

Oct.
Dept.

1978

"TSWELLCW - PELU'LKW" LOTTERY

TICKETS AVAILABLE AT

{ RECEPTIONIST DESK }
OR ONE OF THE STAFF }

1ST PRIZE: \$2,000.⁰⁰
2ND PRIZE: \$1,000.⁰⁰
3RD PRIZE: \$250.⁰⁰

MAIN DRAW - DEC. 16, 1978

EARLY BIRD DRAWS:

OCTOBER 16, 1978 \$150.⁰⁰

NOVEMBER 20, 1978 \$150.⁰⁰

\$2.00 PER TICKET

SPONSORED BY - K.I.B. HOUSING COMMITTEE

May the mountains own Great Spirit
 Make your life a singing stream
 May the twelve new moons now coming
 Bring a purpose to your dreams

HAPPY BIRTHDAY

OCTOBER

October 2, 1978 Bertha Christine Gottfriedson
 October 3, 1978 Nancy Rose Peters
 October 2, 1978 Mary Louise Thomas
 October 4, 1978 Daniel Seymour
 October 5, 1978 Danielle Carrolle Manuel
 October 6, 1978 Robert William Gottfriedson
 October 7, 1978 Faye Rosalie Jules
 October 8, 1978 Veronica Lynn Seymour
 October 9, 1978 Herbert Glen Frazier
 October 9, 1978 Tessie Josephine Jules
 October 10, 1978 Rita Anna Jensen
 October 10, 1978 Marvin Lloyd Jules
 October 10, 1978 Doreen Jules
 October 11, 1978 Shelly Marie Manuel
 October 12, 1978 Clarence Thomas Jules
 October 15, 1978 Brenda Irene Isadore
 October 15, 1978 Neil James Leonard
 October 17, 1978 Faron Mark Manuel
 October 18, 1978 Jean Gabriel Baptiste Dumont
 October 20, 1978 Charles Wesley Leonard
 October 20, 1978 Joanne Leonard
 October 21, 1978 Regina Thomas
 October 22, 1978 James Dunlop George Leonard
 October 28, 1978 Leon Mark Zarazun
 October 30, 1978 Colleen Frances Bourke
 October 30, 1978 Lloyd Joseph Leonard
 October 31, 1978 Debra Anne Isadore

NOVEMBER

November 2, 1978 Frances Natalie Gottfriedson
 November 4, 1978 Dana Leanne Jules
 November 4, 1978 Sharla Fredien Lucinda Paul
 November 6, 1978 Harold Peterson Jensen
 November 6, 1978 Sandi Jamie Jensen
 November 7, 1978 Vinette Phyllis Manuel
 November 8, 1978 Harry Steven August G. Paul
 November 10, 1978 Sharon Shara Rita Peters
 November 12, 1978 Brenda Marlene Jules
 November 13, 1978 Audrey Gall Baptiste
 November 14, 1978 Muriel Elizabeth Thomas
 November 16, 1978 Gary Gottfriedson
 November 16, 1978 Michael Wesley Paul
 November 17, 1978 Joseph Camille
 November 18, 1978 William Frank Camille
 November 19, 1978 Melvin Seymour
 November 20, 1978 Leslie Steven Jules
 November 20, 1978 Clement Phillip Thomas
 November 22, 1978 Renee Krista Gottfriedson
 November 22, 1978 John Wayne Frederic Jules
 November 24, 1978 Harry Paul
 November 25, 1978 Robin Arlene Gottfriedson
 November 25, 1978 Margaret Lecamp
 November 25, 1978 Catherine Louise Paul
 November 27, 1978 Douglas Jay Jensen
 November 28, 1978 Jamie Anne Baptiste
 November 29, 1978 Glenda Carmen Gottfriedson
 November 29, 1978 Yvotten Paul
 November 30, 1978 Jacqueline Rhonda Jules
 November 30, 1978 Vance Patrick Paul

HAPPY ANNIVERSARY

John George & Margaret Leonard
 November 10, 1978

David August & Eileen Mary Seymour
 November 20, 1978

Basil Louie & Mary Veronica Jules
 November 18, 1978

John & Susan Seymour
 November 30, 1978

OCTOBER 1978

TO: Community AnnouncementsFROM: Housing Committee
Kamloops Indian Band
315 Yellowhead Hwy.
Kamloops, B. C. V2H 1H1RE: "Tswellocw - Pelu'lkw" Lottery

The Housing Committee of the Kamloops Indian Band is sponsoring a lottery to help raise funds for:

"Upgrading and providing of better housing facilities for needy Band Members families" - It is anticipated that 35% of our proceeds will go towards this, i.e. for our old age pensioners, disabled/handicapped, etc. 42% of our proceeds is going into a term deposit for a recreational complex for our reserve.

The MAIN DRAW IS ON DECEMBER 16, 1978 at 9:00 P.M. here, in Kamloops.

1st prize	\$2,000.00
2nd prize	\$1,000.00
3rd prize	\$ 250.00

There will be two EARLY BIRD DRAWS:

1st Early Bird - October 16, 1978	\$ 150.00
2nd Early Bird - November 20, 1978	\$ 150.00

Purchase price of a ticket is \$2.00 (two dollars).

To purchase your ticket either come into our Band Office, Monday - Friday (9 - 4:30) or remit \$2.00 to our address - 315 Yellowhead Hwy. Kamloops, B. C. V2H 1H1

Yours truly,

HOUSING COMMITTEE

STUDENT BULLETINSHUSWAP LANGUAGE CLASSES

PLACE : Tillicom Library
TIME : 6:00 - 7:00 p.m., October 30, 1978
TEACHER : Richard Seymour
(Bring your Own Papers and Pens or Pencils)

THESE CLASSES WILL BE HELD EVERY MONDAY

THE SHUSWAP NATION POW WOW CLUB WILL HAVE SINGING AND DANCING PRACTICES

PLACE : Paul Creek Hall
TIME : 7:00 - 9:00 p.m.,

THESE PRACTICES ARE BEING HELD EVERY WEDNESDAY

FOR THE SMALLER CHILDREN THERE WILL BE A HALLOWEEN

PARTY ON OCTOBER 31, 1978 (Tuesday)

PLACE : Paul Creek Hall
TIME : 6:00 - ?

ALL KINDS OF PRIZES, SO LETS HAVE A GOOD
TURN OUR, FIREWORKS ALSO.

ALSO IN THE NEAR FUTURE THERE WILL BE
TUTORING CLASSES AT THE LIBRARY.

Education, Library, and Land Claims
Committees.





Halloween

DISCO DANCE

DATE: OCTOBER 27, 1978

TIME: 11 PM - 4 P.M.

PLACE: PAUL CREEK HALL

ADMISSION: \$3.00 or \$5.00 Couple

REFRESHMENTS WILL BE SERVED

SPONSORED BY: K.L.B. HOUSING COMMITTEE

ALL STAFFRegarding The Use Of The
Residential School Gymnasium

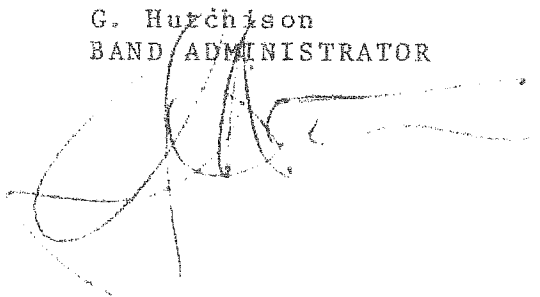
Recently we have received many inquiries regarding the use of the gym. The gym is open for use, however it must receive the approval of Council for use.

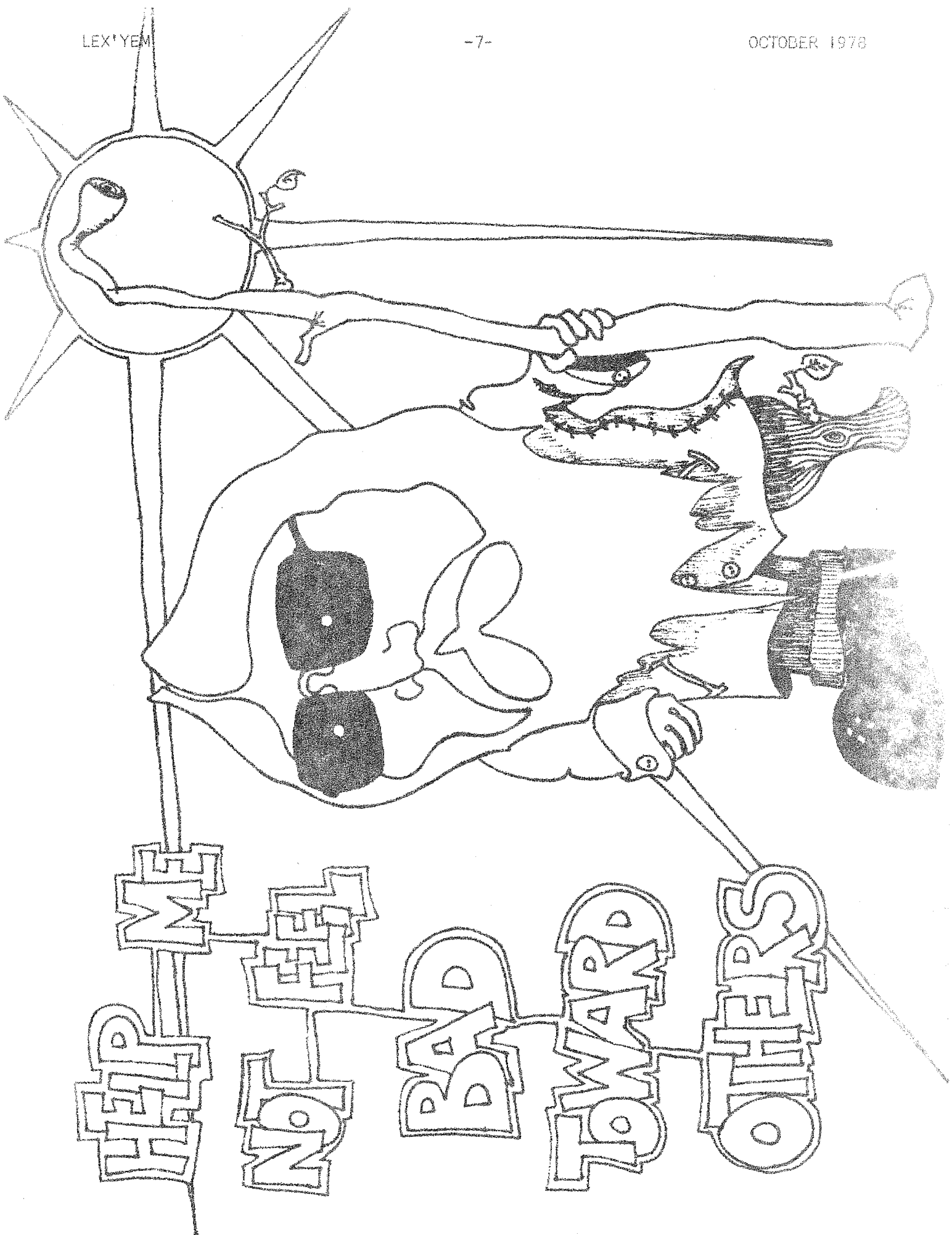
The cost to Band Members is free except for damage and cleaning costs. This will be subject to discussion with Council. Charges will be made to non Band Members.

Under no circumstances are any of the facilities to be used unless approval is given by Council.

The person on Shift is responsible that no unauthorized activities take place. In that we are attempting to keep tight security on the complex, any shift worker who allows activities that are unauthorized is subject to immediate suspension.

G. Hutchison
BAND ADMINISTRATOR





BABYSITTERS HANDBOOK

First aid

Fire escape planning

For emergency help, call the emergency medical, police, or fire department numbers listed in this booklet. Call the parents if you have questions about lesser emergencies. Notify parents about small accidents when they return.



Plan Ahead
Know how to get children out of the bedrooms if the front or back doors are blocked by smoke. Make sure you know in advance what all your escape options are.



Cuts, Bruises
Stop bleeding by applying gentle pressure with a clean cloth. Wash the wound and apply a bandage.

Smoke Danger
Smoke kills. Shut doors to stop it from advancing.



Choking
Let the child cough it up. If he stops breathing, turn him upside down and smack him on the back. Call medical emergency.

Crawl in Smoke
Show children how to crawl in smoke to get better air near the floor.



Swallowing Something Poisonous
Read the label on the bottle for treatment. Call medical emergency.



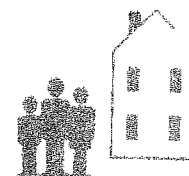
Call the Fire Department
If there's a fire, call the fire department fast. Give the complete name, street, and town over the phone.



Clothes on Fire
Show children how to drop and roll. Rolling smothers the flames. Use blanket or rug if at hand. Call medical emergency.



Don't Go Back
Don't go back to the burning house. Many die returning.



Burns
Put ice or cold water on a burn. This slows skin damage. If skin is already blistered, dead white, brown, or charred, you need emergency help.



B A B Y S I T T E R S H A N D B O O K

Playing safe

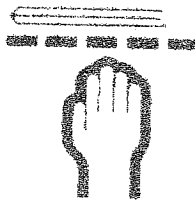
Cooking safe

Never ever leave children alone. When they are alone, they have accidents with matches, gasoline, the stove, deep water, poisons, falls.

Supervise children every moment they are in the kitchen. This is the place for accidents with fire and hot liquids.

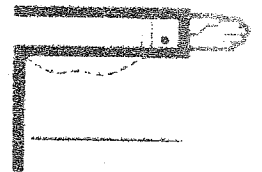
Strike Zone

Keep matches above the 'strike' zone where children can't reach them.



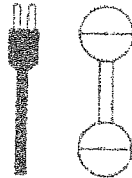
Tight Sleeves

You and the children wear tight sleeves during meal preparation. Loose-fitting clothes can catch fire.



Safe Toys

Trade sharp or electrical objects for something safe to play with.



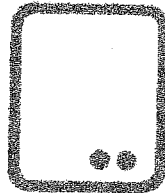
Pot Handles

Turn pot handles so children can't pull them down.



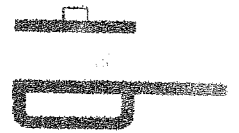
Heaters

Move portable heaters away from play areas. Keep the heater away from curtains and furniture, too.



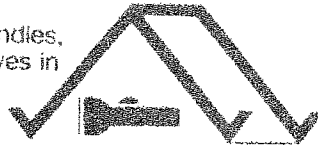
Pan Fire

Smother a pan fire with a lid. Never use water.



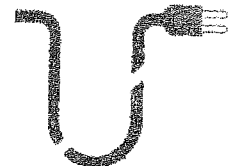
Tent Safety

Use flashlights, never candles, matches, heaters, or stoves in a tent.



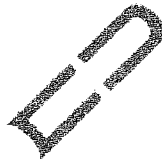
Dangling Cords

Roll up appliance cords so they can't be pulled down.



Don't Smoke

Don't smoke on the job. Babysitters have caused child deaths by smoking.



Scalds

Put baby in the playpen if you have a hot pot or drink in hand, so he can't get burned.



THE COMMUNITY Y RESIDENCE PROGRAM
THROUGH THE WOMEN'S HOSTEL PROVIDES:

A. Shelter for Homeless and Transients

To provide short-term assistance in emergencies pending longer term planning.

Services offered include:

1. -17 beds for emergency accomodation for women, or for women with children, in rooms with one to three beds.
-crib or playpen for children.
-a separate room with 2 beds available for guests requiring special care or who arrive during late hours.
2. Three meals per day for hostel guests and non-residents.
3. Counselling to guests, former guests, and non-residents, regarding employment, accommodation, and referral to agencies providing medical and social aid.
4. Supplementary services including:
 - use of telephone and daily newspaper
 - first aid supplies
 - free drop in coffee and support counselling
 - free laundry
 - baths to non-residents (shower facilities available to men and women at main Y building)
 - entertainment such as books, games, T.V., toys for children
 - Y programs free of charge on referral

Staff is on duty 24 hours per day working 8 hour shifts. The Staff includes four full time and two part time Hostel Workers, two incentive workers assisting the Hostel Worker on morning shift, and various volunteers as required.

B. Family and Individual Counselling

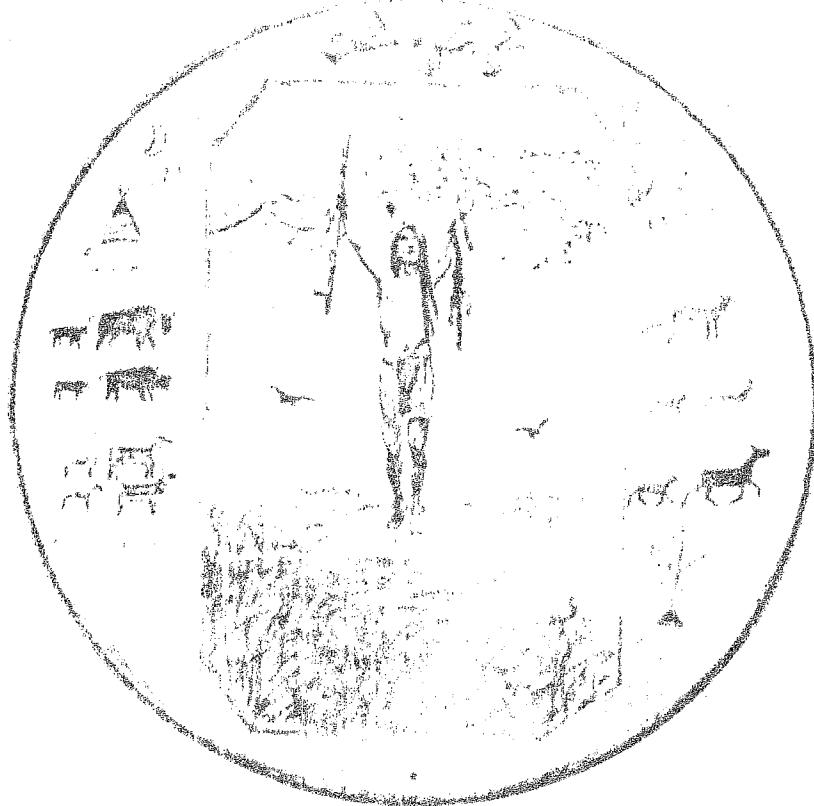
To provide a counselling service to families and individuals needing help with difficulties in personal adjustment, family and social relationships, money management, housing, work adjustment, etc.

This service is provided at the Hostel by the Residence Director for guests, former guests, and non-residents.

Appointments are available during office hours and may be made by telephoning 24 hours a day to 374-6162.

Residence Director Helen Corness R.S.W.

GET WELL WISHES GOES OUT TO: Russell Casimir, Mildred
Paul, & Alex Thomas
(Royal Inland Hospital)
Frances Paul Blondie (Ponderosa)
Robert Leonard (Overlander)



*May the Great Spirit watch over you
as long as the grass grows
and the water flows.*

Indian Prayer

CONGRATULATIONS

CANADA WORKS PROJECT - SUPERVISOR-

CONSTRUCTION WORKERS -

BRIAN CAMILLE

JESSE SEYMOUR

FRED SEYMOUR

VICKI BOY FRASER

CLEMENT THOMAS

EXTRAS - JIMMY AUGUST

LORNA SEYMOUR

JAKE MANUEL

GIRL FRIDAY

DOREEN SAUL

MINDY THOMAS COMPLETED HER DRIVERS COURSE AUGUST 1978

BARBARA JULES WON THE "TWELLOW - PELU'LKW" LOTTERY EARLY BIRD DRAW ON OCTOBER 16.

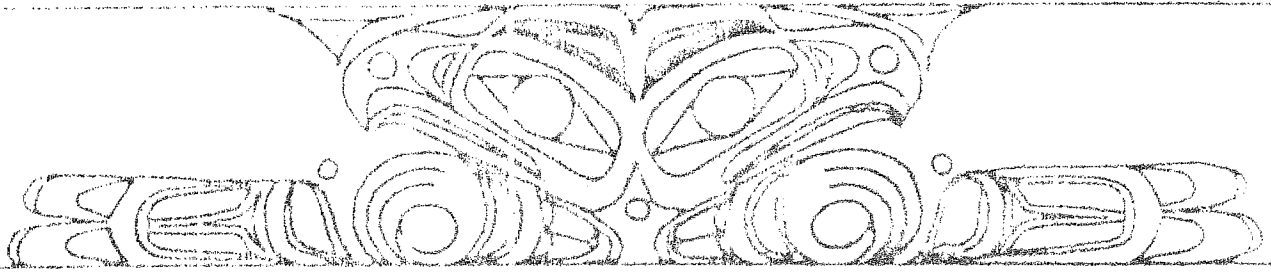
General Band Meeting

Paul Creek Hall

Tuesday November
7th

At 8:00 P.M.

AGENDA: To Be
Announced



BAND PLANNERS NOV. 27-29 TRAINING SEMINAR

Walter V. ... Report: Box # 10251 St. Edwards St., Richmond, D.C. 1. 8. 1988

The B. C. Region Band Planners Training Seminar signifies a new approach to the provision of planning services at the Band level. This 3-Day Seminar will provide participants with information concerning the many areas covered under the broad definition of "planning".

Topics will range from physical planning to self-help housing programs with examples of specific Bands presently involved in their own planning process.

Delegates are encouraged to participate in the Discussion Forum and Evening Workshops regarding training requirements and other planning-related matters.

B.C. REGION - BAND PLANNERS TRAINING SEMINAR (November 27-29)

DAY ONE

- 9:00 - 10:00 Registration
- 10:00 - 10:30 Coffee
- 10:30 - 11:00 Opening Remarks - Agenda - Mark Giggs (Conference Chairman)
- The Band Planning Approach - Alain Cunningham (Regional Planner)
- 11:00 - 12:00 Seminar One - Theme: Comprehensive Planning "Some Common Myths About Planning: What It Is and What It Isn't". (Discussion of the planning process; process vs. plan; land-use plan vs. zoning; forecasting, citizen participation etc.)
- 12:00 - 1:30 LUNCH
- 1:30 - 5:00 Seminar one (continued) 1. "Physical Planning in an Environmental Context." 2. "Economic Development Planning" 3. "Social Planning"
- 6:00 - 7:30 DINNER

DAY TWO

- SEMINAR TWO - THEME: Planning for self-sufficiency: Strategies for socio-economic development
- 9:00 - 10:00 1. "Principles and Practices of Self-Determination" (Discussion of the philosophy and politics of self-help, specific strategies, and application to Indian Communities).
- 10:00 - 10:30 Coffee
- 10:30 - 12:00 2. "Community Economic-A framework for establishing community-based industries" (Discussion on how to identify and internalize resources with the community through the development of locally-based industries).

- 12:00 - 1:30 Lunch
- 1:30 - 3:00 3. "Housing for People" (Slide presentation and discussion on self-help housing projects, how to design, fund and construct your own house).
- 3:00 - 3:30 Coffee
- 3:30 - 5:00 4. "Discussion Forum (An opportunity for delegates to express ideas and raise questions on seminar-related topics).
- 6:00 - 7:30 Dinner
- 7:30 - 9:00 5. Discussion/Workshop "Training Needs for Band Planning Advisors" (Representatives from Universities, Regional Colleges and DIA staff to discuss available programs. Opportunity for workshop participants to discuss individual and Band training requirements for Band Planners).

DAY THREE

- 9:00 - 10:30 SEMINAR THREE - THEME: "Physical and Environmental Planning" (Discussion of physical planning steps: capability analysis; engineering considerations; financial costing; role of environmental impact assessment; case studies etc.)
- 10:30 - 11:00 Coffee
- 11:00 - 11:30 "The Physical Planning Process - Applied to the Adam's Lake Band" (Slide presentations and discussion of how the Adam's Lake Band Planning Committee prepared the Switsemalsh I.R.'s #6 and 7 Physical Plan and Development Guidelines).
- 11:30 - 12:00 "The Band Planning and Information Manual" (Presentation of the Band Planning and Information Manual and application to the planning process).
- 12:00 - 1:30 Lunch
- 1:30 - 2:00 "Environmental Screening Procedures" (Discussion of the B.C. Region Screening Manual and application to land use decision making).
- 2:00 - 3:00 "Project Management" (Discussion of project management within the context of the Band Planning Approach, presentation of project planning systems for housing and school facilities).
- 3:00 - 3:30 Coffee
- 3:30 - 4:30 "Where Do We Go From Here"
- 4:30 Concluding Remarks (Conference Chairman)

PLEASE NOTE BAND MEMBERS

- The Band will sponsor 3 persons for this Training Session. There will be one representative from Council and two additional Band Members. If you are interested please submit your name by November 5 at 4:30 TO THE BAND OFFICE.

ALSO - THE KAMLOOPS INDIAN BAND HAS SUCCESSFULLY NEGOTIATED THE WATER INTAKE FROM THE C.N.R. THE NEGOTIATIONS INCLUDE THE INTAKE, PIPELINE AND PUMP HOUSE. IT IS INTENDED TO BE OF MAJOR ASSISTANCE IN THE DEVELOPMENT OF THE WATER SYSTEM FOR THE INDUSTRIAL SUBDIVISION. THE COST TO THE BAND \$1.00.

ALSO - At a meeting with Mr. Fred Walchli Director General of the Department of Indian Affairs last week, he agreed to begin negotiations with the Kamloops Indian Band to turn more of our Lands responsibility over to the Band. It is hoped that we will be able to obtain signing authority on behalf of all industrial leases on Band Lands as well as funding for the land office. This will mean a Staff Training Program will be undertaken.

This is a major step forward as there are only two other Bands in Canada that have this responsibility under Band Control.

S H U S W A P S
W H S P S A U S

E E S R V E R

A E T S K B

L U M A P U O T N

C L C O N I O

A M L N S O

H E C F I

O T N N I A

D B N A

E Y M K E L

W L E K L R I E I E

G A S T O W L D E E

C O U N C I L
Y O O T E C

O O N M H P S T

V I S I O N
S I V N O I

The words below appear above, but the letters have been mixed up. See how many you can unscramble! One has been done for you to show you how.

- | | | | |
|------------|---------|-------------|------------|
| Keekwiltie | Basket | Council | Reserve |
| Nation | Lex'Yem | Sweat Lodge | Mount Paul |
| Shuswaps | Salmon | Band | Warriors |
| Thompson | Coyote | Chief | Vision |

C O N G R A T U L A T I O N S

TO JEFF SEYMOUR WHO WON THE MOST VALUABLE PLAYER AWARD IN THE KAMLOOPS HARDBALL LEAGUE. JEFF PLAYED FOR THE KAMLOOPS INN TEAM. HE WON THE AWARD OCT. 16.

Journal of the American HBC
KNOW YOUR LOCAL HISTORY

Kamloops - History
Sentinel - Aug. 31/68

Starvation Killed Indians At Fort Kamloops In 1868

(Ed. Note: The next installment of the history of Westworld, which has been appearing weekly for more than a month, is being held over one week in order that the happenings at Fort Kamloops in August 1868 can be reported. The Westworld series will resume Sept. 7.)

Extracts from the HBC journal of 100 years ago are given, followed by notes on people not previously mentioned. Saturday, August 1. Beautiful day, wind E. Mr. Finlayson started for Hope. Therm. 80 deg.

3. Packing goods for Similicameen. Therm. 96 deg.

5. Pleasant, slight showers at night. Mr. Moffatt started for Walker's ranch.

7. Cool and pleasant. Mosquitoes numerous.

8. Beautiful day. Slight shower. Mr. Moffatt returned at 4 p.m. Mr. Earles arrived, and started again, he gives a dull account of Big Bend.

10. Fine, but close and sultry. Number of Indians here waiting for the arrival of the Bishop. They are very badly off for food. Two have already died from starvation. Therm. 82 deg.

MOSQUITOES LEAVE

13. Fine, wind E. Mosquitoes fast disappearing.

14. Fine in the morning, blowing a heavy gale from 5 to 7 p.m. Mr. Milne arrived from French (Creek) with the dust and books of that place.

15. Mr. Milne started for Victoria. Therm. 79 deg. Water in the river 69 deg.

17. Very hot, no wind. Engaged Baptist and an Indian to proceed to French Creek with letters for Mr. Bissett. Forwarded a quantity of Goods to the Ferry for the Cariboo district. Sensible returned from Hope. Therm. 94 deg.

18. Hot and close, the air filled with smoke. The Bishop arrived at 8 p.m. and was received by the Indians with a fire of musketry and songs.

20. Hot, the air filled with smoke.

22. Pleasant, wind E. Mr. Barnard passed on route to Okanagan. Therm. 86 deg.

24. Clear and fresh. The Bishop with his congregation left for the Upper Lake. Therm. 78 deg.

26. Cool and pleasant, wind SW. Received a telegram from the board respecting the boat for C. T. Charles's use, not to be at Savona's until 16th Sept.

31. Dull and cloudy, wind SW. Mr. Harper passed on his way to Camp. Therm. 70 deg.

Nothing is known of Mr.

Earles; he was probably one of many disappointed prospectors returning from Big Bend.
REASON FOR DEATH

It is perhaps strange to read of starvation in August. At this time the Indians were in a transitional stage, but were only just beginning to learn agriculture. Most bands by now grew a few potatoes, but the main diet continued to be dried salmon, and there were usually lean months before the fall run of fish.

Milne was a HBC clerk who had been in charge of the temporary post at French Creek, abandoned later that year as the mining boom died. It seems probable that most of the accounts at that place were paid in gold dust.

Chief Trader Bissett had been sent in the previous year to discover a practicable route for freight to the Columbia, and made a very successful trip through Eagle Pass. He spent the summer of 1868 at French Creek; possibly he was estimating the mining future of that area.

BISHOPS' TRAVELS

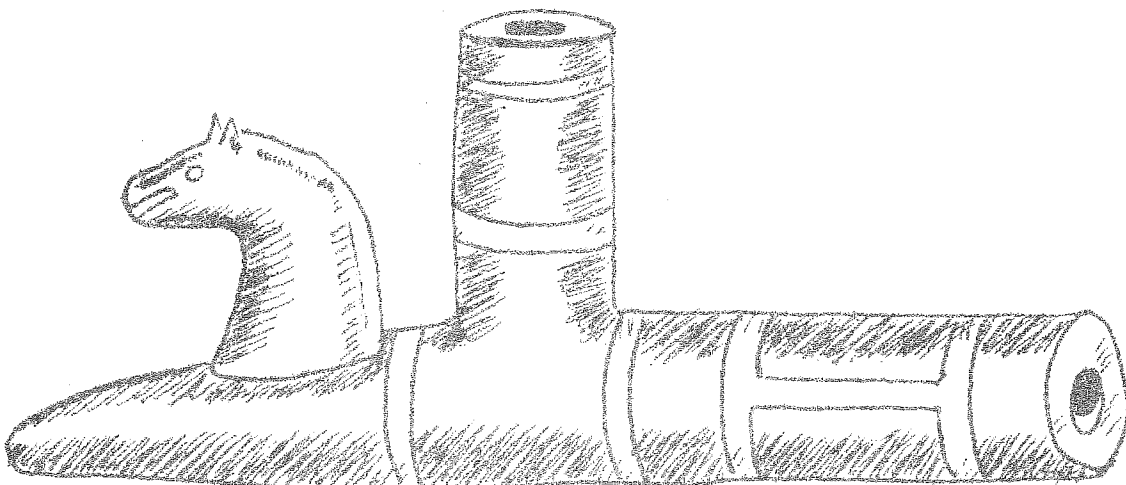
Bishop D'Herbomez had been active in Roman Catholic mission work in Oregon from 1850, and was appointed bishop for B.C. in 1864. In April 1868 he had left his headquarters in

New Westminster with Father Le Jacq to inspect the missions of the north. They visited Stuart Lake, Fort Babine, and other stations, and then came south to Kamloops to see the Shuswap Indians, who were already familiar with their teachings. The first visit of the "Black robes" had been made by Father Demers in 1842.

Sensible, the horse guard, had left for Hope 40 days earlier with horses for C. T. Finlayson—a measure of the slow progress necessary when driving animals.

Chief Trader William Charles had previously been a clerk for the HBC in Victoria, and was now to take charge of Thompson's River Post. He seems to have been highly efficient, and, after two years, was again transferred to Victoria, where he became Chief Factor in charge of the whole area. His son Billy later returned to Kamloops, and worked for 20 years in the Land Registry office.

During his stay in Kamloops, C. T. Charles pre-empted land which the Nind commission had excluded from the original Indian Reserve. He also bought 420 acres adjoining this, and later sold the whole to the Harper brothers to add to their already extensive ranch.



Royal Indian Commission Confers With
Deputation At Kamloops

There was only one absentee from the Royal Indian Commission sitting yesterday, Dr. J. A. J. McKenna, who is at present indisposed. The Hon. E. L. Wetmore, L. L. D., occupied the chair and there also sat Messrs. N. W. White, K. C., of Nova Scotia, appointed by the Provincial Government, and C. H. Gibbons, Secretary. The Commissioners were also accompanied by Messrs. T. J. Cumiskey, Inspector of Indian Agencies, and J. F. Smith, Indian Agent.

Proposal Submitted

These gentlemen were interviewed by the Committee appointed by the Board of Trade, and Mr. H. T. Denison explained that at a meeting of the Board just concluded a resolution had been prepared for submission to the Commissioners; and the proposal published above was then handed in.

Mr. J. A. Gill declared that the question referred to in the proposal had been of burning interest for years, and he submitted that it would be of advantage both to the Indians, whose weakness for drink was indicated in the police returns, and of the whites that the Indians should be further removed from the City, and that they should have a capital sum producing revenue. It would be better also in the interests of commerce now that the C.N.R. was located on the Reserve.

Mr. F. J. Fulton, K. C., observed that if some arrangement could be made for removing the Indians further from the City it would be an undoubted advantage, for it was beyond argument that Indians should not be allowed to touch liquor and that they did procure it when near towns and great mischief ensued. There had, he said, been three murders committed by Indians as the result of drink provided by whites during his residence of 24 years at Kamloops. The Indians, he said as aborigines, deserved consideration but they should not be allowed to retard the development of the country.

At the time of an earlier Commission, he continued, the Indians had asked that all the land between Kamloops and Shuswap be reserved. This, however, had not been done, and even of the land set apart full use had not been made. Were the land properly employed there would be little objection to its occupation by Indians but the fact was that not half the Kamloops Reserve was cultivated, and it was essential in the Province of B.C. that not a single acre of the rich valley lands should be left waste or serious loss must result.

The whisky difficulty would be accentuated, said Mr. Fulton, by the C.N.R. now running across the Reserve, as the Indian village would be situated between Kamloops and another white settlement at the east end of the C.N.R. bridge across the North Thompson. In these circumstances, the removal of the Indians to another locality was eminently desirable.

Commission Powerless

The Hon. Mr. Wetmore remarked that it was not in the purview of the Commission to recommend the transfer of the Indians; and that while the drink problem was manifest there was already a law imposing penalties upon persons for supplying Indians with liquor, and upon Indians for taking liquor, and that if this was not effective another law was necessary.

Mr. Fulton suggested that a remedy would be to remove the Indians from easy access to liquor, and Mr. J. K. Smith stated that there had not been a conviction among the Indians 50 miles away on the North Thompson during the past five years. This immunity from crime though, was not due to decreased drinking facilities but to a finer morale among the tribe. If they wished to get liquor, he said, they would get it from the City as easily as the Kamloops Indians did.

The lists of convictions against Indians showed 48 at the City Court during 1911, 81 during 1912, and 71 in 1913 up to September. During the last two periods at the Provincial Court there had been 34 and 36 convictions.

Capt. Worsnop and Mr. J. F. Smith protested that these figures were not just to the Kamloops Indians. They included cases from so far away as Lillooet of Indians who on release from jail here were left to sink or swim and who in consequence fell repeatedly into the hands of the police.

Evil Influence

Mr. J. P. Shaw observed that it was not a pleasant reflection but it was undoubtedly true that contact with the whites corrupted the Indians.

Mr. N. W. White remarked that some people would recommend total prohibition to meet the case - and they would be wise.

The Chairman declared that more stringent license laws, and more stringent administration of them were necessary.

Mr. W. H. MacDowall observed that if it were possible to carry it out the proposal of Mr. Fulton to remove the Indians was the best. and the Chairmand remakred that the fact that much of the land was not cultivated would seem to indicate that it is not required by the Indians. He suggested that a more detailed statement in this connection should be prepared.

Restraint Suggested

Mr. J. P. Shaw asked if it would be advisable to confine the Indians to the reserves and allow them to leave the confines only on permit.

Capt. Worsnop observed that this method was usefully employed with the blacks in Natal.

The Chairman, however, submitted that the cases were not parallel.

Education Desired

Capt. Worsnop suggested that much might be done by educating the Indians in agriculture and craftsmanship, and by encouraging them to employ the land more usefully.

This suggestion met with general approbation, and the Chairman observed that it merited serious consideration.

After an interchange of courtesies between the Commission and the Committee the interview terminated.

The Reserve Visited

The Commissioners in pursuance of their investigations paid a visit to the Indian Reserve and Indian Village this morning, and their future programme may be gathered from the subjoined itinerary.

KAMLOOPS ITINERARY

Monday, Oct. 20 - At Kamloops; meeting at Board of Trade Rooms 2 p.m.

Tuesday, Oct. 21 - Leave 9:30 a.m. by motors to inspect No. 1 Kamloops Reserve, return to Kamloops for lunch. At 2:30 p.m. meeting at No. 1 Kamloops Reserve, return to Kamloops and entrain at 6:35 p.m. for Salmon Arm, dining on the train, arrive at Salmon Arm 10 p.m. at Montobello Hotel.

Wednesday, Oct. 22 - Leave at 9:30 a.m. to inspect reserves No. 3 and 7; return to Salmon Arm for lunch at 2:30 meeting with Indians at house of Narcisse, return to Salmon Arm for dinner and night.

Thursday, Oct. 23 - Leave Salmon Arm by train at 9:30 a.m. for Chase lunch at Underwood Hotel, Chase, leave Chase at 1 o'clock p.m. to inspect reserves 1, 2, 3, and 4; return to Chase for dinner and night.

Friday, Oct. 24 - Leave 9 a.m. for meeting at No. 1 Reserve at 10 a.m. Return to Shuswap for lunch at Shuswap Hotel; at 2:30 p.m. meeting at No. 4 Reserve; return to Chase for dinner and night.

Saturday, Oct. 25 - Leave at 9 a.m. by motor launch for Scotch Creek Reserve No. 4, lunch to be taken along, at 2:30 return to No. 1 Reserve (Quaaout) for meeting with Indians, return to Chase for dinner and night.

Sunday, Oct. 26 - Leave 11 a.m. for Kamloops, arriving at Kamloops for lunch.

Monday, Oct. 27 - Leave 9:30 a.m. by automobile, lunch at Louis Creek; meeting at North Thompson Reserve No. 1 at 2:30 p.m. return to Louis Creek for dinner and night.

Tuesday, Oct. 28 - Leave 9:30 a.m. for Kamloops arriving for late lunch.

Wednesday, Oct. 29 - Leave 9:30 a.m. by autos for Savona, lunch at Lakeview Hotel, Savona; at 1:30 p.m. meeting at Deadman's Creek Reserve, 8 miles distant, return to Savona and take train for Kam-

for dinner and night.

Thursday, Oct. 30 - 1 p.m. leave Kamloops for Ashcroft, dinner and night at Ashcroft Hotel.

Friday, Oct. 31 - Leave 9:30 for Bonaparte Reserve, lunch at Macdonald's 13-mile house at 2 p.m., meeting on Bonaparte Reserve, return to Ashcroft for dinner and night.

Saturday, Nov. 1 - Leave 9:30 a.m. for inspection on No. 2 Reserve, and meeting at 12 noon with people of Reserve 2 and 4 at Indian village near Ashcroft; return to Ashcroft for late lunch (to be arranged) and leave by train at 4 p.m. for Spences Bridge, dinner and night at Clemes' Hotel, Spence's Bridge.

Sunday Nov. 2 - At Clemes' Hotel Spences Bridge.

Monday, Nov. 3 - Meeting at 10 a.m. with Indians at the District at Spence's Bridge.

NOTICE TO ALL BAND MEMBERS

There is a meeting set up with Dr. Forbes of medical services. He is the zone director in Vancouver. The meeting is on November 1, 1978 at 10 a.m.

I am sure everyone has questions they would like to ask about dental and eye glasses etc.

Please phone the band office to find out where the meeting will be held.

Don't forget your neighbour if you are going to attend. Maybe they don't have transportation. If you don't have a ride and would like to attend phone and leave a message at the band office so we can provide you with transportation.

WANTED

Magazines for hospital patients (Argosy, western horsemen, Joke books, puzzles, true story, movie bookes etc.) the most recent if possible.

If you have any please leave them at the band office.

As of September 14, 1978 all persons applying for social assistance must fill out application forms with the welfare aide (Deina). Once these forms are completed, you may make an appointment to see the Welfare Co-Ordinator (Martha) on either MONDAY, TUESDAY, WEDNESDAY, OR THURSDAY AFTERNOONS ONLY, as she is busy at other times organizing work crews ect.

Cheques will be issued on the 1st and the 15th except for extreme emergencies. (*Payments for Child in the Home of a Relative go out only on the 1st of each month.

Welfare Workers

Martha Paul, Co-Ordinator

Deina Jules, Secretary

HEALTH AND VITAL STATISTICS

Socio-Economic Study Of The Indian Population Of British Columbia

The birth rate in 1975 was 25 per 1,000 population. This compares to the provincial rate of 15 per 1,000.

The death rate of the Indian population is much higher than average in the younger age groups. The death rate for the age group "less than one year" was 54 per 1,000 compared to a figure for the whole province of 32 per 1,000.

Accidents and violence accounted for 40% of all Indian deaths in 1975. The violent death rate among Indians is more than three times that of the province overall.

Indian people require significantly more hospital care than the non-Indian population. Hospital admissions are twice the non-Indian rate while the average number of days of care per capita are also about twice as high.

It has been suggested that these high rates of health problems can largely be accounted for by the Socio-Economic situation in which a large part of the Indian population finds itself. In other words, there is probably little difference between these rates and those of non-Indians living in similar geographic, occupational, and economic circumstances.

This would reinforce the position that health factors are but one facet of the socio-economic situation of Indian people that must be considered in its entirety.

E D U C A T I O N

The Indian population has a substantially lower level of education achievement than the general population.

According to 1971 census figures, the percentage of Indian people over 15 years of age who had only an elementary level of education was 63% compared to the provincial figure of 26%. Only 9% of the Indian population has post-secondary education compared to 29% for the province.

However substantial gains have been made in recent years. The 1961 census figures showed 81% of Indians had only elementary education compared to 63% 10 years later.

In British Columbia there are a substantial number of Indian graduates of higher education. Department of Indian Affairs figures to 31 December, 1975 show 77 graduates among the population of whom 50 have B.A. degrees or higher.

The post-secondary enrollment statistics as of 31 December, 1976 show 421 students attending classes of whom 175 were enrolled in university courses.

The grade school enrollment of the on-reserve population in October of 1975 was 12,322. The same figure for 1967 was 12,466. The enrollment therefore has remained virtually static over the 8 year period.

However there has been a significant shift of enrollment towards the higher grades with increased enrollment in the grades 10 to 12 and a decline in the lower grades. This is to be expected with a declining birth rate and an increasing aspiration for formal education among the population.

Over this period there have been substantial changes in the type of school which the on-reserve population attends. Enrollment in federal schools has declined from 4982 in 1967 to 1530 in 1975 while band-operated schools accounted for 1,049 students by 1975.

There is considerable dissatisfaction in British Columbia concerning the federal-provincial position on Indian education embodied in the Master Tuition Agreement. This agreement defines the payments to be made by the federal government on behalf of on-reserve students attending provincially-funded schools. For the 1975-76 school year the agreement called for a payment of \$1,490 for each Indian student in British Columbia. Total payments by federal government were \$12.4 million.

The agreement is strictly between the two levels of government. Indian people have no input into the process. Many bands feel they are in a better position to deal with school authorities on a local basis. They want more control of Indian education at the band level. They want the agreement renegotiated with Indian participation. This will be a major issue on the education scene in British Columbia.

In January, 1977 there were 127 students enrolled in the NITEP Program in B.C.

GENERAL CONCLUSIONS

1. The status Indian population is 52,300 people or about 2.1% of the total population of B.C. It is significantly younger than the B.C. population in general and is growing at a faster rate.
2. There is a strong movement of people away from the reserves to the urban areas. Over one-third of the population lives off-reserve and the percentage is growing. This trend has important implications for programs and services directed towards Indian people.
3. The Indian birth rate has been declining steadily over the last ten years. It is still higher than the average for B.C. overall.
4. The mortality rate for Indian people is higher than the provincial average. Violence is the single biggest cause of death among the Indian population.
5. Indian people have a much higher incidence of disease requiring hospitalization. They require almost twice the number of days of hospitalization per capita as does the non-Indian population.
6. The level of education of Indian people is significantly lower than that of the general population although this gap is narrowing.
7. A substantial number of Indian students are attending courses of higher education.
8. The on-reserve school population has remained constant over the last eight years. The population attending school is becoming older and a greater portion is attending higher grades.
9. There has been a big decline in the number of students attending federal schools with a corresponding increase in the number attending provincial and band-operated schools.
10. There are many progressive and effective Indian-developed education programs in the province which can point the way for future education policies and programming.
11. The Master Tuition Agreement is an agreement between federal and provincial governments and does not include the Indian people as a third party. This creates many problems in the whole area of Indian Education and local planning.
12. The Department of Indian Affairs expenditures on education have been increasing at an average of 11% over the last ten years. Education costs accounted for over 40% of the Department of Indian Affairs expenditures last year.
13. Welfare dependency is an extremely serious problem. Over 32% on average of the on-reserve population received social assistance last year. This figure

- exceeded 50% in some districts during the winter months. These figures are higher than corresponding figures for 1967-68. It must be concluded that no progress towards economic self-sufficiency is being made overall.
14. Welfare payments are a far greater amount than the funds available for development project work under current policies. Clearly new strategies and approaches are needed.
 15. A very high percentage of Indian children are being placed under the care of the provincial government. Much of this serious problem could be alleviated if the recommendations of the Tenth Report of the Royal Commission on Family and Children Law were implemented.
 16. There is a pressing need for over 2000 new houses on the reserves of B.C. Existing housing has serious deficiencies. Many lack the basic necessities that are taken for granted in Canadian society.
 17. Current programs are inadequate to meet the backlog of housing needs that has been allowed to build up on most reserves. Current policies covering housing construction and funding are dysfunctional and contribute to the lack of progress in this area.
 18. Housing is one of the biggest concerns of people living off-reserve. The department of Indian affairs off-reserve housing program does not provide sufficient assistance to this segment of the population.
 19. B.C. Indians (status and non-status) comprise an estimated 4.8% of the B.C. population yet they represented 13.5% of all provincial corrections admissions in 1975. The rate of admissions for Indian people was 3.3 times that of non-Indians. The Indian population in Federal penal institutions was 10.5% of all prisoners. Indian female admissions to provincial institutions in 1975.
 20. The majority of bands face difficulties in obtaining good audit reports. This indicates a need for additional training for band staff. It also indicates the need for changes to the procedures and regulations which the Department of Indian Affairs imposes on bands.
 21. The bands of B.C. have over \$10 million held by the Department of Indian Affairs in their capital and income accounts. These funds represent a significant resource in total.
 22. There are 192 bands in B.C. The majority have less than 250 members. This situation makes it difficult for individual bands to muster the resources to undertake a comprehensive socio-economic project.
 23. The off-reserve population continues to increase each year. There are many unresolved issues regarding federal responsibility for services to these people. Employment and housing needs are the main concerns of this group of people.
 24. Reserve land in B.C. covers about 1309 square miles or less than $\frac{1}{2}$ of 1% of the total area of the province.
 25. A fairly large proportion of reserve land is either urban or semi-urban.
 26. In 1974 almost \$2.5 million of land tax was paid of reserve land in the province. The question of tax liability remains unclear and continues to be a constant problem to many bands.
 27. There is little current information on the overall timber potential of B.C. reserves. This information could be obtained from provincial forestry surveys if the Department of Indian Affairs or the individual bands were willing to compile the material.

- 28. A general library study of the minerals on B.C. reserves is being prepared by the Department of Indian Affairs. There is no indication yet of the overall potential. It will be up to individual bands to determine the actual mineral potential of their reserves.
- 29. Fishing is a major industry for the B.C. Indian population. Over 10% of all fishing vessels in B.C. are Indian-owned. Gross revenues of the Indian fleet have averaged over \$10 million per year over the last two years.
- 30. Indian people today are involved in the harvest of Fish and Wildlife resources for economic, cultural and traditional purposes.
- 31. Indian hunting, fishing, and trapping have been low priority program areas with the Department of Indian Affairs.
- 32. Fish and Wildlife information regarding Indian use and value of the resource and conservation measures are not well coordinated between the Fish and Wildlife Branch, Department of Indian Affairs, and Indian people.

JOB OPENING

TRIBAL ADMINISTRATOR
SOUTH CENTRAL TRIBAL COUNCIL

Applications should be mailed or brought to:

Nicola Valley Indian Administration Office
Box 188
Merritt, B. C. Phone 378-5101

Closing Date for applications-November 3, 1978
Interviews-November 6, 1978 N.V.I.A. Board Room
(Applicants must be available on the 6th
in Merrit for the interview)
Minimum salary-\$1,000.00 plus travel expenses

WHAT SHOULD I DO? - BY HUGH PRATHER (I TOUCH THE EARTH THE EARTH TOUCHES ME)

NOTHING
NOTHING IS THE THING TO DO
(NOTHING IS THE ONLY DOING)

A AM WORTHWHILE JUST EXISTING
("JUST" ? - OKAY, I AM WORTH WHILE EXISTING)

WHAT IF THE STARS WERE TO START DOING SOMETHING?
("WHAT ARE YOU DOING HUMMING BIRD?"
"I'M JUST BEING A HUMMING BIRD")
OH, IS THAT ALL?

AS SOON AS I START DOING
I STOP BEING

MEANING THAT WHAT WE THINK IS JUST A USELESS BEING
THERE'S A REAL LIVE PERSON, UNDER ALL OF US

"I DON'T UNDERSTAND HOW YOU DO SO LITTLE"
(NOW THAT'S A COMPLIMENT)

BASKETBALL PLAYERS

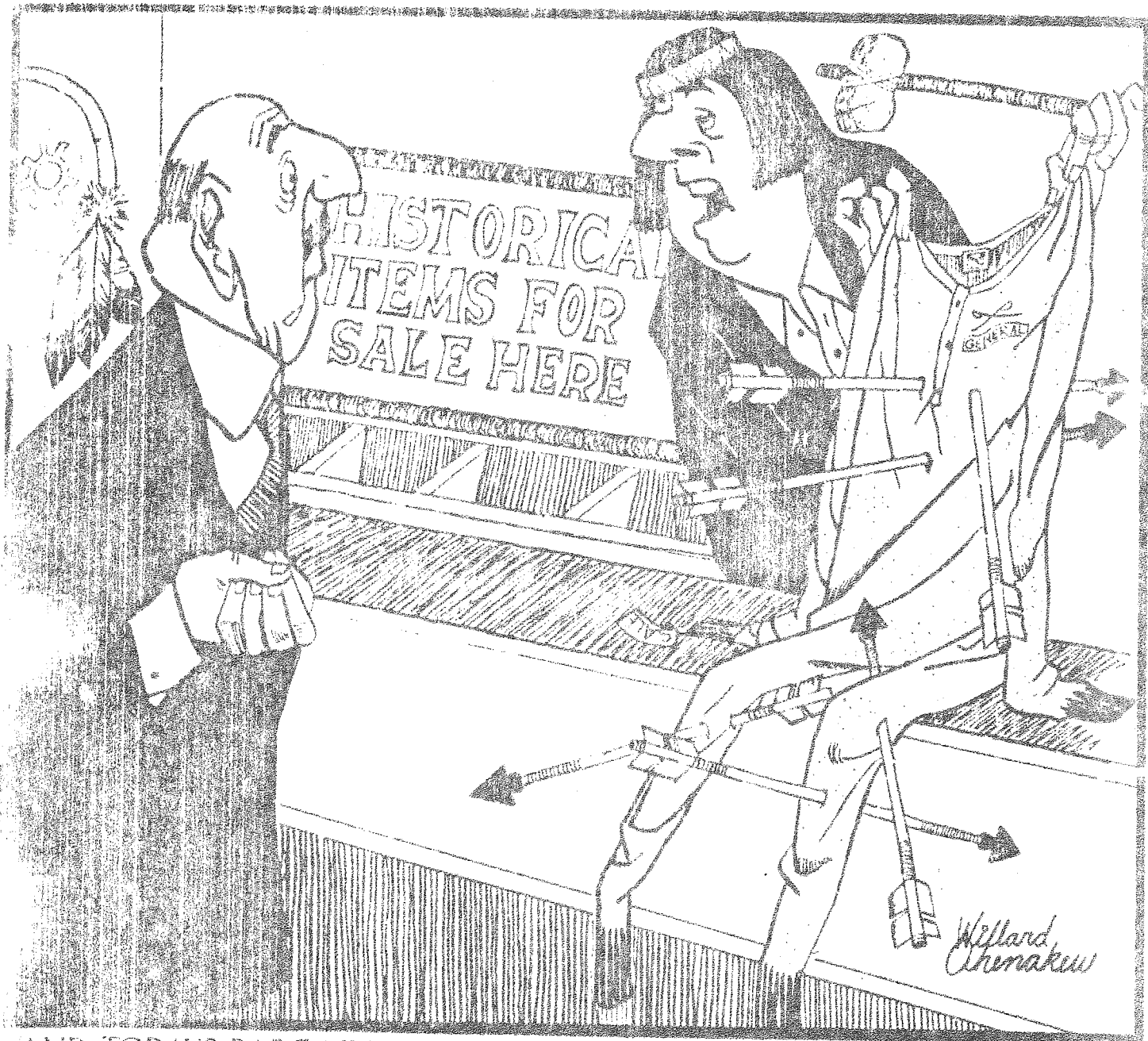
Zone 3 (interior) meeting for basketball - RE: leagues, tournaments, etc. will be held at the:

Interior Indian Friendship Centre
#30 - 429 Tranquille Kamloops, B.C.

October 28, 1978 from 9:00 a.m. - to 4 p.m.

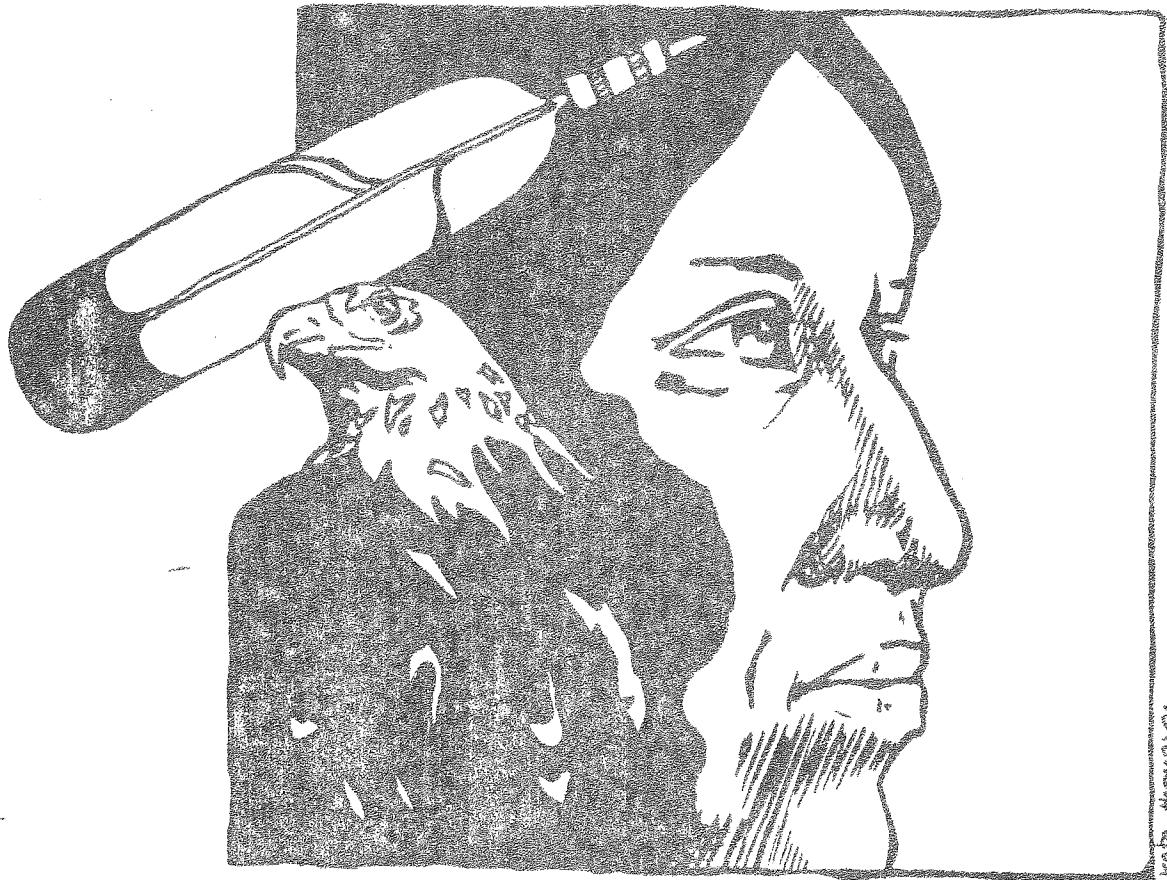
FOR SALE

30 treated fir fence posts at \$3.50 per post or nearest offer
Contact: Martha Paul - Kamloops Indian Band



AND TODAY'S BARGAIN SIR... IS THIS LAST REMAINING HISTORICAL ARTICLE THAT BELONGED TO A BLOND, WHO WENT TO THE WRONG PARTY"

SHUSWAP NATION



SURVIVAL SCHOOL

SUBMITTED BY

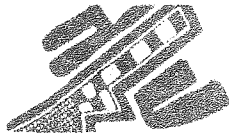
KEN DENNIS

INTRODUCTION



The Shuswap Nation Survival School Society is a non-profit organization which works to establish a native-controlled alternative education system combining basic skills with the wise ways of Indian culture and tradition. The Survival School is a native designed alternative education system that has developed a curriculum which truly integrates respect for Shuswap culture with an awareness of problems of modern-day life. The subjects taught at the survival school are both modern and traditional, and the teaching methods are founded on native philosophy and thought. It is an education system that allows parent participation in the teaching of their children. The Shuswap Nation Survival School is an educational development by the Shuswap Indian people to create their own solution to the 94% dropout rate of our Indian students to the public school system of Canada, and to serve as an educational model to other Indian communities to achieve self-determination. The Shuswap Nation Survival School was formed to allow Indian people to regain control over their children's education and to have true Indian control of Indian education. The Shuswap Nation Survival School is our primary step to exercise control of our own destiny.

A SURVIVAL SCHOOL COMMITTEE HAS BEEN FORMED IN KAMLOOPS B.C. THIS COMMITTEE IS COMPOSED OF THE INDIAN PEOPLE IN AND AROUND KAMLOOPS. WHEREAS KAMLOOPS IS CENTRAL IN BRITISH COLUMBIA WITH A LARGE POPULATION OF NATIVE PEOPLE, THE MAJORITY BEING SCHOOL AGE, WE ARE DETERMINED TO SEE THAT OUR CHILDREN'S EDUCATION IS LOOKED AFTER WITH THE UTMOST PERSONAL ATTENTION. THE SHUSWAP NATION SURVIVAL SCHOOL IS A NON-PROFIT SOCIETY. TO HELP MAKE THIS SURVIVAL SCHOOL A LIVING REALITY, WE ARE REQUESTING ASSISTANCE BOTH MATERIALLY AND FINANCIALLY. FOR FURTHER INFO ABOUT THE SCHOOL, CONTACT:



IAN DENNIS
375 YELLOWHEAD HIGHWAY,
KAMLOOPS INDIAN RESERVE,
KAMLOOPS, B.C.



PHONE: 372-9575 (Messages)

— OBJECTS —

The objects of the Shuswap Nation Survival School are multifold. We seek to advocate for and assist in the general formation development and operation of a Shuswap-controlled alternative school. We will assist in the development of a relevant curricula for the school. We will provide public-relations and communications work on behalf of the school. We will assist in the solicitation of monies, school supplies, and materials for the general benefit of the school and the students. We seek to advance the well-being, self-determination, and cultural preservation of the Shuswap people. We will assist in the provision of an alternative to public education to those of Indian ancestry and those interested in Indian culture and tradition. We will fight, through education and example, discrimination, high unemployment, alcoholism, juvenile delinquency, poor housing, and sub-standard health and community facilities which adversely affect Indian people. We will hire and maintain professional and nonprofessional personnel to staff the projects of the society. We will ensure that we have and exercise all legal powers necessary or convenient to effect any or all of the purposes for which the society is organized.

— HISTORY —

The Survival School system is not a new idea, but the history has been a turbulent one. Some schools were unable to function and in other areas where people did not become discouraged by neglect, indifference, and outright hostility, the schools began to grow.

The chronology of the Survival School Movement has its beginning in 1971 when a native family in Minneapolis refused to send their children to a public school because of severe racism. The court offered the Indian family a choice: Either find an alternative educational setting or face jail. The Indian people in the Minneapolis area rallied to the support of this family, and in January of 1972 the first survival school in Minneapolis opened its doors as the first urban alternative school for Native children. Thirty-five "street kids" became the first enrollees. Since there were no salaries for teachers, the parents volunteered their time to teach the young students. The Survival School was housed in a basement on 1337 E. Franklin Avenue in Minneapolis.

The following month of February another school called "The Red School House" opened its doors with an enrollment of thirty-eight students, using volunteer teaching staff and old books tossed away by the public schools. The first week the public school superintendent threatened to close the school claiming that the students were truant. Again, the Indian community of St. Paul leaped into action to protest and defend the school, literally linking arms around the school.

OUR
**PAST**
IS
IMPORTANT

In 1973, these survival schools received their first grant from the Office of Economic Opportunity. In the same year the Trail of Broken Treaties set off for Washington, D.C. culminating in the takeover of the Bureau of Indian Affairs. This action resulted in the Office of Economic Opportunity impounding the grant monies allocated to the survival schools, issuing the astounding accusation that the funds were being used to support the American Indian Movement and training the survival schools in guerilla warfare.

The Survival Schools took the OEO to court and won their lawsuit proving that OEO grants were used for educational services only. The court subsequently ordered the return of OEO impounded grants to the survival schools.

In 1974, the survival schools received their first Title IV-Indian Education Grants. Neither school had yet secured permanent facilities. The school continued to move from one condemned building to the next. In the meantime, however, the schools continued to develop a working relationship with their respective public school districts, until they were successful in getting them to provide transportation for their students to the Heart of the Earth survival school. And in this year the both schools--the Heart of the Earth and the Red School House--sponsored their first graduation ceremonies. Shortly thereafter the Red School House acquired permanent facilities at 643 Virginia Street in St. Paul.

In 1975, the Survival Schools received a 3-year funding commitment from the U.S. Office of Education in grant pre-negotiations. The pre-negotiation commitments, however, was declared illegal by the Department of HEW general counsel. The schools were told that they must continue to compete for federal funding on a yearly basis.

Undaunted by this set-back, the Heart of the Earth secured a permanent facility at 1209 4th Street, S.E., under a \$315,000.00 contract-for-deed with the Methodist Ministeries. In this year as well the survival schools hosted their first annual Survival School Conference resulting in the establishment of the FEDERATION OF NATIVE-CONTROLLED SURVIVAL SCHOOLS, the first representative body of Indian alternative education. Also held was the First Annual Indian Youth Olympics with both the schools participating.

In 1976, the Heart of the Earth Survival School opened its doors for school with an enrollment of ninety-five students. The Red School House opened its doors with an enrollment of ninety-eight Indian students.

The Native American Educational Leadership Preparation Project of the Red School House was opened on Hamline University in St. Paul, and began its work with the Survival Schools to arrange credits for certification of teachers in the state of Minnesota. The survival schools also lobbied for a Legislative Ombudsman Program which would be funded to provide basic support monies for the Heart of the Earth and the Red School House that would set a national precedent for outlining the responsibilities of the states for the education of Indian children.

Since the Federation of Native-Controlled Survival Schools was formed, other independent Indian schools have joined the federation's ranks. As a result over the years this federation has grown to include 20 sovereign educational efforts.

According to the Federation:

"The Federation was formed because the federal government, state governments, and the churches are not going to support real Indian schools, Indian self-determination, or sovereignty. Since the time of the first mission schools, they and all of their programs have been trying to get us off our land, and get our land from us. Urbanization, relocation, and assimilation is what their education programs mean, at best. At worst, they are Genocide."

The Federation of Native-Controlled Survival School was formed in September 1975 to voice the growing concerns of alternative education. Alternative education needs were not being addressed by other Indian education groups, who, the federation felt, were more concerned with submerging the Indian students into the "melting pot" of the public school system. Alternative education had already felt the crunch of financial shortage and programmatic hardship, and the advocate for the Survival School stood alone.

Despite these hardships the Survival School operated and devised their own unique and contemporary curriculums for the Indian students. As one Survival School student puts it:

"Our students are not confined to classroom work. We are a group involved in educating ourselves. One of the many ways we've found to best educate ourselves is to actually experience the things we are studying. This involves a lot of travel which is something we enjoy already. Instead of just making a round trip to some way-off place, we go to actual events as they happen; for instance, judicial proceeding involving Native Americans, our rights, natural resources, legislative issues, and treaty rights."

Survival School students also enjoy the company of many Indian nations by travelling on field trips to demonstrate the native people's plight, attend native conferences, and involve themselves in the present issues facing Indian people.

"We have found," says one of the Red School House students, "that our students are more apt to learn when they are confronted with the actual situation, rather than through forced learning in a confined area. We are also able to see both sides of the story, instead of the one-sided effect most books present today. This has caused an immense improvement in attitude, behaviour, ambition, and potential."

94% OF ALL INDIANS IN
PUBLIC SCHOOLS NEVER
REACH GRADE 12

One key philosophy underlining the school's quality education for Indian students is consistent parent involvement. Parent involvement is important in staff selection, the writing of by-laws for the school, and the direction the school is to take for the best interests of the Indian youth. Parents add a perspective to school policies that would be entirely overlooked without their feedback. They often explain their own personal failure and how this failure through the public school system has prompted them to send their children to a survival school. Parents also know their feelings will always be taken into careful consideration and treated with respect. In the survival school they rally together to make major changes where the Public School would merely follow bureaucratic patterns.

Parent Involvement is achieved in many ways. First of all, the entire Board of Directors is made up of people from the Indian community. The majority is parents of the students. Secondly, flyers are sent out inviting parents to all Board Meetings; a pot-luck feast is held prior to these meetings. If parents experience transportation difficulties the school will provide them with a ride to these functions. Thirdly, parents are invited on all field trips and cultural exchanges. And finally, Outreach Counselling is of major importance. Each trimester parents of every student meet at least twice with a guidance counsellor to discuss academic problems as well as possible problems children might face in the home environment.

Outreach Counselling offers services, unique to the survival school system, and rarely, if ever, employed by the public school system. For example, if a parent experiences trouble in the home and needs a place for their students to stay while attending school, this can be accomplished through the counselling office. If a foster child needs a new placement, the Counselling Service helps immediately. Counsellors here act as child advocates in the juvenile court system. This requires a well-knowledge of the child's school and home environment.

Knowledge of the home environment is necessary, therefore, it is not unusual for the teachers and the students to spend a great deal of time together both in and out of school. Often they will just drop by to visit. In short, they feel they can treat counsellors not only as staff people, but as friends. Parents come to feel this way also. This humanized approach to education keeps communications open and flowing freely. Outreach Counselling for the educational betterment of Indian people is a major stronghold in the survival school way.

Another notable distinction of survival school Education is that the curricula is geared toward sovereignty. The Survival School's long range goal is to nurture sovereign attitudes and sovereign behaviour in the Indian youth. Self-sufficiency is a major facet of sovereignty. Programs paid for with federal and provincial dollars, and through funds from the foundations and churches is viewed as temporary relief until self-sufficiency can be achieved through the Indian student's education. The ultimate goal then for the school is to become self-sufficient through the skills and education taught at the school.

— PROBLEM —

The reason for the formation of the Shuswap Nation Survival School is based upon the national and international dilemma of the Indian people. That educational dilemma reflects itself in that 94% of all Indian students who attend Canadian Public Schools never reach grade twelve.

It is a pathetic commentary for a once proud race of people who now experience the poorest health, the worst living conditions, the highest alcoholism rate, the highest infant mortality rate, the highest unemployment rate, and the highest suicide rate.

In the Department of Indian Affairs 1975-76 Annual Report it states that the total enrollment in the elementary school level for Indian people in the Canadian public school system was 74,478 Indian students. With the nationally-recorded statistic of a 94% dropout rate of our Indian students from the public education system, we can readily calculate that by 1980, 70,000 of these 74,478 Indian students will have left the public schools before reaching grade twelve.

Sending Indian students to the Canadian public school is presently a waste of taxpayer's time, money, and effort. The public schools' failure to produce a successful track record for Indian education shows that Indian people, in fact, are being harmed by sending their children to public school institutions that know this situation exists, yet refuse to allow a better form of education for their children to be created.

Indian people have repeatedly argued that the public schools have not produced a curriculum that is relevant and meaningful for Indians. Therein lies the major agent in the public schools' destructive education for Indian people. Furthermore, Indian people have absolutely no control over the curriculum for their children in the public schools, and, in fact, have virtually no representation on school boards. Universities and colleges that pretend to train Indian teachers to teach Indian children through their programs, on the whole, gain their teachings from books written by anthropologists, sociologists, historians, and "other experts of Indian culture." In other words, we now have an educationally-pathetic situation where white people are teaching Indian people how to Indian people.

Public schools harm Indian people by not producing an educational experience that will help our Indian societies to successfully combat the high crime rate, the infant mortality rate, the unemployment rate, the rampant alcoholism, and the suicides within our communities. Their education has not developed a method that instills into the Indian youth the moral fiber and the inner strength needed to uphold the spiritual and cultural values that keep our communities from disintegration by internal or external forces. We desperately need this moral fiber again to be injected into our crumbled communities, and it is only the Indian people themselves that can do this with their knowledge and wisdom. This situation can be made possible by allowing an alternative education to the public schools to develop. The last three decades show clearly, by looking at our communities, that we, Indian people, can do better than what the public schools have done for the people.

The teaching of the public school system totally contradict our Indian philosophies. The resultant "brain drain" and the "brain waste" of our Indian communities brought on by the public school education has been devastating. We need to bring this "brain waste" to a halt immediately. We need an education system which will serve the needs of our own Indian communities, not the needs of white society. Was'nt this the original purpose of sending our children off to school.

The National Indian Brotherhood, in their Position Paper on Education, puts it this way:

"Until now, decisions on the education of Indian children have been made by anyone and everyone, except Indian parents. This must stop. The transfer of educational jurisdiction from the federal government to the provincial or territorial governments, without consultation and approval by Indian people is unacceptable. There must be an end to these two-party agreements between the federal and provincial governments. Educational services must include representatives of the Indian people acting as the first party. The federal government has the responsibility of funding education of all types and at all levels for all Indian people."

The further add: "Those educators who have had authority in all that pertained to Indian education have, over the years, tried many ways of providing education for Indian people. The answer to providing a successful educational experience has not been found. There is one alternative which has not been tried before: In the future, let Indian people control Indian Education."

EXPECTED RESULTS

The Shuswap Nation Survival School, as an Indian-Controlled school, is an immediate response to this challenge.

The Survival School seeks to create an alternative education whereby a Shuswap Indian student can freely learn about the forces which shape him the history of his people, the language, the values and the customs. For unless a person can learn these the Shuswap community will never really know itself as a community of human beings. Indian culture and values have a glorious position in the history of mankind, and for too many years the entire public school curriculum has established for themselves a history of degrading and ignoring the Indian person and his history. Many Indian students leave public schools wondering pathetically if they have any culture at all. Many Indian students leave disillusioned, bewildered, and lost. The public school in its entirety teaches our Indian students to think white, act white, and be white, and hate their Indianess. Indian history, culture, values and traditions are looked at as useless, out-of-date, unprofitable.

Cultural development is the first priority before any other development of Indian people can be a success. We must become first-class Indians and not second-class whites.

We need an alternative education that gives Shuswap youth the knowledge to first understand himself, otherwise, he cannot be expected to understand and to cope with the world around him. We need an alternative education which provides Indian youth with a liberal chance to develop the attitudes and values which have an honoured place in his Indian traditions and culture.

Indian education and schools must not only be schools of Truth, but a neighbourhood community controlled by its own people. Education must be at the pace of the Indian student's own choice with a curriculum that is meaningful to him. Schools are no place to inflict mental cruelty on students by calling them "slow learners" or "problem students" and by stuffing them in a "back row" where you don't have to bother with them. The students and the teachers must share their knowledge as brothers and sisters.

If Canada's schools will not change, then we will offer an alternative education. If we must establish our own schools, then this is what we will do. We will establish alternative education to equip our Indian youth, our future leaders, with the skills of survival.

Identity. Religion. Music. History. Culture. Tradition. Heritage. Language. Pride. These will be the basis of the Survival School's education in order to re-create healthy human beings--in their minds, bodies, hearts, and spirits.

Education by the Shuswap Nation Survival School will also pattern itself to the needs and to the philosophy of Indian people, to reinforce a strong sense of identity and confidence in their own personal worth and ability. The Shuswap Nation Survival School emphasizes that education must enable us to take part, without interference, in our own social, economic, political, and educational advancement.

Today, the whirlwind confusion called "Modern North American Life" threatens to make us forget even the last vestiges of our wise and natural Shuswap ways. Once we were truly independent peoples. We grew into adulthood with the strength of identity that was founded on our ability to do for ourselves. We raised our own food; we secured our own territories; we cared for each other; we educated our young. This is the basis of our humanity. This made us--The Shuswap Nation.

Can we go back to that? Or rather: Can we go forward, once again, toward that kind of life? Can we revitalize our cultures--materially, politically, spiritually? Can we survive?

A T T E N T I O N !

Any Band Member who would be interested in trapping the Cold Creek area for beaver this winter, please submit your application to the band office before November 10, 1978.

AQUARIUS: Jan. 20 - Feb. 18 - You have an inventive mind and are inclined to be progressive. You lie a great deal. On the other hand you are inclined to be careless and impractical, causing you to make the same mistakes over and over again. People think you are stupid.

PISCES: Feb. 19 - Mar. 20 - You have a vivid imagination and often think you are being followed. You have no influence over your associates. Peoples bump into you a lot. You lack confidence and are generally a coward. Pisces people do terrible things to small animals.

ARIES: Mar. 21 - April 19 - You are the pioneer type and hold most people in contempt. You are quick tempered, impatient and scornful of advice. You are not very nice. Aries people make love in the dark.

TARURUS: April 20 - May 20 - You are practical and persistent. You have a dogged determination and work like hell. Most people think you are stubborn and bull headed. You often lose your way home.

GEMINI: May 21 - June 20 - You are a quick and intelligent thinker. People like you because you are bisexual. However, you are inclined to expect too much for too little. This means you are cheap. Geminis are known for committing incest.

CANCER: June 21 - July 22 - You are sympathetic and understanding to other people's problems. They think you are a sucker. You are always putting things off. That's why you'll never make anything of yourself. Most welfare recipients are Cancer people.

LEO: July 23 - Aug. 22 - You consider yourself a born leader. Others think you are pushy. Most Leo people are bullies. You are vain and dislike honest criticism. Your arrogance is disgusting. Leo peoples are often bed wetters.

VIRGO: Aug. 23 - Sept. 22 - You are the logical type and hate disorder. This nitpicking is sickening to your friends. You are cold and unemotional and sometimes fall asleep while making love. Virgos make good busdrivers.

LIBRA: Sept. 23 - Nov. 21 - You are the artistic type and have a difficult time with reality. If you are a man, you are most likely queer. Chances for employment and monetary gains are excellent. You forget people's names and faces. Most libra women have hairy legs.

SCORPIO: Oct. 23 - Nov. 21 - You are shrewd in business and cannot be trusted. You will achieve the pinnacle of success because of your total lack of ethnics. Most murderers are Scorpio people. You love Chinese food.

SAGITTARIUS: Nov. 22 - Dec. 21 - You are optimistic and enthusiastic. You have a reckless tendency to rely on luck since you lack talent. The majority of Sagittarians are drunks and braggarts. People laugh at you a lot. Take the first offer that comes along.

CAPRICORN: Dec. 22 - Jan. 19 - You are conservative and afraid of taking risks. You don't do much of anything. There has never been a Capricorn of any importance. Capricorns should avoid standing still for too long as they take root and become trees.

T H E S H U S W A P

Text by E.S. Rogers
Drawings by Lee Updike

The Shuswap lived, and many still do, in roughly what is today east-central British Columbia. The term 'Shuswap' is a corruption of Suxwa'pmux, the name they used for themselves. The Shuswap spoke Sali-shan, a language found in use by the Indians of southern British Columbia, northern Washington, Idaho and northwestern Montana. They consisted of thirty, perhaps more, bands, but these did not join together to form a unified tribal unit. There were elected chiefs for war, hunting and dances and one hereditary chief for each band. Chiefs had no special privileges but looked after the general welfare of the people and regulated the gathering of the food supply. War chiefs led parties sometimes of 100 to 200 men against their enemies. A shaman accompanied large numbers of warriors. Armour made of rods of wood or layers of elk skin was worn, shields afforded further protection and weapons consisted of bows and arrows, spears, knives and clubs.

When the Shuswap were first contacted by Europeans late in the 1700's, they are thought to have numbered about 5,300. About 1850, their numbers were estimated to have been in the neighbourhood of 7,200 individuals. Then in 1862 and 1863 a severe epidemic of smallpox swept through the country decimating the population and in some instances wiping out whole villages. Today there are nearly 4,000 status Shuswap and an unknown number who are non-treaty.

The region occupied by the Shuswap is primarily a plateau at elevations of between 2,500 and 6,000 feet above sea level. In places, rivers have cut deeply into the land; elsewhere such as in the north, the rivers flow in comparatively broad valleys which lie from 50 to 500 feet below the general level of the countryside. In the east there is the Rocky Mountain Trench, a great valley with rugged mountainous terrain on either side with some country experiences extremes of climate especially if different elevations are compared. It is moderately dry with an annual precipitation somewhat in excess of 20 inches. Winters are cold with an average temperature of 12 degrees; snowfall occurs and accumulates. Summer temperatures are in the 60s.

The area is forested with cedar, hemlock, pine, spruce and fir except an extreme elevations. In general, the trees are smaller than on the North Pacific Coast and the forests less luxuriant. A variety of animals, many formerly important to the Shuswap, inhabit the area: mule and black-tailed deer, moose, caribou, mountain sheep and goat, both black and grizzly bear, ermine, marten, wolverine, otter, fox, wolf, cougar, lynx and bobcat, woodchuck and marmot, chipmunk, squirrels, beaver, muskrat, snowshoe hare and porcupine. Of birds, the following occur: loon, grebe, bittern, Canada goose, ducks of many species, hawks, bald eagle, osprey, several species of grouse, ptarmigan, shore birds, kingfisher, woodpeckers, owls and a variety of song birds. Fish inhabited the lakes and rivers, the most important being Pacific salmon and trout.

The Shuswap lived by hunting and fishing, not agriculture. Such an economy necessitated their moving according to the seasons and location of wild game, following a well-defined yearly cycle.

During the winter, each band of Shuswap lived with a definite locale, each member family residing at or within a few miles of a village, the focal point of the band, and near water. In December, the people entered their winter homes, dwellings they would not leave again

until April. Winter houses were sunk two to three feet below ground level for warmth and security against inclement weather. Over the excavation a conical framework of poles was erected and covered with grass cedar bark, and earth. The apex was left open for the escape of the smoke from a fire below and as an entrance to the lodge. One descended to the floor by a ladder, placed in the smoke hole and leaning against the northeast or northwest corner of the square roof opening. Cellars were sometimes dug in the side of the excavation. For removing snow there were wooden shovels.

Household furnishings were not extensive. For bedding the Shuswap used sleeping mats of deer, sheep, goat, and bear skins. The women wove round baskets in which to boil food. Basketry made in the coil technique of spruce or cedar roots was an important industry. In addition, birch bark baskets were made in various shapes. In general, they were constructed with square corners rather than being round. The parts were sewn together with split spruce roots and the rims covered with stitching of the same material. Ornamentation consisted of dyed or undyed split goose and swan quills or bark of the bird-cherry. Temporary baskets, barrel or funnel shaped, might be made of balsam, popular, or spruce bark. The women cooked berries, and soaked skins in these. Some were used to melt snow in.

The Shuswap had containers of hide, with or without the hair left attached, and netted bags. In the former category were caribou leg-skin bags so typical of Subarctic peoples. Such bags were used to transport goods and to store clothing. In mountain goat skin bags, the women stored meat and fat. Spoons were made of mountain sheep horn and small ones of mountain goat horn; cups were made of birch-bark.

Winter was a time of relaxation and then there would be games and sports, although these were also played at other times. Wrestling, foot-races, ring and dart, dice, cup and ball, lacrosse, and cats-creale were some of the games. Often gambling was an integral part. Winter was also a time when the skins of animals killed in the fall were prepared by the women for use as clothing. The women used semi-lunar knives to cut the hides when making clothing. Some hides they prepared as 'buckskin', first removing the hair, then rubbing into the hide the brains of large game animals and later smoking the hides.

When the Shuswap had occasion to move about the country during the winter, they travelled on snowshoes and for warmth wore robes of marmot, rabbit, beaver, lynx, or muskrat skins or two large deer skins sewn together. Besides robes, they had fur caps, skin head bands and mittens secured with a cord passing across the nape of the neck. Socks of skin over which they placed moccasins of deer, caribou, elk, or moose hide were worn. Sometimes the moccasins were attached to leggings of sheep or deer skin. The poor people wore sandals or moccasins of sturgeon skin.

Skin clothing was decorated by dyeing or with dentalium shell, elk teeth, or eagle tail feathers. Originally, they did quill embroidery but after the traders arrived the Shuswap adopted beads.

Subsistence activities during the winter were not extensive. The people depended primarily on food dried during the fall. Some fishing through holes in the ice was undertaken. The fishermen used either a hook and bait or sometimes a decoy and spear. To chop a hole in the ice, a chisel tipped with antler was used and to remove the broken ice, a scoop.

In April the people moved out of their semi-subterranean winter houses. For the rest of the month and uring May, they seartched for edible roots which they dug with digging sticks. As June approached, the people moved to the shores of lakes where trout fishing was productive. Trout were speared at night by torch light from canoes and rafts or caught with gang hooks. Sometimes a net was dragged between two canoes. Also at this time of year, large gill-nets were used. Besides these techniques a variety of basket fish traps existed.

The gatherings at trout fisheries were not only to fish but to exchange goods. The Shuswap engaged in considerable trade throughout the area. At Green Lake, for example, great numbers of individuals from all divisions gathered for sports, to catch trout, and especially to trade. The goods exchanged consisted of dried trout and salmon, netted carrying bags, cedar roots, marmot skins, basket, salmon oil, shells, and hazel nuts. The scalps of red headed woodpeckers were of extreme value and worth as much as three beaver pelts.

The Canyon division of the Shuswap, who controlled part of the salmon for trade, acted as middle men with the Chilcotin. From the Chilcotin they obtained dentalium shells, woven goat hair blankets and belts, bales of dressed marten skins, rabbitskin robes, and a few snowshoes. Inexchange, the Shuswap gave not only dried salmon and salmon oil, but also woven baskets and paint. By this reached the Shuswap passing via the Chilcotin and Lillooet. Through such trading some Shuswap made a profit enabling them to curtail hunting and trapping and to give frequent potlatches.

Summer was a time for religious festivals and dances. They might also be held in winter. The songs sung at the dances had been obtained from the spirit world and the ceremonies held to bring the souls of the dead back to life and initiate a time of abundance and case. The ceremonies helped the souls of the dead reach the spirit world and forged a bond between the living and the dead. Shamanism was an important part of Shuswap religion and special prophets arose. Youths sought the prptection of guardian spirits.

For summer travel, the Shuswap made canoes of spruce or white pine bark, although cottonwood logs were on occasion roughly prepared as dug-outs. The bark canoe was the 'sturgeon nose' type, the keel extending beyond the gunwales both fore and aft. The bark was turned inside out and sewn with split willow withes and tops of hemp or sometimes with split toots of spruce or pine. The canoes were propelled with paddles of several styles and kept free of water with bark bailers. For overland travel, a tumline of buckskin was used to support netted carrying bags of babiche or else large bags of caribou leg-skins. About 1780 the Shuswap acquired horses making transportation easier. Besides being ridden and used as pack animals, horses were used for food until about 1850.

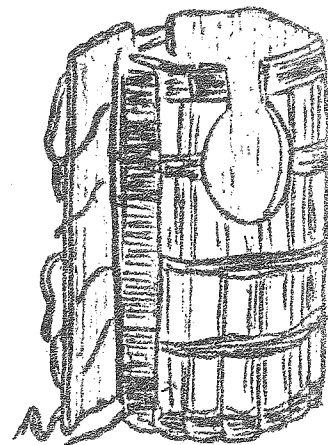
In late summer, the salmon began to arrive in the country of the Shuswap and the people then moved to favoured fishing locales. Here the salmon were caught with bagnets, weirs, dip-nets and spears.

After the fall salmon fishing, the people cached the dried fish and left the rivers to pursue the fall hunt. To secure deer and mountain sheep, men drove the animals to the top of a hill and here surrounded them. A Common hunting technique for deer was to erect fences in which snares were fixed. Another method used during the fall migration of deer was to plant three spears in the ground in a deer trail on one side of a stream over which the animal would have to jump. It impaled itself on the spears when it landed on the other side.

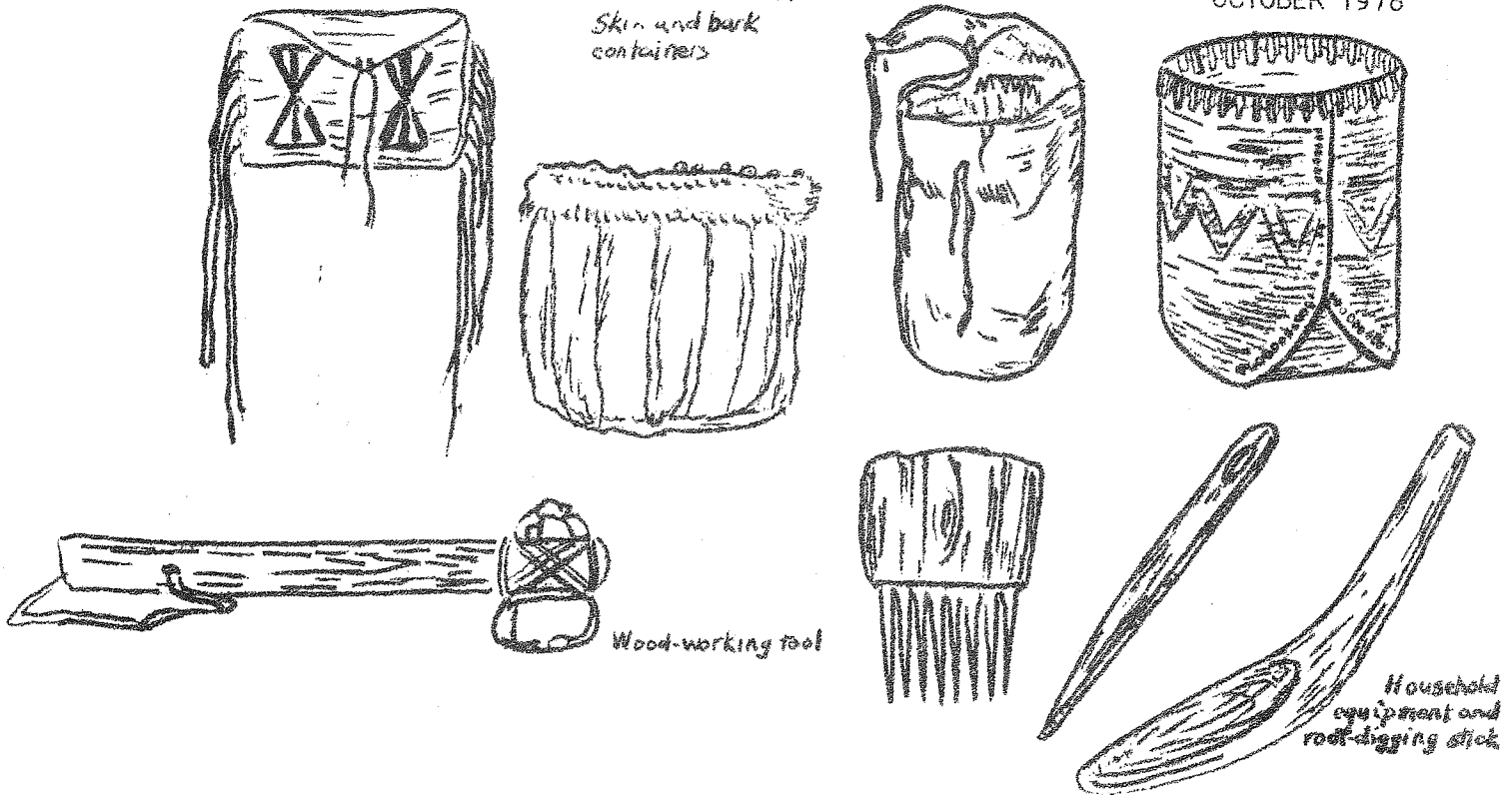
The chute and pound was also a common device used to secure deer. The Shuswap built these on the shores of small lakes where the deer crossed during their fall treks. The chute was a rough fence extending to the water's edge. The pound was located in the water with the poles set close together. A gate was placed in the pound to allow the entrance of canoes once the deer were inside. Then with a hooked stick, the hunter caught the antlers or neck of an animal and pushed its head under water until it drowned. Pounds were also erected at those spots along the shore where the deer left the water.

Other hunting techniques and devices were in use. Deer and bear were caught in tossing pole snares. Hunters also built deadfalls for the latter animal. Eagles were caught in baited pits. Marmots, rabbits, grouse, fox, lynx, coyote, and wolf were snared or the latter three taken in deadfalls. The Shuswap used a bow and arrow for moose, caribou, deer, and mountain sheep. Caribou, elk, and deer were run with dogs. Beaver were killed with spears having detachable points and caught in wide-mesh nets. One type of net used in winter consisted of a bag-net set under the ice in spots to which the beaver swam when its house was disturbed.

No longer do the Shuswap engage in these activities. They, like the other Indians of Canada, have been forced to abandon the ways of their ancestors and attempt to find their way in Euro-Canadian society. In the case of the Shuswap this has been through ranching, farming, and lumbering.



Wooden armour, weapons of war and the hunt



ADMINISTRATORS REPORT

Finances

I have had a few questions regarding the Budget/Audit Report and Welfare. some Band Members are questioning the amount paid out in our Welfare Program.

The Costs under the Welfare Program aside from stralgh welfare payments include:

1. Child in the Home of a Relative or Guardian (Foster Home Program) This accounts for approximately 35% of welfare costs.
2. Funerals
3. Adult in Care for Band Members (This for people who are at Ponderosa Lodge or Overlander Hospital).
4. Some medical bills for disabled persons.
5. Shelter program
6. Work Incentive Program
7. Homemaker Services for the aged.
8. Wages of Welfare Workers
9. Administration Costs - Telephone, gas allowance, paper, & photocopy

ALSO

The Kamloops Band operates a program with the hospitals (Overlander Hospital, and Ponderosa Lodge) for all Bands in the Central Interior. The cost of this is \$35,000.00 and is included in the Kamloops Indian Band Welfare Budget.

Gerry Hutchison

ANNOUNCEMENTS

We had 12 Catholic baptisms on October 8th at the St. Joseph's Church

<u>CHILD</u>	<u>MOTHER</u>	<u>GODPARENTS</u>
Melissa Mathias	Teresa Casimir	Jesse Seymour & Christine Casimir
Lawrence Green Jr.	Kathy Green	Pee Wee & Mary Gottfriedson
Hilda Green	Kathy Green	Pee Wee & Mary Gottfriedson
Karen Ann Green	Kathy Green	Teddy & Evelyn Gottfriedson
Kevin Christopher Eustache	Josie Eustache	Marilyn Eustache & Marilyn Pete
Cindy Kenoris	Doreen Kenoris	Pee & Mary Gottfriedson
Rhonda Kenoris	Doreen Kenoris	Pee & Mary Gottfriedson
Jacqueline Lampreau	Dorothy Lampreau	Margo & Allen Lampreau
Shawn Lampreau	Dorothy Lampreau	Margo & Allen Lampreau
Tami Jensen	Rita Jensen	Marie Baptiste & Eddie Spahan
Sandi Jensen	Rita Jensen	Marie Baptiste & Eddie Spahan
Douglas Jay Jensen	Rita Jensen	Martha Paul & George Fraser

The Baptism was done after the gospel part of the mass. Father Chris gave a homily to remind the parents that baptism is a commitment on their part to bring up the children in the Catholic faith. Hence, they have to give their children the faith environment necessary for the growth of their faith.

It was a nice thing to happen for our Church. A get-together breakfast with Father Chris was served after mass.

Father Chris holds mass in our church every other Sunday at 11:30 a.m. The next one will be on November 5th at the hall, because the church is too cold.

There are catechism lessons for all children wishing to receive Holy Communion on Mondays at 6 p.m. at the hall.

Everyone is welcome. If you wish a ride phone the Band office or let Father Chris know.

Father will be submitting a little something once a month for our newsletter

Martha Paul

SPECIAL

THANKS

GOES

OUT

TO

JESSE

SEYMOUR

FOR

THE

NEWSLETTER

COVER.

B. C. INDIAN RODEO
ASSOCIATION

1978 has been a fairly busy year for Indian rodeo's. First of all the most significant was the staging of an Indian Finals Rodeo for Canada. In participating at the Canadian Indian Rodeo Finals, the B.C.I.R.A. had the top 5 contestants of each event enter and represent the Association. The Board of Directors certainly would like to take the opportunity to congratulate the Champion Boys Steer Rider, a Shuswap Indian from the Kamloops Reserve, Glen Gottfriedson, (all Kamloopians should be proud of this young man in his accomplishments) Also the Champion Saddle Bronc Rider, Oliver Louis, an Okanagan from the Head of the Lake Reserve. B.C. Indian Contestants also placed as runners-up in the following events - Bull Riding, Sonny Clegg, Ladies Barrel Race, Elaine Herbert, Cache Creek, Bob Gottfriedson, "1977 Indian Rodeo Cowboy," Saddle Bronc Riding, John Alphonse, Alkali Lake, Boys Steer Riding. The top 2 contestants of each event except the Boys Steer Riders are entitled to represent Canada at the National Indian Rodeo Finals, November 23, 24, 25 1978 being held at Salt Lake City Utah.

1978 there were 9 B.C.I.R.A. Approved rodeos held throughout the province of B.C. Cowboys split prize money in excess of \$55,000.00. The B.C.I.R.A. Champions are: Bareback Riding - Bucky John, Pavilion Reserve, Saddle Bronc - Oliver Louis, Head of the Lake Reserve, Bull Riding - Burt Williams, Mt. Currie Reserve, Team Roping - Blaine Louis, Head of the Lake Reserve, Calf Roping - John Terbasket, Similkameen Reserve, Boys Steer Riding, Glen Gottfriedson, Kamloops Reserve, All Around Cowboy - Oliver Louis, Joan Perry, Bonaparte Reserve. These Cowboys and cowgirls were honored at a banquet held October 14, 1978 at the gym of the Kamloops Indian Band.

I would like to thank the supporters of our sport and association for their contributions throughout the 1978 rodeo season. Also a thanks to the Kamloops Indian Band for the use of the facilities for our banquet and dance.

1979 looks even better and bigger than the past for the sport of Rodeo, the fastest going sport in North America.

Anyone interested in any aspects of the B.C.I.R.A. please feel free to contact me at any time.

Submitted on behalf of the Canadian Indian Rodeo Finals
and the B. C. Indian Rodeo Association President

Kenny Manuel

SCHEDULE FOR GYM

Tuesday & Thursday - Floor Hockey for boy 10-14 from 6:00 - 7:30 p.m.
for boys over 14 7:30 - 9:00 p.m.
Contact Larry Ahdemar for more information at 372-7035
- Various Indoor Sports from 9:00 - 11:00 p.m.
See Ernie or Bruce Thomas for more information.

Sunday & Monday - Basketball - Winter Hawks team
call Danny Saul at 374-6589 for more information.

FOR SALE - Girls Size 6 Pow Wow Outfit selling for \$75.00
Includes Pink Ribbon Dress & Leggings, long beaded hair ties, rosette
& plume - Must be seen to be appreciated - Will be on display at the
Kamloops Indian Band Office. Hand made by Angie Esquaga

JOB OPENINGS

Treatment Center Staff - Personnel required to staff Native Alcohol Treatment Centre in Vernon, B. C.

Director (Administrator)

- Duties:
1. To perform duties as outlined by the objectives of the Society. To plan for and follow policies developed by the Board of the Society.
 2. Responsible for the day to day administrative details within the residential treatment program..
 3. Responsible for developing the program within the facility in consultation with other staff members.
 4. Responsible for training and staff development. Trains and designs on-going staff development.

- Qualifications:
1. Experience in administrative position with demonstrated abilities.
 2. Supervisory experience in a social or health service setting.
 3. Knowledge of alcoholism and the treatment process.
 4. Knowledge of a native tongue and of native Indian culture.

Salary: \$1600.00 per month
Closing date November 10, 1978

Program Supervisor

- Duties:
1. Responsible for organizing, evaluating and implementing the treatment program.
 2. In charge of the hiring, supervision and evaluation of the treatment staff.
 3. Responsible for the training and development of staff.

- Qualifications:
1. Extensive knowledge of alcoholism and treatment.
 2. Demonstrated ability of implementing and evaluating treatment program.
 3. Proven ability in supervising and co-ordinating staff activities.
 4. Knowledge in training and development of staff.
 5. Knowledge of Native Indian language and culture.

Salary: \$1450.00 per month
Closing date November 10, 1978

Counsellors (3)

- Duties:
1. Responsible for the on-going treatment of the residents
 2. Responsible for the helping to maintain the structured program within the facility.

- Qualifications:
1. Extensive knowledge of alcohol and drugs, especially in the area of physical and psychological effects.
 2. Ability to work in a group setting and utilize the group experience.
 3. Knowledge of Native Indian tongue and culture.

Salary: \$1300.00 per month
Closing date December 8, 1978

Written resumes to be submitted to: Secretary of I.N.A.A.S.
344 Seymour St. Kamloops V2C 2G4

ROUND LAKE NATIVE ALCOHOL TREATMENT CENTRE

In July of 1977, several concerned native people attended a meeting in Merritt, B.C. to discuss and express their concerns regarding the increasing abuse of alcohol among native people. Statistics available through the Native Courtworkers and Counselling Associations' annual reports reveal the increasing number alcohol related offences in court. At present there are no existing facilities to accommodate and understand the needs of Indian people. There are some half-way houses, some counselling centres, but not a "Treatment Centre" with a program designed to meet the special needs of our people.

The goal of our Society is to design a program that will give Native people the much

needed support in their struggle to gain independence and self-esteem. Not only will they be free from their dependence on alcohol, they will again have found their identity as an Indian person. The program will be based on cultural awareness, spiritual growth and sobriety. The elders will once again take their rightful place in our Native communities, and assist in the treatment process. For they have with their years, gained the wisdom that can only be acquired with the passing of time.

The Board of Directors is comprised of 13 Native people encompassing 41 bands within the interior. The majority of the Board are dealing the abuses of alcohol in their daily jobs and have a good understanding of what will make our treatment centre and the program effective. An agreement has been reached by the Society and the Okanagan Indian Band, to establish this Native Alcohol Treatment Centre at Round Lake, near Vernon, B.C.

On July, 1978 a working committee was struck to develop a proposal that would be submitted to the National Native Alcohol Abuse Program and the Alcohol and Drug Commission which would outline in detail the need, the program, and a proposed budget. With the assistance of Murray Martin from the Alcohol and Drug Commission, the committee drew up a proposal that was acceptable to both the Federal and Provincial funding bodies.

Within the proposal, the need is stated as "The Alcoholic problem can best be described as a syndrome causing the problem of home break-ups, child apprehension, incarceration, deaths and every other life style that the disease can touch." It goes on further to say, "There are very few facilities available which are appropriate for the native person who abuses alcohol. The main problem is the cultural barrier between native and non-native people. An all native treatment centre would afford the Native people an opportunity to respond to treatment that is based on their cultural development."

The physical structure of the treatment centre will be constructed with the use of mobile trailer units along with the three existing cabins on the site. It will facilitate 24 residents both male and female over the age of 19.

To ensure proper use of the centre, the board decided to use the client referral method farther than the self-entry approach. This client-referral method would be through an agreement between the client and the referral agency and the centre. This agreement would be drawn up to ensure proper follow-up after clients completion of the treatment program.

On October 12, 1978, we received a call from the Treasury Board giving us the final approval on proposal.

We will now move into Phase two which is the staffing. This will consist of 13 staff employees, with positions varying from Director, Unit Clerk and maintenance staff. For further information on these positions, check your local newspapers or contact our offices at 374-2311.

Phase three will be the training of staff. A six week training period will be offered to the successful applicants. This would include visiting existing Native Treatment Centres, total training package to be developed by the Board and Training personnel from Alcohol and Drug Commission.

Phase four will be when we will see our time and efforts rewarded with the opening of our treatment centre. A tentative day has been scheduled for February 26, 1979 when the centre will be ready for client intake.

Tina-Marie Dalgleish, Secretary for I.N.A.A.S.