

# Lexey'em

-to tell a story-

*A source of information and discussion for all residents of the Cariboo from the Northern Secwepemc to Qelmu'cw*

**Tsq'escen'**



**Carim Lake Band**

**Stswecem'c / Xgat'tem**



**Canoe/Dog Creek**



**Soda/Deep Creek**

**T'exelc**



**Williams Lake Band**

## Shaw Cable Explores Treaty Making in the Cariboo



Photo taken by Cary Morin

Read more about it in the community section on page 8.

## Sister Mary Alice Danaher Tribute



**(1928-2005)**

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Photo Taken By Cary Morin

## Xats'ull and the City of Williams Lake Sign an MOU

By Cary Morin  
July 14<sup>th</sup>, 2005

On a sunny Thursday afternoon at the Xats'ull Heritage Site, the Xats'ull First Nations—incorporating Soda Creek and Deep Creek—signed a Memorandum of Understanding (MOU) with the City of Williams Lake. The MOU will begin an information sharing relationship whereby the information comes

both ways in regards to jurisdiction and land use issues.

“We believe that we need to start a better working relationship with our neighbours,” Paul French said—acting mayor and councilor. “Over the past, we’ve tended to do things and then deal with it afterwards. We’re hoping to get dialogue started prior and get a good understanding of each other and hopefully build a lasting relationship and a good working relationship.”

“I believe we have to start working together,” said Chief Dorothy Phillips.

The relationship not only aspires to improve current relations, but it also has implications in treaty, as well. With certainty being the model for treaty negotiations, each side feels that is important to begin a reciprocal working relationship within the South Cariboo.

“With the treaty negotiations going on, I believe it’s in everyone’s interest to work cooperatively, especially with the City being so closely tied,” Paul French said.

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## Gibraltar Mines Addresses Concerned Xats'ull Band Members

By Cary Morin  
September 7<sup>th</sup>, 2005

Before concerned band members of the Soda/Deep Creek Bands, Gibraltar Mines representatives Bob Patterson and Todd Wambolt and a Ministry of Environment representative Douglas Hill addressed concerned Xats'ull community members. The Gibraltar Mine Site is in the process of submitting an application to the Ministry of Environment to discharge 5 million cubic metres of tailings pond water per year into the Fraser River.

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# NStQ Treaty

## Xats'ull and the City of Williams Lake Sign an MOU

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Xats'ull Councilor Dave Pop echoed the treaty sentiments: "Land claims is not about taking your land. Land claims is about sharing."

Williams Lake City Councilor Jon Wolbers and Xats'ull Councilor Cheryl Chapman called the MOU a good start. Clearly, though, the consensus is that there is more work to be done.

"I'm praying that this agreement signed today in a 100 years from now we can look back and say it was a good start," Paul French said. "Some of our forefathers agreements only benefited one side."

"[We] want to make Williams Lake a better place to live... It's a tough place for First Nations," said Xats'ull Councilor Tina Sellars.

All who attended the function hope to have each First Nation, City Council and Rural representation sitting at one table. In addition, a unified local front can strengthen the administrative ties of the Williams Lake region.

"As individual units, we have no clout. Together, as one, there are so many things we can do," said Debbie Demare—City Councilor for Williams Lake.

Whereas First Nations and the local governments have tended to remain separate, MOUs and such can serve as templates for further agreements in specific sectors that can benefit all parties. While the MOU is only a start, it is hopeful that a newer more proactive political landscape can emerge from the deal, whereby each party has a say on key land use plans that will impact all parties involved. Acting Mayor Paul French has a positive vision for local aboriginal and non-aboriginal relations in the Cariboo. "I'm hoping that this benefits both sides and everybody for years to come," he said. Then, while the Fraser River hissed, he pointed high up at a Xats'ull hillside and said, "[I'm hoping that] when [our descendents] look back they can stand on that hill and look down and say this is where it started."

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## Negotiations Update

By Cary Morin

September 1<sup>st</sup>, 2005

Sometimes, progress cannot be equated with work done, time or even movement. Sometimes, progress can only be seen via potential. A *potential* catalyst to treaty is something that the process has desperately needed for several years, where 55 first nations have wallowed their way through BCTC treaty negotiations.

In treaty, catalysts usually serve as political promises or outright policy changes or even total revamps. The latest potential catalyst is the "New Relationship" document, presented by Gordon Campbell—without his party's endorsement.

Throughout the prior two months of negotiations, the NStQ treaty team reminded federal and provincial negotiators of Gordon Campbell's political swaying and moving in the aboriginal rights and title movement.

We reminded BC of their promises through the negotiations on the following chapters:

### Natural Resource and Land Management

This chapter is broad in scope and ambition, serving as the umbrella chapter that applies to all of the resource management related chapters. From it, NStQ hoped to maximize its involvement of the management of natural resources within the 5.6 million hectares of traditional territory. The Natural Resource and Land Management chapter involves negotiating land-use planning, participation and decision-making roles on environmental and economic boards and committees, and an ample funding source to support NStQ involvement in the natural resource and land management sector. The Natural Resources and Land Management chapter is linked to the following chapters: Fiscal Relations, Fisheries, Forestry, Governance, Lands, Migratory Birds and Wildlife.

Considering the importance and vastness of the chapter, it became paramount to the NStQ treaty team that some agreement should be reached at the table. Our Natural Resource and Land Management chapter is not unlike the relationship proposed by Gordon Campbell in the New Relationship document. However, as it turned out, the Gordon Campbell "New Relationship" document—often referenced by the provincial negotiators—has yet to offer anything new. Many of the ideas presented by the NStQ treaty team have been delayed until the details of the New Relationship are offered as new provincial policy—which is BC's position.

It is anticipated that if the New Relationship document has an impact at all at our tripartite negotiations, then it will be felt during the next negotiations on Natural Resources and Land Management.

### Forestry

The NStQ Forestry chapter concerns the management of Forestry Resources on NStQ Title Lands. Progress was made and one proposed section would allow for easier export of NStQ timber. Nonetheless, much work needs to be done to suit the communal needs of the NStQ, as our approach has been to accommodate for the practice of both conservation and commercial production.

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### Economic Measures

As of now, the provincial negotiators have not yet received their “mandate” to negotiate an Economic Measures chapter. BC suggested that many of the ideas that the NStQ offered should be in post-treaty agreements. To that effect, they added that treaty should not be the vehicle through which economic development takes place, but something that should facilitate it through the attainment of aboriginal self-government and self-determination. NStQ disagreed, adding that economic development deserves constitutionally protected status such that Canada and BC is committed to follow through with the improvement of our economic situation, as was promised by both Premier Gordon Campbell and Prime Minister Paul Martin at the broader political levels.

### General Provisions

Potentially the most important topic of treaty negotiations was offered by the federal negotiating team. Canada put their certainty model on the table. Their model would place anything in treaty as being non-negotiable after the effective date of the final agreement, while allowing for an orderly process on “additional rights.” Additional rights would be defined as residual rights that were not discussed in treaty or “forgotten.” Rather than our treaty existing in addition to aboriginal rights and title—defined in section 35 of the 1982 Constitution Act—our aboriginal rights and title would be replaced by treaty rights. In other words, our rights are not being extinguished, but modified into treaty rights—rather than clarified. Canada considers their certainty model to be the best existing language to-date while the NStQ sees the potential for a better model. Further negotiations will be held on the matter.

**Keep reading and keep informed.**

## Shaw Cable Explores Treaty Making in the Cariboo

By Cary Morin  
August 18<sup>th</sup>, 2005

Two of the most pressing matters in modern provincial and federal politics in Canada are the issues of aboriginal rights and title, and modern treaty making. Yet, you would be hard pressed to find people in this province who even know what the British Columbia treaty process is, let alone what it involves.

When asked why this information gap exists, the answer is never easy. Both the federal and provincial governments have been quoted as making large commitments by promising new relations with aboriginal people. Premier Gordon Campbell even went further by announcing a new relationship with aboriginal people founded on reconciliation and recognition of aboriginal rights and title. Yet, even this news doesn't seem to be pressing, despite the fact that there are currently 45 treaty negotiation tables throughout British Columbia with 55 various First Nations.

More recently, however, the Williams Lake Shaw Cable branch has taken strides to cover the treaty process that is currently taking place right here in Williams Lake.

“We typically cover community events, cultural events and personalities,” said Dan Williams—who is the Shaw Regional Program Coordinator. “What I do is try to reflect what the community strengths, issues and values are.”

The range of Shaw programming also includes astrology reports and brief cooking segments.

With a variety of programming, treaty offers a certain attraction to the unknown. Whereas some treaties used to be signed following war, the modern treaty process is a step in the other direction, incorporating modern economic implications that intrigue those curious enough to research the treaty landscape.

“What is treaty?” Dan Williams said. “What does it mean to the community at large, both native and non-native? What are the implications of treaty to both communities?”

Shaw Cable has conducted two interviews with members from the NStQ Treaty Team. The first two were conducted with NStQ Chief Negotiator Robert Phillips. The topics of discussion were lands, governance and general treaty matters.

“I feel the Shaw interviews are important,” Robert Phillips said, “because it is an excellent forum to get our treaty information out to the overall communities, businesses, other levels of government and non-NStQ First Nations. This is an excellent forum to do so, to get the information out directly and to invite feedback.”

Dan Williams accumulated over 22 minutes of footage for the last interview, which was conducted with Gord Keener—Self-Government Coordinator for Xats'ull. Gord Keener's interview was aired on August 17<sup>th</sup>.

While treaty making has the potential to become one of the most explosive news stories of the decade in BC, for now it is relegated to process—how treaty negotiating is done and who the players are. In addition, most of the interviews contain information of what NStQ hopes to accomplish and, with that, what relationships will come about.

Shaw Cable tentatively plans to continue to inform the general public about the treaty process. The information to be given is promised to be proactive, forward-moving and positive.

*Shaw Cable treaty interviews can be seen by those who are subscribed to Shaw Cable on channel 10. The times vary and all interviews are replayed reccuringly and usually once a month.*



Gord Keener (seen fronting the camera) answers treaty-related questions posed by Dan Williams. .

# September 2005's Treaty Topic

This Issue's Treaty Topic:  
**Traditional Aboriginal Governance**

## Defining Treaty and Aboriginal Rights

Originally Published in the Williams Lake Tribune on September 8<sup>th</sup>, 2005

By Cary Morin  
September 6<sup>th</sup>, 2005

What is the difference between an aboriginal right and a treaty right? Essentially, it depends on who you ask. If you ask knowledgeable people what aboriginal rights refer to, they will tell you that they refer to our unextinguished pre-existing rights (i.e. what we had before the arrival of the colonists). Yet, if you ask people what treaty rights are, the definition becomes fuzzy. Do treaty rights accommodate for what rights we had—thus clarifying our rights and title—or do they modify our rights and title such that they become separate negotiated rights? If our rights under section 35 of the Constitution is the latter, then history really becomes a moot point. Conversely, if they are the former, then history becomes critically important.

For most aboriginal cultures, our pre-existing rights and title are only documented in our orature—which is referred to as 'Oral History.' Historians have typically dismissed Oral History for being unreliable, while continuing to rely on ancient textual evidence that amount to social auto-biographies, as though the visible nature of letters make the story they tell concrete. However, the Supreme Court of Canada rightfully acknowledged Oral History as legitimate evidence in court proceedings, stating the following in paragraph 84 of the Delgamuukw ruling:

"This appeal requires us to...adapt the laws of evidence so that the aboriginal perspective on their practices, customs and traditions and on their relationship with the land, are given due weight by the courts. In practical terms, this requires the courts to come to terms with the oral histories of aboriginal societies, which, for many aboriginal nations, are the only record of their past."

Thus, for the purposes of aboriginal rights and title court proceedings and the purpose of our own documented history, the story-telling nature of our history becomes vastly important. The holders of our history—our Elders—evolve to become our 'quasi-collective unconscious,' our sole evidence in our progression towards a treaty that accommodates and recognizes our aboriginal rights and title.

On a recent trip to Kamloops, I met with an Elder and urban member of the NStQ Canoe/Dog Creek Indian Band. His knowledge of traditional Secwepemc culture dates back many years, which he obtained from his Elders many years ago. While I sat with him in my colleagues hotel room, the Canoe/Dog Creek Elder spoke of how the Shuswap passed Lac La Hache during the 1860s gold rush because they "had more important things to do than pick-up gold rocks." He then told me how one of my ancestors married into my lineage for a dowry of fifty wild horses, paid to a Chief in the state of Washington. He then spoke of the traditional ways of the Shuswap, our government, what we were and how our culture has evolved—all of which he learnt through the traditional Shuswap oral tradition carried on by the Canoe Creek/Dog Creek Elders. So intrigued was I with him that I asked him to provide the content for one of my articles for the Lexey'em newspaper and the Williams Lake Tribune. He agreed to do so on the condition that he remain relatively anonymous, so as to avoid being swamped by information seekers.

First, the most pressing issue of treaty is the issue of our traditional values and heritage. What were we before colonialization? What were our aboriginal rights?

"The Chief was the leader of the whole band," the Elder said. "He had the most knowledge as it pertains to law, medicine, history, and also the social aspects of the running and remembered that knowledge was the most important thing in the group situation."

Knowledge was not something to be hoarded. The Chief knew that keeping knowledge to only himself was endangering his life and the life of the group. It was the most important thing to the Shuswap culture.

"Chiefs were trained from childhood... it ran in the family for hundreds of years and the children of that family—the Chief's family—were trained in all aspect of running the band, meting out justice. *Everything...* knowledge was the most important and oratory skills and, because of the respect that came with [the Chief's] decision, people listened to him and wanted to gain that knowledge and any person who, in the line of Chief, depending on the age, that person could accept or pass it on to his younger brother if he didn't want to be Chief."

Of course, the Chiefs did not work alone. They were helped by Elders, who had extensive knowledge of the lands. Elders were the stewards and knowledge holders of their portions of 'Secwepemcul'ecw' (our word for our traditional territory). Their knowledge of their portions of Secwepemcul'ecw would go back hundreds of years and was critically important for hunting, war purposes and even medicinal purposes.

The knowledge that Shuswap people children chose to hold was designated early in their lives.

"When you were 12, that was when you would decide which way in life you were going to go. That's why they had the ceremonies at 12 years old. At 12 years old, you accumulated enough knowledge for survival in the environment. That's why you went through the sweats, the fasting, and to go out on your own and survive on your own. That's when you heard your life vocation—from 12 to 16. At 16, you know where you were in life—whether you were a medicine man, a chief or one of the stewards that was designated by the Chief."

Before the smallpox epidemic of the 1860s, there were roughly thirty-two Secwepemc bands. Now, there are seventeen bands with roughly fifteen extinct.

"There would've been 32 feathers on the flag of the Shuswap tribe... There were large bands before the smallpox. Remember that roughly 15 bands were eliminated in the smallpox era... The South Canyon, the Chilcotin South Canyon people survived, but they were absorbed in Canoe Creek and Alkali Lake Bands. And, I suppose, similarly went on through the whole Shuswap nation—small survivors where, in some cases, there were one or two survivors that moved on to the larger bands. Some of the Alkali Lake absorbed the South Canyon and the North Canyon—whoever survived from there."

Before the worst of the small pox epidemic (circa 1860), two governments had been operating concurrently within British Columbia—the traditional hereditary Shuswap government and the European government.

"We lost that in 1884 when all hereditary Chiefs lost their power because of the federal government... There was a clash between the Euro-Western political system and the Secwepemc system and the Europeans couldn't understand our governing system, so they outlawed it in 1884... We had no power after we lost the majority of our population. We had no clout. In this way, we were controlled by the provincial government and the federal government ever since then. That was the idea. They didn't understand our governing methods."

On the grander scale, not only was our government misunderstood, but our culture too was misunderstood to a large degree. In treaty, we try to be forward-moving, yet when we see the immensity of what we have lost of our governance, of our culture and of our clout, we understand more than ever the discrepancy between our aboriginal rights and treaty rights.

Yet, in the end, we realize how much in common we have with our ancestors.

As the Elder put it:

"We are democratic people in Canada and what I'm trying to say is that we were a highly socialist, almost like communist, that lived under the First Nations banner, like the Chief system. Sharing land, sharing what we had in our territory...that was the way it was. And, so, sharing knowledge. That was the most important thing. No money was involved. Knowledge was the most important—knowledge of the environment, how we treat the territory and, eventually, the whole planet..."

I am often careful not to label our culture as circular, as it implies that there is such thing as a culturally linear thinking model that is far more progressive. Yet, while several of our methods have changed—including the way we document our history—it is quite simply hard to ignore how so many of our values and purpose remain relatively unchanged.

# NStQ Viewpoints

All opinions expressed here are purely those of the writer and will not represent the views or policies of the Lexey'em, the Cariboo Tribal Council Treaty Society, its member First Nations or the Williams Lake Tribune. However, the writer's input is welcomed.

## A Story from Kristy Palmantier

**By Kristy Palmantier**

July 30<sup>th</sup>, 2005

This is a paper of a part of my journey, the generational effects of residential school and some of the Indigenous knowledge I have been taught by my elders.

I was born in Williams Lake forty-four years ago. My mother was a full-time student of Kamloops Indian School and of St. Joseph's Mission, an Indian residential school located just four kilometres south of our reservation, (as were her brothers and sisters and their father and mother before them).

Upon graduation from Kamloops Indian School my mother went to nursing school in Vancouver. When she turned eighteen, she crossed the line (US/Canada border) and lived in Seattle for a little while then on to San Diego, California. It was there that I was conceived. My father is Apache/Irish from Arizona. I've been searching for him most of my life to no avail. It's a touchy subject for my mother so there is no communication between us regarding this. It has made a huge hole in my heart as I want to fill those missing pieces of my life puzzle for myself as well as for my children's sake.

My mother had come home to give birth to me. She stayed in Sugar Cane (the name of our reservation) with the family for about a year. She worked at the Mission. One day, she went to town, bought groceries, baby supplies and such and left it with a neighbour. She left instructions to not notify her mother of the supplies until after supper. The neighbour followed the instructions and, by then, my mother had caught the bus to Vancouver, then on to San Diego. She left me in the care of her mother and father and aunts and uncles.

This was not an uncommon practice at that time; I eventually found out that a lot of First Nations my age were given up to family members as that generation lacked parenting or coping skills due to the effects of residential school. I also remember what is now called the '60s Scoop' when the RCMP and welfare agents came into the homes and took children to be adopted or fostered out to non-native homes. I can so vividly remember when non-natives or the RCMP came to our door, my foster sister and I had to quietly hide in the back rooms until they left. My elders were always afraid of the white people coming to take us away.

My grandmother, grandfather, and one great uncle went to St. Joseph's Mission. My other great aunt and great uncle didn't attend the school at all. They all lived in one house along with four of my uncles, one aunt and a foster sister. All in all, there were twelve of us that lived in that one house. My grandmother ran a tight ship. Everyone knew their place and respected each other's space. She was very strict and used the whip a lot. This came from the residential school background. The lady I called Mom and the gentleman I called Dad were my great aunt and uncle who did not attend the 'Mission'. My 'Mom' was blind and my 'Dad' was illiterate but that did not stop, hinder or hold them back in any of their endeavours. They loved me unconditionally, did not use the whip, and taught me by example and repetition the old Indian way—now commonly known as Indigenous knowledge.

Behind our house, we had the biggest and best kept vegetable garden on the rez, with a huge root cellar located underneath the house. We also had three very large potato gardens located in different places around the reserve by the edges of our hay fields. We owned about forty head of horses along with eight hay fields. Back in the old days, one way of measuring a person's wealth was by the amount of horses they owned. The men in our family were respected hunters and fishermen and the ladies were excellent hide tanners and buckskin jacket and glove makers. Our family were hard workers and self-sustaining and we never did rely on social assistance.

In the 1960s and 70s, alcohol was running rampant throughout all First Nations communities in our area. Looking back now, I can count on my one hand only five people who did not touch alcohol on my reserve—three of them included my grandmother and two great aunts and the grandmothers from two other families. My elders tried fiercely to protect my foster sister and me from the total badness that was happening at that time. We were in the church at dawn and at dusk praying for our people. I believe it was the prayers of these devout women that got us through those crazy, hard years. No matter how rough the times got, these women kept on praying. They prayed in church and at home when they first woke up early in the mornings and before they went to sleep late in the evenings. I remember my mom telling me that she always prayed for me whenever I was not at home. I couldn't believe it and I used to tell her not to worry, that I could take care of myself. Now, I pray for the safety of my eldest son and his friends whenever they go out carousing.

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I remember clearly how hard the conditions were back then. But, because of the safety net my elders provided for me, I have grand memories as well. The good memories were like pictures of heaven. I remember when the whole community used to go fishing below the main reserve on Borland Creek and the San Jose River for rainbow and brook trout. It was exactly like the Disney movie, 'Brother Bear'. Everybody was laughing and enjoying themselves and each other. Back then, we truly were one big extended family. I can remember when most of the community would go to the Fraser and Chilcotin Rivers to camp and dry sockeye salmon. The people that were too old, too young and crippled would stay home. They used to wait until the lightening storms came and the crows flock west as signs to get ready to travel to the rivers. I can remember my grandmother breaking open the rosehip berries in the early summer to forecast how big of a salmon run we would be getting in late summer and in the fall.

Haying season was a great time too. We used to hay the old way with horses. The different hay field owners all used to help each other. Our house was like the company house where the men came in at lunch and supper time to eat. Everyone was always busy and so full of life and happiness. I remember spending my summers in the hayfields just playing in the fields and the bushes. When it was time to come home, I got hoisted on top of one of the workhorses or thrown on top of the load of hay that was being brought to the barns for winter storage.

My grandmother was our family's true matriarch. When she passed suddenly in the winter of 1971, our family broke apart. The men in my family, my grandfather, great uncles, and uncles all turned to the bottle. These were hard, poor times. Still, the elders protected me. When the drinking got out of hand at home and on the main reserve, my Mom would send me down to her sister's house by the church or we would be sent down to Washington where my mother's husband was in the US Navy and stationed in a naval base down there.

I remember so clearly the pride of those old ladies. Sometimes we would travel down to Washington at Easter or Christmas. We would always attend a huge Catholic Church for services. Once the bread was given out, the ceremonial body of Christ, the Elders (my 'Mom', her sister and an old family friend) would start singing in their language—Secwepemcst'in. They would sing loudly and clearly and beautifully. At first it embarrassed me then I watched the reactions of all the non natives. They were in total awe and respect and silenced by these poor women's' faith in the Creator. I learned then from those beautiful ladies to sing from the heart, to not be ashamed of who I am or where I come from and to fully and unabashedly believe in the Creator.

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## Treaty Ball is in Campbell's Court

**Published in the Williams Lake Tribune on August 28th, 2005**

**By Cary Morin**

August 19<sup>th</sup>, 2005

In Calgary, Phil Fontaine—the Grand Chief of the Assembly of First Nations—met with Gordon Campbell and the other Premiers of Canada. Their resolution in the end was to eradicate aboriginal poverty within 10 years—an idea proposed by Phil Fontaine and accepted by Gordon Campbell. "The gap that exists between aboriginal Canadians, First Nations and the general public is something we should all be ashamed of," Gordon Campbell said.

Of course, the gap that Gordon Campbell speaks of has been well-documented. The United Nations Development Programme usually cites Canada as being among the top 5 countries in terms of living standards—in 2004, they were ranked eighth. Conversely, estimates of aboriginal living standards have traditionally ranged from 60 to 80 on the world wide scale—below the standards enjoyed by Russia during their depression. In 2004, United Nations Commission on Human Rights released a report on Indigenous people whereby registered aboriginals in Canada were ranked 48<sup>th</sup> on the international scale. Moreover, in 2001, the Canadian Council on Social Development reported that 52.1% of aboriginal children living in urban centres were identified as living in poverty.

"We are talking about aboriginal people who have been left behind for the entire history of Canada," the Premier of British Columbia said.

Of course, Gordon Campbell is correct. However, what he and the other politicians did not state was a cause-identifying plan to eradicate this poverty. Usually, when there is an oil spill or a plane crash, an investigation begins, a cause is identified and a report suggests ways of ensuring that it will never happen again. If we are to treat the aboriginal poverty situation in the same manner, then we need to know what the causes are, when the problem began and how to counterattack the underlying causes.

Simply put, what is the cause of the poverty and what continues to foster it? It would seem that the answer is simple, but identifying a direct cause is never that simple.

In one of my favourite novels, African-American novelist Richard Wright posed similar questions 65 years ago in his fictional novel *Native Son*. The following quote is a speech given to a young black man named Bigger Thomas as he sits on death row after murdering a rich white woman:

"You're black, but that's only part of it... They want the things of life, just as you did, and they're not particular about how they get them. They hire people and they don't pay them enough; they take what people own and build up power. They rule and regulate life. They have things arranged so that they can do those things and the people can't fight back. They do that to black people more than others because they say that black people are inferior. But, Bigger, they say that all people who work are inferior. And the rich people don't want to change things; they'll lose too much."

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The speech given to Bigger Thomas by his lawyer posits a chicken-and-egg dichotomy. Are African Americans poor because of racism or are they poor because of capitalism? Simply put, is there slavery without capitalism? Is there slavery without racism?

More to the point, were aboriginal people put on reserves because we were native, or were we put on reserves for economic gain? More than once, I have heard reserves referred to as "social economic internment camps" by aboriginal people. On the flipside, the goal of the colonialists was also to civilize us (i.e. the pagans) through residential schools—to Christianize and Europeanize the uncouth Indians.





Whether it be colonialism or capitalism, if we trace the history of Canada at the often referenced root causes of aboriginal poverty, we find that the history of aboriginal subjugation began around 150 years ago. When you consider that number for a moment, consider that 138 years of Canadian federal and provincial policies, land use plans, economic development plans and infrastructure development plans have been ratified, implemented and sealed as convention without a wisp of consideration for aboriginal people.

In the end, the question comes down to this: can Gordon Campbell cure in ten years what took over a hundred years to cause?

What is his plan to reach this ambitious goal? Does he seek to achieve aboriginal economic stability through treaties? Through economic redevelopment? Through education? Through enhanced funding? Through conceding to aboriginal people in British Columbia a sovereign self-government?

Better yet, can it be accomplished within ten years?

The answer to that question depends on Gordon Campbell's next move, which will likely indicate his commitment to rectifying the omission of aboriginal people from Canada's history. With respect to his own province, that move is expected to come this year with the release of a detailed, policy-changing "New Relationship" with aboriginal people, with a recognition and reconciliation of aboriginal rights and title. Whatever shape or form the document takes, it will need to alter the policies that restrict the mandate of BC negotiators at the treaty negotiation tables. In addition, there will need to be some accommodation within that document for non-treaty negotiating aboriginal nations in BC. And the document will need to recognize the growing aboriginal urban population that is expected to remain impoverished. And, most importantly, the work must start this year.

	<p>Working for the Communities of the Northern Secwepemc te Qelmu'cw (NStQ)</p> <p>The Cariboo Tribal Council Treaty Society (CTCTS)</p> <p>Valerie Thiessen—Treaty Advisor Robert Phillips—Chief Negotiator Cary Morin—Public Relations Coordinator Edna Boston—Lands Coordinator Donnella Sellars—Executive Assistant Frances Supernault - Office Assistant</p>
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<p>Tsq'escen' Stswecem'c / Xgat'etm</p>  <p>Canim Lake Band</p>	 <p>Soda/Deep Creek</p>  <p>Williams Lake Band</p>

## We Welcome Your Letters to the Editor!

Lexey'em welcomes letters from its readers! Do you have an opinion on what you have read? What are your thoughts on the treaty negotiations between Canada, British Columbia and the members of the Northern Secwepemc te Qelmu'cw? What are your thoughts on what is going on in your community? Do you wish to share your art? All Lexey'em submissions must be signed and include your name, address, and phone number. **Names can be withheld by request. Anonymous submissions will not be accepted.** We reserve the right to edit submitted material for clarity, brevity, grammar and good taste. All opinions expressed in letters to the editor are purely those of the writer and will not represent the views or policies of the Lexey'em, the Cariboo Tribal Council Treaty Society, its member First Nations or the Williams Lake Tribune.

Please send submissions by Mail, E-mail or Fax at:

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# NStQ Community



Photo Taken By Cary Morin

Seen above, Gibraltar Mines and the Ministry of Environment address Xats'ull band members.

... Continued from Page 1 [ Gibraltar Mines Addresses Concerned Xats'ull Band Members]

The pond water or effluent—which produces concentrated copper and molybdenum—would be discharged from a pipeline to generate power in the central interior region. Gibraltar representative Bob Patterson—Manager of Government and Environmental Affairs—assured concerned Soda/Deep Creek community members that aluminum, copper and zinc levels would remain low and that high metal levels and molybdenum levels would not effect the quality and quantity of fish in the Fraser River, or effect overall safety of the water itself. The water would also have more sulfate, but less mineral quality and would be approximately 2 degrees warmer in temperature than that of the Fraser River.

Community members proposed concerns over the safety of the molybdenum content and copper and the effects of the proposed effluent dump on the local ecology, especially in regards to fish and wildlife.

Gibraltar Mine Site representatives and the Ministry of Environment addressed all questions while Xats'ull community members seemed unanimous in their belief that the tailings water is another potential detriment

to the Fraser River's stability. Some community members expressed concern that even the studies done by the Ministry of Environment and the Gibraltar Mines Site do not, in themselves, guarantee that the effluent dump is safe. Some who attended questioned the impartiality of their studies and the overall effectiveness of scientific studies to provide environmental protection.

Contrarily, Gibraltar believes that the dump is necessary for their own site water management and that the tailings water will inevitably have to be dealt with.

More discussions are to follow regarding the matter.

## Chiefs Statement Regarding the Gustafsen Lake Standoff 10-Year Anniversary Gathering September 2<sup>nd</sup>, 2005

We, the people of the Northern Secwepemc te Qelmuw (NStQ) would like it known that we do not support the 10 Year Anniversary Gathering' taking place within our traditional territory.

First and foremost, it is the anniversary of an event that hurt our people in so many ways, and kept our people from enjoying what the Creator has provided for our use and our care.

Members of the standoff fired shots on NStQ members and people of High Bar First Nation. Also, an Elder (who was part of the Sundance, and who asked the group to respect the wishes of the Band to leave the area) and her family were also fired on at their home in Lac La Hache.

To say that the Gustafsen Lake Standoff 'withstood the largest RCMP terrorist attack in Canadian History' is not entirely true. The 'warriors' at that Standoff were *not* protecting the land on behalf of the NStQ; rather they saw an opportunity to participate in a demonstration of sovereignty. Apparently those same individuals were asked to leave the demonstration that was taking place at Douglas Lake, as the Okanagan people did not want to hold an 'armed' standoff to demonstrate their Aboriginal Rights.

It was not a 'sovereignty' stand, rather it was more to do with an individual who wanted to live in the area. This could have easily happened other than the fact he chose to reside on 'private' property. There is also that fact that the use of the area was granted, by the ranch owner and by the Canoe Creek Band, to the Sundance group for the four-year period of the Sundance.

The 'warriors' under Wolverine's direction did not, at that time, respect the wishes of the four chiefs of the NStQ, nor the wishes of the Elders that they 'leave the area'. There was a meeting, which the Stand off group attended, with the chiefs and one held with the community Elders where the group was asked to 'leave the area', but they chose not to and had to be removed by the RCMP.

We do not believe that people who practice Aboriginal Sovereignty should be doing so to the detriment of other Aboriginal people. We believe that it was the daily prayers of our Elders and other members that kept our people safe at a time when we did not feel safe.

Once again, we wish to have it known that the people of the NStQ not support and do not want to have the Anniversary Gathering taking place within our territory.

## Fraser River Discovery 2005

By Gord Sterritt (CTC Fisheries Resource Manager), with the aid of Phyllis Jack (Education Manager for Canoe Creek/Dog Creek)

August 25<sup>th</sup>, 2005

I was lucky to be invited on the 2005 educational rafting trip that took place on August 17. Being new to the area and this being my first experience floating the Fraser River, the trip provided insight into the history of the area, First Nations and Gold seekers (European and Chinese) that cannot normally be fully appreciated from driving the roads. And as the Cariboo Tribal Council Fisheries Resource Manager, I was always on the watch for fisheries influenced areas or potential areas, as well as salmon.

Our journey began at the Sheep Creek Bridge at 8:30 am on August 17<sup>th</sup>. Our destination—Churn Creek—was approximately 55 km downstream. There were 93 participants comprised of the youth of Canoe/Dog Creek, as well as parents, elders and new-to-the-area-teachers at the Dog Creek School. There were also professionals in their fields—an archeologist, geologist, botanist and fisheries biologist, and a local historian all set to relay their knowledge to the participants.

When we left Sheep Creek, it was cloudy. But, as the day wore on, the weather turned in our favor and sunny skies prevailed. The favorite pastime for each boat was eagle watching. Along the banks were numerous Bald Eagles who, like everyone else, were waiting for the late arrival of the summer run sockeye. We also observed Bighorn Sheep as we floated down the river: rams, ewes and lambs.

Our lunch, provided by Fraser River Expeditions was awesome and, during lunch, we viewed remnants of Pit Houses and learned some of the history of the area. The highlight of this stop, I would say, were the petroglyph (rock carvings) of a bear track (see the pictures). Then we continued to the next stop just down river to view more petroglyphs. There were petroglyphs everywhere and we learned of the extensive Pit Houses situated above us. Also, at this stop, a “new” petroglyph was discovered. A young girl was near the river, washing off a rock and on it she found an illustration of what appeared to be a woman pointing at the sun. It is amazing history that is present at this site!

Then, we continued on, at times meandering with the river and other times under power (motors on), riding waves and getting splashed when we could. Several brave people took advantage of the weather and slow waters and jumped in the river as we floated downstream.

We arrived at Churn Creek at approximately 6pm, where we were welcomed by Ron Murphy and the Drum Group. A meal was provided by the community, which could not have been better and I thank them for their time preparing the dinner. After more drumming, we eventually crawled into the van for a ride back to Williams Lake.

This trip was sponsored by the following: First Nations Education Steering Committee, Duke Energy and Canoe Creek Health.



Photo Courtesy of Gord Sterritt



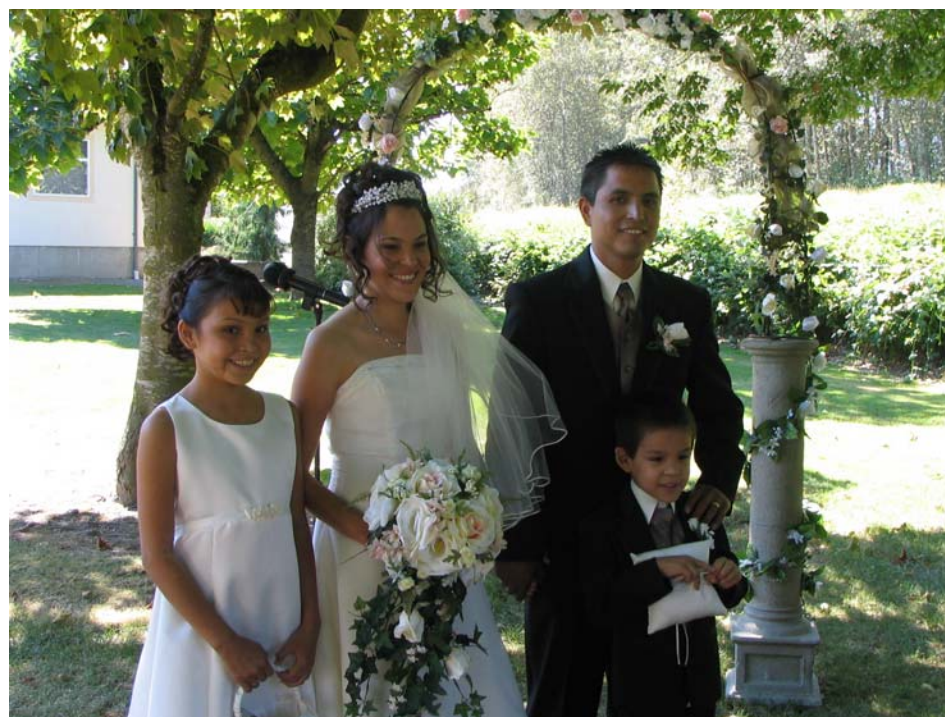
Photo Courtesy of Gord Sterritt



Photo Courtesy of Gord Sterritt

## Congratulations to Arthur and Suzanna Stobie

Arthur and Suzanna Stobie exchanged wedding vows on August 6<sup>th</sup>, 2005 in Chilliwack, BC. Arthur Stobie is from the Sugar Cane Reserve.



# NStQ Health

## The Pandemic Influenza

Submitted by **Bernice Johansen RN, BSN**

August 9<sup>th</sup>, 2005

### What is an Influenza Pandemic?

Influenza (commonly called the flu) is a respiratory infection. In Canada, flu season runs from November to April. Up to 25% of Canadians are infected each year. The flu can also be a cause of death in infants and people who are older or who have other long-term health problems. People are exposed to different strains of the influenza virus many times during their lives. However, 3 or 4 times each century, for unknown reasons, a radical change takes place in the influenza virus causing a new virus to appear. It is usually highly contagious and causes higher than usual rates of illness and death. The last three pandemics occurred in 1918-19, 1957-58 and 1968-69.

### When do Experts Expect the Next Pandemic?

Anytime. Pandemics are unpredictable in their timing but most experts agree that another one is likely to occur within the next 5 to 10 years. This is based on the historical patterns of pandemics - the average time elapsed between each of the last four pandemics was 25 years. It has been 34 years since the last pandemic.

### What Could Happen During an Influenza Pandemic?

Experts believe that a pandemic influenza could reach Canada within three months after it emerges in another part of the world. But, it could be much sooner due to increase in the volume and speed of air travel. When it arrives in Canada, it could spread very quickly, reaching all communities with great speed. Deaths resulting from the influenza are expected to be approximately one month after the peak of the illness. The impact will last 6 months or more.

### What is Being Done to Prepare for a Pandemic?

Health Canada, in partnership with the provinces and territories, has a plan in place to ensure appropriate steps are taken to protect Canadians, including ensuring that a influenza vaccine is available to Canadians at the earliest possible time.

### What Can You Do to Prepare Yourself?

With our current knowledge there is no way to prevent a pandemic from occurring. There are, however, ways to lessen the impact and to decrease the number of deaths. The most effective way to protect yourself from influenza is to be vaccinated each year in the fall. Flu shots are especially important for:

- infants 7-23 months
- adults and children with chronic heart and lung disease
- people 65 years and older
- people with chronic conditions such as diabetes, anemia, cancer, immune suppression, HIV or kidney disease
- health care workers, other caregivers and household contacts who might pass influenza to the above at-risk groups

Regular hand washing is another way to help reduce your risk. By washing your hands often and thoroughly (for 30 seconds) with soap and water, you will reduce your chance of becoming infected.

By affecting many people, the influenza pandemic could overwhelm health services. Other aspects of community services such as band offices, schools, and social assistance, etc., could be affected because of a lack of staff due to illness. Develop a family preparation plan. How would you care for sick family members? Learn when to seek medical attention. Stay informed.

## Classified Ads

Would you like to wish someone a happy birthday? Do you know someone who is graduating, or who has received a special award? Do you have anything for sale? Buy a classified ad for the low price of \$1.99 for 20 words or less. Please drop your ad off at the Cariboo Tribal Council on 1st Avenue off Oliver Street.



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The Lexey'em pays \$10 per article and \$5 per photo, so get your submissions in to-day!

## NStQ Language

### Spi7uy Sqweqwlut.s Language Chapter Update

By Shirley Robbins

September 8<sup>th</sup>, 2005

SSLC had a meeting with the Stolo Nation representatives to discuss language and curriculum development. The meeting was held at the longhouse on August 18<sup>th</sup>, 2005 from 10 am to 4 pm.

Stolo Nation currently offers the Development Standard Term Certificate (DSTC) and Language Proficiency Certification program with their language program (i.e. Halq'emeylem language). In order to have this program, there must be a partnership with another institution to have the language accredited. Courses planned for the DSTC program and then apply to the BC College of Teachers for approval. With a certificate, a person is able to work as a language teacher within a band school and/or School District.

SSLC are to organize a with meeting School District #27 representatives, Thompson Rivers University (TRU) representatives, TriNations Education Committee, Leaders, Elders and SSLC committee to discuss the Development Standard Term Certificate. Ethel Gardner from the Stolo Nation is willing to attend the meeting and do a presentation on the DSTC program. There is still a need for Shuswap language teachers to work within band schools and/or School District (i.e. sub-teachers who are First Nations and have the knowledge of the language and culture of the Secwepemc people).

SSLC is in the process of finalizing the application to become a *society* (i.e. Constitution and by-laws) as the name request for the Spi7uy Sqweqwlut.s Language Society has been approved.

In the coming year 2006, SSLC will sponsor a Language Conference, representatives will be invited from the following—Stolo Nation (Chillwack), Chief Ahtam School (Chase), UNBC (Prince George), SFU (Kamloops) to do workshops on Classroom management, Language Nest, immersion program, linguistics, mentoring program, Total Physical Response (TPR), arts/crafts, medicines, plus more.

SSLC meeting will be held in September 2005.

Any questions or concerns, I can be contacted at Cariboo Tribal Council on Thursdays or Fridays from 8:30 am to 4:30 pm at (250) 392-7361.

*Shirley Robbins is the Spi7uy Sqweqwlut.s Language Chapter Language (SSLC) Coordinator.*

### Secwepemctsin for the Fall

By Shirley Robbins

English	Secwepemctsin
Month of September	pellcwew'lemten
Ploughing fields	t'lulc7cwem
Hunting	pixem
Rain	skllekstem
Yellow	kwalt
Moose	teniye
Deer	ts'i7
Sensitive to cold weather	q'iyt
Wood	stektsusem
Haul wood	tslegesel'p'

# *Sister Mary Alice Danaher Tribute*



## *Sister Mary Alice Danaher (1928-2005)*

By the NStQ (with content provided by UNBC)

September 1<sup>st</sup>, 2005

Born on December 20th, 1928, Dr. Mary Alice Danaher was a Sister of the Congregation of Notre Dame and the Education Coordinator for the Canim Lake Indian Band.

Sister Mary Alice Danaher first arrived to teach domestic courses at the Canim Lake Reserve in 1970. After Band member Antoinette Archie asked her, 'Why have you asked if we want to take art or sewing? Why can't we finish high school like white people?' Sister Mary Alice taught adult education on the reserve for two years, helping 36 Band members to complete Grade XII.

After six years away as a teacher and administrator in Quebec, where she also founded a foster home for youth, Sister Mary Alice returned to Canim Lake at the request of Band members, where she worked with them to establish an on-reserve elementary and secondary school – a radical concept at the time. With Sister Mary Alice's help, youth dropout rates fell and adult dropouts returned to school, bringing the 487 member band's student population to 100.

Seeing that some of her graduates were ready for post-secondary studies, and believing that Indian children would be best taught by Indian teachers, Sister Mary Alice, then Chief Roy Christopher, and former Band Education Coordinator Charlotte Christopher sought a way to establish an on-reserve baccalaureate program and were finally successful in securing a partnership with Gonzaga University in Washington State.

Working with Gonzaga professors and administrators and the Canim Lake Band, Sister Mary Alice designed the seven-year Canim Lake-Gonzaga University Program. Some course work was done on the reserve, and some 500 miles away on the Gonzaga University campus during summer session. The program was a success. By 1993, 21 students aged 22 to 50 completed Bachelors' Degrees in Native Indian Leadership: 11 members with concentrations in Education and the remaining 10 concentrated in Business.

Later, as Education Coordinator for the Cariboo Tribal Council, Sister Mary Alice brought together members of 15 Indian Bands, comprising Southern Carrier, Chilcotin, and Northern Shuswap people in a voluntary agreement in 1997 to further their education in a Weekend University partnership with Thompson Rivers University (then known as the University College of the Cariboo) and the University of Northern BC (UNBC).

The program was later augmented by Weekend Language courses in Shuswap and Chilcotin offered by the Shuswap Cultural Education (SCES) in partnership with Simon Fraser University (SFU), so that students could also work toward achieving language certificates or obtain credits toward a First Nations Research Certificate. In her role as Education Coordinator, Sister Mary Alice also helped to develop the Shuswap Curriculum used in schools today, and, as an educator with a special interest in literacy, continues to teach elders to read.

Sister Mary Alice Danaher received an Honorary Doctor of Laws from the University of Northern British Columbia on May 27th, 2005.

In a recent tribute to Sister Mary Alice, Chief Antoine Archie said, "If she feels you have it in you, she will dig it out. If, on the other hand, you don't have it, she will help you create it. She knows our dream, she is part of it. We, as Natives, have very many blessings, but we know of no greater blessing than having Sister Mary Alice among us". These sentiments were echoed by Band member Mary Anne Archie: "You hear what you would never hear before - young ones saying they want to be a teacher or a lawyer. Our kids now are dreaming of the future". A future made possible by the hard work and loving determination of Sister Mary Alice Danaher".

It is with sadness that the NStQ announces the passing of sister Mary Alice Danaher passed away on August 13, 2005. We send our condolences to her remaining family, loved ones and all those who loved her. She will be missed. Her legacy has been tremendous and will live on for many years to come.