

KAMILOOPS INDIAN BAND



Summer Newsletter

DAVE
SEYMOUR
"AGIN"

BIRTHDAY WISHES

July - 17 - Camille, Marlene Debra
July - 19 - Camille, Jennifer Lee
July - 06 - Camille, Angeline Monica
July - 04 - Camille, Corrina Marie
July - 17 - Casimir, Christina Rose
July - 09 - Frezie, Rodney Clifford
July - 04 - Frezie, Doris
July - 04 - George, John Louis Sebastian, jr.
July - 27 - Gottfriedson, Francis John Roger
July - 06 - Gottfriedson, Evelyn
July - 15 - Gottfriedson, Wiley Francis
July - 01 - Jensen, Raymond Anthony
July - 05 - Jensen, Peter William
July - 13 - Jules, Francis
July - 23 - Jules, Freda Rose
July - 04 - Jules, Robert Lewis
July - 23 - Jules, James Robert Andrew, jr.
July - 10 - LeCamp, Daniel Guy
July - 17 - Leonard, Tracy Lynn
July - 19 - Tourand, Joshua Kenneth Gordon
July - 31 - Paul, Martha
July - 06 - Paul, Brenda Rose
July - 20 - Paul, Yvonne Clara
July - 02 - Paul, Ronald Michael
July - 07 - Peters, George Michael
July - 24 - Peters, Catherine Rose
July - 14 - Seymour, Robert Tony
July - 26 - Seymour, Donald Wilfred
July - 09 - Thomas, Bonita
July - 18 - Robert William Thomas
July - 17 - Thomas, Veronica
July - 21 - Thomas, Viola Ann

BIRTHDAY WISHES

August - 25 - Casimir, James Gerald Thomas
 August - 23 - Casimir, Victoria Levena Rose
 August - 12 - Casimir, George Evan
 August - 19 - Fraser, Beatrice Rose
 August - 24 - Frazie, Karen Lee
 August - 24 - Gottfriedson, David Newman Ronnie
 August - 02 - Jensen, Timothy Charles
 August - 11 - Charles, Donald Richard
 August - 15 - Jensen, Douglas Edward
 August - 16 - Jensen, Marlene
 August - 28 - Jules, Ida
 August - 19 - Jules, Brenda Marlene
 August - 09 - Jules, Joseph
 August - 01 - Jules, Barbara Cheryl
 August - 01 - Jules, Sharon
 August - 27 - Jules, Richard Ian
 August - 10 - Leonard, Vivian
 August - 12 - Ricky Lewis
 August - 24 - Leonard, Roseanna
 August - 10 - Manuel, Jacqueline Wanette
 August - 31 - Paul, Shirley Ann
 August - 19 - Paul, Donna May
 August - 07 - Peters, George Michael
 August - 06 - Peters, Sherry Rose
 August - 19 - Seymour, Angelina
 August - 08 - Seymour, Loretta
 August - 27 - Thomas, Andrea Sylvia
 August - 19 - Thomas, William Martin

BIRTH ANNOUNCEMENTS

Congratulations Goes Out To: David & Eileen Seymour on the birth
 of their baby boy, Germaine David,
 born, June 15th (Fathers Day) a
 healthy 8 lb. 14 oz. boy

BIRTHDAY WISHES

September - 04 - Camille, Martin Keith
September - 25 - Camille, Wayne
September - 11 - Falardeau, Jackie Edward
September - 28 - Frezie, Joseph Arthur
September - 30 - Gottfriedson, Roberta Lee
September - 24 - Gottfriedson, Elliot Mark
September - 27 - Gottfriedson, Chad
September - 27 - Isadore, Arthur Dennis
September - 08 - Edwards, Janet Marie
September - 26 - Mosterd, Joanne
September - 02 - Jules, Kevin James
September - 12 - Jules, Deina Marie
September - 04 - Jules, Sisiaskit Star Dreaming Man
September - 02 - LeCamp, Margaret Anne
September - 10 - Leonard, Constance Dee
September - 10 - Leonard, Carolyn Lee
September - 13 - Leonard, Mary
September - 07 - Manuel, Allan August
September - 15 - Manuel, Allan Wesley
September - 06 - Manuel, Frank
September - 29 - Manuel, Lorenzo Kirby
September - 13 - Manuel, Marilyn Ethel
September - 10 - Paul, Darlene Louise
September - 09 - Paul, Shane Will
September - 10 - Seymour, Hyacinth Peter
September - 22 - Seymour, Cynthia Jennifer
September - 06 - Seymour, Jesse Daniel
September - 07 - Seymour, Barbara Toney
September - 05 - Seymour, Eleanor Hazel
September - 02 - Thomas, Cynthia Margaret
September - 22 - Thomas, Elizabeth Ann
September - 23 - Thomas, Dennise Arden Rosanna
September - 03 - Thomas, Elizabeth Ann
September - 03 - Thomas, Glenn Derrick
September - 20 - Thomas, James Victor
September - 19 - Thomas, Debra

BAND PLANNER REPORT

The Kamloops Band, in its continuing efforts to provide motivation and incentive to Band Members to reduce social problems and reduce dependency of the welfare way of life, is establishing a five year program.

This program is to establish systems to secure and maintain permanent and suitable long term employment opportunities for Band Members. These opportunities would be achieved by full use of education, skill enhancement and training programs.

The Band Office is in need of vital information before it can establish this program. The necessary information can be obtained by filling in the questionnaire that has sections for education, training, skills, experiences, job interests and training needs.

The types of employment opportunities within the Band at present and possible future opportunities are: day care workers; firemen; range riders; water utility operators and assistants; secretaries and receptionists; real estate and land management personnel; social service workers; teacher for nursery. There will be other opportunities as the Band continues with development. It is only from close cooperation of the Band members that this program will be a great success.

If you have not filled in a questionnaire, please see Martha Paul or Russell Casimir.

The time spent on this effort is an investment in your future. There are opportunities available if anyone wishes to carry out their goals of a career in any walk of life. You have the choice and you can make it happen.

SUBMITTED BY: Barbar Wyss
Band Planner



NOTICE

The Band Members have been given a new Band Number. (e.g. turned nineteen, transferred from parents number or other reasons. Band lists are renewed every six months - just received latest, June/79.

Eleanor Seymour	from 181 to 373	Priscilla E. Camille
Gary Seymour	from 178 to 374	from 273 to 411
James Thomas	from 172 to 375	
Debra Thomas	from 172 to 376	Raymond A. Jensen
Roy Allan Lampreau	from 191 to 377	from 242 to 412
Martin Keith Camille	from 373 to 380	Debra Ray Camille
Glenda Carmen Gottfriedson	from 232 to 381	from 345 to 413
Trevor Jules	from 169 to 382	Karen Lampreau
Charles Leonard	from 165 to 383	from 191 to 414
Frederick Seymour	from 180 to 384	
Shirley Seymour	from 196 to 385	
Robin Gottfriedson	from 159 to 386	
Ada Seymour	from 181 to 387	
Freda Jules	from 178 to 388	
Clarence Lulu	from 217 to 389	
Tessie Josephine Jules	from 169 to 390	
John Leonard	from 165 to 391	
Jo Anne Leonard	from 212 to 392	
Martha Paul	from 208 to 394	
Charlotte George	from 279 to 395	
Bertha Thomas	from 248 to 396	
Teresa Jensen	from 220 to 397	
Annette Thomas	from 248 to 399	
Lorna Seymour	from 196 to 400	
Guy Gottfriedson	from 159 to 401	
Roberta Gottfriedson	from 232 to 403	
Alvin Jules	from 169 to 404	
Howard Jules	from 203 to 405	
Allan Wesley Manuel	from 200 to 406	
George M. Peters	from 216 to 407	
Cynthia M. Thomas	from 172 to 408	
Nadine Wynne Thomas	from 248 to 409	
Phyllis Sadie Camille	from 273 to 410	

FIRE PREVENTION CANADA ASSOCIATION

1. NO, gasoline is not the latest detergent discovery, although some people are using it. It may get out the tough stains, but in the process you may not only eliminate the dirt, but your house as well. A spark from the machine could ignite the gas causing an explosion. It is very dangerous to use gasoline in a washing machine for tough cleanup jobs. Your fire chief advises you to use only non-flammable cleaners.
2. Campers who carry fuel for propane or gasoline-type camp stoves in the trunk of the car are reminded not to leave fuel in the trunk over the weekend or any longer than needed to transport it. If you are planning a full day's drive to a campsite, your fire chief advised you to take the precaution of opening the trunk at a rest stop to ventilate the compartment.
3. The first settlers built houses of wood as fast as they could, having no shelter when they left their ships. Chimneys were even made of wood, plastered with mud and clay. No one thought about fire codes when the need was desperate to get a roof over one's head. But the mud dried and cracked and the wood-exposed chimney was ready for a spark to escape from the colonial hearth. These circumstances led to the inevitable and the leather fire bucket had to be kept ready.

Today's advanced technology and fire codes minimize the likelihood of large fires. The largest culprit today is human. Man now has a matchbook and cigarette instead of a wood chimney or kerosene lamp. Your Fire Prevention Officer advised you that fire safety and fire prevention is everyone's responsibility.
4. Smoke detectors are critical life saving devices. While a smoke detector won't prevent or extinguish fires in your home, it can save your life. It can alert you and your family to the presence of smoke and fire and allow you to escape to safety and then call the Fire Department.
5. Elderly and physically handicapped persons should have a separate smoke detector in their rooms and a separate fire escape plan tailored to their special needs. Be sure that the fire department

4. knows that an elderly or handicapped person lives in the house. If possible, the person's room should be on the ground floor with a door leading directly to the outside. If the bedroom must be on the second floor, work out a special escape plan. If the person is capable of using an escape ladder, buy one for his/her bedroom. Since an elderly or handicapped person might need extra time to escape or call for help, install a telephone in that person's bedroom with the fire department number attached. Contact your local fire department for any special additional aspect of fire protection for the elderly or physically handicapped.
5. What to do if fire strikes - Learn now how to turn in an alarm that will summon your fire department quickly. Find nearest fire alarm box now and read its instructions. In case of a fire, stay at box to direct firefighters when they arrive. Learn telephone number of fire department. Write it down near telephone for emergency use. If you don't have number handy tell operator: "I want to report a fire", and give address distinctly. Give your Fire Department a chance EARLY. A tiny blaze, uncontrolled can become a conflagration. It's the first few minutes that count.
7. If consumers don't purchase a heavy duty gas barbecue, they may find that the bottom will fall out after the first year. Although all gas barbecues are made of cast aluminum, not all are heavy duty. When buying a gas barbecue, a consumer should check and compare several of the features. One area to check is the shape of the gas burners. It is essential that burners are shaped into the corners of the model, or large areas will not get any heat. If the barbecue grills are not flexible in the height at which they can sit, there should be at least a six-to-eight inch space from the burners to the food in order to avoid flare ups. Grills vary in material from model to model, with the majority having cast aluminum grills. Better models have a porcelain finish over aluminum. All models of gas barbecues are equipped with either white-brick or black lava rocks. The lava rocks are the substance that absorbs the grease, turning it to smoke and supplying the foods barbecued flavor.

&. Black lava rocks usually are better than white because they are more porous and absorb the grease more fully, creating more smoke. The lava rocks are positioned on the burners to take the place of charcoal.

Your fire chief cautions that charcoal cannot be used in the gas barbecue because the bottom will burn out. The lava rocks are permanent and do not need to be replaced. Also before using the barbecue check all fittings and connections carefully for gas leaks. For additional information on the safe use of gas barbecues contact your fire prevention officer.

Submitted By: Bob Allan
K.I.B. Fire Prevention
Officer.

HOME SCHOOL CO-ORDINATOR REPORT

Dear Parents or Students:

To get a jump on the next year of school, we are asking you to send or drop off at the Band Office (315 Yellowhead Highway, Kamloops, B.C., V2H 1H1) a list of names of children who will be attending school this autumn, along with the school they will be attending, and the age of the child.

We want this information in before September! So that we can have book money ready for you in September.

Thank you for your co-operation in this matter.

SUBMITTED BY: Russell Casimir
K.I.B. HOME SCHOOL
CO-ORDINATOR

COMMUNITY HEALTH REPRESENTATIVE REPORT

I will be looking after the medical forms, name change, lost cards and student medical cards. I have some dental forms in my office if our dentist doesn't have any. Also medical alert forms if you are diabetic or allergic to any kind of medication. It would be wise to wear one.

On hand in my office at the Band Administration office, I have wellada cream and shampoo, phisophex, calamine lotion, fine tooth combs, tablets for pinworms, bacitracian ointment, vitamin C tablets, vitamins for pregnant women, I have no vitamins for babies yet but some have been ordered.

I have pamphlets on Canada's Food Guide and immunization and various others in the office. Feel free to drop by and pick up some pamphlets.

Water samples will be done by me every two weeks. Last ones were done June 24th. Results will be pinned up in my office. Any one wishing to see these.

Mary Reid, P.H.N. and I done T.B. skin tests on 30 people mostly on Salish Road. Thanks for the great turn out.

Dr. Dovey and Dr. Watson met with Chief and Council about opening a Medical Clinic on the reserve for everyone. They will be opening an office in the library September 4, 1980, 2:00 - 5:00 p.m.

A meeting can be arranged for the public and the Doctors. Before the clinic opens for anyone wishing to ask questions concerning the clinic.

I will be in my office Monday and Wednesday morning and all day Fridays.

Mary Reid P.H.N. and I will be making house calls.

SUBMITTED BY: Sylvia Kenoras
C.H.R.

I have just received my St. John's Ambulance Safety Oriented First Aid.

MANAGEMENT OF RESERVES AND SURRENDERED LANDS
UNDER SECTIONS 60 AND 53(1)

The Departmental Management Committee approved a policy proposal whereby the following specific powers under Section 60 of the Indian Act with respect to the management of Reserve lands may be delegated to Indian Bands:

Section 18(2)

- To exercise the Minister's authority to authorize the use of Reserve lands for schools, health projects, burial grounds, park and playgrounds.

Any authority granted would be subject to the proviso that where an Indian, immediately prior to such taking, was entitled to possession of the lands in question, the Minister will retain authority to fix the compensation payable to him in the event the Band and the individual disagreed on the amount payable for such taking.

Section 19

- To allow an Indian Band to authorize surveys and subdivisions of Reserve lands.

Sections 20, 24 and 49

- To exercise the Minister's authority to approve land transactions between Band Members and between a member and his Band.

Any authority granted would be subject to the proviso that when an allotment is made to a sitting member of the Band Council or his family, the allotment is to be approved by a majority vote of the electors of the Band. This is to avoid any possible allegations of conflict of interest. Further, if approval is to be withheld under Sections 24 and 49 the Minister must be notified.

Section 25(1)

- To exercise the Ministerial authority to extend the time (up to 1 year) wherein an Indian who ceases to be entitled to reside on a Reserve may dispose of his/her interest.

Sections 28(2), 58(3), 58(4)

- To authorize Bands to execute on behalf of the Crown, in disposing of interests in Reserve lands by way of leases and permits, to non-Band members.

This grant of authority to be subject to the following conditions:

- a) the authority granted would be for specific managerial i.e. agricultural, recreational, residential, commercial
- b) the maximum term or period would not exceed 21 years.
- c) forms exemplifying the contract, to be those approved by the Minister and Justice. In cases where standard lease/permits will not adequately describe the proposed transaction, the Land Manager, with the assistance of Regional officers will draft a suitable document which the Region will submit to the Minister for approval.
- d) the authority to be granted be limited to specific parcels of land. (There will be no blanket authority if lands set apart for the Band)

In addition, the Departmental Management Committee approved a proposal that when requested, the Minister is prepared to extend the authority outlined above to a Band to enter into leases and permits with non-Indians for surrendered lands under Section 25 of the Act. This authority will be transferred on the provision that the Band can provide some kind of surety by way of bond or other arrangement.

Any powers granted to a Band pursuant to Section 60 or 53(be specifically requested, and approved by a majority of th tors of the Band. The majority of the electors of the Band also have to approve the delegation of its authority to the Council. In addition, a Band seeking such authority will h have demonstrated that it has the necessary technical, fina and managerial capacity to assumer some or all of these aut

UNION OF B.C. INDIAN CHIEFS

The letter below was submitted to the Kamloops In April 24, 1980. Re: Report - Indian Health Conference.

Dear Sir:

Please find enclosed our report of the Indian Hea ference which you requested for your newsletter.

We feel strongly that the conference was a succe: very positive way. It became a peoples conference in whic: people were able to openly share feelings and experience is good. Our report expresses this feeling that was share

We hope that it will make your deadline for the of your newsletter. We apologize for not meeting this dea 15 April 1980.

Yours in Ind

Julie Newman
Health & Soc
U.B.C.I.C.

23 APRIL

HEALTH CONFERENCE REPORT

KAMLOOPS, B.C.

21 - 23 MARCH 1980

Indian people from all over British Columbia plus neighbouring provinces and territories came to participate in our Indian Health Conference held at the Kamloops Indian Residential School, 21 April. Elders and young people alike came forward to share their feelings, concerns and ideas on Indian Health and our peoples' responsibilities. A solid foundation was set by the people who came together, they gave of themselves to rekindle and regain the positive attitudes and strengths of our forefathers.

The sacred ceremonies, dancing, drumming and singing which took place in the evenings strengthened the sharing sessions by making participants feel strong to share good things.

The need for more people gatherings was strongly recommended at the conference, as a means of strengthening and uniting participants to work towards the goal of Indian control of Indian health.

This feeling was expressed by Peter Bighead, one of the guest speakers from the Blood Reserve in Alberta:

"We should start sharing. That is one of the greatest gifts that is given to our Indian people, is the gift of kindness, a gift that no other nationality is given that, its being close to nature, the elders know. If we start hanging onto this kind of thing, we're going to be a lot stronger."

"Old Indians used to have a great deal of concern about their health so that they would not get sick, because their whole existence depended on health," said George, guest speaker and UBCIC President.

"They had to be healthy so they really made every effort to make sure that they were healthy. They were many things to do to stay healthy. They had to learn about herbs, leaves, roots, berries and so forth. They had to know what to do to stay healthy. They had to make it their priority. That was a value they had."

This high priority our Indian people held for their health was strongly expressed over the three day conference. An overall consensus was reached that Indian health endows more than physical well-being, but it also has to include emotional, mental and spiritual well-being. As Albert Lightning, a medicine man from Hobbema, Alberta, stated:

"In the beginning of the native creation everything was created mentally and spiritually. That was the only birthright that was granted."

The traditional disciplinary institutions which our people used daily to maintain good health were shared by our Elders and guest speakers. The Traditional ceremonies and institutions such as the sacred sweats, winter swimming, fasting, ensured the total well-being of a community. These strong disciplines made life good for everyone.

Other institutions of our traditional way of life were shared such as the harmonious relationships we had with nature, the high respect we held for Mother earth and all other life upon it, and traditional medicinal practices. The traditional childrearing and training practices were strongly voiced by Elder Sophie Thomas from Stoney Creek.

"We must share our knowledge to our children, we should teach our children to trap for survival."

Everything in creation has a purpose, must not be mis-used, Indian children were taught to look down out of respect for elders, to look a person in the face is considered bold."

Francoise Paulette from the Dene Nation, spoke on his learnings from medicine men:

"Sometimes when you people walk in the country, you see that if you cut a tree, you see that there's gum starting to cure itself. Those are some of the things we have to look at when we talk about medicine. We use that gum from the trees for curing sores and things. That's what it's used for. Those are the things that we forget."

Over the three days of the conference, we discovered and shared the very basic roots of how we can begin to deal with the issue of Indian Health. Through this conference, our people clearly stated the direction which must be taken and with whom the responsibilities lie. The necessity to find our way back to our traditional practices is needed to follow a path that was given to us by our Creator.

"If you're really serious about health of your family then you must redevelop that priority, we must redevelop that old concern about our health. We have to develop again to start mentally conditioning our people to look after their health."

says UBCIC President George Manuel.

Ernie Willie summed up the issue at hand:

"We have to begin to look at the resources available

to each and everyone to know what is wanted, and then we have to decide what to do about our health and follow that direction. We must not look elsewhere for help, it is right with us."

Medicine man, Albert Lightning, spoke with concern:

"People are now being made to feel what the most important thing we have in connection with our native existence is to find out what little bit is left of our native traditions especially in our native ceremonies."

"Many people are searching for what our ancestors have left us."

"These people are really good for us."

Ernie Willie expressed a feeling shared by all:

"One day our people will be people unto themselves. We will have to have patience to find the right road, this will lead us to grow which is good."

Our brief, which we prepared and presented to Health Services Review '79, reflected the feelings of those at the Indian Health Conference. Our brief was also submitted to National Health and Welfare.

W I L L S

GET YOUR WILLS MADE OUT AND SAVE YOUR FAMILY A LOT OF GRIEF LATER (CAN BE DONE AT THE BAND OFFICE.

Strange Encounter - A Short StoryNorman LaRue

I'd been hunched over the kitchen table for hours, over a piece of paper composing a letter, seeking information. Outside, a full moon shone brightly while a soft spring breeze prowled about, shaking the windows and haunting me with whispers.

My two year old son sprawled sleeping on the floor, exhausted from a day's play with his companion, Milkeye. The big young mongrel lay, protectively, at his side. Occasionally, the fitfully sleeping dog would glance up at me affectionately.

I was working, actually, on the evidence of a time long forgotten. A century-old painting I had just acquired as a birthday gift. A painting on deerhide.

As I worked in the dim light the hour had crept toward midnight.

Suddenly, a noise, a nervous rasping of teeth diverted my attention. I turned toward my sleeping son. Unknown to me, the dog had risen and taken the deerhide. That fragment of a time long past was now in his jaws. He was mouthing it with a fierce intensity I had never seen him exhibit.

"Milkeye", I called, and stretched out my hand as I stood up, slowly. The dog crouched, menacingly, beside his young master but did not yield. A low rumbling growl rose in his chest - a protective and defensive action out of a long gone midnight. Ancient shapes seemed to move in his mind and determine what he was doing. Only coward gave up, and he was warning me.

"Milkeye", I admonished, again, gently.

As I advanced, his teeth bared, and his mouth wrinkled, ready to strike. The rumbling growl rose to a snarl. Besides my son, I was the most loved object in his world, but for the briefest moment the past was fully alive in him and I represented an enemy. And the shadows from the past were whispering in his mind. If I made another step he would strike.

Yet his eyes were strained and desperate. "Don't", something pleased in back of them, "don't force me. I am what I am, and I

Strange Encounter - (Cont.)

cannot be otherwise, because of the shadows. You are a man, my friend and my god. I love you, but don't put out your hand. It is midnight. We are in another time and space, in the wilderness, when the shape of this thing I hold spelled life or death for my sleeping warrior-master. I cannot, I will not, give it up. The shadows will not permit me, and we may have to fight to the death. Do not put out your hand."

The hair on his back was bristling.

Slowly, I drew back in understanding. The snarl diminished, stopped; the deerhide slid to the floor and he placed his paw on it, warningly.

I wondered if there were no shadows in my own mind. He I not, for a moment, been about to throw myself at him over an invisible carcass hundreds of years removed? Even to me the shadows had whispered, momentarily.

"Milkeye", I said again, presently, this time holding the door open, invitingly, "go get'em". Instantly, from his eyes, that other visitant receded. He trotted outside into the moonlight and and frolicked a little, making up to me for something still receding in his mind. I stood quietly on the porch, thinking of that other time, and another time still, until I was moving in pre-history in a remote and vast wilderness. Finally, Milkeye gave a friendly yelp and nudged me, gently, bringing me back to the present. It was he who was civilized now.

"We've been on a long journey, tonight," I said to him solemnly. "I think there's something in us that we'd both better try and forget". Milkeye mad no response except to wag his tail feebly.

Softly, I went back inside, picked up the deerhide and replaced it high on a shelf, then carried my son to bed.

Outside, the moon still shone, but the breeze, and the shadows it brought, had vanished.

The Only Good Indian - Christina Casimir

The saying, "The only good Indian, is a dead Indian" was made famous by General Sheridan after the American Civil War. The Government had permitted a bounty on Indians to alleviate the social problem they presented to white people and to curb the blood-thirsty army that just got a taste of what their barbaric ancestors had enjoyed in European wars. The Indian was tried by the army and found guilty, figuratively. The sentence was death by extermination in any way possible. The Indians aware of this plan of genocide of their own people tried to fight back as best as they knew how. Up until today the cliché is still carried on without the actual act being performed. Now it is more subtle: "If we ignore them, they will go away." Taken in dramatic terms this attitude serves the same purpose, total alienation from two cultures will eventually erode any type of societal support and bring about death or even worse mere existence. The torture of waiting and longing for death as a total release from misery is imposed by a culture they (Indians) could never quite fit into. So, round about 10 years ago, when an Indian person died, the Indians used the cliché "He was a good Indian." Yet, when the good Indian lived he was a bad parasite on society and a dreadful alcoholic. Is it reality or irony that after the Indian left this world, he became "good" or just the cliché carrying on from General Sheridan? Now, today, Indians are aware of the deeper meaning of the cliché and force themselves to change attitudes and habits in order to stop their own genocide. "I am good now, as well as when I die." In changing this cliché, we all (Indians) educated ourselves daily to the effects of wrong thinking imposed on us by a foreign culture that did not fully realize what it was doing either. The only good Indian is expressed now, by those who want to analyse where the cliché originated from.

Watch Your Figures

A welfare cheque is just paper - just try to stretch it, try to get it to make ends meet, and nothing happens. It provides a minimum amount of money each month to families or individuals who are totally without other resources. It helps them tide things over until a job opportunity comes along.

Welfare today, a job tomorrow, right? Wrong! The United Way in Vancouver completed a study of 200 families some years ago, a study in which the conclusions about families on welfare were frightening. Their Area Development Project found that children from families on welfare tended to come to depend on welfare themselves. Welfare was more than just the lack of a job. It was found to be an attitude, a dependency, which itself was hard to break.

For Indian people on welfare, there are no statistics available, because social assistance has not been around long enough for several generations to have stayed on it. Nevertheless, welfare is one of the most successful programs governments have ever put together. In Ontario, for example, a report just released shows that despite a 23% increase in social welfare programs, providing housing, training, and income, there are more Indians on welfare today than in 1965. The dependence of Ontario Indians on welfare is nine times the average for the rest of the Province.

The welfare situation for Indians in B.C. is a little different. Employment is seasonal in the Province, and the long winter months always see an increase in welfare payments. In July, 1979 there were 4758 case months, and in November, 1979 there were 5383 case months, almost all of the difference made up by unemployment during winter months.

Mike Bennett, Regional Manager of Social Development, has been watching welfare figures, and believes that a disturbing trend is emerging. Although the fathers may be employed, more and more youngsters are turning to welfare due to severe lack of local employment opportunities. Most of these youngsters don't have the education or skills required for the jobs which do come up, and they certainly

WATCH YOUR FIGURES - (Cont.)

don't have the backgrounds to create businesses or otherwise involve themselves in money-making projects. Mike sees an increase in the number of single 19 to 24 year olds who may be getting welfare in some parts of B.C.

The forecasted social budget for B.C. in 1980-81 is \$18,579,600.

So, one of the key questions for social assistance workers has to be "How can we make our programs less successful?" For the program to be any more utilized than it is now, would mean great hardship on band members, further alcoholism further unemployment, and further feelings of hopelessness and helplessness.

U R G E N T L Y N E E D E D

A P P L I C A N T S F O R P A R E N T S W I L -
L I N G T O T A K E N A T I V E F O S T E R
C H I L D R E N .

P L E A S E S U B M I T A P P L I C A T I O N S
T O D E I N A J U L E S A T T H E K A M -
L O O P S I N D I A N B A N D O F F I C E .

T H A N K Y O U .

D E I N A M . J U L E S
B A N D S O C I A L W O R K E R

NESKAINLITH BAND
BOX 608, CHASE, B.C. V0E 1M0
TELEPHONE 679-3295

Clarence Jules, Councillor
Kamloops Band
315 Yellowhead Highway
Kamloops, B.C.

The purpose of this letter is to invite you and your people to participate in the Indian Development Conference & Gathering, which we will be hosting, July 24, 25, 26 and 27, 1980.

The primary purpose of the Conference & Gathering will be to further enhance the development of our Indian Governments. The focus of the Conference will be less on philosophy but rather will be placed on practical and concrete ways of putting in place specific institutions of our Indian Governments. For example, in traditional times, we had our own established methods as educating and training our young and clearly defined roles for all members of our community. Included were economic systems and decision making processes for all matters that affected our lives. The whole system of governing ourselves was developed in such a way as to enhance our values and beliefs. The focus of our community was on building strong individuals and families who enriched and strengthened our communities. Sharing was a value which everyone practiced to ensure our communities and our Shuswap nations as a whole, retained governing authority over one of the largest territories in B.C.

The purpose of the Conference & Gathering is to explore, study, discuss, debate and try to define the kind of place we will build for ourselves in the world. We have gone back to try and determine what happened with our people, and have found that traditionally, we had strong Shuswap communities. That strength was reflected by the territory which we governed and controlled - one of the largest in B.C. That territory provided all of our needs: our spiritual strength, our whole lifestyle, our food, our clothing and our shelter was all provided through this territory.

We want to discuss at this Gathering, what has caused our Indian nations to become weakened and what do we want for our future? What kind of place do we want to build for ourselves.

We want to begin to define our relationship to the rest of the world. The past 100 years has seen the federal government, through the D.I.A., to the N.H.W., the Justice system, the provincial government and others all encroach upon our lives, encroach upon our lifestyle, trying to define for us, who we are or should be, how we should live and the way our communities should be organized.

The work they have done over the past 100 years has not succeeded but relentlessly, they continue to try to change us into something we are not. The majority of our people have rejected the efforts to assimilate us into the melting pot of society.

We must recognize the front line of our Indian movement are those people on welfare, those people in jail, those people who have dropped out of school for it is these people, who have put themselves on the line, to tell us and others that a new way has to be found and established. It is very clear that they have rejected the efforts of these external forces to mold them into copies of the larger Canadian society.

We stand now at a very critical stage in time, for whether we like to admit it or not, alcohol, drugs, apathy and suicide have become a part of our once great and rich culture. A great responsibility rests with our leadership and our people to build and develop a new way or very different way of life. We have the enormous task of building something better and more appropriate to the real needs and desires of our people. We cannot proceed to simply adopt the larger Canadian society's methods of governing and administering programs and systems. For if we were to do so, it would simply mean our people would reject us, as so often has been the case.

The purpose of this Conference and Gathering therefore, is to focus on examining, discussing, debating and defining a place in the world that is distinct and unique for our peoples. To facilitate this, it is our intention to play up and build on all aspects of our Indianess. We will have a conference or talking forum, to discuss our very important and urgent matters, along with a spiritual forum, with sweat-housing and ceremonies for those wishing to participate

in traditional ceremonies. We will also have a forum for the arts and our artists so they can display their talent in the form of arts and crafts, and a forum for those concerned about the physical conditioning and the healthy well-being of our people. It is our intent through organizing in this way, to draw upon all the different kinds of people that make up our total Indian Community.

We would ask you therefore, to feel free to contact us about any suggestions or ideas you may have on making this conference & gathering a successful historic event. We want to ask you to inform your people and encourage them to participate by bringing their arts, and by coming and sharing their wisdom on our Indian Medicines, Indian Childcare, songs & dances, beliefs and values or just by being there! We ask you to come join us to make this Conference & Gathering into a real Indian sharing experience.

Yours In Brotherhood & Strength.

Chief Robert Manuel
On Behalf of Council and Shuswap
Peoples of Neskainlith

RM/mr

NOTICE TO PARENTS AND STUDENTS

Because of the expense of issuing cheques every month for High School Students, the Band will issue them to students once every three months in advance. The first will be in September.

A TALK TO TEACHERSBy CHIEF DAN GEORGE*

My very good dear friends . . .

Was it only yesterday that men sailed around the moon...And is it tomorrow they will stand up on its barren surface? You and I marvel that man should travel so far and so fast...Yet, if they have travelled far then I have travelled farther...and if they have travelled fast, then I faster...for I was born a thousand years ago...born in a culture of bows and arrows. But within the span of half a lifetime I was flung across the ages to the culture of the atom bomb...and from bows and arrows to atom bombs is a distance far beyond a flight to the moon.

I was born in an age that loved the things of nature and gave them beautiful names like Tes-wall-u-wit instead of dried up names like Stanley Park.

I was born when people loved all nature and spoke to it as though it has a soul...I can remember going up Indian River with my father when I was very young...I can remember him watching the sun light fires on Mount Pay-nay-nay as it rose above its peak. I can remember him singing his thanks to it as he often did...singing the Indian word "thanks....." so very very softly (Here sing one verse).

And then the people came...more and more people came...like a crushing rushing wave they came...hurling the years aside!!...and suddenly I found myself a young man in the midst of the twentieth century.

I found myself and my people adrift in this new age...but not a part of it.

Engulfed by its rushing tide, but only as a captive eddy...going round and round...On little reserve, on plots of land we floated in a kind of grey unreality...ashamed of our culture which you ridiculed...unsure of who we were or where we were going...uncertain of our grip on the present...weak in our hope of the future...And that is where we pretty well stand today.

I had a glimpse of something better than this. For a few brief years I knew my people when they lived the old life...I knew them when there was still a dignity in their lives and a feeling of worth in their outlook. I knew them when there was unspoken confidence in the home and a certain knowledge of the path they walked upon. But they were living on the dying energy of a dying culture...a culture that was slowly losing its forward thrust.

I think it was the suddenness of it all that hurt us so. We did not have time to adjust to the startling upheaval around us. We seemed to have lost what we had without a replacement for it. We did not have time to take your 20th century progress and eat it little by little and digest it. It was forced feeding from the start and our stomach turned sick and we vomited.

Do you know what it is like to be without moorings? Do you know what it is like to live in surroundings that are ugly and everywhere you look you see ugly things...strange things...strange and ugly things. It depresses man, for man must be surrounded by the beautiful if his soul is to grow.

What did we see in the new surroundings you brought us? Laughing faces, pitying faces, sneering faces, conniving faces. Faces that ridiculed, faces that stole from us. It is no wonder we turned to the only people who did not steal and who did not sneer, who came with love. They were the missionaries and they came with love and I for one will ever return that love.

Do you know what it is like to feel you are of no value to society and those around you? To know that people came to help you but not to work with you for you know that they knew you had nothing to offer....?

Do you know what it is like to have your race belittled and to be made aware of the fact that you are only a burden to the country? Maybe we did not have the skills to make a meaningful contribution but no one would wait for us to catch up. We were shoved aside because we were dumb and could never learn.

What is it like to be without pride in your race, pride in your family, pride and confidence in yourself. What is it like. You don't know for you never tasted its bitterness.

I shall tell you what it is like. It is like not caring about tomorrow for what does tomorrow matter. It is like having a reserve that looks like a junk yard because the beauty in the soul is dead and why should the soul express an external beauty that does not match it? It is like getting drunk and for a few brief moments an escaping from ugly reality and feeling a sense of importance. It is most of all like awaking in the morning to the guilt of betrayal. For the alcohol did not fill the emptiness but only dug it deeper.

And now you hold out your hand and you beckon to me to come over ...come and integrate you say...But how can I come...I am naked and ashamed. How can I come in dignity? I have no presents...I have no gifts. What is there in my culture you value...my poor treasure you can only scorn.

Am I then to come as a beggar and receive all from your omnipotent hand? Somehow I must wait...I must delay. I must find myself. I must find my treasure. I must wait until you want something of me until you need something that is me. Then I can raise my head and say to my wife and family...listen...they care calling...they need me...I must go.

Then I can walk across the street and I will hold my head high for I will meet you as an equal. I will not scorn you for your deeming gifts and you will not receive me in pity. Pity I can do without ...my manhood I cannot do without.

I can only come as Chief Capilano came to Captain Vancouver... as one sure of his authority...certain of his worth...master of his house...and leader of his people. I shall not come as a cringing object of your pity. I shall come in dignity or I shall not come at all.

You talk big words of Integration in the schools. Does it really exist. Can we talk of integration until there is social integration ...unless there is integration of hearts and minds you have only a physical presence...and the walls are as high as the mountain range.

Come with me to the playgrounds of an integrated high school... see how level and flat and ugly the black top...but look...now it is recess time...the students pour through the doors...soon over here is a group of white students...and see ...over there near the fence...

A group of native students...and look again...the black is no longer level...mountain ranges rising...valleys falling...and a great chasm seems to be opening up between the two groups...yours and mine ...and no one seems capable of crossing over. But wait...soon the bell will ring and the students will leave the play yard. Integration has moved indoors. There isn't much room in a classroom to dig chams so there are only little ones there...only little ones...for we don't allow big ones...at least, not right under our noses... so we will cover it all over with blacktop...cold...black...flat... and full of ugliness in its sameness.

I know you must be saying...tell us what DO you want. What do we want? We want first of all to be respected and to feel we are people to succeed in life... but we cannot succeed on your terms...we cannot raise ourselves on your norms. We need specialized help in education...specialized help in the formative years...special courses in English. We need guidance counselling...we need equal job opportunities for our graduates, otherwise our students will lose courage and ask what is the use of it all.

Let no one forget it...we are a people with special rights guaranteed to us by promises and treaties. We do not beg for these rights, nor do we thank you...we do not thank you for them because we paid for them...and God help us the price we paid was exorbitant. We paid for them with our culture, our dignity and self respect. We paid and paid and paid until we became a beaten race, poverty stricken and conquered.

But you have been kind to listen to me and I know that in your heart you wished you could help. I wonder if there is much you can do and yet there is a lot you can do...when you meet my children in your classroom respect each one for what he is...a child of our Father in heaven, and your brother. Maybe it all boils down to just that.

An now it is the end. May I say thanks to you for the warmth of your understanding and may I thank you in the words of my father used to thank the sun for its warmth....(song)

*Taken from a speech made by Chief Dan George at the Canadian Association of Indian & Eskimo Education Conference in May, 1970, Banff, Alberta.

NINE STUDENTS GRADUATE FROM THE
NATIVE INDIAN TEACHER EDUCATION PROGRAM AT U.B.C.

First of all, let me give you a short summary of the Native Indian Teacher Education Program (hereon referred to as N.I.T.E.P.) N.I.T.E.P. is a four year program for prospective elementary school teachers who are of native Indian ancestry by they status or non-status. Students may enter the program based on regular student admission or on the mature student category. The first two years are taken at off-campus field centres at Kamloops and North Vancouver with methods courses in addition to practice teaching at local schools. The last two years are taken at U.B.C. with emphasis on academic and professional courses as well as practice teaching sessions. Address and phone information follows this article.

On Thursday, May 29, 1980 at 11 a.m., the N.I.T.E.P. Staff, (at U.B.C., Kamloops and North Vancouver), N.I.T.E.P. Advisory Council, special guests from the U.B.C. Faculty of Education, family, friends and relatives arrived from Hazelton, Terrace, New Aiyansh, Williams Lake and Kamloops, Also in attendance were special guests from the Department of Indian Affairs and the Union of B.C. Indian Chiefs.

An informal reception arranged by the N.I.T.E.P. Staff included refreshments along with a buffet-style luncheon that was thoroughly enjoyed by all. Midway through the reception, N.I.T.E.P. Supervisor, Thelma Cook called for special attention to the students as Robert Sterling presented them with a special graduation card and a U.B.C.-N.I.T.E.P. pin. Again, congratulations and best wishes for success, grads, you've earned it.

N.I.T.E.P. GRADUATES - 1980

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|------------------|--|
| Berneice Badine | Berneice is originally from Chetwynd, but attended the North Vancouver N.I.T.E.P. Centre. She has a summer job with the Parks Services at Fort St. John. After this, she plans to tour Europe for a year, then begin teaching. |
| Penny Desjarlais | Penny is from Kamloops and attended the Kamloops N.I.T.E.P. Centre. She is currently attending the |

- Pre-Law Program at Saskatoon, as she plans to enroll in the Faculty of Law at U.B.C. in September.
- Joan Gentles Joan is from the Williams Lake area and attended the Williams Lake N.I.T.E.P. Centre. Joan has a summer job in Williams Lake and has applied for teaching positions in the Williams Lake area. Joan also received recognition for her achievement of first class average in the N.I.T.E.P. program.
- Francis Johnson The only male graduate for 1980 originates from Alkali Lake and attended the Williams Lake N.I.T.E.P. Centre. Francis has a summer job in Williams Lake as a summer project Supervisor. In September, he begins teaching at Alkali Lake Elementary.
- Grace Mirehouse Grace, who hails from Merritt, B.C. attended the North Vancouver, N.I.T.E.P. Centre and is currently employed as a researcher with Art More for the month of July and August before beginning a possible teaching position in September.
- Nancy Pennier Nancy is a native of Harrison Mills and has attended the North Vancouver N.I.T.E.P. Centre for her first two years in the program. She completed graduation requirements in the Fall of 1979 and is currently teaching in Chilliwack.
- Rita Peters Rita attended the Terrace N.I.T.E.P. Centre for the first two years and is from the Northern Mainland area. Her summer plans are to relax and to spend time with her family. Rita hopes to obtain a teaching position in Prince Rupert or Terrace, although she has applied to Kamloops and Prince George as well.
- Cheryl Sebastian Cheryl is originally from Hazelton and attended the Terrace N.I.T.E.P. Centre for the first two years. Cheryl plans to take it easy this summer, which is all for the best, as she has a teaching position in Hazelton when school commences in September.
- Margaret Woods Margaret, who is originally from New Aiyansh is an-

other Terrace N.I.T.E.P. Centre student in the first two years in the program. She is currently employed as a Project Sponsor-Biographer for the summer in Vancouver. Margaret has applied for teaching positions at various Federal schools in B.C. and has just received an application form from the Mount Currie School.

If you are interested in receiving further information and application forms on the N.I.T.E.P. Program, please write or phone to the following address and number:

N.I.T.E.P.
Faculty of Education
University of British Columbia
6370 Old Orchard Road
Vancouver, B.C. V6T 1Z5
Phone: 228-5240 or 228-4685

N.I.T.E.P.
345 Yellowhead Highway
Kamloops, B.C. V2H 1H1
Phone: 374-2271

SUBMITTED BY: David Gregoire
U.B.C. - N.I.T.E.P.
Student & Map Librarian
for Media Opportunities
Society

MEDIA OPPORTUNITIES SOCIETY

Dear Editor:

Hi there.

It's summertime, and the living is easy! Or is it? Certainly, especially since the Summer Youth Employment Program for 1980 has provided opportunities and jobs for students. The main objective of SYEP is; To provide seasonal employment for students during the summer months by creating jobs, which will give the student work experience and new skills. It will also develop better work habits. The job will be related to their career and educational aspirations, thereby facilitating the student's future access to the labour market. As a NITEP student at UBC and a Native (Nishga) Indian, I feel privileged to be a project sponsor for the "Media Opportunities Society". This society was formed to establish a group of Native Students who would work together as a team and be involved in Native happenings around B.C. Here's a description of the jobs and a biography of the students.

David Gregoire hails from Vernon, B.C. He is a third year NITEP student at UBC. David will be our Map Librarian for the summer. The work that he will be doing will involve planning, developing and establishing a collection of planning information and tools such as maps aerial photographs, charts, etc. He will also search for all possible sources for technical materials to assist band planners throughout B.C. Good luck, David in your job, and in your next year at UBC.

Jeff Guerin makes his home in Vancouver, B.C. He will be our photographer Jeff is a young high school student who is looking forward to his first job as a summer student employee. His responsibilities will include: planning, and developing an extensive collection of photographs dealing with issues of current importance to the Indian people of B.C. The catalogue of materials that he does collect will be available to Bands, Organizations, Native communications and media groups as well as future issues of the B.C. Region "News and Views" publication. Welcome aboard, Jeff.

Last, but not least is yours truly. My name is Margaret Woods. I am from New Aiyansh B.C. I've recently graduated from the NITEP program at UBC with a Bachelor of Education degree. (May 29, 1980)

I will be concentrating on establishing a collection of biographies of B.C. Native Indian people who have achieved or contributed to Arts, Culture Humanities, Social Reform, Business, etc.

At the moment I am preparing for field work and feel very excited about the job that I will be doing. After a successful summer, we will be publishing a book of biographies that will provide young Native Indians with incentive and role models, as well as encouraging them to seek out careers in various fields without the fear of being impeded by a lack of self-esteem. At the moment, I am knocking on coors looking for a job for September.

Looking forward to seeing all you beautiful people out there this summer. Take care and have a wonderful summer. If you have an information that will be of any relevance to the students and their jobs, please contact us at: Information Services IAND, Phone 66603525.

SUBMITTED BY: Margaret Woods

LADIES SOFTBALL TEAM

We've had alot of girls turn out for practice at the beginning of the season, but due to summer jobs, rodeos, school, slow pitch games, etc., our team has lost alot of players. But luckily for us (and unluckily for Chase) a team in Chase folded, so we've got a couple of players from there. We attended a round robin tournament in Merrit in June, we won two games, lost one and was rained out in our last game. We also attended another tournament in Merrit on July 5 and 6 and came in fourth out of ten teams. We were invited to Williams Lake Tournament, but unfortunately, the zone play offs are on at the same time. We've also been invited to Seton Lake, but again, we will be unable to attend, because we will be hosting a tournament of our own on July 26 and 27. We are hoping to have an eight team tournament. So if anyone wishes to help out in our tournament by way of helping in the concession, beer garden, collect tickets, etc., please give me a call. Thanks.

SUBMITTED BY: Doreen Saul

THINGS KIDS DO AND SAY

While at the laundromat one afternoon, waiting for our dryer to finish, browsing through a national geographic magazine seeing a picture of an elk, Monica asked what this animal was. After she heard my reply she answers, "Oh, an elk - alcoholic?"

Same day and magazine the next picture she ask about is a rainbow colored shot of the earth to state stages of heat from the sun, telling her this is where we live. She points to a little dot and asks, "Is that Kamloops."

A few years ago on a trip to Vancouver, travelling along the freeway I overheard Monica asking, "Granny init those aren't really cows", pointing to some jersey cows. Then telling Julie Vancouver was behind the trees but we were taking this road.

One afternoon listening to Dana Jules sing along the commercial, "I swear I have no hair". Instead of I swear I have more hair.

Word has it from the Day Care Centre that little Travis Saul has really got it going good, he's the only boy with five or six girls who from time to time he steals a kiss or two.

Also one day Travis got home from Day Care and said, "That little blonde girl doesn't like me", I asked him "Why doesn't that little white girl like you?" He replied, "Don't say white, say blonde" "Well, why doesn't the little blonde girl like you?" He replied, "Because she wouldn't kiss me."

KAMLOOPS SPOOLMAK DAYS POW WOW

KAMLOOPS SPOOLMAK DAYS FESTIVAL: ...is the official civic festival for the City of Kamloops, we have something for everyone.

SPOOLMAK RODEO OF CHAMPIONS: ...featuring the very best in professional rodeo entertainment...Top names in the rodeo business...Rodeo Cabaret nightly with Ivan Daines and the Silver Buckle Band.

SALMON BARBEQUE: ...cooked to perfection over an open pit fire... Guaranteed to melt in your mouth.

PARADE: ...enter the Spoolmak Grand Parade to be held Saturday, August 23rd.

MIDAY: Kids Day August 20th...Children 12 and under free!!

POW WOW: ...TeePee Encampment, stick games and prizes.

Friday: registration, tee pee setup and general warm up.

Saturday: Parade at 6:30 p.m.

8:00 p.m. - Grand Entry of all tribes followed by dance competition.

Sunday: 1:00 p.m. Grand Entry, followed by dance competition. Presentation of prizes takes place at 5:00 p.m.

CRAFTS, SALMON BARBEQUE, PRIZES

For more information call or write to: KAMLOOPS INDIAN BAND
315 YELLOWHEAD HIGHWAY
KAMLOOPS, B.C. V2H 1H1

Phone - 372-9575

or Marie Baptiste 372-7937

BAND PLANNERS REPORT

As Band Planner for the Kamloops Indian Band I was assigned a certain number of projects. I would like to report briefly on what these projects are and what has happened to date.

#1. Day Care Center

My work involved: researching the need for a center; what age group would use the center; what staff, skills and training needs were; determining renovation needs; budget needs; determining provincial licencing requirements; and making recommendations to Council.

The research was completed and a report prepared as to how the center would proceed. On approval of Council, renovations were carried out, licencing requirements were fulfilled and final approval from Victoria for the day care center was proceeded with. A staff member was hired to be in charge of the daily operations of the day care center and she continued with the preparation for the opening of the center.

The day care center has received the licence to operate and the center has now been open for a month. The next requirement in this project is to establish a training program for Band Members who wish to work at the center.

#2. Band Development Corporation

The assignment included; researching the functions of the Corporation; recommending how work would be done and by whom; estimating revenue and expenses of Corporation; estimating operating budget and recommending times for staff hiring, contract hiring, etc.

The functions have been defined and the tasks allocated. The accountant and consultant for the band have prepared cost estimates for the Development Corporation, as well as the revenue projections and the operating budget. The training programs

Are being researched as well as funds and time frames as to when the training should take place. The hiring of staff and contractors are being held up until actual work begins on the Industrial Park.

#3. Water Works Utility:

Development of the Water Works Utility. The operation of the water utility will require the establishment of tariffs, service agreements, and billing systems. Also, the staff required to operate the utility must be determined and identified.

My work included researching basic information for operating a water works utility. There is quite a lot of paper work involved in establishing a water works utility. The paper work includes checking out other water utilities, filling in forms for the government, collecting maps and drawings that describe where the water utility will be located and what areas it will service.

Then recommendations had to be made on; what the staffing needs were; what training needs would be; and when people would begin work.

This information has now all been forwarded to Woods, Gordon & Company to be reviewed by them and for their use in establishing the water works utility.

#4. Band Land Administration

I reviewed the current land management program to determine what the current operations were and to make recommendations as to future needs for the Band to assume delegation of authority under section 53 and section 60 of the Indian Act. These authorities will allow the Band to provide a better means of management, local autonomy and greater control over land use and development with confidence of ability to carry out the responsibilities in a profitable manner.

Recommendations will be presented to Chief and Council as to how

to proceed with obtaining delegated powers and will include the following; policies that can be adopted; principles of agreement to assume administrative authority; staff requirements and functions and training recommendations.

#5. Marketing strategy of the Mt. Paul Industrial Estates:

The project involves designing a program on how to best market the Industrial Park. As there are going to be some delays on the starting dates of construction work in the park, this project has been set aside for awhile.

- #6. This project requires that an assessment be made of cultural activities carried out to date; a review be made of available resources and plans be made for future funding, curriculum development and physical requirements. These are to be completed in detail. The cultural activities include the establishment of a comprehensive program to introduce Shuswap History, Language and the development of a museum on the reserve.

I will begin work on this project some time in August. If anyone has any ideas on this project please stop by the office to see me.

#7. Range Program

An inventory of range resources is to be compiled and an assessment of range potential is to be completed. When this is completed, a comprehensive program of range management is to be designed and implemented. The research will be co-ordinated by a and Band members are to be a part of the team.

At the present time, research is being conducted and recommendations are being prepared for presentation to Council. The recommendations would indicate how study is to be done; by whom; when and expected results.

#8. Water System for Residential/Agricultural Subdivision

The work here will include a review of the plans for supplying water, both domestic and irrigation, as well as other infra-

structure systems. The plan will need updating and greater cost detail should be included to meet resident needs.

19. Employment Development

The Band is involved with a number of Economic Development projects and on-going employment opportunities.

To better prepare Band Members for applying successfully for these positions, an inventory of skills, and training needs is being prepared.

The inventory will assist the office in matching Band Members with employment opportunities. In cases where opportunities exist and Band members lack skills, work experience and training programs will be designed to assist the Band to receive training, skill development and work experience. This program requires good cooperation from Band members for it to work.

SUBMITTED BY: Barbara Wyss
BAND PLANNER

LITTLE FAWN DAY CARE

The day care centre finally opened on June 16th and we now have 6 children registered and a very capable assistant, Sue Turner, to help care for them.

Some of you may have seen the little story in the Daily Sentinel with pictures of Travis Saul and Lillawas Jules. I think Lillawas has hopes of being a movie star judging from the way she was posing for the camer; she cettainly isn't camera shy! Travis, on the other hand, figured it was just another of those things - no big deal!

We also had a write up in the magazine "Happenings" and if any of you didn't see them and would like to, I have copies at the centre.

Although the day care is newly decorated and looking very attractive - thanks to Larry and crew - we're sadly lacking any native influence. I could really do with some advice about this and if anyone has pictures or photographs, beadwork, etc. that we could borrow for a while I'd be only too pleased to have them to enable me to introduce your children to their native culture.

I'm desperately in need of people willing to do relief work at the centre for a few weeks from August 11th - September. Could anyone interested pop over and see me as soon as possible please.

Finally, thank you to everyone who was able to bring discarded toys and clothes from home, etc., Evelyn Camille for browsing the flea markets for me!

SUBMITTED BY: Liz Harrison
DAY CARE CENTRE
SUPERVISOR



ADMINISTRATOR'S REPORT

This spring has had some set backs and some progress made on various aspects of Band Management.

The major set back was that of not receiving funds for student employment. The reason for this was that the usual amount of money for student programs comes through the Department of Indian Affairs. This year D.I.A. didn't get the money therefore it was chanelled through Canada Manpower. The Band's application was competing with other applicants from the Kamloops Shuswap area for Indians as well as whites. The program (archeological digs, summer camp and community programs) was turned down because it did not fit within Canada Manpower's priorities. A large complaint has been lodged with the Minister of Indian Affairs on this issue.

On a more postive side the audit for 1979 - 80 has been completed and will be printed and out to Band Members within the next few weeks.

The K.X.A. lease has been negotiated and the highlights are:

- Indian point and all land west of Athabasca and Sarcee are returned to the Band.
- A new 50 year lease with 5 year re-negotiations clauses has been established.
- The first five year fee is \$77,250.00 per year. (Up from \$54,000.00) The lease was submitted to the Kamloops City Council on July 10 for signatures.

There was a meeting of applicants for land east of the school on July 7, at the Band Office. It was poorly attended and therefore a second meeting is to be held on September 3, 1980 at 7:30 p.m. at the Band Office.

There will be no council meetings from July 15 to August 14 inclusive due to summer vacations. The Band Office will be open however.

A Band Housing Policy has been developed by the Band and will be sent to each household next week so that you know the way the Housing program is to operate. The focus of the Housing Policy is to have the program standardized.

This year, to cover costs, the Band will charge 30% of the hay crop. This is necessary because of increased cost in equipment maintenance,

BAND ADMINISTRATOR'S REPORT (cont.)

twin costs, gasoline and wages. 70% will go to the Band member and may be paid in cash @ \$60.00 per ton hay.

The Band Member may pay cash or in hay. All applications are to be through the Band Office.

That's about all for now.

SUBMITTED BY: Gerry Hutchison
BAND ADMINISTRATOR

WOMEN IN THE JOHN - (A collection of grafetti from the women's room)

- IF YOU CAN'T LOWER HEAVEN
THEN RAISE HELL!

- TOO MANY MEN
TOO LITTLE TIME

- EVERY TIME I THINK I KNOW
WHERE IT'S AT
THEY MOVE IT.

- I OWN MY BODY
BUT I SHARE

- NEVER ACCEPT RIDES FROM STRANGE MEN
(I REMEMBER, ALL MEN ARE STRANGE AS HELL)

- THE TRUTH IS ALWAYS CHANGING ONLY THE LIES
REMAIN THE SAME.

NOTICE

TO PERSON'S WHO HAVE APPLIED FOR

LAND EAST OF THE RESIDENTIAL SCHOOL!

BECAUSE OF LACK OF ATTENDANCE A SECOND

MEETING TO DISCUSS YOUR AND OTHER PEOPLE'S

ALLOCATION OF LAND WILL BE HELD AT

THE BAND OFFICE ON SEPTEMBER, WED-

NESDAY, 3RD, 1980 - 7:30 P.M.

FRUSTRATION OVER TAXES

Chief Leonard through participation on the Local Government Committee (A committee formed to advise the provincial cabinet on Indian Affairs) has been attempting to have the Provincial Government withdraw their taxation of land and improvements on Mount Paul Estates so that the Band could tax. The Provincial Government has set up a committee to study the issue with the idea that the Kamloops Band could be a pilot taxation project. This recently has been shot down by Hugh Curtis the Minister of Finance. The Committee wishes to continue study of the issue and report to the Provincial Cabinet on July 1981.

The position of Chief Leonard and the Council is that this is too long a period to wait as it means at least two year wait at least \$400,000.00 more to the Province from the Reserve and nothing in return to the Band.

The next step will be to discuss the problem with the Alliance Bands, who also are getting impatient and to determine a course of action which hopefully will legally spell out the Band's Taxation Powers.

T A X A T I O N

The Band Council has recently developed a Taxation Policy to deal with Taxation Problems. In this edition, we will explain the background of the problems. In the next edition the Bands Proposed Approach.

(See following pages)

TAXATION ISSUES

The following is a position paper by the Kamloops Indian Band on two taxation issues. The purpose of the paper is to outline the problems and to point out the Band's approaches to dealing with these problems for the benefit of its members. The three issues are concerning the extension of tax exemptions for Indian Bands and Band Members under section 87 of the Indian Act, the implementation of assessment and taxation authorities under section 83 of the Indian Act, and other authorities under section 81 of the Indian Act as they relate to Band jurisdiction on surrendered lands.

BACKGROUNDi) Social Services Tax

After the Lillian Brown Judgement, the Kamloops Band circulated a notice to merchants on the Reserve (Mount Paul Estates) that status Indians would be exempt from Provincial Social Service Tax as the transaction occurred on reserve lands. (Mount Paul Estates leases to about 125 businesses and is situated on Kamloops Indian Reserve #1) While most merchants complied with the exemption some approached the Provincial Taxation Authorities on the matter. After some time and after some confusion on the issue, the Provincial Government's position was clear. They did not consider lands in the Mount Paul Estates part of the reserve lands as they had been conditionally surrendered to the Crown for purposes of leasing. As a result, the ex-

emption was not given. By not paying tax the saving to the Band Administration and the Band Members is estimated between \$40 to \$50,000.00 annually.

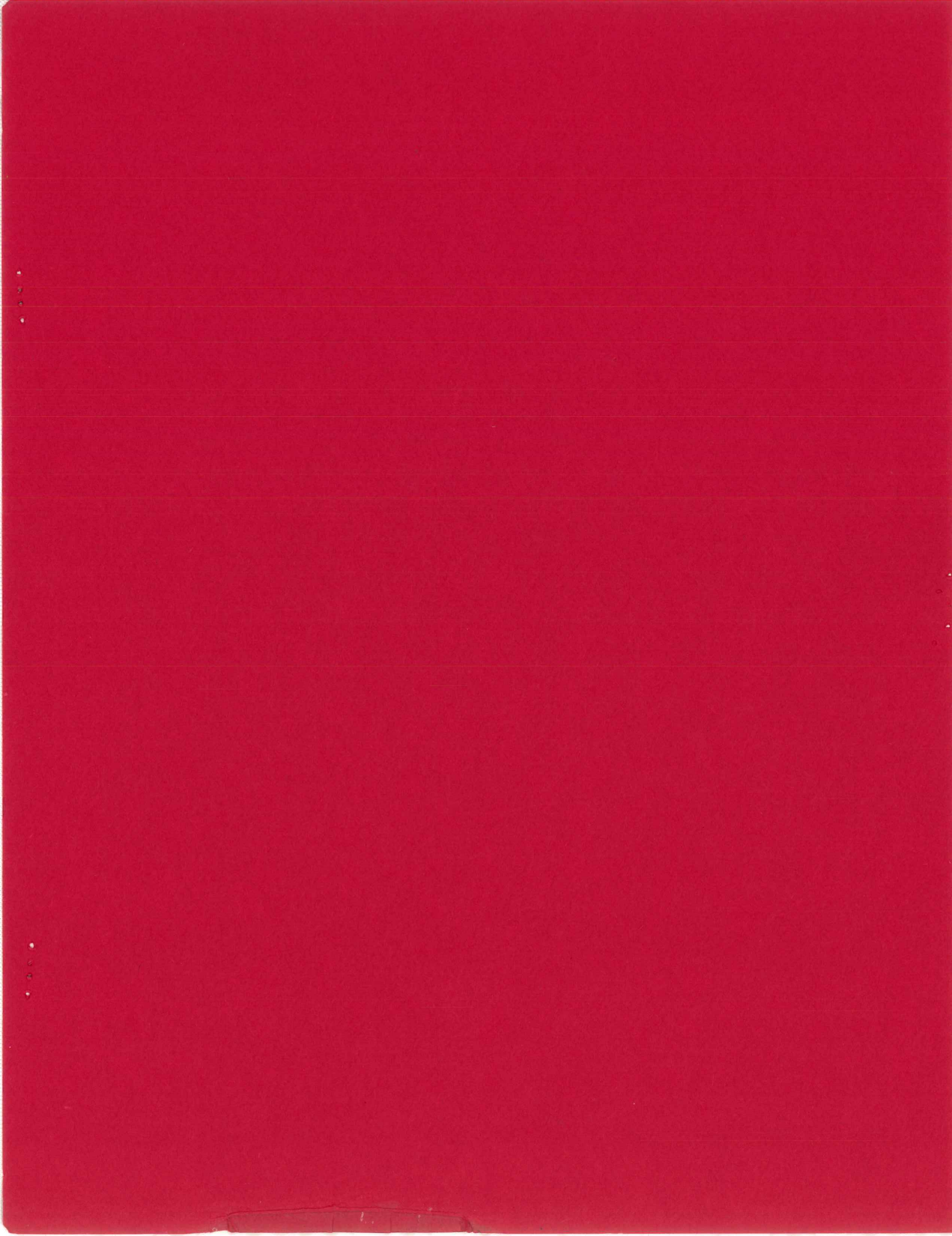
On the other hand, the Band's position is that the surrender is essentially a technicality under the law for the purposes of drawing a lease. The Band feels it maintains its interest in the lands because it manages the properties and collects the lease monies for the benefit of its Band Members.

ii) Provincial Land Assessment on Reserve Lands

Since the inception of the Mount Paul Estates, the Provincial Government has levied a land and improvement tax. The rate is at present 30 mills. The amount taken annually is about \$200,000.00. These monies are levied against non-Indian leaseholders on both surrendered and unsurrendered locatee lands. The return to the Band for maintenance of utilities, roads and other expenditures has been valued, over the past 15 years at \$16,000.00 plus some police protection. (This is paid in part by the Department of Indian Affairs) Any maintenance of roads, etc., have been paid for by the Band out of lease revenues. The Band has, over the past 15 years, approached the Province to have the roads maintained by the B.C. Department of Highways. The Depart-

ment of Highways was agreeable, providing that the roadways were turned over to them in perpetuity. The Band was reluctant to turn them over on these terms as they would not be able to recover the lands in the future.

The tax dollars that are taken from Mount Paul Estates are divided into three main areas. (i.e. General Services, Hospital and Schools) The taxation dollar is to not only cover Indian services in this area (which incidentally are under separate agreements between the D.I.A. and the Province), but also for the non-Indian residents in the community.





OK

Clarence S. Jules

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