Commission to travel to Greenland, in order to study how Native people there have productively managed their fish and wildlife.

"I believe this experience would give us a solid foundation on which to build a wildlife plan," Mr. Manuel says.

FEDERAL FISHERIES SHOULD NEGOTIATE TOO LILLOOET JUDGE SAYS

On March 10, 11 and 12 the people of Lillooet fought the last remaining cases left over from their 1978 battle with Fisheries. The cases still remaining were the cases of Joe Reynold and Willard Wallace from Mount Currie, Leslie Edmonds and Clifford Kirpatrick from Ashcroft, Billy Sampson from Kanaka Bar, Vic Adolph, Jr. from the Fountain Indian Reserve, and Jim Fountain

from Nuchatlaht Indian Band.

Vic Adolph, Jr., Billy Sampson were not aware that the special closure had taken place.

Willard Wallace and Reynold Joe, two boys from the Mount Currie Indian Reserve, were fishing on an off day. They were fishing under the permit of James Adams which entitled fishing from Monday to Thursday. They were caught fishing

and Jim Fountain were all fishing during the special closure. In the case of Vic Adolph, he fished along with other Band members from his Band in the Bridge River Band in defiance of the special closure. In the cases of Jim Fountain and Billy Sampson, they were simply fishing as usual and on a Friday.

(continued on page 6)

PRESIDENT'S MESSAGE



The World Council of Aboriginal People met in Peru last month. The Council recently succeeded in their lobby for a voice at the United Nations.

"Alcohol among our people is a major problem," said a very young Indian girl to her grandmother. The grandmother asked her granddaughter, "Why do you make that judgment about our people?"

"Because, grandma, that young handsome Indian boy that I have always been admiring asked me to marry him. I wanted to marry him with all my heart, because he is strong, handsome and when he is sober, he does much

constructive organizational work in the area of sports, housing and even helping our Elders in their shopping, cutting wood, etc.

"Then suddenly he gets drunk for weeks. So granny, when he asked me to marry him last night, I told him that I would be so happy to marry him, but, I told him, how

can I marry you when you are already married? Under the romantic moon, he looked at me with shock, and he said, my little fawn, where did you get the idea that I am married? I am not married, I am single and you know it.

"My reply was, White Cloud, you are married already to alcohol in the bottle. That alcohol in the bottle that you are married to is killing our Indian people. Did you know our statistics?

- Death rate 4 times the national average
- Violent deaths 5 times the national average
- 3 times more Indian children in care than white people
- 55% Indian population on social assistance
- 75% drop out rate from school at grade 7-9
- 85% of our people are unemployed
- A very large number of our people are in jails
- We have poor housing, often no running water

So you see, White Cloud, unless you are sincerely prepared to divorce your first wife (the alcohol bottle), then I will never marry you."

Our Indian Governments are trying to persuade our people at the Indian reserve communities level to recreate and re-establish our traditional Indian values of discipline. So we again can control and govern our own lives within our own Indian Governments, and it must start at the root of our community and the root is the family. That is why I cannot marry you unless you divorce your white wife (alcohol) and fully commit yourself to re-building our Indian nation.

"The basic rules will have to be the Indian wisdom to assess ourselves individually and our people.

- Can we control alcohol?
- Does alcohol control us? If alcohol controls us, then what are the remedies required to bring it under control?

These are the conditions. This must be carried out by our people, and by you, White Cloud, before I marry you.

Yours in struggle,

George Manuel

(from page 4)

Leslie Edmonds had come to fish on the Bridge River Indian Reserve with his family. Although he held a permit to fish Thursday to Saturday the permit did not entitle him to fish on the Bridge River at the time when he was approached by Fisheries.

All of these people have been waiting since 1978 to fight their cases.

Reynold Joe "Acted Reasonably"

On the first day of the trial, Reynold Joe and Cliff Kirpatrick were the only two accused persons sitting in the courtroom. The trial of Reynold Joe was the first to be called. The prosecutor agreed that if Reynold Joe was found not guilty he would drop the charges against Willard Wallace. He made this deal because the boys were fishing at the same time and place when they were arrested. It was also understood that if Reynold Joe was found guilty, then a 'bench warrant' may be issued for Willard Wallace and he too would have to answer to the courts.

Reynold took the stand on his own behalf. He told the court that he had been fishing for Adam James, an Elder, who had a permit to fish Monday to Thursday. They set their net at a fishing spot on Thursday morning, but come Thursday night there was no ride available to take them back to Mount Currie. The boys checked fishing sites around their area and also checked in town for a ride but were not able to locate one. Meanwhile they did not want to leave their fishing camp because there was fish there drying and they were afraid the fish might be taken by wild animals. On Friday a relative of Reynold Joe came to pick them up and so they went down to the place where their nets were set to pull the nets and gather whatever fish were caught to go back home. As they were pulling their nets they were approached by Fisheries and arrested for unlawfully fishing.

Judge Shoop heard the story of Reynold Joe and believed him. He said that Reynold Joe acted

reasonably and that he took good care to try and fish within the law. The fact that he was unable to comply with the law did not make him guilty of the offense and so he let him off.

Reynold Joe was pretty happy because he fought the case successfully for himself and his friend Willard Wallace. After lunch the prosecutor came back and told us that the charge against Cliff Kirpatrick had been dropped because one of the Fisheries officers who was to give evidence had died.

Vic Adolph, Jr.

The trial of Vic Adolph, Jr. carried on next. The defense raised was a technical defense, arguing that the Fisheries had not proved that fishing was illegal at that time and place. The judge found against that defense and found Vic Adolph guilty. Vic Adolph and his father Vic Adolph, Sr. and Saul Terry all took the stand to explain to the Judge the background of the stand taken by the people during the special closure. We felt the Judge should have that information before he passed sentence on Vic Adolph. Vic Adolph, Jr. told the court about how he had agreed with his Band to defy the special closure during 1978. "Fishing is our food," he told the Judge.

Judge Orders Indian Say in Implementation of Policy

In his passing sentence, the judge let Vic Adolph, Jr. off with a conditional discharge. He also directed that Federal Fisheries negotiate with the Indian people. He said that Fisheries has not been implementing its policy as stated with conservation first and Indian Food fishing second and the Indian people must have some say in the implementation of that policy.

Chief Leslie Edmonds an Admirable Leader, Says the Judge

In the case of Chief Leslie Edmonds the judge also found that he was technically in breach of the act and found him guilty. But he discharged him absolutely. In his reasons for sentencing, he expressed

how much admiration he felt for Chief Edmonds and expressed that he felt the Chief was an excellent person to be part of the negotiations which must take place with fisheries. He then restated the directions given in sentencing Vic Adolph, Jr. and directed Fisheries to negotiate with the Indian people directly.

The prosecutor then stood up and dropped the charges against Him Fountain and against Billy Sampson. At that point all the remaining charges from 1978 had been dealt with by the court.

The Bargaining Table

By fighting these cases the Lillooet people have exerted political pressure on the Department of Fisheries through the courts in bringing Fisheries to the bargaining table. The bargaining must now begin and it will be with hard bargaining that Indian people will implement an overall comprehensive management scheme. •

Where Have We Gotten?

The cases have concluded and where have we gotten? In 1978 when the Indian people in Lillooet decided to defy the special closure they called out loudly "FISHING IS OUR RIGHT". In 1979, the case of Bradley Bob came before the courts and the judge recognized that the Indian people of the Bridge River Indian Band had an exclusive right to fish. The rights declared by the Indian people of the Bridge River were affirmed in law. But the addirmation of the right did not bring more fish up the river, nor did it give the Indian people more control over the management of the Fisheries. In 1980 we fought the remainder of the charges. It was revealed to the court through the chief that Fisheries was mismanaging the resource and was not taking into account Indian interest in the allocation of the fishing resource. The Judge directed that the Fisheries negotiate with the Indian people.

BY-LAWS UPHHELD

A major landmark case in establishing the power of the Band By-law was reached in the Vancouver Supreme Court earlier this month. The Court not only upheld the legality of the Band By-law, but also the power to enforce it.

Squamish Band Tests By-Law in Court

An action was taken by the Squamish Indian Band against a Band member who had placed his trailer on the Indian reserve at a place that the Band did not approve. The Band had passed a By-law where the zoning plan of the entire Reserve was mapped by the Band. Band member Findlay placed his trailer on a place unauthorized by the Zoning By-law. The Band Council asked him to move. He went to court, claiming he had a right to live on the Reserve any place he wanted, because he was an Indian person entitled to his Reserve under the Indian Act. The Squamish Band Council argued that the Zoning By-law was an authority which they had and which they exercised through the Indian Act. As a Band member he had to live by that law.

The proceedings had already started when the Department of Indian Affairs, through the Attorney General, was added as a party to its lawsuit, claiming an interest in this action because it was being fought about Indian reserve land. The Attorney-General for Canada argued that for trespass and for breach of the By-law, it should be the Department alone who has the right to bring the action, as the Band Council is only a legal entity when operating under the DIA who has final responsibility for Reserve lands and Indians.

DIA Claims Right to Decide on Use of Band Lands

The Government's major argument was that the Band did not have a right to decide what was going to happen with reserve land, that it was actually the Minister who could allot land and decide where the people could live. They claimed only the Minister could decide where Mr. Findlay could put his trailer, not the Band Council. The court decided that it was the Band that had the power to commence the

action, and that the By-law was valid.

Band Council Authority Over Land Use Supported in Law

The Court however supported the Band Council all the way. The decision states very clearly that in Canadian law the Band Council is an entity which can sue, in this case for trespass. It does not need the DIA to do it.

The court affirmed the Band Council's right to pass Zoning By-laws, and in this case, to manage their own zoning on the Reserve. There was no need for the DIA to defend that By-law or in any way to manage the Band Council's responsibility under it. The Court told Mr. Findlay that, being a Band member, he had to follow the laws of the Band Council.

This was an important case because it confirms the authority of the Band Council to initiate and carry out the general wishes of the Band as to the use and benefit to be made of Band land, although the Indian Act says the Crown has power in certain instances to veto By-laws. Basically, however, the Band Council has that authority to determine what happens in any case involving the reserve vs. individual Band members. It is a very positive case in terms of Indian Government: the Band Council is the Indian Government of the Band and as long as it is acting in good faith, what it says goes. This is the first time that the Court has taken the issue of the Band being able to sue and enforce its position and decided on this issue directly.

Band By-Laws Supported in Law

The decision means that the Court will uphold the By-law and assist the Band in enforcing that By-law if the Band Council says there is

a breach of the By-law. The By-law has force and effect, provided the By-laws are legally passed under the Indian Act.

However, there are limitations to the power of the Band Council implied in this decision. The action was about trespass, and under the Indian Act, the Band has already some authority to deal with its own trespass cases. More importantly, there was a valid By-law in place which had been read into the record and approved by the Government. This was not a case where the Band Council, without a DIA-approved By-law in place, tried to assert what they believed is the rightful claim. It is a case where the Band Council had complied with the regulations of the Indian Act. So it is not a case of pure Indian Government being recognized by the Courts. It's a case where the law of the Band Council in applying the Indian Act is upheld by the courts. It doesn't go all the way but it's definitely a step in the right direction. •

The Band had originally asked the DIA to take the action and the DIA wrote a letter saying the Band should go ahead and assert its own authority. The Band did that. Then the Crown took the position that it shouldn't have.

This is the second time this has happened in the last few months. In the Baker Lake case the DIA first supported the Inuit statement that they had occupied their land since time immemorial. As soon as it became clear that this could hurt the Department's position on the control over the people, their land and especially their resources, it tried to withdraw that statement. The Squamish case looks similar: before the DIA realized the significance of its move, it told the Band of its support. It seems that in the course of the action, the Department became aware that it was losing control over the people and quickly reversed its position on the record by running in and trying to take new ground.

Indian Controlled Health Services Called For

The long awaited Alert Bay Inquiry

The long awaited inquiry into the delivery of health care services to the Nimpkish people of Alert Bay began Monday March 3, 1980 with a sense of expectancy.

The Elders made their presentation in Kwawkwalth language. They spoke of herb medicines they used to gather and use to cure many diseases and ailments prior to using modern medicine.

They said they wanted to go out again to gather herbs and teach the younger people its value. Some of the Elder women were knitting and crocheting while Elder Jack Peters talked about when potlatching was outlawed in Alert Bay. He felt this was when they lost control of teaching the children proper behaviour and the Indian way of life.

"We have changed. I have let go what it is I would have looked after. We have stopped fighting. We were told if we didn't move from our original home to a place with a school that we wouldn't get better. We did and look what it has done for us, nothing."

Anguish today, but hope for the future

Ernie Willie, Co-ordinator for the district council, gave strong statements of his dream for the Alert Bay people. "If ever the Kwawkwalth nation is to rise again, it is going to be because our women will become strong again. They were the ones who governed communities and held the community together. They were the ones who raised our children while the men were fishing.

"I look at the future with a great deal of hope. Not because I think all of our problems are going to be solved overnight by an agency that is going to look at them, but if it could bring our people to look into the mirror again to see what it means to be Kwawkwalth, and to rise and stand again."

"Fish has become endangered to the extent that the Nimpkish people have had to give up their food fishery just to sustain an adequate spawning escapement. Every legislation the government has put in place with the idea of helping us has been a detriment."

"They are failing because



Elders willing to teach Indian way of life.

Decreased Fish Stocks Caused Poorer Health

Fish has always been the main diet of the coastal Indian people. Manager of the Band's Salmonid Enhancement Program, Basil Ambers, says as the fishing resource decreased, so did the well being of the people.

"DDT was sprayed into our waters which resulted in ten years of scant salmon stocks as well as the immediate death of thousands of salmon. With my own eyes I saw miles and miles of young salmon dead on the beaches."

every one of those programs is designed without any Indian input. I feel very strongly that without Indian participation we are not going to have any health that is going to matter. Why is it always them who have to control us? We have to have control of our own health!"

"The re-building of fish stocks throughout the area is imperative to the health of our people. Any interference with the rebuilding of our food and economic base is a direct threat to Indian health."

Recreation plays an important part in preventative health care. One of

the major frustrations for the Band is the lack of money for recreation facilities and programs. There's nothing more for the kids in Alert Bay to do except maybe consume drugs and alcohol.

Peggy Svanvik, Drug and Alcohol Abuse Counsellor for the Band, explains that drinking is not the Indian way of life. "We have not had centuries to adapt to drinking. So as a result we became alcoholics sooner than non-Indians. Alcohol respects no one and it is destroying our Indian way of life."

The Children Want a Better Future

The Kwawkwalth children of Alert Bay also had something to say. "We want the Nimpkish Band to hire us to repaint the totem poles in the long house and cut the grass in the graveyards to make Alert Bay look nice. We would also like other jobs like working in the office, cafe, day care centre and the museum."

"We plan to make something of our lives and those jobs will help us. We want to know more about our culture because it's important to us. It's part of our life and will be with us all our lives, part of the younger ones growing up and the yet unborn."

Alert Bay children are learning their culture and want to learn more.



"We are slowly learning our culture. We are being taught Kwa Kwa La and Indian dancing at school but we'd still like to know more." A thirteen year old girl expressed her concerns. "They are thinking about building a new hospital. We don't need a new hospital here, we need new doctors. We need a new doctor because we don't trust the one that is here."

"We are worried about our future and yours as well. We want to make things better for everyone in Alert Bay by making the changes we suggested possible. We are speaking for all the young people of Alert Bay."

Nimpkish Band employee Margaret Sirwois is concerned about what she thinks is an over prescribing of outdated drugs. "Many of our people just phone into the drugstore for prescription renewals. This can be very harmful if they are not examined on a regular basis. Our health situation should be classed as critical."

On Thursday everyone at the inquiry was quiet. They listened and saw families weeping as people read report after report of the negligent medical practices of Dr. Jack Pickup.



People listened and wept.

The worst came with words of how the Nimpkish people witnessed Dr. Pickup intoxicated and how he often treated them in that condition. Reliving the pain of losing loved ones seemed endless.

Dr. Gary Goldthorpe, the Commissioner and one man to make recommendations for the improvement of their health services felt there should be a new doctor in Alert Bay. "I think the people have had a lot of bad experiences. They have good reason to feel they haven't been getting the best medical care. They were telling me the way they experienced it and they were sincere."

An 11-Year-Old Had to Die Before Anything Was Done

Renee Smith was mentioned throughout the meeting. She was the main reason why the hearings began. Dr. Pickup had not given her adequate medical care and told her parents that her condition was nothing to worry about. Everyone felt she could have been saved if Pickup was more sensitive.

Ethel Pearson's nephew died near the time of the inquiry. She testified that he drowned. "His body was inadvertently brought to Comox. When we went to get it they told us it was dropped off in Campbell River. After his autopsy, we were never told what the findings were."

"We are not even given dignity in our death any more. If he were with us, he would have been dressed. Instead he was put in a plastic bag. It is a custom of our people to dress and lay them out for people to pay their last respects. We get worse treatment on our own land than the D.P.'s from other lands!"

"What kind of bungling service is this on the part of the medical services that my people here have to endure?"

"I think it is about time a thorough investigation is done instead of the half failed promises we get. In so doing, you will have fulfilled something worthwhile so that the girl, Renee Smith, need not have died in vain."

Vera Cranmer was crying as she talked about her aunt Edna Alfred. "I saw my aunt suffer and die. He (Dr. Pickup) never helped her. He let us believe that everything was fine. I kept asking him what was the matter with her, why her stomach was swollen. He told me it was gas." Edna died of an infection that spread in her womb.

The outcome of the hearing was in the hands of the Nimpkish people. They were the ones who had to endure the poor medical services. Towards the end they seemed to know what they were going to do about it.

DIA Didn't Help Health Situation

The DIA didn't help. Assistant Regional Director Duncan Clark said that for fifteen years the department has been trying to return to Indian people the health responsibilities. He talked about how much money the DIA has contributed to Nimpkish people to run programs.

Basil Ambers responded: "This year we were getting \$400,000 to run 17 Bands. How would you explain the DIA office in Campbell River that has 22 employees which costs \$600,000 just to keep them in the building?" The room was quiet.

Bobby Joseph told the commissioner that the inquiry may be the most profound process the Kwawkwalth people have gone through in a long time. "It has provided a means for our people to examine their state of being."

"Our level of health is related to all aspects of our lives. This too can be a focal point for the DIA to reexamine its role and effect on Indian people. Government agencies cannot deny Indian people have a level of health far below that of other Canadians."

"Government agencies and programs have been in part responsible for creating whole communities of hopelessness and despair. There are communities in this area that have disappeared when people were encouraged to move so they could be closer to hospitals and better education."

Bobby read a study done by Jack Beaver which said, "It's the right of Indian people to retain their cultural identity and shape their future according to their own values and aspirations." In essence, he said this is what the people were saying all week.

Returning to the Potlatch

Al Speck said, "If this inquiry turns out like the McKenna McBride Commission of 1914 that took information on Indian lands, not so we could keep our lands, but was geared so they could be taken away, I will be very disappointed in you Mr. Commissioner, in your government and your understanding of the problems we face."

"It is my belief our life will centre once again around the Potlatch. Sure, leaders of my age may not see this, but we can pave the road for this." •

Basil Ambers (below) spoke of government irresponsibility.



NEWS, NEWS, NEWS

SECRETARIAT PROGRAM

The UBCIC is being questioned on why we are not participating with the provincial forum that was set up by the Regional office of the Department of Indian Affairs. It was our understanding after discussions between Mr. Fred Walchli and George Manuel that as the UBCIC had already set up the Secretariat program to deal with issues of a common nature we would in fact be duplicating services by participating with the provincial forum.

It has been our experience in the past, dealing with other organizations on common issues in this province, that they tended to make political issues in front of various government departments instead of dealing with issues of the Indian people of B.C.

HERRING SEASON A DISASTER FOR MANY INDIAN FISHERMEN

The Vancouver Island East and West Coast herring fishery closed early this year due to the labour strike by the Native Brotherhood and UFAWU and because Federal Fisheries professed concern about herring stocks. The only area that is open right now is the North Coast for the Co-op fishermen.

The strike was organized against the Fishermen's Association because they couldn't reach an agreement on the price of herring this year. A lot of fishermen didn't get a chance to go out at all and it has been a financial disaster for many Indian fishermen who have had to borrow heavily to equip their boats in preparation for the herring season.

MAINE INDIANS SETTLEMENT

The Penobscot and Passamaquoddy Tribes of Maine, USA, have come to an \$81.4 million settlement with the State for payment of about two-thirds (12.5 million acres) of Maine, which was taken illegally from the Indian people years ago.

In return for the land lost, the American Congress will be asked to put about \$27 million into a permanent trust fund for the Indians. In addition, a \$54.4 million fund will be set up with which the tribes may buy a 300,000 acre permanent land base.

Although the political leaders of the two Tribes have agreed with the settlement, there is a group of Indian people who do not. They believe that the Tribes could have gotten a better settlement through the courts and

have hired a lawyer from the Washington-based American Indian Resources Legal Centre to fight the case.

Following the lead of the two Maine Tribes, several Tribes from New York, Rhode Island, Massachusetts, and Connecticut are now making claims for land taken from them in the past.

NICOLA VALLEY SAND AND GRAVEL READY-MIX MERGER

A Lower Nicola Band-owned ready-mix company last February signed an agreement with Vancouver-based Pacific Rim Ready Mix. The two companies are uniting to take advantage of a probable construction boom in Logan Lake, which is situated in the copper-rich Highland Valley (approximately 40 miles from Merritt).

PacRim will supply a concrete batching plant and fleet of ready mix trucks to Nicola Valley Sand and Gravel's crushing and screening operation on Pipeseul Reserve, which is one mile from Logan Lake.

According to Len Marchand, administrator of the Nicola Valley Indian Administration which serves five Bands in the area, the agreement is "a good move for Nicola Valley Sand and Gravel." He termed Rivtow Straits, the parent company of Pacific Rim, "a highly reputable company."

In addition, the agreement allows for the hiring of Indian personnel "where possible," said Don Moses, manager and a founder of Nicola Valley Sand and Gravel, "which leaves it flexible for them (PacRim) to hire. It's also our responsibility to have available qualified people prepared to work." He noted that members of other Bands and non-status people will also be employed when the plant begins operations March 31, 1980.

At least six people will be employed full time at the new operation, "but will vary, depending on the contracts secured," said Len Marchand.

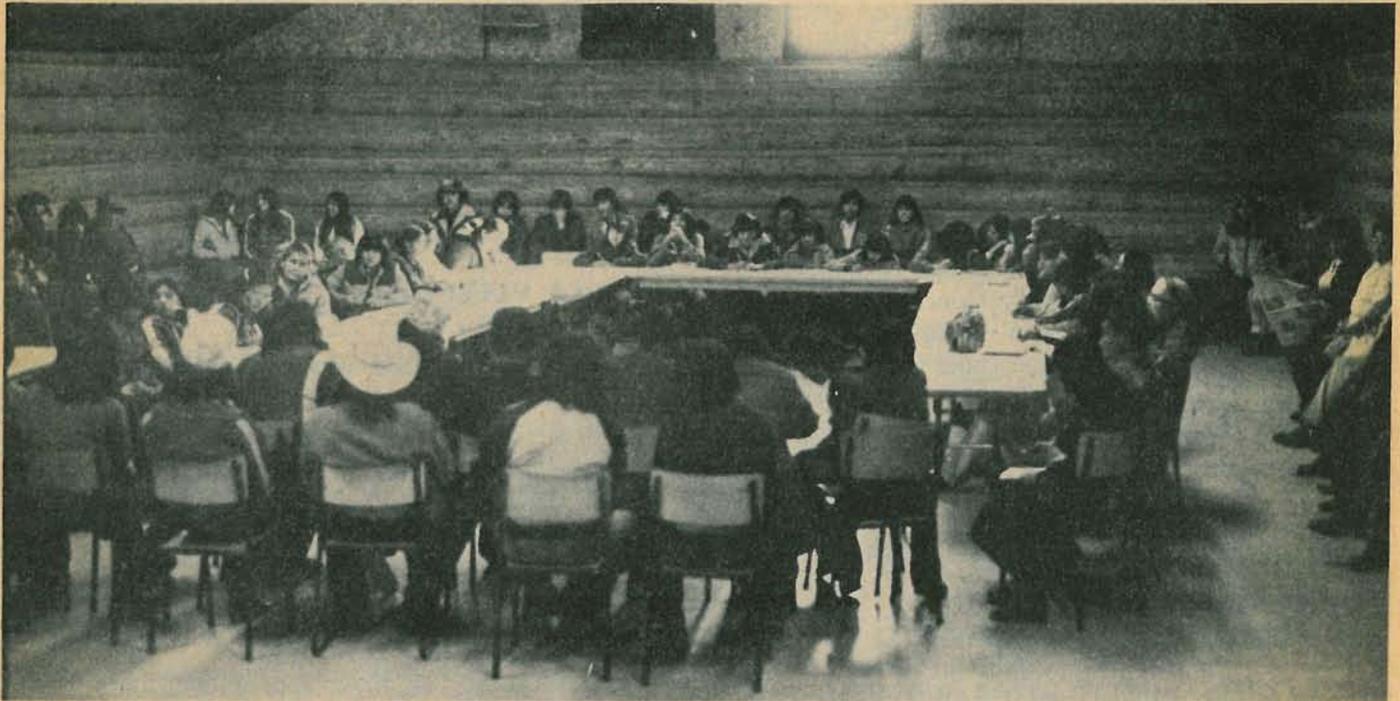
Asked what the agreement would do for the Indian profile in the Nicola Valley, Moses replied: "It will show what we're capable of in terms of doing business." He also cited the opportunity for Native people to "develop the skills to work in this industry. It's extremely independent, very technical—it requires dedication and work.

"We're not doing any favours for anybody," Don Moses added. "They've got a job as long as they're prepared to work."

by Lynne Jorgesen

CHARGES DROPPED FOR ALKALI FIVE

Ya-hooo!



After the case the people of Alkali met to discuss what their court victory means for their hunting rights in future.

On March 6th, 1980 the case involving five Alkali Band members was to be heard in Williams Lake. The case started on February 5th, 1980 and adjourned, to be continued on March 6th, 1980. The five had been charged with shooting deer out of season. On February 5th and 6th they had appeared before Judge Barnett in Williams Lake where they gave evidence that where they were hunting was on traditional lands. The night before the case was to be heard again the UBCIC Legal Advisor went out to Alkali to meet with the Band to discuss the strategy for presenting their evidence.

All the elders of Alkali were to play a strong role, speaking of the days they used to hunt in the same area where the Alkali five had been charged. They remembered that this was their traditional hunting grounds, going back years when they were young and going out with their parents. They

spoke of how important hunting was, and still is, to them.

So the stage was set for the next day in court. A delegation of people showed up that morning to hear the outcome.

Once all the people were in the courtroom, which was packed to standing room only, we could see that this would be an interesting day. The prosecutor entered and noticed the over-packed room, went over to the Legal Advisor, spoke quietly for a minute and left the room momentarily. The Advisor, smiling, turned to look at the delegation and said that the crown was dropping charges against the accused.

The Judge seemed to be disappointed that the charges were dropped because he had been looking forward to hearing the evidence of the Elders. He told the delegation that this is a victory for the accused, and that

the Band is in the position to negotiate their right to hunt in future over disputed lands.

What showed me that this case would go in the Alkali Five's favor was the togetherness of the Band to gather the evidence, and their spirits were always high.

After the case was dismissed, the Band went to the Friendship Center, a longhouse structure not far from the court house. There they discussed the importance of the victory for the Band and how it would be a stepping stone for the future of their hunting rights in the Alkali area.

The Band will be striving toward making their own By Laws in bringing back the rights they once had when the Elders of Alkali were free to hunt.

They will be meeting with Fish & Wildlife Branches to come to an agreement over how much rights the Band has on their traditional hunting territories. •

BUT SAANICH HUNTERS LOSE

Doug August's main defence was that in 1876 there was correspondence between various government officials which guaranteed hunting and fishing rights for the Halalt people. Although they weren't "official" documents or an "official" treaty, the defence maintains that they were still legally binding. The Judge didn't argue on this point. He said that certain aspects of a formal treaty weren't met, such as signatures of Indian people or an official survey of the treaty area.

Doug's other defence was that he is related to Joe and by traditional ways this would give him a right to hunt with Joe in the area protected by the Saanich Treaty and not be charged with illegal hunting. In his Reasons for Judgment, the Judge didn't even answer this question. It was apparently ignored.

The definition of the term unoccupied land was the other major issue of the case. Here again the views of the Indian people and those of the Judge clashed. The Judge said that in the treaty it referred only to hunting on unoccupied lands within the area covered by the treaty—the land surrendered. But because of the extensive traditional hunting territory of the Saanich people, the defence argued that the unoccupied lands extended past those boundaries and included the area where the two men were hunting.

The Judge also said that unoccupied land, as far as hunting was concerned, was as far as a gunshot could be heard. But, gunshots can be heard for a long distance, so the definition isn't really a practical one. It would be inconsistent across B.C., since gunshots can be heard for different distances in different terrains and in different weather.

UBCIC lawyers said that if land isn't fenced or if no one lives there or if a person can't really tell it's being used for any reason, it should be considered unoccupied. Indian people can't be

expected to do a land survey every time they want to go hunting. Again the thinking isn't practical.

At this time the Saanich people are waiting to see if the case will be appealed. If it is, these issues will again be brought before the court.

After a two and a half year court battle, the Bartleman and August hunting case is at least over for now. But, the Judge's decision is far from acceptable to the Saanich people. The case was lost.

On July 5, 1977, Joe Bartleman of the Tsartlip Band and Doug August of the Halalt Band, both on Vancouver Island, went hunting for food and the two men were charged.

Joe was charged with hunting with a .22 calibre rifle while Doug was charged with hunting out of season. The charges came under provincial law—the B.C. Wildlife Act. They were found guilty by Judge Giles at the Duncan Provincial Court March 4, 1980, and each received a \$50 fine. At this time, Doug, Joe and UBCIC lawyers are strongly considering appealing the decision, but no decision has been made yet.

There were two main issues that had to be dealt with in the case. One was that the defence argued that the two men were protected from the B.C. Wildlife Act by two treaties—one covering the Tsartlip people and other covering the Halalt people. This made the court battle an uphill one. First the Judge had to be convinced that the treaties were valid and then that Joe and Doug were within a guaranteed hunting area.

The other major issue was the definition of "unoccupied land" that was talked about in the treaties.

During the court case documents were brought out which represented a treaty between James Douglas, an agent of the Hudson's Bay Company, and the Saanich people. In 1852 the treaty was drawn up when the Saanich

Island Treaties Ignored



people surrendered a large part of their land in exchange for guaranteed hunting and fishing on unoccupied land. The documents guaranteed that the Indian people could carry on their hunting and fishing "as formerly", or, as they had always done.

In his decision, the Judge agreed that the Saanich Treaty was in fact a treaty, but said that since the men were hunting outside the treaty area they were still liable under provincial law. However, the defence said that the Judge was wrong. The reason is because the Saanich people had hunting territories extending far beyond the area surrendered to James Douglas. The Indian people never gave up their rights to hunt or fish in these areas. And, they would never agree to hunt only on the unoccupied land within the treaty area.

This situation is somewhat like someone owning 100 acres of land and selling 10 acres to another person on the condition that they can still use the water from the creek that runs through the land. Just because the person has a guarantee for that 10 acres, doesn't mean the use of the creek running through the remaining 90 acres has been given up—the whole thinking isn't logical. •

I THINK . . .



Joe Bartleman is a direct descendant of the Saanich people. They signed a Treaty with James Douglas in 1852 which guaranteed the rights of the Indian people to hunt and fish at Vancouver Island.

**RE: January, 1980 Issue UBCIC News, page 8.
(Salmon Exchange)**

I am a member of the Tsartlip Band on Vancouver Island. I am a descendant of the people who signed a treaty which allows me to hunt and fish as formerly.

After reading the article (Salmon Exchange) I feel my rights of the treaty and as an Indian have been violated. No one has ever asked if I would give up my rights to the river for Salmon from Qualicum River or any other river. If confronted with such a question I would have given a flat no.

My reasons are as long as I am able to hunt and fish I am a person, I am Indian. As long as I am able to throw a spear or carry a rifle I am alive. If I can't hunt my ground or fish my rivers I might just as well be white, which is as close to death as I can see.

I have accepted fish from Qualicum River. The fish we received were about three days old and in poor shape from transporting.

Also I have worked with fisheries, writing permits from our office. It was easier for our people to get a permit from our Band office rather than drive 14 miles to Victoria. Fisheries disagreed with my method of writing them. I was not going to quote a number on the permits on how much they were to take. I was not going to play god and decide how much a family needs for the winter. I also wasn't going to tell the people what day they were going to fish.

Fisheries decided they were going to put a limit of 25 fish per person. I did not agree so they now issue permits from their office.

Now they tell us we cannot fish Goldstream River because we are accepting fish from Qualicum. They know before fish even leave Qualicum, to what reserve it's going to.

They get an advance notice and don't or refuse to write permits. Our Band has a thirteen acre fishing station in Goldstream and we cannot use it. We have hunting rights and cannot use them. As far as I'm concerned there was no exchange and if there is a chance there was, why were the people of the nineteen Bands not consulted? No Band council or committee can make such a decision without consulting each and every Band member.

The person responsible for releasing such information should have consulted the people before it was published.

To hunt our own game and to fish our own fish was born into the Indian people and I am proud to be Indian.

We have never been defeated as a people but I will have to be defeated before giving up my treaty right.

Joe Bartleman
P.O. Box 122,
Brentwood Bay, B.C.

DIGNITY: WATCHWORD FOR FISHING RIGHTS FIGHT

The annual Fish Forum sponsored by the UBCIC's Fishing Portfolio, was held in Vancouver March 4 to 6, 1980.

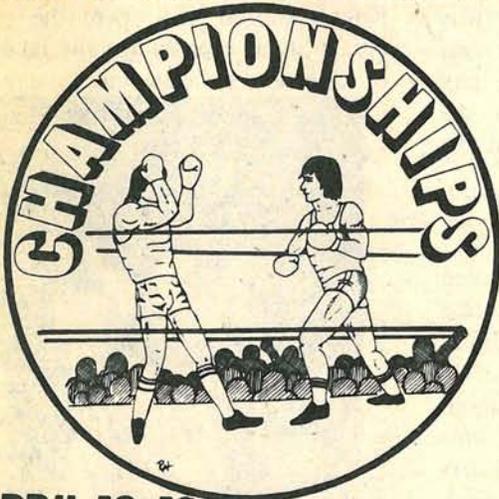
One Elder from each district, as well as Indian people from across Canada were at the meeting.

Discussions were aimed towards the development and implementation of an effective, comprehensive fish management scheme. Throughout the forum, it was pointed out that fish is a resource that Indian people depend upon socially, economically and politically. Several speakers stressed the importance of remembering that fish do affect Indian people in all three of these areas.

Building Indian Dignity and Credibility Essential

Neil Sterritt of the Gitskan-Carrier Tribal Council made a forceful presentation on not forgetting the social impact of fishing for Indian people. Indians must work with these aspects kept in mind, such as Indian dignity and credibility. When Indian people decide to put

FRASER VALLEY NATIVE BOXING



APRIL 18-19

place

**Chilliwack
Coliseum**

**OUTSTANDING BOXERS
from**

British Columbia, Alberta,
Saskatchewan and U.S.A.

National/International Fish Conference

The UBCIC is hosting a National/International Fish Conference—May 21-22, 1980 at the Sandman Inn, 180 W. Georgia Street (across from the Bus Depot) in Vancouver. Attendance will be approximately 150 from across Canada and a delegation of Brothers and Sisters from the U.S.

An agenda has been forwarded to each District Representative and a letter sent to each Chief.

forward a fishing project, They must never allow to leave their minds the amount of dignity it holds. And he said that once an Indian stops being Indian because of a project, he should not do it.

In the 1800's Indians controlled the fisheries, now it is controlled by the Federal Fisheries. Indian people must re-establish their credibility. The way to do it, he said, is to do a better job of managing the fisheries than the Federal Fisheries do. Re-establishing that credibility was started by Indians pleading 'not guilty' to fishing charges in court—and winning the cases. How do Indians build that credibility? Neil said that Indians must work together: it is easy to organize ourselves around the fishing, because it is a part of our life.

Dollars Cannot Be the Focus

Neil added that when a Band starts a project to be used to employ Indian people, it shouldn't allow dollars to get in the way of that goal. One example of a project that's seasonal, needs no training or big dollars and that applies to most unemployed Indian people, Neil said, is fishing. It's a resource Indians are in control of, know how to harvest and process and that there's a market. The only thing stopping Indians is legislation.

The Legal Task Force stressed that another way to build credibility is to pass Band by-laws protecting the fisheries from such industries as logging, which is the second largest taker of fish—second only to commercial fishing.

Phillip Paul spoke about fish as always having been part of Indian culture and that Indians don't think of fish in the same way as non-Indians—they are deeply rooted in Indians, both culturally and spiritually.

Control of Fisheries Vital to Indian Government

The politics of fish was also talked about at the three-day meeting. Saul Terry said that Indian control of Indian fishing is a major part of Indian Government and we must decide what is needed in terms of Indian fishing rights. We are now showing that we understand the politics better: more and more are saying 'not guilty' to fishing charges and winning those cases in the law courts.

FOUNTAIN SALMON SURVIVAL POT- LATCH



With the warm weather on the way, celebrations will soon be starting at reserves all across the province. Fountain Band held a Salmon Survival Potlatch over the weekend of 23rd and 24th February.



There was an estimated 250 to 300 people at the Potlatch. Drumming, singing and dancing groups came from across B.C. to share their talents. There were even visitors there from New Mexico.

During the Potlatch, money was collected for the Salmon Survival Fund, which was set up to pay expenses for the legal action the Fountain Band is taking against the Federal Fisheries.

Chief Victor Adolph exclaimed that the weekend was a great success—especially the money the Band received for legal actions. He explained that, as is the traditional way, the money for the fund was given to the Elders. Then, the Elders immediately turned the money back over to the fund.

As is traditional at celebrations, feasting was enjoyed. That was thanks to Chief Victor Adolph and

Roger Adolph who spent the good part of a day preparing a special meal of salted and baked salmon. •

Photos by Myrna Thevarg



SETON LAKE POW-WOW

by Gary John

On March 8 and 9 the Seton Lake Nation Singers hosted the gathering in Shalalth. The reason for the gathering was to try and get the people to come together in body and mind, to try and interest more people in the revival of the old days.



lunch was served. After lunch Baptiste Richie told a couple of stories and Charlie Mack added on a few words of his past.

On Saturday there was a light luncheon and singing until all of the visitors arrived. After the singing, the Chief of the Drum Group gave greetings to the Lillooet Drum Group, the Mount Currie Drum Group and Elders, Sam Mitchell, Charlie Mack, Baptiste Richie, and Eddie Thevarge.

Dinner was served later on and the Elders made speeches about how they felt towards the gathering taking place and how thankful they were to be part of it because there hasn't been such a gathering as this in Shalalth for quite a while.

The speakers also talked about Education, Cultural Revival and respect and trust. Later on, Patricia and Lisa Aleck were presented with a Birthday Cake from their parents for their 15 birthdays. Tom Bull was presented with a pair of buckskin gloves from the parents of the Children to thank him for all his hard work in helping the group.

The drummers and dancers took over with their voice and fancy footwork and managed to keep everyone in their seats until it was time to go home.

On Sunday the people talked and reminisced about old times until



The gathering was a huge success and the people of the Drum group would like to thank all of those who were able to participate in the gatherings.

Yours in Friendship,
The Seton Lake Nation Singers



POWER PLAY AGAINST DEVELOPMENTS



After a development company proposed to build 93 homes for rich people on Chilliwack Mountain, four area Bands began looking for ways to stop it.

Four Chilliwack area Bands may be taking the Department of Indian Affairs and the City of Chilliwack to court on as many as five separate actions. All of the actions would be aimed at stopping or getting compensation for the damages that would result from proposed development on Chilliwack Mountain.

The whole issue began when Chilliwack Mountain Estates proposed a plan to develop the mountain for the building of about 93 homes for wealthy people. The four Bands, Squiala, Skway, Aitchelitz, and Kwak-kwaw-a-pilt, are against the development because the mountain is an Indian hunting ground, there are four burial grounds on the mountain, and because the proposal would call for the building of a septic drainage system which would dump sewage on the property of several Indian people living on the Squiala reserve.

Five Separate Actions Could be Started

The Bands immediately tried to find a way to either stop the development or to get compensation for the resulting damages. While researching the issue, they found five actions that

could be taken which would help their cause. All four Bands are involved in the case as a unit because part of the land on the mountain in question is commonage reserve. Although it has been called the property of the Squials Band, the true ownership has never been settled. So, all four Bands, as the original owners, became involved.

Chilliwack Mountain Road

The first action concerns Chilliwack Mountain Road. In 1950, the DIA issued a permit which allowed the municipality of Chilliwack to use the road. But the permit was issued without the consent of the Bands and without compensation and because of that the Bands have sued the DIA with fraud, negligence and breach of trust in allowing the municipality to use it. As well, they have sued the City of Chilliwack with trespassing. The actions are brought because the developer's plans would cause increased traffic on and even widening of the road. They argue that the developers shouldn't profit from use of the road because the Bands have never been paid or compensated for the road and because the Bands don't want in-

creased traffic on their road when they oppose the building of the subdivision.

Skway Road

The second road issue is along the same lines. Skway (or Wolfe) Road runs through the Skway Band and has never been paid for. Unlike Chilliwack Mountain Road which has a permit allowing its use (even though it's considered an illegal one), Skway Road has no legal document in existence whatsoever allowing its use. Because there is no legal right for the road to be used by the city, the lawsuit is straight trespassing.

Chilliwack Mountain Access Road

There is also a third road issue. It concerns the Chilliwack Mountain Access Road which was planned to run from Chilliwack Mountain Road to the site of the development. The developers put forth a plan to the DIA to transfer ownership of a couple of acres of reserve no. 8 to be used for the road. The law states that the provincial government can use 1036 to expropriate reserve land for roads, but no other body can do this. However, the developers in effect

asked the provincial government to borrow its name to expropriate the land. The Bands say this action is wrong because the provincial government neither wants nor needs the land—the developers do.

Commonage Reserve

In addition to the roads, there are two land issues to be dealt with. Because of flooding in the area, more than 52 acres of Chilliwack Mountain were set aside for both Indians and white people to be used as a refuge in the event of floods. During the time when the land cutoffs were taking place, this commonage reserve was taken from the people. The only other historical example of commonage reserve for both Indians and White people was in the Penticton area. In that case, when the commonage was taken away from the Indians, the Indian Bands involved received a land exchange. The Chilliwack Bands argue that either the commonage reserve belongs to the Indians or that there has to be some kind of fair compensation, possibly a land exchange similar to the Penticton Bands.



Chilliwack Mountain has always been an Indian mountain for hunting and a refuge during floods.



One of the Bands' main concerns is to protect their burial grounds on the mountain.

Aichelitz Band

The other land problem concerns Aichelitz Band, which is situated on the mountain. The land was taken from the Indian people on the basis that there were no surviving members of the Band. This came about years

ago. The DIA claims that the person it called the last remaining survivor, gave up the land. However, there are several members now living on the reserve which seems to make the DIA claim ridiculous.

At this point the Bands have already begun to pursue the road issues and will soon begin on the land disputes. The ultimate plan is neither to stop the development or to get fair compensation for damages that will result from it. This compensation could be in one or more forms. The Indian people may ask for municipal services, money, land exchange or possibly political recognition which would give them a major say in regional affairs that concern them. Although there has been no decision yet, these are some areas being considered.

The bottom line to the whole issue is that the Bands want their grave sites protected, proper sewage lines installed if the development goes ahead and fair compensation for past injustices. Unless the Bands are satisfied with results of negotiations, they will use their legal power and political power to stop the development on Chilliwack Mountain.

From the News . . .

COQUALEETZA LAND TRANSFER

The two most historic places for the Indian people in Chilliwack are Edenbank and Coqualeetza. Methodist missionaries established a school at Coqualeetza on Crown land, on what is presently known as Knight Road. In 1889, the school was transferred across the street to its present Vedder frontage property, still Crown land.

Despite the voiced objections of the community, construction went ahead. The main emphasis was to provide "Industrial Training for Indians." In 1891 Coqualeetza was levelled by fire. The Federal Department of Indian Affairs contributed 90% of construction

the same year leased the main complex (formerly the hospital) to the Department of National Defense.

The Indian people received control of the smaller buildings: the Big House, the Salish weaving centre, the Snookwa Hall and the houses located at the rear, the library and the Area Indian Council Centre. The people began to dream of a complete cultural and recreational centre, planned for the needs of the Sto:lo people, controlled and owned by them.

The Land Transfer

They are using a ministerial letter to transfer 45 acres of land to Indian control. This is supposed to streamline the process of transferring property from one Federal Department to another.

It remains a

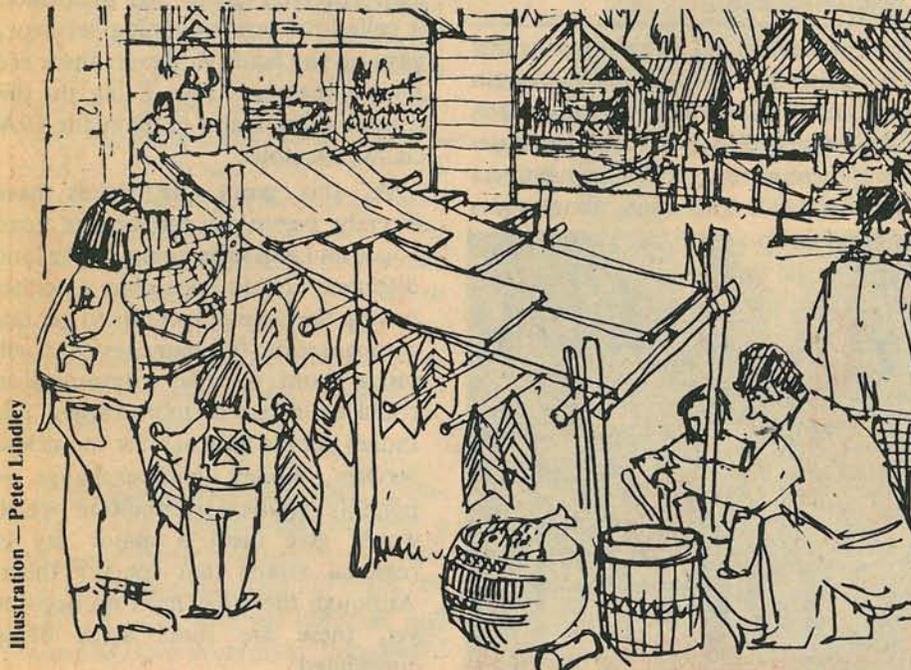


Illustration — Peter Lindley

costs for a new complex. The Women's Methodist Missionary contributed the remaining cost. By 1894, it was completed and was known as the "Coqualeetza Industrial Institute" until 1937. At that time the residential school closed down and Coqualeetza became a hospital, treating mainly tuberculosis victims.

In 1974, the Department of Public Works took over the complex and in

slow process. The DPW will remain the landlords until such time as the Department of National Defense no longer wants the property and buildings they are now using, fourteen acres. They estimate this will be for another three to five years. After that, it will eventually be returned to Indian control.

The Sto:lo Dream

Pat Kelly, Education Coordinator,

KILLER WHALE

Killer Whale sounds so lonely to me.
They look so powerful, yet they look
so friendly.

Makes a person think and wish
they were a killer whale.

Men have tried so hard,

And are beginning to understand,

That they are friendly and they look so
powerful,

Yet gentle, the killer whales.

Jerry Tallio

Grade 7
from Nuxalk News

is excited that now the Cultural Centre is zeroing in to the final stages of the land transfer. The long term development potential of the Coqualeetza property seems sure because of the closeness to the Trans Canada Highway, and to the major tourist and regional shopping centres. The land between Coqualeetza and the Cottonwood Mall has been taken out of the Agricultural Land Reserve and re-zoned. The merger of the Chilliwack Township and City places Coqualeetza much closer to the geographical centre of the new municipality.

Their planning consultant turned over the first concept-plan for the possible development to the Coqualeetza Board of Directors on February 15th, 1980. After consulting with some of the Sto:lo elders, other Sto:lo people after Coqualeetza staff and meeting several times with the Board, this report represents the people's dream for a planned future of Coqualeetza. Some of the possibilities for the new centre include a traditional village, a sports recreational complex, theatre and restaurant, a hotel and convention centre and a play area. The plans are for a very major complex. The complete report is available at the Centre and the staff and Board are looking for input and response from the people to these first draft plans.

(Contact Bob Hall at Tel: 858-9431)

ON THE WAGON



I feel good to be sober today, to be able to smile at the people I meet. I can talk and laugh and just enjoy myself.

As an Indian person, I don't need to drink, I don't have to be ashamed. I care for myself as much as I care for my Indian people. I can "dance to the drum", I can be proud today, I can hold my head up, smile and just be happy. As I see, all our children smile, I see Elders smile and all people mix together and share, I know—

The cost of being sober, is the future of our Children.

ALCOHOL SUPPLEMENT

IS DRINKING OUR TRADITION?

Books upon books have been written about alcohol and why people drink and after all the dollars have been spent on research they find that the bottom line is usually "a poor self image."

We all have in our minds an image of ourselves and either we try to live up to this image, or we try to escape it. To some the feeling of inadequacy is overpowering. We can't cope with ourselves and we try to hide. So many of our problems stem from feelings of guilt. We all have the power to change ourselves, our lives, our futures. We are the way we are for several reasons and we didn't get like this overnight.

For Indian people there have been many contributing factors for our self image and most of them are negative. The loss of our identity has had a traumatic effect on all of us. As children we were not given the proper guidance from our parents and grandparents because for the most part we were not living with them. The Institutions and foster parents stripped them of the responsibilities. We were not taught how to deal with life, right from how to share their toys to being responsible for their chores and being responsible for their younger brothers and sisters. They are taught how to appreciate nature and to respect their Elders. Institutions couldn't possibly teach our children what they needed to know. When children did come home for the summer, their parents didn't know how to deal with them any more, their teaching at the school was different. The parents and grandparents felt useless, unwanted, their sense of responsibility had diminished. The way of the Indian people were being forced out by the government. Soon they started to drink. What little time the children did spend at home was spent with strangers.

From here, some of the children graduated to Juvenile Detention Centres, then to Provincial Jails then to the big time, to the Federal penitentiaries. It's no wonder that there is such a high crime rate among Indian people. As children, they weren't for the most part and still aren't being taught how to live. They grow up, not being brought up. Before a person can become a responsible parent they need to have had a parent, a role to follow. Just because we can bear children doesn't automatically make us a good mother or father.

For the past twenty or thirty years the Indian people have had to deal

with being stereotyped as lazy, drunk, poor and useless, and the list goes on and on. Doesn't do too much for the self-image, does it? When I read some of the laws that were enforced against Indian people it is no wonder they drank. The Old People say that things will soon change. The change has already started. We are becoming more aware of ourselves, our surroundings, and our future. We are no longer content to sit back and accept the generous offerings from DIA. It's been said that Fear is a great motivator. I'm sure that in a lot of our minds we are afraid of the future and what it has in store for our people, especially if it is to continue on the path of the last fifty years.

The ways of Indian people are in the minds of the Old People. When they go—we go. Our way of life used to be simple. It was not this aggressive, abrasive world in which we now live. We shared both our wealth and our knowledge. Things were done for a community, not an individual. There was respect for each other and our surroundings. We were a proud people. There was prayer—we acknowledged that there was a greater power than ourselves and we prayed to the creator for strength and guidance. There was responsibility and we accepted it with pride. Each of us was responsible for someone and something which gave our communities strength.

When we look around us today it is hard to find anyone who lives by these values. We have so many external forces that we have to deal with on a daily basis, we are so busy running around trying to tend to all these so-called "necessities" we've forgotten how to live. We have forgotten to take time for our families, our communities, our culture all in an endless effort to reach the cash

register first. It's no wonder that we drink.

What good is all this wealth if we have no one to share it with? What good is a big house in the suburbs if our neighbours won't talk to us? What good is all this if your children don't respect you? What kind of future are we building for our children and for our future as Indian people? When I look at alcohol in this light, I see that it serves no purpose except to destroy any hope we might have left.

How many of us have left our children at home to go to the bar? We go to the bars to forget. . . . forget what? They are still there, we didn't lose our problems en route. They follow us everywhere. How much respect can we command from people when we are in a stupor? But still we make excuses for ourselves and those we care about. If we really cared we wouldn't make those excuses. I no longer find it acceptable to have someone that is drunk kiss our infant son or cry on my shoulder. When we excuse their drunkenness we are in fact approving of their behaviour. Most people that are excessive users of alcohol are looking for someone or something to help them. They are saying "I don't know how to cope" but we laugh at them or shake our heads in disgust.

If you want to help save a life, tell them to sober up and support them when they do. Quitting drinking is the easy part, staying sober is the hard part. It doesn't cost anything to give support and acceptance to those that are struggling with their lives: give someone a future. We talk of our history, our culture, our traditions: things that are passed from one generation to another. In twenty years, will drinking be a tradition?

by Tina Marie Christian

In Alkali Lake, when you first arrive, whether for business or a visit with friends, you notice smiles, happy faces, children all over the community running, playing. You really get a warm feeling. The handshakes: the people of Alkali Lake are 70% sober. It's been hard, all the years of struggle to fight alcoholism, on this particular reserve in central B.C. It's now been 9 or 10 years since people of Alkali Lake started to recognize alcoholism as a disease. Two people started to do something about the problem on their reserve with the help of a concerned friend. Today things happen at Alkali Lake. Sober dances, sober Indian gatherings, everything that happens in Alkali Lake is sober.

ALKALI LAKE SHARING AND CARING

The Shuswap people here at Alkali Reserve had suffered a great loss in the past when alcoholism had taken its toll and the whole community was affected. It all began in the early sixties when alcohol was open to Indians which greatly affected many aspects of the lives of the people.

In the past our Reserve was called Alcohol Lake making reference to the heavy drinking on the reserve. Most of the adults drank, even the children were drinking at an early age. There was no respect for the Elders.

The lifestyle at the reserve had changed drastically for the worse. Every area of the lives of the people at Alkali was affected by the drinking. Even to the point where there were many deaths due to alcohol.

- ___ Car accidents
- ___ drownings
- ___ suicides
- ___ burned in fire
- ___ exposure
- ___ medical reasons
- ___ other

There is a lot more to be added to the statistics, all the sadness, the pain and all the struggles are not recorded here. At that time drinking was just the way of life. There were also many cases of child neglect, beatings, children were missing school and many dropped out of school, the housing conditions were terrible, and the health of our people was deteriorating—all because of ALCOHOL. It took almost a death every month in 1972 before something had to be done.

In 1973, the Alkali Reserve started taking steps to change from a drinking community to a working community. It was hard in the beginning for



Most kids in Alkali's nursery school class have never even seen their parents drunk. Band members started sobering up in '73. Alkali people say: "The cost of sobriety is the future for our children."

this change to take place. A member of Band Council, then, took steps to request a worker from the Alcohol & Drug Program for weekly visits to bring alcohol awareness to the community. The Alcoholics Anonymous program was introduced at a later time, however, it took some time before the membership started to grow. It was not until 1975 when several people went away to alcohol treatment centres in B.C. and Alberta for recovery from alcoholism. So far there have been about 45 people who

have received help through Alcohol Treatment Centres. This was only the beginning.

A person going away to treatment also receives a lot of community support in Alkali. The Band Council gives encouragement by seeing that the person's house is renovated, the children are placed with another family in the community, and see that employment is available when the person returns, or check into training. In Alkali the whole community is concerned.

(Cont. on page 31)

THE MEN SPEAK:

“Life now is

Imprisoned and Shackled

My drinking was a hellish prison which began when I was quite young. Up till 1974 my life was a sample of horror. I was lost to my people, my family, friends, but most of all I was lost to myself. I was beaten, defeated, exhausted, dejected, rejected and very lonely. It seemed it was game over. My liquor didn't give me the relief it used to give me. It tasted stale. I felt like a caged animal. It was as if no source of any kind was available to salvage me from my garbage heap. How I wished for death. But death is only dealt by the great spirit. He meant for me to come back. I talk about the hellish prison my drinking got me into. I held many kinds of responsible jobs which I barely hung onto because of booze. I tried quitting on my own, no way. Thank great spirit, my leaders intervened. Their example and respect won my praise for them for what help they wanted to give me. I listened. A miracle. Things began to change.

Not overnight mind you. Day by Day, week by week. It has been four years since I had my last drink. The same things four years ago look different and, wow, freedom from my prison and shackles of alcoholism. Recovering, happy every day, is a miracle. Life now is an awesome thing. We the people here in our Village of Alkali are all unique, but in all there's a powerful Band, a unity, a "we care" attitude towards each other. Our leaders have all our respect. We honour their requests. We know, deep down in our hearts our plight in life is guided by good leadership.

Our village is growing in leaps and bounces. We need never be alone. That's why our village, Alkali, is proud and want to help. •

To tell you the truth, I was to hell and back. On my journey, boy, I tell you right now I thought it was fun going along the way. It all happened one day when I took that first drink, boom!!!! I was on my way, nobody would stop me now.

But somewhere along the way I blackened out. Woke up next morning with a stiff arm and all swollen up at that, two big cuts on my upper right arm. During the time I blackened out till I woke up sober I had gone to a neighbour's house and

A long time ago in the days when I was just a boy of five or six years old I lived with my grandparents. It was at that time I saw life as it was as a child brought up in a world of the unknown. I was 11 years old when I began my schooling. I didn't know much then only to speak my native tongue was all that mattered. As time went on I learned quickly of the white man's ways: how to speak English, how to get an education, and how to drink. This story begins the day I made my step to live a better life—to accept whatever good life had to offer. I had a treatment, a treatment that would change my whole outlook on life. I had what you might call a sickness, a disease that slowly deteriorated my life. Alcohol was my problem.

Prior to my treatment I felt I had hit the bottom of my drinking days. It was at that time I realized my life had become unmanageable. I was powerless over alcohol. I became a slave to the bottle. I lived a life where I thought that the answer to all my problems was to drink at every occasion. Whatever it was, you name it.

I lived with alcohol at every side, all through my teen years, my late

hit right through their window just to get even over a quarrel they had with me.

Today these same people are my best friends. We share a lot of things with each other. The things we share are good things. It's not sharing the bottle any more. Our families are all happy now. There are fewer deaths in our community. This is the result of putting our heads together and start caring and sharing for each other and enjoy. I really enjoy the goodness of life. •

A New Beginning

20's and so on. It became a progressive obsession to me. You might say I suffered a lot more than anyone could understand. I guess I went through the mill. I could go on and on of what alcohol did to me and of what I did to myself and to others involved in my drinking but I have given a good picture of what alcohol can do to anyone who knows about it.

My life now has a lot of meaning to it. My family whom I have neglected many times are closer to me now, so are my non-drinking friends. I find that love abounds everywhere. I have been set free. The bonds of alcohol have been broken. I see a new life and I reach for that mark, that goal that is set before me. I want to be worthy of my task, I see the need for my people who are still struggling with that problem. I am now involved in a Drug Alcohol Counselling in my community. This new beginning is not easy. At times I still struggle with the menacing thought of involving myself with alcohol. But I know too if I ask for the serenity I need, I gain confidence. I face each day with the thought, 'just for today I will not drink.' •

an awesome thing''

My Story

Speaking for myself as I am today and what was before. What I have to say now is my true story of me! Ever since I could remember I've witnessed that No. 1 killer—FIREWATER. It was really powerful and I grew up with all this, firewater and all. To me it was the first drink that started it all. I was about 9 or 10 years old. I felt good when I took that first drink. It was then that I started stealing liquor off my parents. It wasn't only from my parents, it was anybody.

All through my school years, I was involved with the bottle. I drank not every weekend but when I could steal a bottle. I found that in the drinking years, back then, it wasn't hard to find a bottle. You know when I come to think of it, I say to myself, How did I manage to stay in school and finish Grade 12 and eventually graduate? What kept me there I really don't know. I know for a fact that it wasn't easy, because some Mondays, as I remembered, when I went to school that I actually had a hangover. Some of the excuses I made to have a drink were unbelievable. When I had graduated, to me this was one of those things I had to celebrate. It was then that I didn't really realize what was to happen after I finished school.

Sure I had plans; I went into training right away but you know who was in my way? "MR. ALCOHOL." He was there and at that time I didn't know how he was affecting my life. Fridays and weekends were, I thought, good days, but when it came to Monday, something used to come to my mind, even though I might have a hangover. There was that guilt feeling and I didn't like that feeling, because I wanted to know what I did that weekend. Mind you, this was when I was taking my training.

This was when I started going downhill. My problem was getting

worse. What I can see now is that I was getting to the bottom. I was the guy in the bottle! I was powerless over Alcohol! It had pretty good control over me. It was still getting worse. My weekends would probably get longer and worse, than what it was then. I often wonder where I would be now, if I hadn't realized where I was then.

If it wasn't for some of my people and Band Council I would not be here today. With what they did then, is called an Intervention Team, made up of the Band Council and other members of the Band. It was those people that made me realize what my problem really was.

It was after that meeting that I really started to think and it was then that I decided to go to treatment centre. I'm glad that I had listened to what I was told. Four weeks at the treatment centre really had opened my eyes. That was my first step (baby step) to a better life and to this day I'm glad, that I sat in front of that Intervention Team.

I'm still young and hope for a good future. I have a goal that I hope to achieve one day.

Positively speaking—The important thing I should mention is that: How things have changed since 1972-73. How the community has developed and how the community has grown, I guess in many ways. Everything is happening now. We have quite a lot going on. WE have something to be proud of! I see this community as a strong community in many areas. The sharing and caring . . . the Unity!

From what I went through, for me it wasn't that easy. We all struggled and had gained a lot. For myself I'm still climbing that long mountain road. By this I mean, that I'm trying to gain something, something I should be proud of, something to look back at.

Three years ago, I came close to dying in a car accident all because of alcohol. That same summer, my drinking got worse. I beat up my dad so bad, after a drinking party, I was really hurting, feeling rejected, guilty and frustrated at myself. Today I'm happy that the Band Council cared. They helped me through that crisis.

Today after 3 years of sobriety my greatest fear is not alcohol, but my own Indian people who laugh, mock and ridicule me because I won't accept their offers of the bottle—of firewater. They don't understand my weakness for alcohol. They call me high tone, because I won't drink with them. For me, one drink is too much and a thousand is not enough.

Sobriety means working together as Indian people. Working toward a future for our children. My two children never saw me drunk, I pray to the Great Spirit they never will. One time my two year old daughter said, "Daddy, why do you fight?" All my problems never went away because I quit drinking, but now I can solve them soberly and honestly. Last week I prayed in the Sweatlodge for my people who were on trial for hunting without permits. Someday I hope more Indian people realize, we can get more things done if we stand together.

The fight of Alcohol started in 1973. With alcohol I was no good. But now I'm sober and much happier. I'm a family man with five children. My children are very happy about what they have. My self and my family are involved in Native Dance Groups. We make our own regalia, bustles, beaded work, etc. We go to Pow Wows when we can.

We've danced at the Williams Lake Stampede and also at Folkfest in 1979. As of now 1980 is coming good.

THE KIDS SPEAK:

“Come on Indians, get movin’



Photo: Alkali Band

It is good for my mom and dad to be sober today. They quit drinking for four years. My mom is a Shuswap teacher and she goes to five different classes. She enjoys watching the older boys compete in Rodeos. Now on this Reserve parents have got respect from their children.



I'm really glad that my parents are sober today. Not just for my parents but for everybody on the reserve. I hope not to make the same mistake others did.

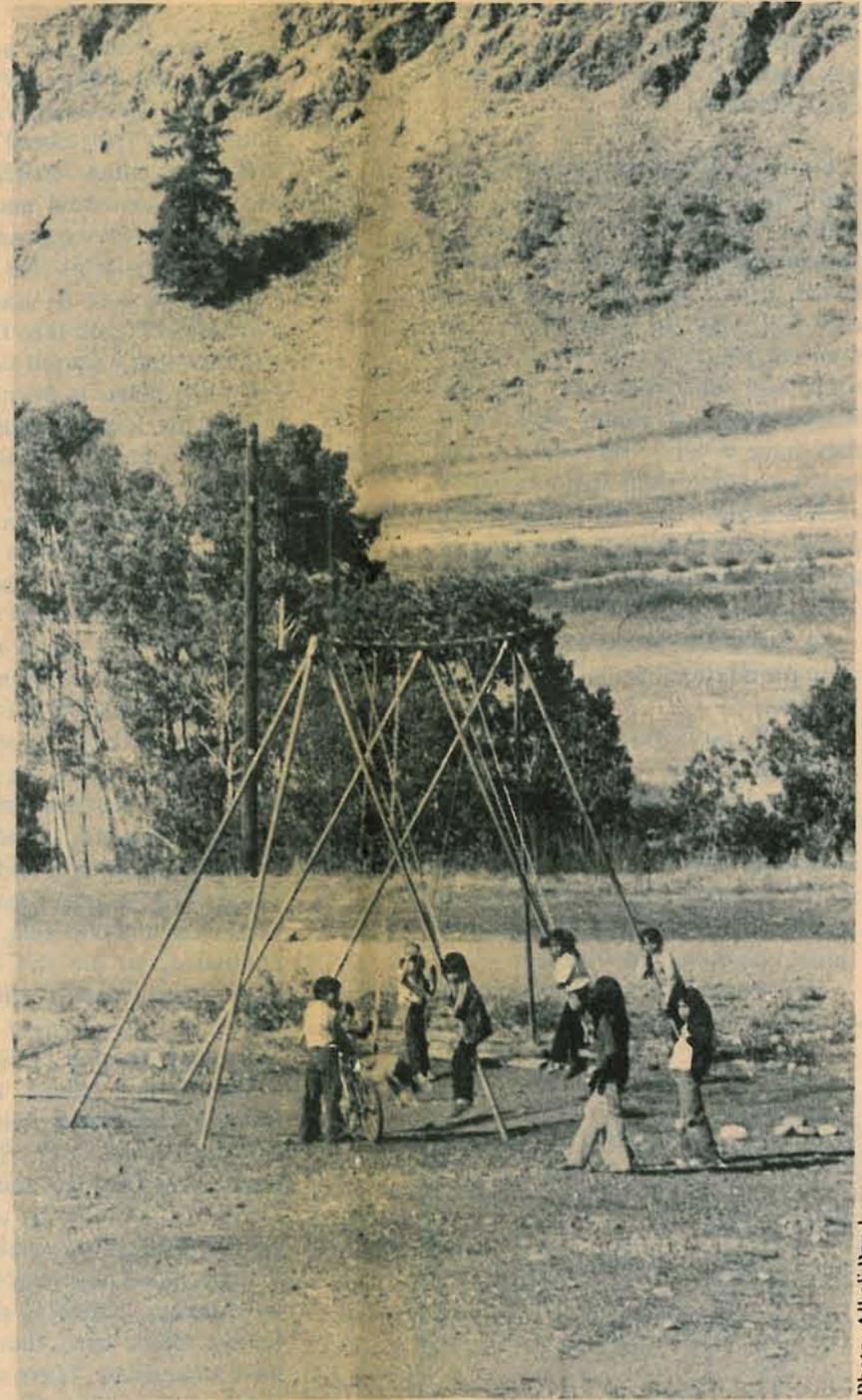


Photo: Alkali Band

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THE WOMEN SPEAK:

"It feels very

The Good, Bad & the Ugly

Sometimes when I think back I feel a little depressed but it was a fact of life and I really like thinking more about the present because of the good things that happened to me and my family since I started staying sober. I feel that the way of life I have now wouldn't exist except for the fact that there are people in the world who cared enough about me to try and help me out of the living Hell I was creating for myself by the abuse of alcohol. I had to let go of the past hurts of so long ago, you know it's crazy the way I held on to those hurts but to behave this way is a side effect of the abuse of alcohol. I don't like talking about my past but I have to give something of myself in order to receive something in return. Learn to believe in myself, think positive, and practice what I have learned from listening, reading and talking with others.

My Past—I have a hard time speaking of it yet. I used to wake up (sober up) sometimes in strange beds, maybe not even remember the guy's name. That was if I woke up with someone strange. I used to say that I didn't care but I did. I felt disgusted with myself but I thought that was the way I was supposed to be or the way I should be. OH! It used to make me sick sometimes.

After I had my four children (one given away through adoption) the responsibilities just added on. I figured that was a lot for an unwed mother but the fact remains that I was drinking each time I conceived. Someone mentioned once... somewhere, that I was searching for love through these sexual encounters, I believe that to be true. I don't like thinking of it but I have gone with many men but most of the time I had

to use alcohol in the process. Now I'm trying to gain back my respect for myself, learn to like myself again. I know I can do it through the help from people around this reserve. I'm grateful to those who have helped me regain a part of my sanity through sobriety. •

Sobriety, unity, trust, is how it works. I didn't drink in my early years, but some time along the way, I started. At first I didn't drink all the time until later on. But I am not sorry I became an alcoholic, because now I have learned my lesson well. Properly I would still be wondering what good alcohol would do for me. But what it brought me was heartbreak, money problems, you name it.

Since I woke up sober three and a half years ago, things have been different in my life. I am looking after nine children every day which keeps my mind off of drinking, and also the children keep me jumping, not staggering or both. My daughter trusts me to look after her own children and also her foster child.

I am sorry to say, my husband is still drinking. Some day he might come to his senses and quit drinking with the help of his higher power. •

Before I decided to quit I had to get hurt. But at any time I was invited to a bottle before, I was right there. I just couldn't control myself. Booze controlled me.

But now would you think of me, that way today? No, it's "no thanks." 'Cause there are times when people who just test and say: "Here, have a drink," or "why don't you go and just take a social drink," or even tell you, "If I were you having sons, like what you got, that are Rodeo Riders, I would celebrate if they have a win." But that's a no-way. I wouldn't think that I would do such a thing. After all I feel proud. I'm a proud mother of nine children and proud of my grandchild, a girl.

As surely I'm proud of my family. Also proud to know that I have many friends.

I'll tell you it feels very great to be what I am today.

Respected by whom I know now that I feel just like an Indian and how an Indian should live. To quit this rotten business of drinking. When you know what you are doing at all times, oh you're real different.

That's how I feel today me, myself.



great to be what I am today"

I hit bottom, lost respect for myself, went with every Tom, Dick and Harry. Did not care how I looked, sloppy and dirty.

Lost my loved ones, all over booze. Have a sister-in-law crippled for life. Had my children taken away. Before I came to my senses, with the help of my sister.

Now I am a happy mother of five, I have my own home. A job as an Administrator for the school. We control the school, the hiring, budgeting, everything to do with school, the education school board of eight. So it is good to be alive, not thinking of booze. It is more fun without it. You know what you are doing, not getting sick on Mondays.

The sharing and caring by the whole community.

When the men play hockey or the boys we are there to cheer them on.

A daughter that is in soccer games going to different places. She was in the Winter Games.

Live and Let Live.

Take what you like and Leave the Rest.

I had started drinking when I was quite young. Whenever I saw a chance to grab a bottle from somewhere I somehow got it. It wasn't until 1980 New Year after I had a drinking party then was in a car accident that I decided to quit for good or at least give it my best try.

The thing that got me thinking was the "Personal Growth" sessions I have been taking now for a few weeks. I'm really trying to change my personality so I can help myself out of the rut I've been living all of these years. The session helped me think positively of all the negative things that have happened to me, at least the negative things that happened to me have taught me a lesson. We, in the group had to share. Now I know that everyone has problems, some the

same as mine. So I don't feel too alone with my problems.

I think I'm off to a good start since here at Alkali we have many different recreational activities I can join in on like Bingos, bake sales, rummage sales, etc.

I just had a little look back of my life and it's not a nice thing to do. The life I lived was mostly in drinking I thought I had to drink to be *Happy*. And drink so I could do my housework. I had to be half-cut to do my laundry, things like that. I am a mother of eight. These eight kids weren't happy at all, not until I had to smarten up and quit.

I had a lot of friends that told me I had a problem. But now, I have no problem.

Life now has meaning to me. I was controlled by a bottle of alcohol and wherever it was, I was there. I played the alcoholism game for five years. I lost my dad when I was five, I remember every detail, the burial in the ground. To me, it was the end of the world...over all alcohol. I watched alcoholism in my family while growing up. Friends and relatives died one week after the other, all alcohol related. There was and still is a lot of suffering, suffering that probably everyone has to experience to extremes before they want to change.

To me, as an Administrator, Alcoholism is the number one problem within our communities and has to be the number one priority. Housing, Education, Social Services, Economic Development and even your culture are meaningless if you are still practising alcohol. In my position, I can't afford to be lost in the alcohol problem. I don't want to try to be part of the solution and part of the problem at the same time.

I was a person who couldn't do anything without the courage I found in the bottle. With a few drinks I could do or say anything I normally wouldn't do while sober.

Since I found sobriety I don't feel the hurt and shame that comes with the bottle. To me sobriety is happiness, trust and peace of mind.

How many years have I been with kids, within the many years I have been teaching?

What really got me to thinking?

How did I have to start to respond to my working chores?

Where did I start?

These were the words for me. They made me think of how I really should start to attend to my business of my teaching and other work, and it began four years back.

Today, I'm happy and the students are happy. 'Cause the children have started to realize how they are in the home, without their parents drinking. And even as small children they understand and respect them now. They know they're cared for. That's what I see in the kids at school now—happiness. People stay sober and the children listen, and go to school.

If you drink, don't expect your child/children to listen, it's best you know you're the problem.

Think of your family. Think of your Elders. Think of your relatives. Think of how you're ruining your own life.

Think of how our people are killing themselves by suicide. Think of how our people are really killing each other.

These are things that really got me to think. And especially, think how tremendous it is to be yourself—your only self.

And Happiness brings everything for you, whatever you got from this World. And that's how we should be, treat it that way.

CHANGE TAKES TIME

When I was about five or six years old, I was very sick. I wouldn't be alive today if it weren't for my grandmother's home remedies. I really thank her... she lived to be an old-age woman, and I had a chance to look after her.

We went to school at about the age of 8 or 9 years. The Residential school I went to was good. I learned how to sew and cook and clean house, things that we should know, when we left school.

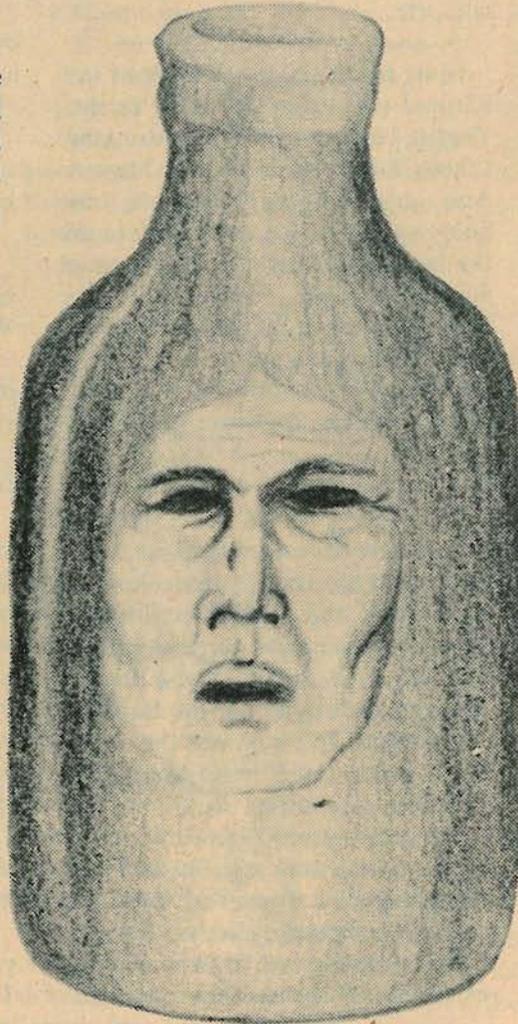
The years I really remember were the war years and the struggle each family had. Everything was rationed and there was no electricity or water pumps on our reserve. People had to live on hunting, fishing and trapping most of the years. There was no law saying that we couldn't hunt or fish or trap. We had our hunting grounds. The Great Spirit made these things for us to live on, and so that's what we lived on.

During those years, I never knew anything about drinking. People didn't do too much drinking. But I remember when it started, people drank moonshine or homebrew.

Sometimes in the 50's, the liquor was opened to the Indians, and then the problem started. I thought the liquor was going to run dry, so I helped the government keep up his store stocked up. I thought I'd be a sociable drinker but it wasn't so.

When I lost my husband through alcohol my drinking got worse. I thought I'd drown my sorrow in alcohol. But when I sobered up it was just as bad. The problem was there yet.

I'm a happy woman today



I never did stop to think what I was doing to my children and to my family and friends around me. I just thought about where my next drink was going to come from. Years and months passed by and finally my health was starting to fail. Still I didn't know what was happening to

me. I thought I was drinking to be happy, but I wasn't. The hangovers I used to have, boy, were bad. I used to

hear people talking and praying and I was so jumpy. I just could not sleep. I used to walk all night, I just couldn't keep quiet. But still I kept on drinking. I never stopped to think. After every hangover, I used to say, never again. I noticed my breath starting to get shorter and my body wasn't feeling too good.

That's when I started to really think—is this what I want of life? This was in the 70's, that's when it struck me, I saw two or three people going around sober, and wondered how they did it. I decided to try. After the first three weeks, boy, I fell off the wagon, but I climbed back on. This whole thing took quite a few years before I finally found happiness, being sober. I am a happy woman today because I was able to do it for myself. I found myself. I am happy with my family and happy with the community, because we are all sober, and able to do what has to be done around the reserve. People share and care. We have our new school, the store, and the Band office. There are many activities going on in the reserve. They have Shuswap language taught in school. The children are happy we have hockey clubs, rodeo club, youth club and women's group, native dance group and all kinds of committees.

All that happened to me all those years didn't take overnight to undo. It took years before I got to where I am today. I am really thankful for my sobriety.

So if there is anybody who wants to get ahead, just stay away from booze or liquor. There are three little words you could say—NO THANK YOU. •

SHARING AND CARING

(cont. from page 23)

The Alkali Community has been growing stronger since 1973. Sobriety has to take place at the Band Council level before anything can get started. They set an example for the community. Also caring and sharing is important. At Alkali the Band Council has done a lot of intervention with the people in the past two years. This intervention involves the members of the Band Council who meet with individuals having alcohol related problems either in their jobs, family, child neglect, or is a threat to the community's safety. It is at these meetings where individuals are confronted with their alcohol problem. We know what it used to be like and have seen the suffering our people endured and we don't want to go back there anymore.

The growth in this community is tremendous. For example, for the past four years Alkali has hosted two Rodeos a year, one All Indian Rodeo and also an Interior Rodeo Association. This past year, Alkali hosted its first Pow-Wow, with dancers and drummers from other communities. We also have other recreation activities, such as hockey, softball, etc. Today our culture is included in the school curriculum. Today our people are looking up to our Elders.

We are learning more about alcoholism and how it affects every area of our lives, physically, mentally and spiritually. In November 1979 our Chief, two Band Councillors and two staff members attended the Mechi Alcohol & Drug Abuse course held in Williams Lake to get a better understanding of alcoholism in the community, and how the Band Council can deal with the problems more effectively. We are still learning and growing stronger and would like to share with other Indian communities how we deal with our greatest problem, ALCOHOLISM. •



Photo: Alkali Band



Photo: Alkali Band



Photo: Alkali Band



I am proud to be an Indian. ♡
I am proud that I am born free from drugs and alcohol.
I am proud that we have sweatlodges and Indian dancing.
I am proud of my friends that they are learning the ways,
the same way I am trying to learn.
I am proud of our Elders that they are teaching us our ways.
I am proud that we have no more beer
or wine bottles lying around our streets.
I am proud of what I have today and what my friends have.
I am proud of the youngsters that they are
learning the ways of Indians and not
the way of alcohol or drugs.



THE MT. CURRIE EXPERIENCE

Till about 1972, Mount Currie children were educated according to Indian Affairs' policies. Many young people spent years away from their families in residential schools, while others attended the local DIA-operated Federal Day School or the public school 5 miles away in Pemberton. In all instances, the educational activity was directed by DIA in conjunction with provincial educational guidelines and integration was the underlying philosophy.

All of this changed in 1973. How? Through the strength of a group of parents in Mount Currie who looked at what was happening to their children and said, "ENOUGH! We've tried the regular school system. We'll find our own way."

Because there had been pressure exerted to have the few students attending the local Federal Day School transferred to the public school 5 miles up the valley, these parents formed an educational committee to try to keep their children home. This committee was also concerned about the 90% drop-out rate of the local Indian students from public schools. What was to be done

with the young teenagers not attending school and roaming the streets?

After becoming the Ts'zil Educational Advisory Board in the early 1970's, this group's first move was to set up alternate schooling for the drop-outs who were hanging around the village. This first Ts'zil alternate class of 21 students and a teacher the Board had somehow managed to hire set up school in a large room above one end of the local gymnasium. Funds were withheld by DIA from this group, and local people who helped teach this group worked for 6 months without pay in order to make the venture a success.

During that time, the Ts'zil Advisory Board began to realize that it had very little power to influence teachers and principals who had effective control of their children's education. The Board could only advise and its advice was rarely followed. It had little say in regard to even the body of Indian students attending the local Federal Day School. Nor did this Advisory Board have any input into educational programming, teacher hiring, and money matters. All was handled by DIA

through a principal hired by them.

To get more say in these matters, the Ts'zil Board decided to seek control of the local Federal Day School. They approached the local Band Council and told that elected group that for education to have any meaning for Indian students in Mount Currie changes had to occur. The change they desired—after which unlimited change could take place—was to take over the operation of the Federal Day School. A questionnaire was taken from door to door in Mount Currie, and the survey showed that over 90% of people were in favour of a takeover. After weeks of heated debates, family feuds, and community turmoil, the Band Council threw its support behind the Advisory Board. A Band Council Resolution was drafted and forwarded to Ottawa asking for total control of the operation of the Federal Day School.

Imagine the confusion in Ottawa and the indignation of bureaucrats in the Vancouver DIA regional offices! At that time, the Minister of Indian Affairs, Jean Chretien, accepted the idea of Indian control of Indian

education, but the regional offices never implemented it. After all, how was integration to occur if Indians operated their own educational system? And besides, wouldn't Indian education governed by Indians be second-rate education?

The Ts'zil Board took up the challenge such questions posed, and eventually in 1973 gained total control of the education of students attending the local Day School in Mount Currie. In the 1973-74 school year, the Board hired its first principal, retained several staff members who had previously taught in the Day School, introduced cultural programs, and budgetted for its first financial operation.

The Ts'zil Board has not looked back.

Those early years were not without trial and tribulation. Convincing Indian people that Indians could operate a school has been a continuing stumbling block. Even today, a portion of Mount Currie students attend the public schools 5 miles away in Pemberton. It is believed by the families of these students that public school education is the roadway to the good life. They seem to have forgotten how the public schools failed (in so many ways) Indian students in the past.

Convincing DIA—especially members of the regional offices—was a problem. Regional office personnel did everything they could to block the takeover, and once the takeover had occurred, did everything they could to disrupt and cause the Ts'zil Board to give up. One year the budget that the Board submitted came back six times, with barely any comments to indicate what was wrong with it—except that it was incorrectly done. It took much patience and many hours of sitting in regional offices before someone would finally admit that “Yes, a cheque for salaries is forthcoming.” This is only one example of the continual stall on DIA's part during the first two years of opera-

tion. Since that time—once DIA accepted the Ts'zil Board as a viable operation—things have greatly improved.

Having enough money to operate a school of 200 or more students has always been a problem. DIA has continually insisted that the Ts'zil Board be tied to the M.T.A. formula which is in effect between the federal and provincial governments. They forget that most provincial school boards only use the DIA tuition money as part of their general operating budget; they also get extensive tax-based support from the province. It took many hours of argumentation to persuade DIA personnel that the school had to have all of the resources that other schools had at their disposal. Most schools are part of a larger school unit, and thus, have a built-in resource pool of equipment, professional consultants, library materials, and audio-visual aids. Besides which, the Federal Day School that the Ts'zil Board was taking over was poorly equipped and the stock of textbooks hopelessly outdated. Because the Ts'zil Board wished to establish its own direction, it felt a need to budget for extensive support and replacement items. Over a period of time and through persistent negotiation, many of these resources have become available within Mount Currie.

Space has always been a problem. Over the years the Ts'zil Board kept pressing for more and better buildings. Their ultimate aim has been the establishment of a modern school complex to replace the clutter of 10 buildings—some of which are at condemnation levels. Though this new school project has been on the drawing boards for several years, the groundwork is only now beginning. In the meantime, portable trailers have been purchased in a band-aid approach to the problem of space till the new school is completed. The combat between the Ts'zil Board and DIA in regard to whether or not a new school would be built is a story

too long to unfold here, but suffice it to say that the whole process has been frustrating to Board members as DIA plays its hedging game.

Hiring the right staff to deal with the special interests and problems of Indian children was a difficult task. In many instances, teachers who seemed the best for the job turned out to be inadequate. The Board initially made the mistake of hiring teachers mainly on the basis of academic qualifications, but when some of these choices were less than satisfactory in performance, the Board tried to hire on the basis of personality as much as on academic criteria. In recent years, the Board has had a relatively good group of outside teachers. Fortunately, the teacher-training program they operated jointly with Simon Fraser University began to meet the need for local Indian persons as regular teachers after 1976.

The pursuit of a teacher training program to develop teachers from Mount Currie and the establishment of a curriculum/cultural centre have also been central to the Mount Currie experience. Today 15 of 21 teachers at the Mount Currie Community School are Indian and provincially-qualified teachers. A current SFU-directed student-teacher training program for Mount Currie people will add another 7 or 8 to that number, and will probably do away with the need for outside teachers

Since 1972 when the Ts'zil Board had an alternate set of 21 students, the school has grown to house some 220 students from Nursery to Year 12. The school has graduated 55 Indian students from Year 12 in the past five years, and several of these have proceeded to further education at UBC, SFU, U Vic, and other institutions of higher learning. Those graduates who have remained in Mount Currie seem to have confidence in their Indian “ness” and have a measure of personal self-worth and integrity that the public and residential school systems did not seem to foster.

*Illustration by Marie Abraham
Posters available at Mt. Currie.*

CARE FOR YOUR CHILDREN

by Xavier Eugene

First item off the list—love your children. Know how to love your children. These two items make up the main rules of caring for your children. All parents love their children unless there is something terribly wrong with them. To really love your children you have to show your children that you really love them. Loving your children is not just changing their diapers, feeding them, sending them off to school every day and feeding them when they return from school, etc. When you serve your children, do it with affection such as when changing them, show some love by letting them know that you don't mind changing them. Sometimes this is hard especially in the late hours of the night or worse still, in the wee hours of the morning. Sometimes this causes us to be cross. Hide your crossness if you can. When you are feeding them, show some love like enjoying it when you feed them. Show them that the meal or food, even if sometimes there is very little, you cook for them is made special for them to enjoy. Don't let it show that it is a chore and a burden to prepare their food. That way your children will enjoy it more better, better still, enjoy it with them.



When sending them off to school, send them off with them knowing you care by trying to have them enjoy a good day at school, by preparing a lunch for them to enjoy.

When they return from school, have them know that you are happy to have them home. One of the most loving ways to show your child your love is to show an interest in what happened to them during their day in school. The little actions of interest you show them like asking them how their day was sometimes really lights up their little eyes. And if they have had a bad day, this will open the door for them to share their problems and will let them know that they will always have you to share their joys and problems. Such words as "How was school today?" "Did you have a good day?" These are magic words to a child.

Where you have to discipline your child, have them know it is done to help them grow up to be a good strong person. Directly after disciplining them, show them you still love them and that the discipline is over and done with till the next time it is needed. Have them understand that they will face discipline only when they are not doing right.

Teach them the proper manners so that other people will also enjoy your children because even though you may love your child, it is hard for another person to love that child if the child is a brat. There is a saying that "no one loves a brat", so raise your child to respect themselves, their parents and others.

If you know your customs and traditions, teach them to your child. Make your child proud of their heritage. Most of your customs and traditions in raising your child are in the previous words I have written because we would not have been able to survive this far as Indian people if they were not practiced by our ancestors. I have just written them in the language of the white man.

The practice in bringing up a child with love, affection and good discipline are practiced by any good set of parents, to develop a strong child so that these things will stand that child to adulthood and that child when he or she is an adult will in turn raise their children in a like manner to continue to raise strong children.

I know that a lot of us as present day parents have a lot to learn as our parenting skills were taken away from us by residential schools and now that these schools are closing down, we have to again learn to be parents. We have a lot to learn to again be skilled enough to raise our children like our ancestors did.

Thank you for taking the time to read this. •

CHILD WELFARE STUDY

by Fay Blaney

In gathering the terms of reference for the study, the co-ordinator has had meetings with representatives of several interested Indian groups and organizations. The discussions have been quite successful but unfortunately, in most cases, they have not been followed up by documented response.

Due to a number of requests, the initial one month contract has been extended by one more month. Hopefully the additional month will encourage those who did not send in their terms of reference in the first month to send them in now.

The next meeting has been scheduled for March 26, 1980. At this time a "preliminary report" will be presented. This is an excellent opportunity for all of us to act on behalf of our children. If we, as Indian people, can demonstrate our concerns and our willingness to take action, then this will be one study that won't be shelved and forgotten. •

UP-DATE

CONSULTATION FUNDING

In October 1979, we were made aware, through the National Indian Brotherhood, that there was \$475,000 available from National Health and Welfare for Consultations on Indian Health for the 1979 fiscal year.

Rather than have Medical Services distribute these funds and have the amount reduced to a minimal sum as has happened in the past, the NIB offered to distribute this money evenly throughout the ten provinces.

Justice Berger and his Commission was hired to consult with the Indian people across Canada, and to present his recommendations to the Minister's office.

On 7 February 1980, we were told that because of the limited time left in this fiscal year, there would be a \$25,000.00 ceiling on the Consultations Money per province. B.C. would receive \$25,000.00 to be spent no later than midnight, 31 March 1980.

After some serious thought and discussion, an Indian Health Conference was planned to obtain as many ideas as possible from everyone including the Youth and Elders. The Berger Recommendations have been handed over to the Minister of Health & Welfare, but is still being translated into French and will only be available for the National Commission Enquiry meeting in Calgary March 24-27.

All these ideas will contribute to a Position Paper on Indian Health for British Columbia, postmarked 31 March 1980.

BELLA COOLA GRAVEYARDS

Bella Coola is still fighting to protect its various burial grounds from logging.

Crown Zellerbach, a huge logging company that has a plan to log out the entire valley of the Bella Coola people, requested permission to remove coffins from one burial ground in order to log the area. The Band said "no," because the logging would mean the destruction of the grounds.

Ed Moody, Band councillor at Bella Coola, reports that the Band saw an initial logging plan of the company. The plan calls for logging that would take out about one million board feet of timber per year which would be worth about \$5-6 million. They have requested input into approval of the plan.

Because the company is anxious to continue with its plan, it has been pressuring the Band to settle the issue of burial grounds. However, the Band plans to continue fighting for the protection of the grounds. The Bella Bella Band is working with Bella Coola in their issue.

ANGUS DAVIS CASE

In February 1978, the Majestic Wiley Construction Company, acting on behalf of the Westcoast Transmission Co. Ltd., started construction of a pipeline which ruined the traplines of Angus Davis, an Indian in the Fort St. John area. The construction was undertaken without the permit necessary by the National Energy Board.

Angus, with the UBCIC Task Force, has since taken action against the company for the damages caused. The case is to go to court sometime in April, although no date has been set.

DELEGATION TO TRY FOR MORATORIUM ON LOCAL SERVICES AGREEMENT

The smaller and less sophisticated Bands are very worried about the political, legal and administrative implications of the agreement. The more established and well developed Bands are mainly concerned with suggestions that the Agreement will ultimately lessen benefits afforded by the Indian Act. Some Indian leaders fear that it will, perhaps, eventually undermine the entire Act itself. If this is the case, then the matter becomes a serious concern to all Indian people across the land.

During the process of studying and discussing the proposed Agreement with groups or individual Bands, it became quite apparent that the DIA staff had not tried to inform the Band organizations of every aspect of the Agreement. Instead, they had adopted a process of intimidation in many cases to entice some Bands (usually the less informed) to come to an Agreement and sign a document which would ultimately serve the interest of the Department.

The Band organizations have not been totally critical of the proposed agreement (negatively). The first introduction of the document represented the advance of local control for the Band councils. Many saw it as an instrument for achieving the much needed autonomy for the Bands. DIA suggests that about forty percent of the Bands in the Province have signed an Agreement. The Union is in the process of verifying this information. Because so many Bands are seriously concerned, it is highly unlikely that many more will sign. The Union continues to advise all to be very cautious.

Being prompted by the concerns of many Bands, a delegation from the Union is seeking audience with the Ministry. The purpose of such a meeting is to urge the Ministry for postponement or a moratorium on the L.S.A. for at least one year. At the time this statement is in printing, the delegation will be in Ottawa for these purposes.

UP-DATE

HUNTING CASES

Francis Haines:

On March 12th, the Legal Task Force launched an appeal on behalf of Francis Haines. His court victory of November, 1978, that confirmed the rights of Chilcotin Indians to hunt for food without a permit had been reversed on February 12th. The Fish and Wildlife Branch had appealed that first court decision and the County Court Judge claimed that he couldn't find enough proof of Aboriginal hunting rights, and that he needed to have proof that Francis had himself been refused a sustenance permit. In a case where sustenance permits were being refused in general by the Alexis Creek Fish and Wildlife Branch, the Judge said that Francis Haines' remedy was what is called "an administrative law remedy". That means that Francis should have applied for a permit, been refused and then taken legal action against the Branch, appealing the refusal. The judge made no suggestion as to how the large family was to eat in the meantime.

The appeal against this decision is expected to come to court in a couple of months. In the meantime, Francis must go back before Judge Barnett in Alexis Creek on April 1st, 1980, to be sentenced.

Charlie Case:

On the same day, the Legal Task Force filed an Appeal in the Charlie case. At the County Court in Victoria last month, also on February 12th, the people of Saanich were told that the Wildlife Act prohibited hunting of deer out of season was stronger than the Freedom of Religion clause in the Bill of Rights. Anderson Jack and George Charlie had shot a deer out of season for traditional religious ceremony, a peaceful and lawful practice and were charged under the Wildlife Act.

These two cases, along with the Alkali one, have been successful politically in causing the B.C. Government to recognise Indian Special hunting rights and negotiate for a change of policy. Legally, Indian Bands involved must decide whether they want to appeal, because as the law now stands two decisions are still on the books which are against Indian hunting rights.

FISHING CASES

Lawrence Mackay was charged in August 1979 with possession of fish during closure. The case came on for trial March 5, 1980.

When the Advisors got to court they found out that the prosecutor had dropped the charges.

FOUNTAIN BAND CHARGES

During a raid by Federal Fisheries at Fountain Band in the summer, several Lillooet-area Indians were charged with illegal fishing.

On March 20, three more of them went to court. Victor Adolph, Jr. of Fountain Band was given a conditional discharge. There will be no record in the books as long as he "keeps the peace" for six months.

Leslie Edmunds of the Cornwall Band received an absolute discharge. He won't have any record either. The person who was hit the hardest was Roger Adolph of Fountain Band, who was called guilty by the judge and given a \$300 fine.

As a result of the way the Federal Fisheries conducted a raid on the Fountain Band fishing station last summer, the Band has laid charges against the Fisheries.

On March 20, Band representatives went to court to see if the charges—nine for trespassing on reserve land, six for common assault and one for causing a disturbance by using obscene language—would be accepted for court. The Judge did accept them. Fountain Chief Victor Adolph said no court date has been set.

OPTING OUT CLAUSE

The O.O.C. are the words to be put into the M.T.A. for Indian control of Indian education, to be used by those Bands that want control.

We are moving forward. DIA agrees with all of the wording on the opting out clause. All Bands received a copy of these words in the mail in January 1980.

DIA had us worried for a while; they said they were going to change the opting-out clause. We said they could not change it if they had agreed to it on December 10, 1979. If they agreed then, what happened?

On February 6th, 1980 DIA sent us a letter saying they wanted to take our words and put it into two separate agreements or contracts.

We sat down with our Union lawyers to look at what this means. Our lawyers said we would still get what Indian people want in B.C., even if they do put it into two separate papers.

So we sent a letter to DIA saying, we accept your offer on condition, and only if all of our words and what they mean are included in the two separate papers.

So we have an agreement in principle with DIA on the opting out clause. An agreement in principle means that we haven't signed anything yet, but we agree on what we are going to sign—Indian control.

Our next step after that is to make sure DIA signs these words with the Provincial Government.

WHAT GOVERNMENT REFUSED TO HEAR ON URANIUM

February 27th seemed just like any other day at the office of the Royal Commission into Uranium Mining until the staff got a telephone call telling them to listen to the radio for a message which they might find interesting. Gathered around the radio, the staff and some of the participants heard Premier Bill Bennett's announcement of the end of the Inquiry and a seven year moratorium on uranium exploration and mining. A few minutes later, the news reached the UBCIC office. Dr. Bates, who was in Australia examining uranium mine sites at the time of the announcement, had only heard of the announcement himself an hour before everyone else. He refused to comment when reached in Australia by the CBC.

Like the decision on the West Coast Oil Ports Inquiry, this announcement was completely unexpected by public participants who had devoted time and resources to the process.

No Exploration or Mining of Uranium for Seven Years

The decision means that there can be no exploration for or mining of uranium in B.C. for the next seven years, and the demands expressed by the General Assembly of the UBCIC last year have, therefore, been partially met. This is a victory for the Indian people of B.C. who have struggled to prevent uranium mining in the province.

Representatives of the Okanagan and Osoyoos Bands, which were the Bands most immediately threatened by the possibility of uranium mining, expressed their pleasure with the government's decision. However, they also noted that it was only a 7 year delay and their struggle to control an unwanted development of uranium mining might have to be resumed in seven years.

This struggle has been one in which the Indian people have been joined by many other groups. The reactions of these groups has been varied.

Some of the environmental groups saw the decision as a complete victory. These groups not only celebrated the government's announcement—they celebrated the termination of the Inquiry itself. For them the Inquiry was an unsatisfactory process which did not allow them to present their case against uranium mining and exploration openly. Others complained that the Inquiry did not allow complete examination of all problems involving radioactivity.

Some of the groups, the mining companies and the mining associations, like Norcen and the B.C. Yukon Chamber of Mines, were in no mood to celebrate either the moratorium or the discontinuation of the hearings.

Major Evidence Left Unheard

The UBCIC felt that the discontinuation of the hearings was a loss. The Bates Commission did not hear the

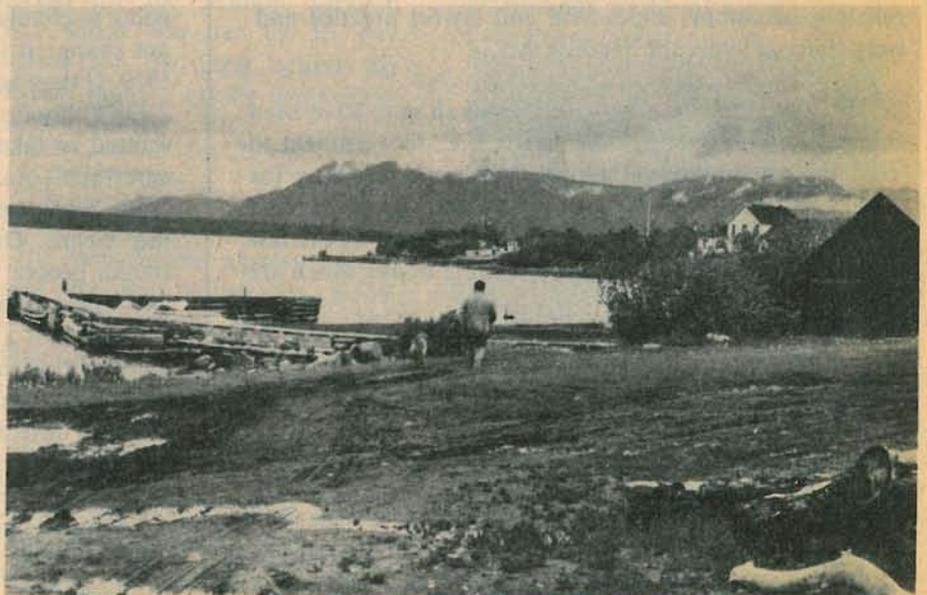
major body of testimony in the areas of public and worker health and environmental protection and would therefore not be able to write a complete, final report. As a result, many problems from the wastes of other non-uranium mines will be left unresolved. Also, in seven years the province may be in a worse position to make a decision regarding uranium mining than it is today because at present, at least, there is a large amount of public involvement. The B.C. Medical Association, the Confederation of Canadian Unions, and the United Fishermen and Allied Workers' Union were in agreement with the UBCIC.

Other Mining Dangers Ignored by Moratorium

Many people in the communities were upset because not continuing with the hearings is going to have a direct impact on them.

The people of Atlin are concerned because of the molybdenum mine which is currently being developed by Placer in the Atlin area. The wastes from this mine will have radiation

What will happen in seven years once the ban on uranium mining is lifted?



levels equal to or in excess of those from a uranium mine and at present, there are no standards in place to regulate that mine or its wastes. The problem of radiation and wastes from non-uranium mines where other minerals are extracted is one which could occur anywhere in B.C., causing a threat to drinking water, fish or wildlife.

Evidence on Social Impact Left Unheard

The Indian people experienced a loss because there will not be a chance

to present evidence to the Bates Commission on the social impact of mine development on our communities. UBCIC had intended to present evidence on the consequences of a large mine on the Atlin people's hunting, fishing or trapping based on the evidence of a land use and occupancy study. This was to have been presented at a community hearing in Atlin in the fall.

Other unexamined concerns are the natural deposits of uranium or radiation and the possible threats to

health.

Now that the Inquiry has been terminated, the Commissioners have been given until October 15th to write an 'interim report' based on evidence presented at the Inquiry to date and based on written evidence which will not be subject to any questioning. The UBCIC and other participants have been asked to prepare and submit summary arguments by May 1st.

Why Were the Hearings Stopped?

The question now being asked is why did the government discontinue the hearings after having spent \$2 million? Premier Bennett did not mention this in his announcement so there is only speculation. Some are suggesting that the government was afraid of the strictness of Bates' recommendations, others say it was a political move based on the widespread opposition to uranium mining in the province.

Two things are clear, however, that unless the moratorium is put into legislation, it can be reversed at any time. Secondly, in another seven years, we may be involved in another struggle against the unwanted development of uranium mining. •



Above: The people of Atlin are also worried about the molybdenum mine being developed in their area.

Right: Indian people in the communities are directly affected by the province's decision not to continue with the uranium hearings.

The Union of B.C. Indian Chiefs has endorsed an anti-nuclear march and rally to be held in Vancouver on April 26. The theme of the rally will be SURVIVAL and it will focus on the threat that the nuclear industry presents to all humanity. Many information booths are expected and there will be speakers from a variety of groups, including representatives from many Indian organizations (for details, Energy and Resources Portfolio).



INDIAN TRAPPERS FORUM

At a meeting of the Lakes, Williams Lake and Fort St. John Districts in Fort St. John this month, delegates called for a Province-wide meeting to deal with trapping rights. They expressed a lot of concern about the destruction of traplines by industrial developments and with their conflict with farming and logging operations. They also considered the possibility of forming an organization to protect the rights and the livelihood of B.C. Indian Trappers. The meeting will be held during the fourth week in June in the Williams Lake area. Further details are being arranged.

B.C. Energy, Mines & Petroleum Resources Minister announced on January 15, 1980 that oil and gas exploration rights had been awarded to Canadian Hunter Exploration Ltd.

This Calgary based oil company, a subsidiary of Noranda Mines, Ltd., got 43 of 51 permit parcels

OIL AND GAS COMPANY MOVES INTO NECHAKO

covering approximately five million acres in the Nechako Basin, west of Williams Lake.

The work program is defined as geological or geophysical exploration and drilling. Canadian Hunter plans to spend 27.5 million dollars here in the next five years.

The Indian communities directly affected by the new oil and gas exploration are: Anahim Band, Kluskus Band, Nazko Band, Alexis Creek Band, Stone Band and Nemiah Band. Outside of the Williams Lake area, the Stallqou and Kitselas Bands are also affected.

The Caribou Tribal Council was not aware of the oil and gas exploration until it was announced on January 15th. When the company learned that some of their seismic lines would be passing by Indian reserve lands, they immediately began arranging to meet with the Indian Bands in the Williams Lake area.

On February 25, 1980 the Caribou Tribal Council held a meeting to discuss the oil and gas exploration in their traditional and aboriginal territory and to prepare for their first meeting with Canadian Hunter the following day. At the meeting Dennis Patrick, Chief of the Nazko Band and UBCIC Vice President for the Northern Region, made a statement on behalf of the Nazko Band.

"The Nazko Band's concern regarding the oil and gas exploration is that the beginning of oil and gas exploratory activities in underdeveloped areas of the region represents further erosion of Indian rights. The issuing of licences for the adjacent areas to reserve land means development activity and possibly removal of resources, prior to settlement of Aboriginal Rights in the area of traditional Indian use. As with similar resource extraction activity now underway, the situation must be condemned as unethical. The responsibility lies with the federal and provincial government for their refusal to participate in a just settlement of Aboriginal rights in B.C.

Furthermore, this exploratory activity will result in a variety of disruptions to Indian communities and life styles. The building of access roads into areas of traditional Indian use, are an economic threat with the disruptions of traplines and increased pressure on hunting, fish and other resources. Once an area is "opened up" in this way, traditional uses of it are rapidly eroded as one development activity follows the next. We cannot see what benefits the company is offering to the Band or to the Native people."

The Caribou Tribal Council closed the four hour meeting by telling the company that they would have to take the Company's information and offers back to their communities, and it will be the communities that make the decisions. The Caribou Tribal Council as a whole will meet with the company in future meetings and they will get back to the Company when they were ready. The company would have to wait to find out if the Bands will allow the Company to put seismic lines through their reserve lands or to allow any drilling on their reserves.

UPDATE

The Carrier and Chilcotin Indian Bands within and outside the exploration boundaries have agreed to allow Canadian Hunter Gas & Oil to explore for gas and oil. They insist however that certain conditions must be negotiated first to protect concerns such as fishing, hunting and trapping.

The Band's agreement to allow Canadian Hunter to go ahead with exploration will only be in force up to the time they discover gas and oil. Upon such discovery, further negotiations will have to take place.

"Once oil is discovered we're going to deal with our reason for existence, and dealing with our future. We believe there is some sense in every man. There is only one man that decides our future and we don't think the government can take the place of the Great Spirit." •

THE REBIRTH OF A GREAT NATION

Prologue

The start of the end has begun, they have launched the deadly neutron bombs.

Written by David Wilson (18), student in Okanagan Indian Band Adult Education program.

In the distance I can see the deadly mushrooming clouds of man's destruction. I watch with great intensity as these clouds come closer. I know the end is near as everything goes dark. In this darkness I see a vision: a man is drinking a strange liquid, then in a painful way he dies. In the background I see thunder clouds rolling over the mountains. Through this thunder cloud comes a coyote holding a baby out to me. I awake, not knowing what this dream means. I am amazed to still be alive and do not know who else is still alive, or if I am the only one left.

As I look around everything looks natural, but I know that not far away there is death and destruction all around. I hope my people are still alive. We live on a North American Concentration Camp. It is a Reservation far from any city or town. As I walk about I find that many of my people have survived. It would be impossible to survive as individuals, but we have survived as a people returning to many of our old ways of survival.

Every so often we are approached by one of the different ones—people of another race, half crazed and starved. These ones know only of the restaurant and supermarket, but not of the old ways. They will die soon along with all the others who do not know their mother, the earth.

Joe Hawk, 1999, A.D.

In the past as the years went by, the children of mother earth began coming together as a people, proud of their ancestors, of the great wars and the way of the Indian people. Now in the present time we have been scattered. It has been seventy years since the world died.

As I think of this I can now see the meaning of my dream. The man who had died from drinking the strange liquid was a symbol of my people, dying the slow death that comes from the whiteman's unjust society. The thunder clouds rolling over the mountains were from the nuclear war which sent death and destruction rolling over our land. And the child and the coyote coming out of the place of thunder and cloud meant we will push through the death, destruction and holocaust of the war. The baby is the rebirth of our people, the rebirth of a proud nation. And when the whiteman comes next from across the great waters, we will greet him as a person, not as a God. These people will rule North America no more. For we are the original owners of this great land. As I look back over the five hundred years which have been ruled by the whitemen, I see one thing they gave us that will unify us as a great nation of people. The one language will help us communicate with each other and prosper as a nation.

Epilogue:

I am getting old now—it is the year 2083 A.D. My dream has come true, we are now a great unified people.

by Joe Hawk

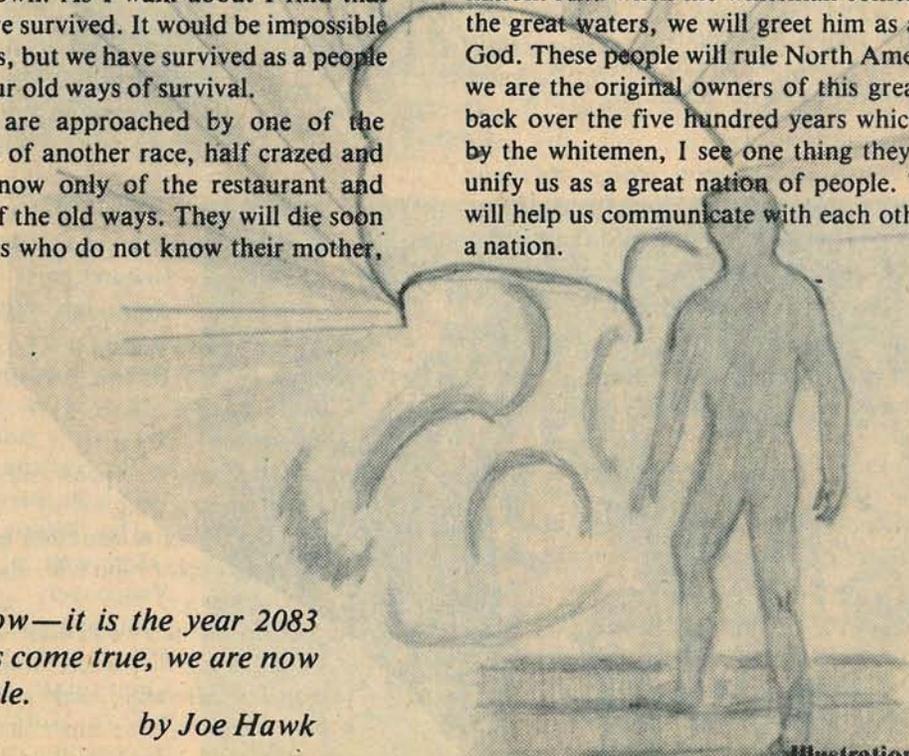


Illustration by Greg Contois

OUR WORLD



Steve Collins is a 15-year-old Ojibway from a reserve near Thunder Bay, Ontario. Although he only started ski jumping when he was eleven and competing at 14, he now ranks in the top ten in the World Cup ski jumping standings. He has won two World Cup events and has placed in the top ten of six other races. He recently won the World Junior Ski Jumping Championship in Sweden.

At the Olympics this year he placed ninth. He is in Europe now, competing in the remaining World Cup events.

Joe, Addie and Gay Williams of Mount Currie have recently received their Class I Instructor's Certificate from the Whistler Ski School. They've been skiing for thirteen years and next winter they hope to go to Banff to get their Class II Certificate. During the summer they work on their Mount Currie family farm and save their dollars.



Photo: Williams



Every Wednesday night there is a pow-wow practice at the Vancouver Indian Centre for any Indian person who's not doing anything else that night. There's singing practice and people practising their dancing and free coffee all night. There's generally a good strong feeling here at the Vancouver Indian Centre at 1855 Vine Street, Vancouver.

The Centre has also recently taken over a hotel in downtown Vancouver. Willie Chief is managing this Indian run hotel at 396 Powell Street. Eight Indian Centre staff, using Indian methods, will be working there. For more information call 681-8934.

Where's the joy and laughter in OUR WORLD? Where's our sense of humor? INDIAN WORLD hopes that some of the good times will be recognized on these pages. But we need your help. We'll give a genuine INDIAN WORLD T-shirt for every story/picture used on these two pages. Don't delay. Do it to-day. Deadline is the 15th of every month.

The weekend of March 8th and 9th was a big one for sports fans and players. The Provincial Women's Basketball playoffs took place in Vernon. The results in this tournament were that a Nanaimo team placed first, Port Simpson placed second and the Vernon Falconettes placed third over all.

At the Quilchena Braves, 11th Annual Moccasin Hockey Tournament, the Cache Creek Truckers (above) took the trophy.



Photo: Nicola Indian



Austin Sterling (left, Lorna Williams of Mount Currie and Gertrude Barney of Lillooet (standing on right) spent two weeks at Mohawk College in Ontario for a photography course. "Anybody who thinks a jet-set Indian has it easy these days is not fillen in," writes Austin in "Nicola Indian."

"Being 3,000 miles from home with \$1.75 in your pocket sure took out all the glitter for this jet-set Indian."

Photo: Lorna Williams

All Chiefs Conference

Ottawa, Ont.

April 27, 28 & 29

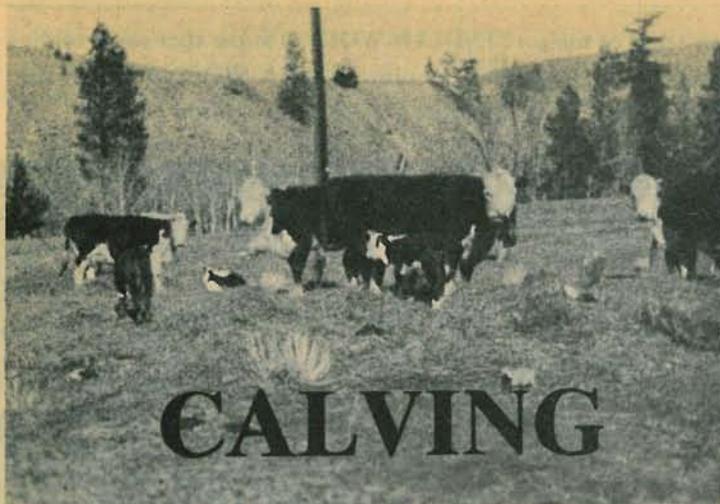
(For further information contact Indian Government Portfolio)

Coming of Age

A little frog inhales
 (A bull to be, I assume was he)
 His first croak on hand,
 Deflates with a squeak
 Red faced (if ever one can be)
 He leaps into the creek
 Embarrassed (if frogs can be).

Chief Saul Terry





by George Saddleman

All the hard work done over the past short year will show in our calf crop this spring. The careful planning in the whole farm operation draws down to what we expect from our supposedly healthy calves that our brood herd produces.

Part of the planning involves producing good quality hay during the hot and rainy days last summer. The nutrition of beef cattle is one of the very important parts of maintaining your beef herd. Experience helps a great deal about the type of feeding program you develop for your brood cows, bulls, calves (yearlings), etc.

Bull program

Also you gain experience and knowledge about putting together a bull program for the desired result that you want in your calf crop, or future replacements for your brood herd. Your bull program could be as elaborate as you want it. The point is: plan your breeding program to avoid inbreeding and poor selection of bulls.

Planned Breeding Season

Carefully plan your breeding season to have a preselected time for your valuable calves to arrive. The idea is to shorten your calving date to a shorter period rather than starting in January and ending May. I should add that your bulls should have a semen test prior to breeding season to ensure that the brood herd will be in calf for next spring. Have a select date for starting of breeding season and also a select date to end the breeding season.

Culling the Brood Herd

We must carefully maintain our brood herd. That means culling out the old, dry, crippled and diseased cows. The longer you keep these cull cows the more expensive it will be to your pocket book and loss of planning time for the farm operation.

Calving Yards

Another plan we should carefully consider is our calving yards, pens and pastures. Make sure you don't use the same pasture continuously: rotate each yard to avoid diseases in calving programs. Depending on the size of your operation, separate the heifers from the older cows, because usually these calve first and give you more problems than the older cows.

Be prepared before your brood herds start to calve: have the basic tools and veterinary medical supplies on hand. Draw up a routine check for watching your brood herd.

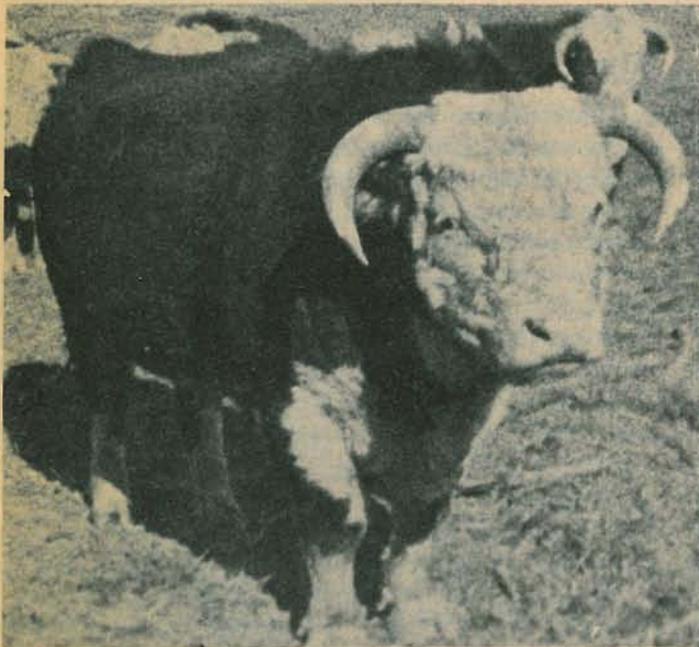
Calving

Here experience plays a very important role in the actual calving that heifers or older cows go through. By quick evaluation, stage of presentation and previous experience, one knows if the animal needs help in calving, by yourself or a veterinarian. Sometimes experience says to go to bed for a rest or have a long coffee break, then come back to make a last minute check to see if all's well.



Keep Up-To-Date on Calving Information

One should always read and take in new developments about calving: people never stop learning about things. If the opportunity arises, question your local veterinarian about problems, new techniques, and short day courses on calving.



The more time you invest on informing yourself, the larger the returns. •

INDIAN 4H PROGRAMS

The Western Indian Agriculture Corporation (W.I.A.C.) hopes to help set up Indian 4H programs on Bands across the province.

The proposed plan is to add an Indian perspective to the provincial 4H programs. This would mean not only sponsoring such activities as horticulture, sewing, photography, outdoor living, first aid and learning about animals, but also Indian-oriented activities. These could include cultural activities such as carving, beading, making traditional clothes, tanning and others.

All activities of the 4H programs are geared to developing responsibility, maturity and initiative in young people ranging in age from nine to 19 years. For such an Indian-oriented program to be set up, two things are needed. One is adult 4H leaders who would be responsible for the overall organization of the activities. The other need is for sponsors which would provide training, materials and money. Some possible sponsors could be, W.I.A.C., DIA, the UBCIC, Band Councils or communities.

Those Bands or individuals interested in an Indian 4H program at their Band may contact local W.I.A.C. fieldworkers for more information.

WIAC Workshops

April-May 1980

Date	Area	Type of Workshop	Fieldman
April 1	Enderby, Vernon	Home gardens	Cecil Louis
April 2	Westbank	Home gardens	Cecil Louis
April 3	Penticton	Home gardens	Cecil Louis
April 4	Keremeos, Oliver	Home gardens	Cecil Louis
April 7,8	Tobacco Plains	Farm Management	Dan Gravelle
April 9	Tobacco Plains	Home Gardens	Dan Gravelle
April 15	Stoney Creek	Land clearing, Seeding	Jimmy Quaw
April 16	Stoney Creek	Gardening	Jimmy Quaw
April 17	Stoney Creek	Preg. Testing	Jimmy Quaw
April 21-2-3	WIAC Office	Financial Management for Fieldmen	
May 6	Cranbrook	Small animals & Poultry	Dan Gravelle
May 13	Ft. St. John	Land clearing	Angus Dickie
May 14-15	Ft. St. John	Seeding, Gardening, Preg. testing	Angus Dickie
May 13-15	WIAC Office	Extension Education Workshop, Method of Presentation of Material for more Effective Delivery (WIAC Fieldmen)	Dr. Gary Dickenson

Machinery Maintenance Course

The Western Indian Agriculture Corp. (W.I.A.C.) sponsored a farm machinery maintenance course for Spallumcheen Band members. The course ran from



Photo: Faron Jones

January 15-February 15 with five persons completing it.

The course was designed with emphasis placed on the amount of money that can be saved when machinery is properly maintained throughout the year and how much longer machinery can last with constant maintenance.

During the first week, Band members learned basic mechanics through the use of lectures and demonstrations. Then, for the remaining time they went to the practical side of the course. The students worked on various farm machinery and learned about operating maintenance, diagnosing problems and repairing major faults.

W.I.A.C. reported that the course will be condensed into a 5-day workshop. Before a workshop can be held, two weeks to a month's notice is requested. For more information contact your local W.I.A.C. fieldworker.

Regulating the Forests the Indian Way

Many Indian people throughout B.C., whether it be in Band Council meetings, District meetings, or even in discussion amongst themselves, have voiced their concerns over the management of Indian timber on their Indian reserves. A lot of these individuals probably have successfully entered into forestry operations such as logging, milling or reforestation both on and off Indian reserves. With this in mind I think it is fair to say that we have come to a cross-road and that we should seriously look at the situation concerning Indian authority and control of Indian timber and management.

Indian Timber Regulations

The Indian Timber Regulations were enacted as an Order-In-Council in 1954 by the authority of Section 57 of the Indian Act and have been amended only to a limited extent since that date. The three District foresters in the B.C. region continue to make Indian timber business transactions for Indian Bands on the basis of policies that are twenty-six years old. These set of rules regulate the harvesting sale and disposal of timber within Indian reserves and surrendered lands. In short these regulations are very limited in scope and are generally inadequate as a basis for regulating forestry activities.

Permit for Indian Use

The first manner of disposing Indian timber is the Permit for Indian Use. Permits to cut timber without paying stumpage or royalties may be issued to a Band for Band purposes, or to a member or a group of members of a Band to cut timber and fuel wood for his or their individual use. Permits to sell timber are also available under the Regulations. Such permits may be issued to a Band or a member or a group of members of the Band for a period of one year. Stumpage or royalties must be paid on such timber unless such payments are waived as a measure of relief to the permit holder. Timber cut under this permit must be measured by a licenced scaler or by some other person appointed for the task to determine stumpage or royalties which are payable and the timber cannot be "manufactured" until it has been measured and all stumpage or royalties have been paid unless consent is obtained from the Assistant Deputy Minister.

The final form of rights available under the Regulations is the "licence" which is available to any person other than a member of the Band on whose behalf the timber is being administered. So if Band has an economically viable logging company, because of these Regulations, that logging outfit can't log its own Band's timber. Licences are available where timber has been surrendered or released to the Crown or without a surrender where the Assistant Deputy Minister is satisfied

that the sale of the timber is in the interest of the Band and the Band Council consents. Licences are to be issued after advertising except where stumpage or royalties payable on the timber will not exceed \$2,500.00. So if the Department determines that your Band's Indian timber is less than \$2,500.00 in timber stand value it poses a question as to whether the Department makes the right decision as to who is allocated the right to cut.

Timber Licenses

Timber licences are issued for a term of one year and are renewable. Ground rent must be paid each year at a rate of \$0.20 per acre with a minimum fee being \$40.00 and a security deposit must be kept in place. Stumpage or royalties are payable and again the timber must have been measured by a licenced scaler or by some other person appointed for the task and all stumpage and royalties must have been paid before the timber can be manufactured at a mill unless consent has been obtained from the Assistant Deputy Minister. Licencees must pay certain fire protection costs and limited conservation costs.

The Indian Timber Regulations as presently constituted are a poor vehicle for the management of Indian timber lands. They must be expanded greatly to deal with important questions such as reforestation requirements. Furthermore, they must be amended to provide greater clarity and to comport with the realities of the forest industry.

Ideas for Amending Indian Timber Regulations

Firstly, it would be appropriate to give Band Councils the authority and control over the Indian timber and the management of Indian timber. One can argue that Band Councils can get all the authority and control over forestry matters but it will be somewhat useless since much of the Indian timber on Indian reserves is depleted. There are a number of ways one can look at this idea. Secondly, there should be provision where the Department may obtain timber quotas from the provincial government for the Indian Bands in B.C. I know this poses the question of land claims and may be detrimental to the whole question of land claims but that remains to be seen. You must remember that we are dealing with the federal and provincial governments and today we are actually making proposals to these governments to conduct forestry oriented economic development activities. The purpose of the timber quotas is to make up for the depletion of the forestry resources we have today. With the increase in our forestry land base and coupled with our increase in authority and control I would think we are making headway towards independence through the route of economic development. ●

Please contact UBCIC Forestry staff for your ideas on recommendations for amendments to the Regulations.

TRAINING BAND TRAINERS



After much consideration and cautious planning, the initial stages of the Band Management Training Project were introduced to various provincial representatives at a seminar held at the Union office recently.

As expected, the reaction and views of participants were varied and most interesting. The discussions were spontaneous and very informative. They contributed to sound basis for the technical advisors and project coordinator to develop some recommendations for a program which would best serve the needs of most Bands in the Province.

To those newly exposed to the whole process of band management and administration, the project is regarded as a welcome guide. To those fairly well established, it is found to be an enhancement to their abilities to manage adequately. Then, there are the so called old hats who reacted to the proposed program with some opposition. This faction saw the program as something similar to many imposed by outside agencies which were complete failures, failures because there was usually little or no Indian input, and usually introduced with an intimidating theme.

After somewhat heated but meaningful interaction the group came to a consensus that the project (with its long term objectives) is entirely feasible and could be immensely successful. However, it was strongly felt that this would be possible only with limitless participation of Indian Bands and undertaken by a representative Indian organization like the Union.

Indian Expertise in Environment Management

During the discussions, some rather interesting illustrations were made. It was asserted that Indians were probably among the best managers in society, especially when they are managing affairs within environments familiar to them.

Financial Management

It was agreed that in many instances the Indian has failed drastically in one aspect of management, and that is financial administration. Participants were reminded that the world's most successful financiers were jumping out of windows or committing suicide by some other means during the depression in the 1930's. But you seldom heard of Indians dying of starvation in back

alleys or on railroad tracks during the same period. This could only result from good management practices in the face of adversity. What is the great concern today? Perhaps we need only learn to adapt to a necessary change. So, what we are saying is that outside influential agencies are so apt to be generally critical of Indian management, but perhaps this is true only to a certain extent.

Reasons for Poor Management

It also became apparent that there are many Band organizations failing in management for a number of reasons, the most common being the inadequacies in the DIA educational systems; the lack of initiative within Band organizations to develop systems suitable to their needs. The lack of proper preparation in transferring responsibilities to Bands from DIA has become an obvious cause more recently.

Through this process (Band Training Seminars) a major part of the difficulties and alleged causes have surfaced and the solutions seem to be in sight. The Bands collectively would do well to support an effort to bring about a permanent solution.

The coordinators are convinced that the objectives set out in the project are attainable. The goals are based on information obtained from studies involving numerous Bands and with a consciousness of the views of Indian Bands presently. Being guided by these goals the Union has embarked on a rather ambitious project (Band Management Training).

With the completion of "Seminar Leader" training, field workers are now assigned to various regions in the Province for the purpose of conducting seminars with groups of or individual Bands. The same personnel shall be available to provide additional information and assistance on the following: Band Community Planning, Budget Preparation and Maintenance, Financial Controls and Reporting and Selection and Effective Use of Auditors.

These training sessions shall continue indefinitely as long as there is demonstrated need.

Effective Band management is an integral part of Indian Government.

A PROFILE OF EAST MOBERLEY LAKE

East Moberley Lake is a community of about 100 people located 18 miles from Chetwynd in northeastern B.C. The Band Council is being forced into time-consuming battles with the Department of Indian Affairs in order to protect the way of life still being enjoyed by the people of East Moberley Lake. This month, Band Manager, Amy Gauthier, shares her community with us.

We're the only reserve in this area that's close to town. We're eighteen miles out so we don't really consider ourselves isolated.

We used to have a lot of problems with non-Indian people coming onto the reserve, but it's getting better now. I'm against having anybody up here, especially the white people because if anything had happened, the responsibility would fall right back to the Band members. If I see white people come on the reserve, especially young girls, just to have a place to stay, I tell them to go back to their parents and not to get involved in the reserve.

No Capital for Housing Forces Members into Towns

Our Band list is 179 and 100 live on the reserve. There are 21 houses being lived in right now. And Housing is one of our problem areas. A lot of our people have to move into town because there is no housing here. The DIA will only give the Band \$12,500 for a house and the Band has to make up the rest of the total cost. We've had four people on our housing list for the past four years and none of them has gotten a house yet. The only real thing we ever had was renovations and there are other people asking for houses, too, but we just don't have the capital. But hopefully we'll have three or four houses this year. We've made arrangements to trade off logs from our



Band manager Amy Gauthier of the East Moberley Lake Band says it's quiet on the reserve now, but she wants to stop the flow of people coming into the area to work on the rigs.

reserve to a company in Hudson Hope in return for lumber for houses-to be built on this reserve. This will cut down the cost.

And people can't afford the houses most of the time because there's no employment here. There are slashing and falling jobs during the spring break-up, but once that's over there won't be work until the beginning of June. In between that, our welfare rate gets pretty high. And the Indian people don't get jobs from all the (oil) rigs coming in.

Department Interferes with Band Programs

We've just recently taken control of our own social assistance program. There are only five families that are really in need of social assistance right now and one single person. We try to

keep our people away from social assistance as much as we can. It's not a very good feeling to be on welfare, so that's why we only give it out when it's really needed. Even though we have our own program, the reports we do go in to the Department and then they question everything. They let us have our own programs but they won't stay away from our affairs.

One of the things that makes it hard in this district is that the Department always promises us programs but then they never follow through with the funds. And once you've got your own program going they'll come in to interfere and stop the good things you've got going for your Band.

Like with our social assistance program, the Department is going to review it at the end of this month. Every April 1st they review their

programs, and this year they said maybe you won't get your program back. They say our Band has a slim chance of getting our program back now that they have their own social worker. We're going to fight them on that.

Forcing the L.S.A.

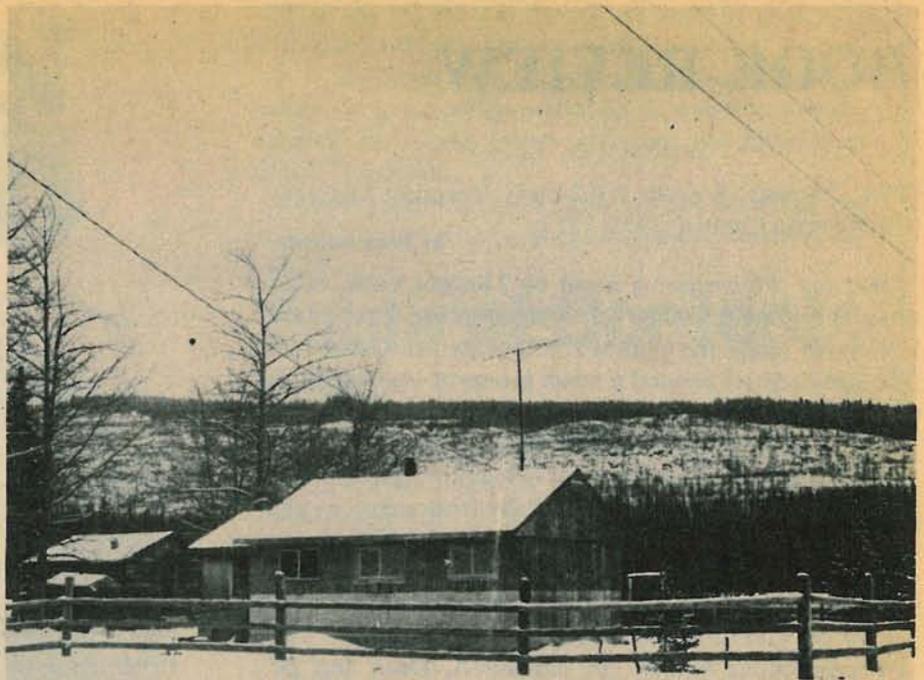
They're trying to force us to sign a Local Services Agreement, even though we told them we need time to study the whole thing. But they've given us a deadline of March 28th.

Most Families Depend on Hunting and Trapping

Trapping is a big part of our life up here. Most of the families, even the kids, trap. We depend on fur-bearing animals. Even when a person can't find work they go out into the bush for a certain length of time and make their living on trapping. There's not many people who have to go into town to buy their own meat because of hunting and trapping. Trapping helps keep us off welfare during the off-seasons when there is no other work.

In the summertime our people find jobs, they go guiding, they go to work. Life is a lot better in the summertime after the spring break-up. Some of the women go trapping, and all the women

Hunting, trapping and berry-picking — these are some of the things the land still provides for the people of East Moberley Lake Band.



More houses need to be built on the reserve. Some people have been waiting for housing as long as four years.

go berry-picking in the summer. They make a living selling moccasins, muckluks and moose-hide jackets.

But there are too many people coming in here now. I especially worry about our old people. And I worry about the young girls. There's a lot of people who are aware of what's going to happen in the future, but a lot don't realize just how hard it's going to be on

the people of this reserve: the young people, the old people. . . .

Too Many People Moving In

In the next couple of years I'd like to see all the rigs move out, all the contractors, all the seismic lines to move out. Just leave the local people alone. The people around here can survive a lot better without having all these seismic lines being put into our areas.

The local people don't accomplish anything for the rigs coming in because they don't get jobs, especially the Indian people. Even the white people around here, they're not happy about the whole thing. Up here it's just such a change, especially with the north-east coal and the scrubbing plant, the Grizzly Valley Pipeline and all the people coming in.

I hope that things will get better soon. And not worse.

I'm pretty proud of this Band. I'm pretty proud of the people for the culture they still hold. •

BOOK REVIEW

York, Thomas. *We, the Wilderness*. Toronto: McGraw-Hill Ryerson Limited, 1973. 171 p.

by Bess Brown

We, the Wilderness, a novel by Thomas York, takes place at an Indian village called Nanootkish. This village is situated along the central coast of British Columbia. The story centres around a small group of individuals in Nanootkish.

The mood most prevalent throughout the book is one of isolation, not only in terms of being physically isolated but also of being isolated emotionally from everyone else in the village. With this feeling of isolation is also the terrible sense of hopelessness which the characters display, whether it be about their own lives or the lives of the people who surround them.

By examining two of the characters, Dean and Dr. Sharp, this feeling of hopelessness will become increasingly clear. The one aspect that binds the people of Nanootkish together is that they aren't getting much enjoyment out of life, either personally or professionally. Dean, a young man in his early twenties, has a very negative view of life. During one particularly difficult period in his life, he speaks of drowning, not only physically but also emotionally. "It's like that when you live your whole life on the ocean, and half the people you have ever known have drowned, most of them twice: drowned the mind first with liquor, then fallen overboard to drown the body." (p. 15) Dean dies a short time later of a self-inflicted gunshot wound.

Dr. Sharp is presented as a rather troubled individual, who is attempting to come to terms with the actions of his father, who was a missionary-doctor at Nanootkish before him. The younger Dr. Sharp is becoming very disillusioned about the man he once thought was the ultimate in goodness. Instead he sees a man who appears to typify the missionary mentality, that was so prevalent during the early and mid-nineteen hundreds. The old Dr. Sharp apparently thrived on the power and the glory bestowed upon him by the Indian people. Was he there to help the Indians or to help himself?

The characters in *We, the Wilderness* are presented in such a way that one doesn't feel very sympathetic towards them, in spite of their apparent troubles. In fact the reader feels somewhat angered by their inability or unwillingness to cope with life.

This book would almost certainly leave its readers with a negative and unfavourable view of life on a reserve. The most disturbing facet of the book, however, is that it is in fact based on life in Bella Bella, B.C. as perceived by the author, Thomas York. Many of the characters are easily recognizable, only their names have been changed.



The reader is left with many disturbing images of the people in Bella Bella. The author suggests that there are fishermen who aren't as concerned with the amount of fish they get as they are with the amount of weeks they put in. It appears their major concern is putting in enough weeks to collect Unemployment Insurance during the winter. One also gets the impression that the non-Indian people in the village are doing the Indian people a big favour by being there, regardless of whether or not they are actually helping the Indians.

Death is one of the major subjects of the book. York compares it to a stage production: there are a certain number of players and they are very adept at their roles. The Pentecostal Church and its followers are an intricate part of this production. They are portrayed as religious zealots, who wait impatiently for the next death to occur. It is somewhat strange that the United Church is rarely mentioned, and when it is the minister portrayed is not York, who was the United Church minister at the time.

Though life on a reserve, in this case Bella Bella, is by no means perfect, it is in no way as bad as it has been depicted by York. Like many small towns or villages, Bella Bella has gone through some difficult transitional periods. The people have, however, gotten through these periods with relatively few scars and have in fact achieved a measure of success, both economically and more importantly the social conditions which were somewhat lacking in earlier years, have improved greatly.

One wonders if this book was born out of a disillusioned individual's inability to cope with the sometimes harsh realities of dealing with the lives of people who in no way share the values and beliefs which he not only grew up with but believed in.

This book is not recommended as it presents a totally negative and one-sided picture of life on a reserve. If one were to accept York's view, one would believe that the Indian people have enjoyed very little in the way of success or happiness, which definitely is not the case. •

In Memory of Aillee Prince.



This was one of our Elders on Aak'azdli Reserve in Fort St. James who died only a week ago. She was our Mother. As you know Nick Prince and me are brother and sister.

during her life very scary experiences and even went through three months of starvation when an act of Charity was called for. Her family—mother, father and a baby and herself took this trip across B.C. on foot during a winter. One of her life story it was and it is now ready for the printers.

My mom was the head of our clan "Lisilyoo." She was our good councillor, our Guide, our protector. She taught me everything I know and can do all the different kinds of work we Indians are skilled at. She had



All of us in and around Fort St. James are going to miss her. Very much. I only regret that I did not tape all the stories she told when she was alive. So if you have Elders who are very valuable in your villages, please do not hesitate to put down on paper their stories and counselling. This you can use in cultural training in your schools. It's very important. Respect your Elders and go to them for anything you want to know, especially when in doubt of some decision. You'll find it's the wisest thing to do. Thank you.

Your sister

Francesca Antoine

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



THIS MONTH:

One problem on reserves that has touched every Indian in B.C. is alcohol. We all have a friend or a relative who's had a drinking problem. With the help of people across the Province **INDIAN WORLD** takes a look at how people have fought back and won. We thank all of those who so generously contributed their personal experiences, views and hopes for our **ALCOHOL SUPPLEMENT**.

The Lillooet Trials are over: there were major victories for Indian Fishing (see page 4). **Leslie Edmunds** and **Vic Adolph Jr.** were there and sent pictures. In this month's "I Think", page 14, **Joe Bartleman** of **Tsartlip** forcefully presents his views on the Treaty Fishing Rights on Vancouver Island.

Fransisca Antoine of **Necoslie Band** sent in a warm article about her mother and also her picture, **Our Cover** this month. She talks about the importance of recording the stories of the Elders before they are gone from us (see page 51).

During the time of Residential Schools there were few children left on reserve. On page 35, **Xavier Eugene** of the **Shuswap Band** talks about being a parent again. The parents in **Mount Currie** have built up their own school and curriculum, taking control of Indian education. The School sent in their story and **Johnny Abrahams** sent in the pictures (page 33).

In the short story "The Rebirth of a Great Nation", **David Wilson** of **Okanagan** envisions how the Indians in the future will once again control this land (page 1).

Lynne Jorgesen, Editor of **Nicola Indian**, sent in a report of the **Lower Nicola Band's** Ready Mix Cement Company merging to bring more economic advantages to the Band. The community profile of **East Moberley Band** shows another Band striving for self-reliance. **Amy Gauthier**, Band Manager there, spent a day to discuss the problems involved and also sent pictures for the story on page 48.

This month **INDIAN WORLD** has started a new monthly section to the magazine: the **People Pages** (42 and 43): interesting, humorous, satisfying stories and pictures about the good things that happen. Please feel free to send in your pictures and stories. Now that the weather is getting warmer, festivals and celebrations will soon get in full swing. Rodeos will also be starting soon. **Burt Williams** of **Mount Currie** is a champion bull rider and sent in a picture. **Addy, Joe** and **Gay Williams** sent in a picture after they had received their ski instructor's certificate. On these pages too is a picture of the **Shuswap Spartenettes** in action from **Richard Manuel**.

Thanks to **Gry John**, a **Seton Lake Nation** Singer, for sending us his story on the Seton Lake Pow-wow and to **Myrna Thevarge** for her pictures of the **Fountain Band's** Salmon Potlatch. Thanks to everyone who contributed to make this spring issue one of hope.