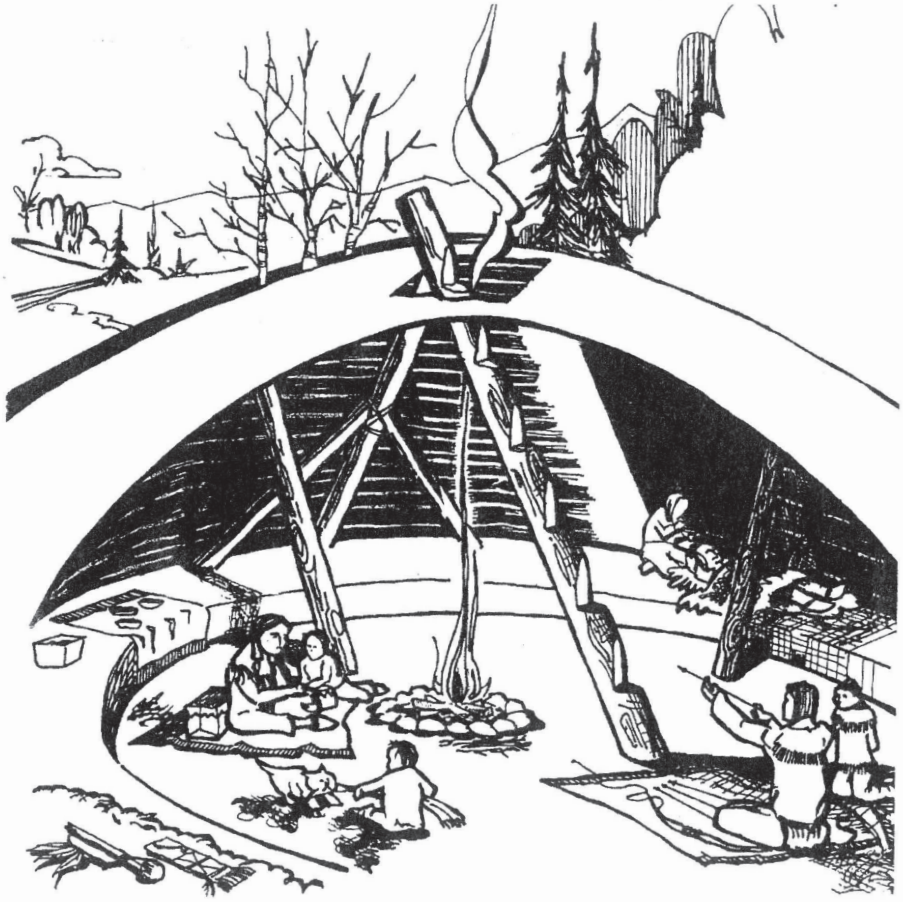
FIRST NATIONS CONTENT IN
SOCIAL STUDIES K-12

THE SECWEPEMC

A GUIDE TO THE HISTORY, CULTURE AND CONTEMPORARY ISSUES OF THE SHUSWAP PEOPLE



For Teachers in the Classroom

February 2002

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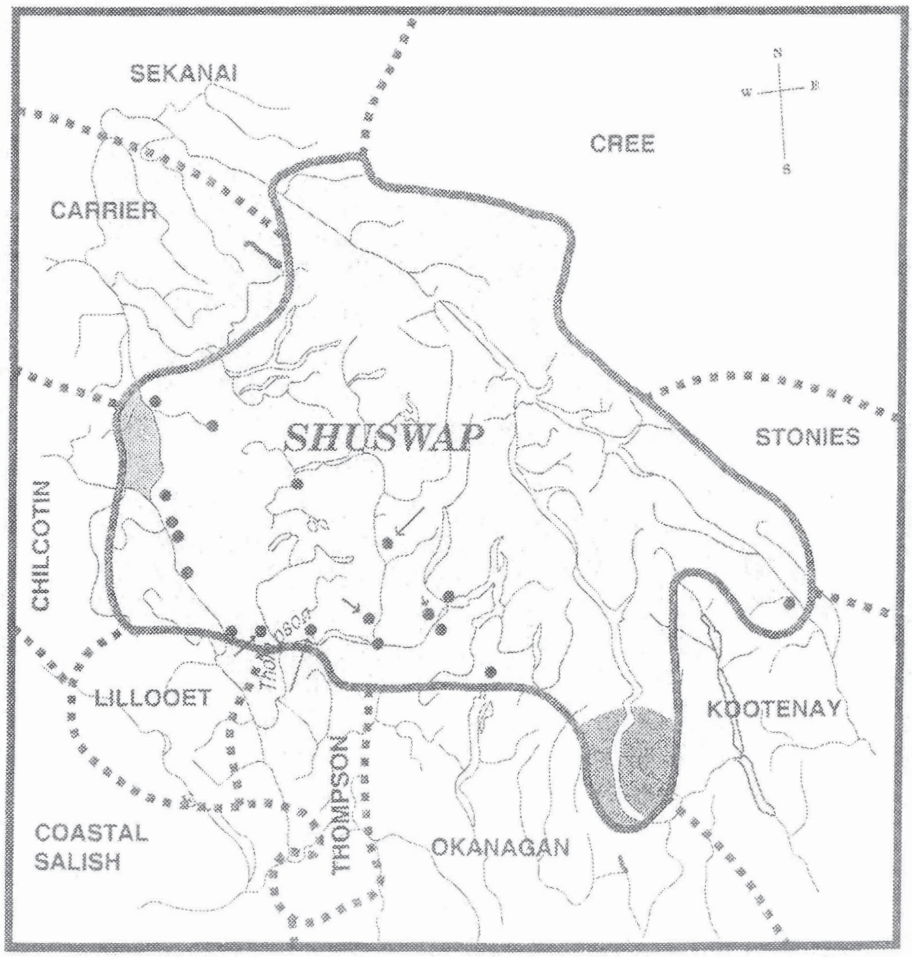
Secwepemc Cultural Education Society
www.secwepemc.org

Section 1. Secwepemc Nation Before Contact

Shuswap Culture before European Contact

At the time of contact with Europeans, the Shuswap occupied a vast territory. It extended from the Columbia River Valley to west of the Fraser River and south to the Arrow Lakes. Shuswap territory covered about 142,000 square kilometers.

The Shuswap used local materials and their own skills to obtain everything they needed. Food, clothing, shelter, tools and other essential items came from their local environment.



Shuswap Territory – shaded area is dual claimed land

A) Economy

The economy was based on fishing, hunting, gathering and trading. The lakes and rivers provided an abundance of fish, particularly salmon and trout, and a variety of fruit and other plants supplemented the diet. Elk, caribou, deer, mountain sheep and mountain goats were plentiful and were a staple for food and clothing. A number of animals such as fox, bear, wolf, cougar, beaver, ermine, marten, wolverine, otter and marmot were important for their furs. The loon, goose, duck, eagle, hawk, woodpecker and owl were commonly used for decorative feathers. Ducks and geese were a good food source and the feathers of these and other birds were also used.

B) Trade

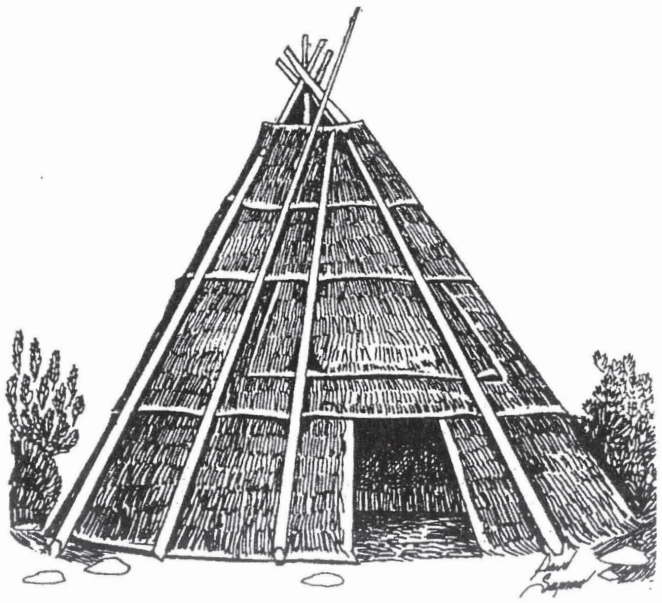
There was also trading with other tribes, for example, "The Canon band served as middlemen between the other Shuswap band and the Chilcotin. They bought products from both groups and sold them at a profit." The Soda Creek Band traded with the Carrier, while the bands in the North Thompson Division had contact with the Plains Cree, Stoney, Kootenai and Iroquois. The Iroquois were voyageurs from the fur trade who had settled in the interior. The bands in the Kamloops Division and the Shuswap Lake Division traded mainly with the Lillooet and Thompson.

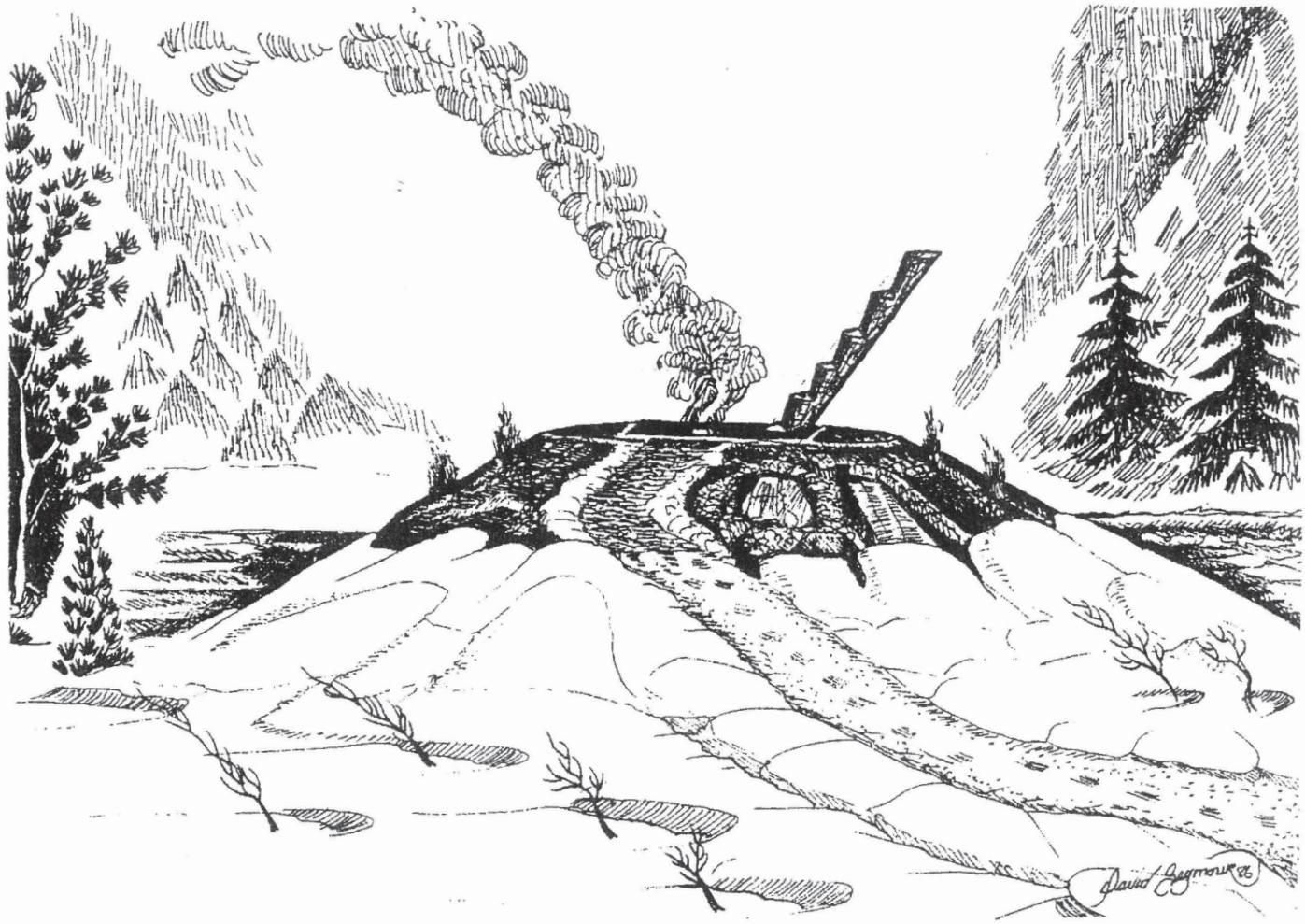
By trade, the Shuswap obtained dentalium shells, woven goat's hair blankets and belts, snowshoes, dressed animal skins, buffalo robes, wampum beads, roots, bark and baskets.
In exchange, they traded dried salmon, salmon oil, baskets, paint, deerskins, shells and rawhide bags to other tribes.

C) Dwellings

During winter, the people lived in a kekuli (Chinook jargon for 'pit house'), a circular underground home built near streams, lakes or rivers. A pit was dug 60 to 90 centimeters below ground level and a coneshaped framework of poles was erected over the site and covered with grass, cedar bark and earth. During the warmer months the Shuswap used portable mat lodges made of tule reed or bull-rushes. They were similar in shape and size to the teepee of the Plains tribes. Sometimes bark or fir boughs were used in place of the tule or bull-rush mats. Bedding was made from the hides of animals such as dear, sheep or goat. Baskets were used for cooking, root gathering and berry picking. These were usually made of coiled cedar roots, birchbark, woven spruce, balsam or poplar bark. Rawhide bags were also used for storing and carrying food, household goods and personal items. Cups were made from birch bark, and spoons carved from goat or mountain sheep horns. Stone mortars and pestles were used to grind berries and other foods.

Summer Home

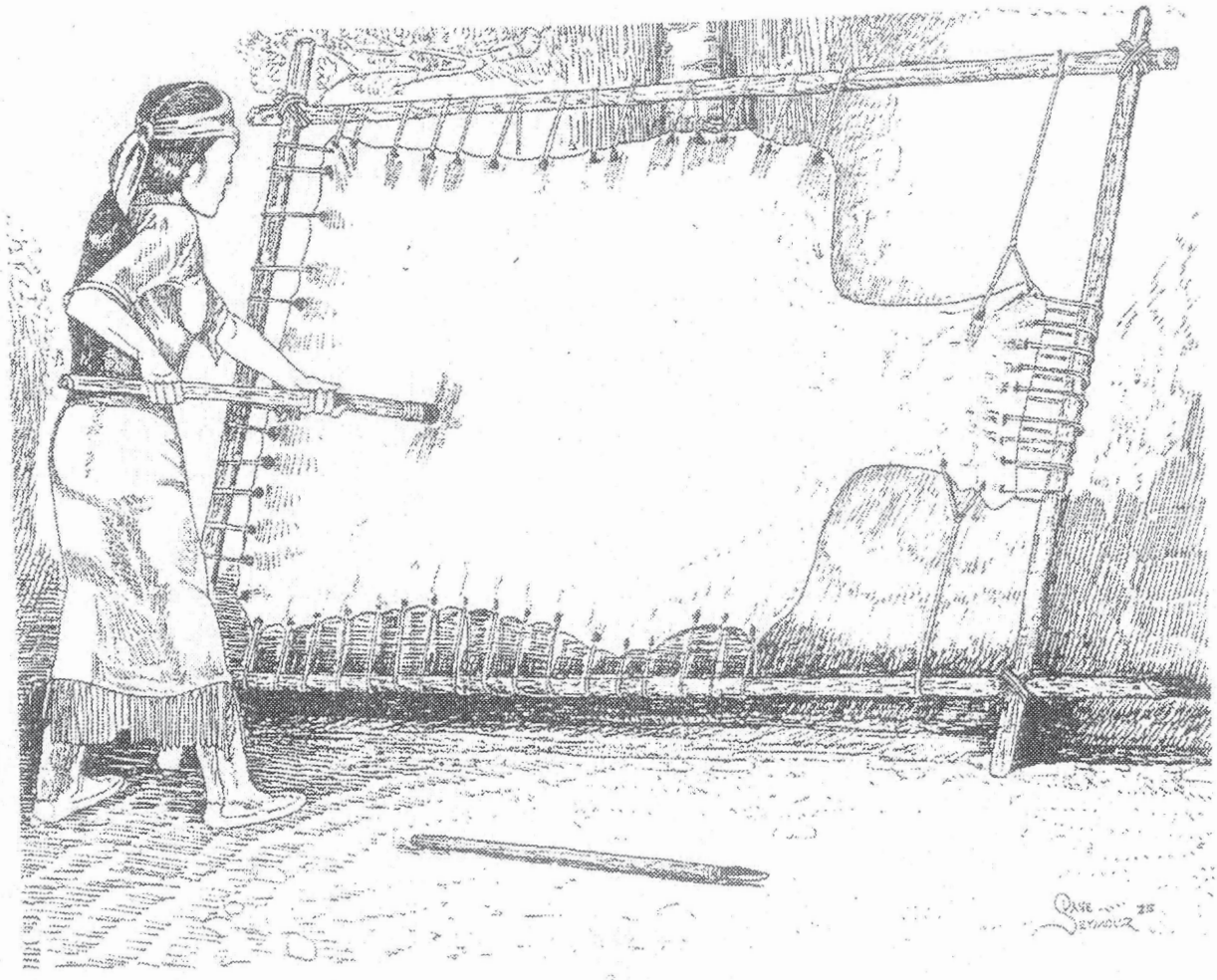




Winter Home or Pit House or C7ístkten

D) Clothing

Shuswap clothing was made from the hide and fur of animals. The men wore leggings, breechcloths, shirts or jumpers. Shirts were decorated with feathers, dyed hair tassels, fringes, horsehair and quills. The rest of the clothing was worn plain, however, some robes were dyed using natural materials. Women also wore shirts and leggings as well as skirts and dresses which were belted and decorated with quills, bone beads, shells and animal teeth. All the Shuswap favored fur coats, capes, caps, mittens and socks for added warmth during the winter. Bone was used to make awls and needles for sewing, and sinew made strong durable thread.



Smoking Hides

Footwear was made from the hide of deer, elk, caribou and moose. Moccasins were usually plain but occasionally embroidered with dyed quills and horsehair. Woven sagebrush or rushes and sturgeon skin were sometimes used to make shoes and sandals.

Moccasin Making

The Shuswap also wore headbands and headgear. Those worn by warriors, shamans and chiefs were decorated with feathers, shell and ermine pelts. Combs were made of gooseberry wood. Other accessories included earrings, necklaces, breastplates and nose ornaments. Worn by both men and women, these items were made from dentalium shells, bone, wampum beads, copper, animal teeth claws, quills, feathers and seeds.

E) Transportation

The Shuswap traveled mainly by canoe or by foot. Most canoes were constructed from the bark of spruce, birch and white pine. Other canoes were dugouts chiseled out of cottonwood logs. When travelling by land, the whole family carried their goods in bags made of caribou leg skins or rawhide that were supported by a buckskin strap around the forehead.

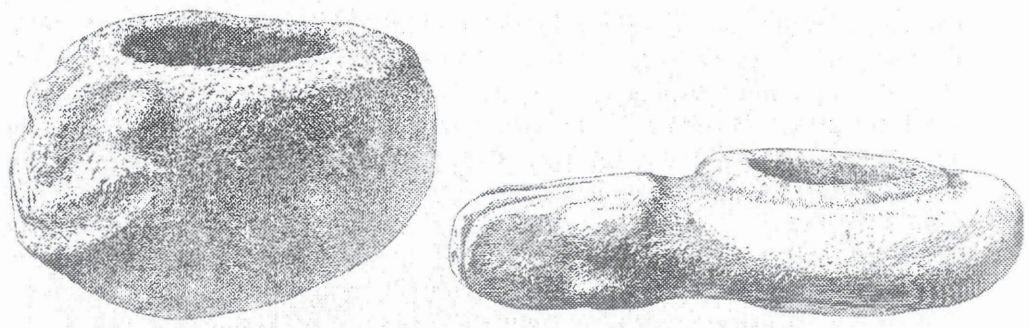
Water Transportation

F) Hunting Tools and Technology

Traps, snares, and the bow and arrow were important for hunting. Bows were made from juniper wood while the strings were of sinew. Bows were usually stained and decorated on the handgrip with quills and the tail feathers of the red shafted flicker and the Shuswap arrows had a distinctive streak of red paint down half their length. Arrowheads were usually made of stone such as basalt, obsidian, agate and quartz; however, sometimes bone, horn or beaver tooth would be utilized. Wolverine and fish skins were popular for making quivers. The bow and arrow was the main weapon of defense and war but other implements of war included tomahawks, spears, knives, clubs and machetes.

Glossy basalt, obsidian, jasper, agate and quartz were worked into spear points, knife blades and axe heads. Serpentine and jade made excellent clubs, tomahawks chisels, adzes, scrapers and blades. Various antlers were also used for this purpose. Whetstones and files were made of sandstone or grit stone.

Pestle and hand hammers were made of many types of stone, those least liable to split, and at the same time not too hard. They were worked into shape by pecking with a jade pestle and the hammers were used for driving chisels, wedges and stakes. Sandstone arrow smoothers with grooves were made with beaver tooth knives. Large chisels for cutting trees were made of elk, caribou and buck antler. Adzes, knives and daggers were also made of antler and bone. Wedges were made of hard wood and occasionally of stone.

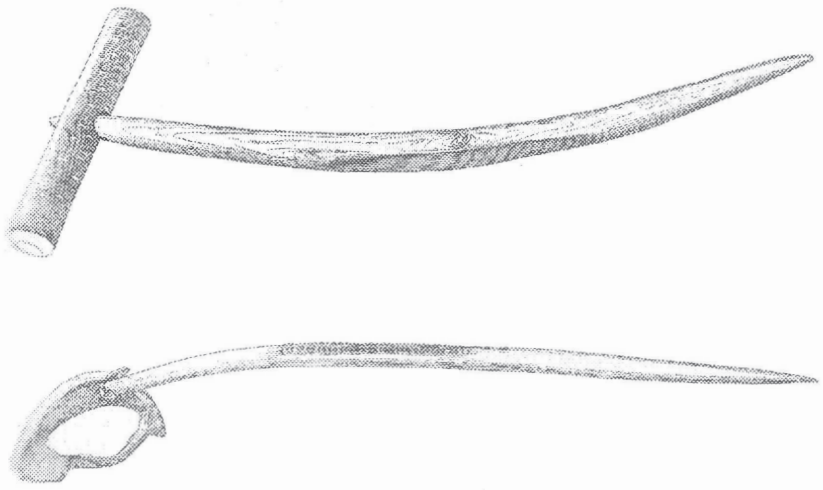


Stone bowls

G) Plant Foods of the Shuswap

Roots and berries formed an important part of the food supply and the latter were gathered in great quantities. Roots were harvested with a digging stick, usually made of service berry wood that usually had a handle of birch wood. Some root diggers were made of caribou, elk or deer antler in a single piece, thus being shorter than the ones made of wood. Some of the more important fruits were service berry, soapberry, blueberry, choke cherry, strawberry and Oregon grape. These were generally dried in the sun on mats or mashed into cakes and dried for later consumption. Some of the fruit was eaten fresh.

Root plants were usually steam- cooked in a pit or dried for later use. Some of the more common vegetable plants included the nodding onion, wild potato, balsam root and wild carrots.
Other plants that were eaten (steamed) were black tree lichen found on the branches of evergreen trees such as fir and pine. Tea was made from the leaves and stems of the "Hudson's Bay plant". Hazel nuts were used principally by the North Thompson people who sold them to other bands.
(James Teit, The Shuswap)



Rootdiggers

H) Traditional Lifestyle and Customs of the Shuswap People

The majority of the Secwepemc lived a nomadic lifestyle, moving from place to place as foods became available in different areas. They had to devote a great deal of their lives satisfying their basic needs, but they did so very successfully, developing a unique culture that was totally self - sufficient. This manner of living required a great deal of knowledge of their surroundings, nature, and the skills of the generations that had come before them. To live comfortably in their environment, the Shuswap people had to develop as capable and strong individuals and every aspect of traditional Shuswap society was directed towards this goal. They had to create knowledgeable, responsible and independent people who could look after all of their personal needs and be aware of the requirements of the people as a whole.

Chief

Amongst each of the 30 original Shuswap bands one individual was the hereditary chief, gaining his position as the eldest son of the previous chief. Sometimes another son or male relative of the former chief was chosen to be the new chief if he had better leadership qualities than the eldest son. The chief was not given special privileges but was responsible for ensuring that all members of the community had food. He also dealt with people who were not members of his band. He took on a leadership role at celebrations or ceremonies but did not greatly influence the day to day life of his people. If members broke the rules of the society, the chief would deal with them but would take advice from the elders in handing out discipline. The chief's most important role was to oversee the welfare of the whole band.

Leaders

Leadership of hunting, fishing and war parties was decided on ability. The best hunter was given the job of leading the hunt, the best warrior the war party, and the best fisherman would take charge of planning where and how the fishing would proceed. The leaders did not make decisions on their own; councils were often held with the elders of the community. Leadership in these areas could change as new members improved and honed their skills. With leadership

came the responsibility of ensuring that food or goods obtained was divided equally among the people involved.

Shaman

Another important member of the band was the Shaman, or Indian Doctor. He was specially trained in the medicines of the Shuswap people and gained special powers through training from knowledge passed down from previous Shamans, usually a relative. The special skills of the Shaman were called upon in times of trouble or need and he would take part in special ceremonies to help people in times of drought, famine, war or illness.

Elders

The elderly of the Shuswap people also played an important leadership role. In council, their voices were listened to carefully and their expert skills in all areas were relied upon to help in making critical decisions and to help in training the young people. They continually shared the knowledge of the Shuswap people throughout the ages in the stories they told and retold to their large extended families or whole bands during the long winter evenings or around the fires at large gatherings.

There was no hierarchy among the Shuswap; even the Chief and Shaman had no special privileges although they were highly respected. Slaves remained slaves only until they married a member of the band but could not become a Chief. Often times they were sold back to their families.

I) Birth and Childhood

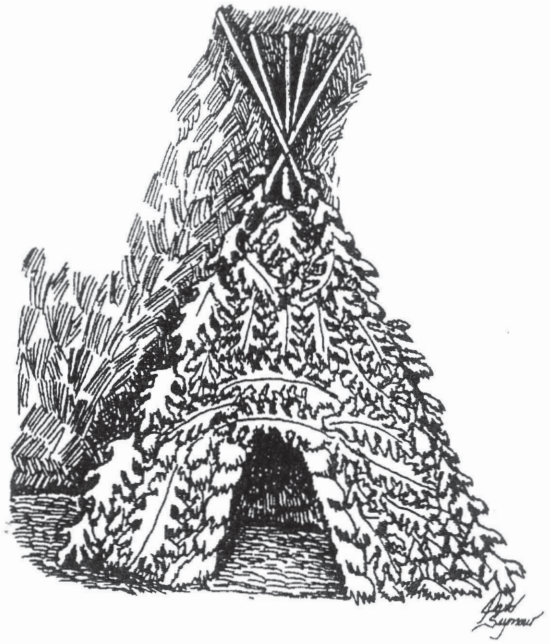
Midwives, who were paid for their services with animal skins, assisted mothers in giving birth. The newborn was bathed immediately in warm water and had a daily bath until he or she could walk. The day after birth, the father gave a feast. The new baby was carried in a birch bark cradle wrapped in marmot and rabbit skins. A soft buckskin blanket was used to hold the child firmly in place as he was carried on his mother's back or hung in a place where he could be observed while mother was doing her work.

Young children were given the freedom to move about their environment without limitations but were encouraged to help with the many jobs that had to be done to secure and process food and make clothing. Much was learned about the past while listening to the stories of the elders throughout the winter evenings. They learned about the beliefs of their people by listening to the songs, watching the dances, and joining in the ceremonial celebrations that took place. The elders of the band shared information they possessed with the young people and showed them the skills that would have to eventually be mastered by each child.

J) Youth Training

As each child reached puberty they began a strict training regime which acted as their entry into the adult world. For both boys and girls, this period began with a four day fast to help them prepare for their new life. All youth in training had older relatives as mentors who watched over them and helped them during the training ordeal.

The young girl in training lived in a cone-shaped lodge, away from the other people of the band. She wore a headband of inner willow bark and a robe that was painted red and carried her birchbark basket at her waist. Around her neck she carried a scratcher (she could not touch her skin with a bare hand) and drinking tube. Sometimes, the scratcher was held by her comb and was secured behind the ears.



Young woman's lodge

Throughout the training period young girls took part in many activities that prepared them for life as adult Shuswap women. She practiced working on buckskin, mat making, basketry, root digging and cooking and prayed to the Day Dawn for strength, health, endurance and ability in her work. Days and nights were spent working toward expertise in all the things she would be expected to do as a woman. She left articles in trees or crossroads in the trail near her lodge so that they could be seen, but no one else other than her trainers would be allowed to see her. It was during this time that the girl received her guardian spirit which would be her protector throughout her life. After about one year, if her progress was judged successful by her trainers, she could return to the band as a woman and could then marry. If deemed unsatisfactory, she had to remain in training until she received a guardian spirit.

A young man trained for the same kind of strengths, but did not live away from the band constantly. He spent his time away at intervals and built his own sweatlodge for spiritual and physical cleansing. By setting himself tests of strength, speed and endurance, he re-inforced the skills needed for hunting, fishing and war. Outside the youth's sweatlodge hung the feathers of the largest bird he had obtained. He also prayed to find his guardian spirit who would help him attain the life for which he found himself most suited.

Boys in training had drinking tubes and scratchers and wore red painted robes for part of the training period. Although it might take several years, a boy's training ended when he had obtained a guardian spirit and he could be considered a man.

The young men and women painted their visions on rocks near their lodges or stored things that they made or captured during their vision quests.

Childhood Activities

The Shuswap enjoyed many kinds of recreation. They had several games that could be played at the end of the day or during the winter months. They also enjoyed active games of a competitive nature, where they tested themselves against one another in a number of skills. These activities were designed to enhance physical and mental abilities in preparation for their survival in adult years.

Ring and Spear Game

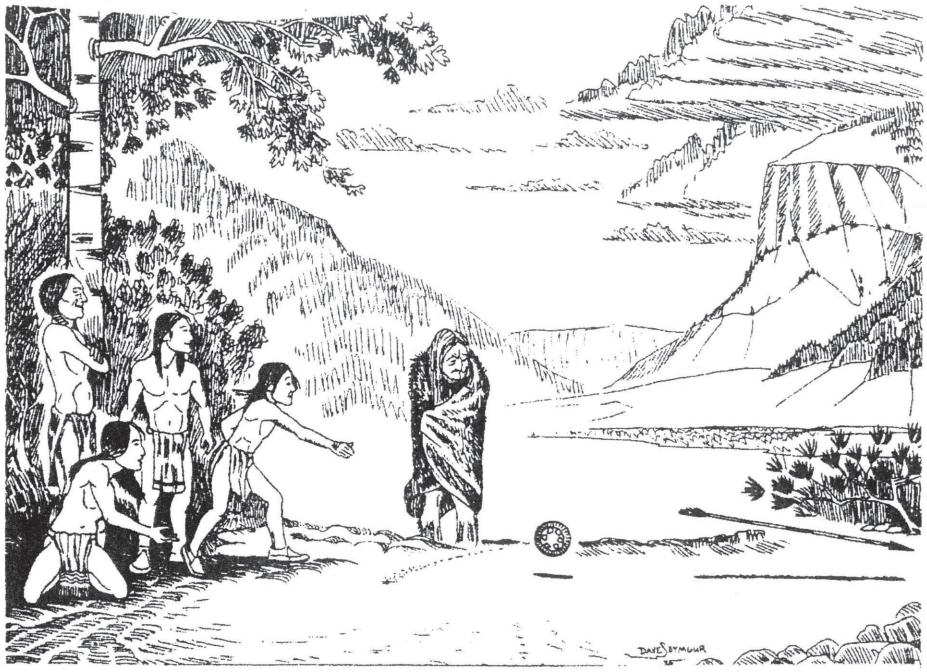
Many active games were popular. In the Ring and Spear game, the players threw the spear at the rolling ring. The object was to cause the ring to fall on the spear. Points were gained according to how the ring sat on the spear. The knobs inside the ring had different values when the spear lined up with them. The person who gained the most points, by making the ring land on the spear with the highest value knobs being aligned, won the game. A similar game was played with this equipment with the teams of players sitting facing each other.

Ring and Dart Game

In this game the teams sat facing each other. The ring, with a hole about ten centimeters in daimeter, and made of reeds, bark or grass wrapped around a bent stick, was rolled from player to player. As it rolled other players threw darts at it, trying to knock the ring over. The dart was about ten inches long and made of wood. Points were awarded for hitting the ring. In another dart game the players tried to hit the middle of a ring one or two inches in diameter from a distance of about three feet. When children played dart games they played to win the darts. If the thrower lost the match, he or she lost his or her darts.

Ball Games

Various kinds of ball games were played. Balls were made of tree knots rounded off or of buckskin stuffed with grass. One game played with a stick similar to a bat was similar to softball. In this game the player hit the ball and ran to a base. If he got home again he continued to bat. If he was hit by a player, with the ball, his turn at bat ended.



Children played ball games in which a ball was thrown up and the catcher ran with it until he was caught, then that person ran until he was caught and so on.

Boys played a ball and string game. In this game a long grass ball was held to the hand by a string. A wooden pin was held in the same hand. The player swung his arm, swinging the ball away and as it swung back toward the hand, the boy tried to spear it onto the end of the stick.

Boys threw stones wrapped with buckskin down hillsides while others tried to catch the bouncing ball in a net hoop with a twine netting. In another game the nets were used to catch the toggle attached to a ball.

Various tests of skill were included as games. Shooting arrows for accuracy was a common game. An arrow was shot into a target thirty to eighty meters away. The archers tried to split the shaft of the target arrows with their own arrows. Contests for shooting an arrow great distances were also held. In some target contests the winner won the arrows shot by the losing players. Moving rings were also used as targets for shooting.

Lacrosse

A very popular game was that of lacrosse. Goals about a meter or more in height were placed at the higher end of the field. A ball, like those described, was used. Sticks were curved at the ends to catch the ball. In the winter the game was played with netted sticks so that the ball could be carried. The ball could not be touched with the hands, it could only be directed toward the opposing goal with the sticks or feet. Sometimes the teams used different colored face and body paint to identify members of the same team, i.e., red for one team and yellow for the other. The object of the game was to score the greatest number of goals.

Tug of War

Tug of war using ropes were played by men and boys. High jumping and long jumping contests were also held. Stone throwing, like shot putting, was also practiced. In another game stones were thrown at pegs for accuracy.

Wrestling and Foot Races

Wrestling and foot racing were other contests the Shuswap engaged in. Races could be of long or short distances. The long distance races were up to 15 kilometers. The Shuswap sometimes competed with the Thompson and Okanagan in races and large bets were made on the best runners. Wrestling was often done by challenge, with bets being placed, and the winner taking the highest stakes.

Swimming

Almost all Shuswap could swim. They sometimes held swimming contests for distance or speed. Canoe races of various distances were also held on the lakes in the region.

Sling Shots

Boys made slings from Indian hemp bark and a buckskin thong which they used to throw stones great distances. Tops and whirligigs were made from bark with a sharpened wooden pin through it for the spindle.

Tobogganing

Children enjoyed tobogganing on flat stones or thick pieces of bark turned up in front. Men sometimes descended the mountains by tobogganing down on large fir branches on the frozen snow. Children made snowmen and rolled snowballs for winter entertainment.

Cat's Cradle

Small children played the game of cat's cradle with strings. They used a variety of hand movements to make the strings look like the teepee, the eagle, the sturgeon, the mountain sheep or the ruffed grouse. They also played games of hide and seek.

K) Marriage

Young people could marry once they had completed their training and were considered adults. Girls usually married between the ages of thirteen and twenty-three. Men married from about ages twenty-two to twenty-five.

Sometimes, marriages were arranged, resulting in a young girl marrying a man twenty to thirty years older than herself. This union was usually to seal some kind of political alliance with another band, since one could not marry within their own band.

Otherwise men and women could choose their own mate and let their choice be made public in a variety of ways. Marriage by betrothal was common, and the proposal would be in the form of presents given to the girl's parents, but actually shared amongst her relatives. The gifts were often delivered to the girl's home by an older relative of the suitor and presented to the girl's family at that time. The intention to marry could be announced at a gathering, by the young man or his relative, and gifts presented the girl's family at that time. Sometimes, the girl's family began the betrothal, by approaching the desired man's family with the suggestion of marriage between the young people. If the marriage was agreeable to the families and the young people involved, the young man visited the home of the girl for several days. After many days, the young couple was announced as married and usually returned to the home of the boy's father but could choose to live with either family. This final visit was sometimes accompanied by feasting and the exchange of gifts between the parents and children which eventually became the property of the in-laws. When a proposal of marriage was refused all gifts were returned.

Another method of choosing a marriage partner was by touching at a ceremonial celebration. During the ceremonial dance the chief announced that it was an opportunity for choosing a partner. The young people then chose partners by touching them. The young man or woman selected could decline the marriage proposal. Once this touching occurred however, the marriage agreement was fixed and could not be broken. This type of marriage was accompanied only by a small feast and no exchange of gifts. Such an open opportunity helped to ensure that all members of the band would have a partner.

When a woman lost her husband she was cared for by the brother of her late husband, by agreement with her brother-in-law. When a woman died, her husband took a new wife from among her sisters. This system ensured that each man and woman had someone to care of them in the event of their partner's death.

L) Death

The dead were buried along with some of their personal possessions. These items might include knives, weapons, gambling sticks, and always included all the person's moccasins. A grave pole was placed above the grave. On it were placed more personal items and gifts from friends. The relatives of the dead cut their hair and the children of a dead parent wore a buckskin thong around their right ankle. The mourning period for the dead lasted one year. After this time a feast was held by the deceased's relatives to repay all the friends who had helped prepare the dead or assisted the grieving family. The family was then considered no longer in mourning and they returned to their normal roles in the community. After this one year the name of the dead person could be passed on to another relative.

If a warrior was severely injured on the war trail, he could request that he be placed on a funeral pyre and be burned, so that he would not slow his party's progress or that his enemies could not desecrate his body. He sang his war song until he expired.

M) Warfare

The Shuswap people sometimes confronted their neighbors in warfare. They fought with the Okanagan, Lillooet and Thompson people on their south and west borders. They also fought against the Chilcotins to the west, joining forces with the Carrier people against them. These wars were sometimes fought to gain fishing territories or hunting areas. They were also fought to avenge death resulting from an attack. Slaves were taken from the enemy but these people gained full membership in the community upon marrying a Shuswap person.

The Shuswap divisions joined forces against their enemies to ensure success in war. A band could call upon relatives, gained through marriage between families of the villages, to assist in a defense against the enemy or to avenge a death with an attack on the enemy. So it was that the Kamloops and Bonaparte people joined forces against the Okanagan. The Fraser River and North Thompson people fought together against the Cree and Thompson. The North Thompson people had help from the Fraser River, Soda Creek and Kamloops people in fighting the Sekani. (see map on p.4 for location of various tribes)

N) Shuswap View of the World

The Shuswap people believed that the world was made good to live in by the all-powerful "Old One" with the help of Coyote. The original story, told and retold by generations of Shuswap people, explained how the earth was made ready for Shuswap people.

The Shuswap people lived in close contact with nature and their actions showed appreciation for nature's bounty and respect for her creatures. At the First Fruits ceremony, when the first saskatoons were picked, the people would show appreciation for the abundance of fruit that would help supply their winter needs. When game was taken, the hunters took time to show reverence for the animal that was to feed them.

During his or her training each Shuswap person found a guardian spirit from among the animals, articles or elements in their world which was thereafter a protector or helper to that person. During the winter ceremony each sang the mystery song of their guardian spirit. A person carefully studied everything about his guardian spirit, so that he could imitate the skill of it or use other kinds of knowledge gained from it to live a more successful life. It was also during training that the young Shuswap person learned the many prayers and rites which were to be used to show respect for the world and its creatures.

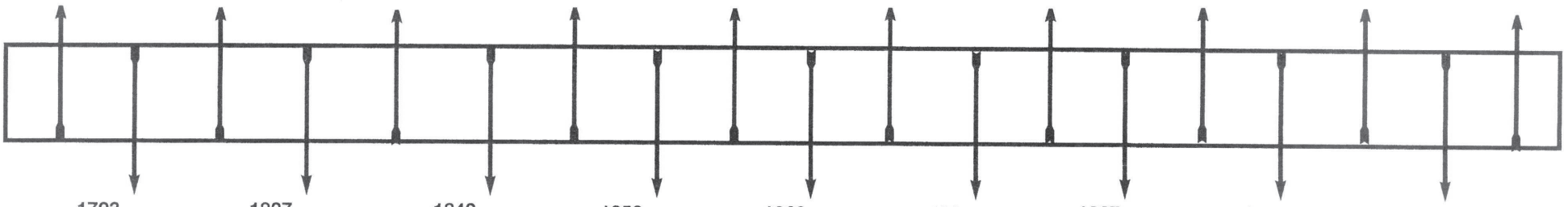
Respect and remembrance for the dead was shown by a ceremonial dance held each year. The Shuswap people practiced this ceremony to keep in touch with the world beyond and to help their dead reach the spirit land. Everyone took part in these dances which were led by the chiefs. During this dance, people received visions and prophesies about the future. (This could possibly be the Ghost Dance of the Shuswap people.)

All councils and many ceremonies began or ended with the smoking of the pipe. Everyone was in a circle and the pipe was passed in the direction of the sun's passage. The smoking of the pipe was a preparation for the discussion or celebration to follow. When going into war, the warriors passed the pipe in the opposite direction, to show that they were going to face an enemy.

In the traditional Shuswap view of the world, the earth was a place made good for them to live in. They believed that they should respect the things of the earth and each person found something of the earth and drew from its strengths, as it became his guardian spirit. The Shuswap people found order in the world, and used their knowledge of it to help them create a successful lifestyle. They regarded their success as people as a credit to the good will of the creatures of the earth, which they praised in songs and dances. They showed their appreciation for their bounty by sharing their goods with one another.

Annabel Cropped Eared Wolf, Shuswap History-A Century of Change, SCES
Marie Matthew, Shuswap Cultural Series, Book 1, SCES

SHUSWAP HISTORY Timeline
1763 -



1763
Royal Proclamation from Great Britain states that Indian land must be bought before it can be settled

1793
Alexander Mackenzie of the North West Company meets Shuswap people near Alexandria

1808
Simon Fraser of the North West Company travelled down the Fraser River and met Shuswap people from Soda Creek

1827
Whooping Cough epidemic is reported by furtrader Archibald MacDonald

1840
Father DeSmet arrives in the Interior

1842
Father Demers arrives in Kamloops

1842-1843
Diphtheria epidemic is reported in Kamloops by furtrader John Tod

1858
Gold Rush starts

1858
Colony of B.C. is declared

1862
Smallpox epidemic is reported

1864
James Douglas resigns as Governor of B.C.

1864
Frederick Seymour becomes the Governor of B.C.

1864
Joseph Trutch is appointed Commissioner of Land and Works

1867
Canada becomes a country

1871
B.C. becomes a province

1875
Joint Allotment Commissioner was formed to survey Indian reserves

1876
Indian Act is passed

1890
Industrial School established in Kamloops. Essentially, Residential schools were designed to eliminate the Indian by way of their children. Thus, the government would have achieved its assimilaiton goal and stripped Indians of the their right to the land.

1891
Industrial School established south of Williams Lake at St. Joseph's Mission

SHUSWAP HISTORY Timeline - 1993

1906 - 1913
Nisga'a, Tsimshian, Secwepemc and other First Nations delegations travel to Victoria, Ottawa, and London to press for recognition of Aboriginal title to their lands and protest reserve allotments. In 1911, 300 chiefs meet B.C. Premier McBride in Victoria, urging recognition of Indian title. Their requests are rejected.

1910
Memorial to Sir Wilfrid Laurier

1920
Residential School attendance became compulsory. The new law gave officials the authority to take over the responsibility for the care and education of First Nations children. The law applied to all Indian children between the ages of 8 and 14. The attendance policy was used as a money making venuture.

1927
Federal legislation prohibits Aboriginal people from raising money to press for recognition of Aboriginal title in the courts

1946
Indians were first allowed to vote in B.C.

1951
The potlatch ban is dropped. The ban on raising money to sue for recognition of Aboriginal title is lifted.

1961
Indians now allowed to vote in Federal Elections

1973
In a landmark decision in the Calder case, the Supreme Court of Canada holds that the Aboriginal title to land continued after arrival of the colonists but federal legislation could extinguish it.

1978
Kamloops Indian Student Residence (formerly KIRS) was closed and the school's buildings were transferred to the Kamloops Indian Band.

1981
Cariboo Indian Student Residence near Williams Lake finally closed

1982
Constitutional recognition is given to existing Aboriginal and Treaty rights; the content of the rights remains unclear.

1984 - 1990
The courts uphold Aboriginal interests in land and resources in several B.C. cases: Guerin; Meares Island; and the right ot hunt and fish for food in the Sparrow case.

1992
The First Nations Summit organization, the province of British Columbia and the federal governments set up a Treaty Commission to settle lands questions in B.C. and negotiate self-government agreements.

1993
In the Delgamuukw case, the B.C. Court of Appeal holds for the first time that Aboriginal interests in land survived the colonial period and continue to exist in B.C., protected by the 1982 constitutional amendment.

Section 2. History of Contact

A) The Fur Trade

North America had an abundance of beaver with fine fur pelts, which were used to make hats and other items, which brought high prices in Europe. The fur trade became a large-scale industry. As the beaver became scarcer in eastern Canada, the fur trade pushed westward, causing the transportation costs to increase.

Between 1793 and 1812, the North West Company began to explore west across the Rocky Mountains. Alexander Mackenzie was seeking a river route to the Pacific to reduce the high cost of shipping furs across the continent. Since the personal safety of the explorers and the success of their explorations depended on the goodwill of the Native peoples, they gave gifts to the people and relied on native guides to win the support of each nation they encountered.

Simon Fraser was another explorer with the North West Company and in 1808 followed the Fraser River to the Pacific Ocean. He could not have traveled through the Fraser Canyon without the aid of the Native peoples since he relied on their knowledge of the area, skills and their supply of food and suitable clothing.

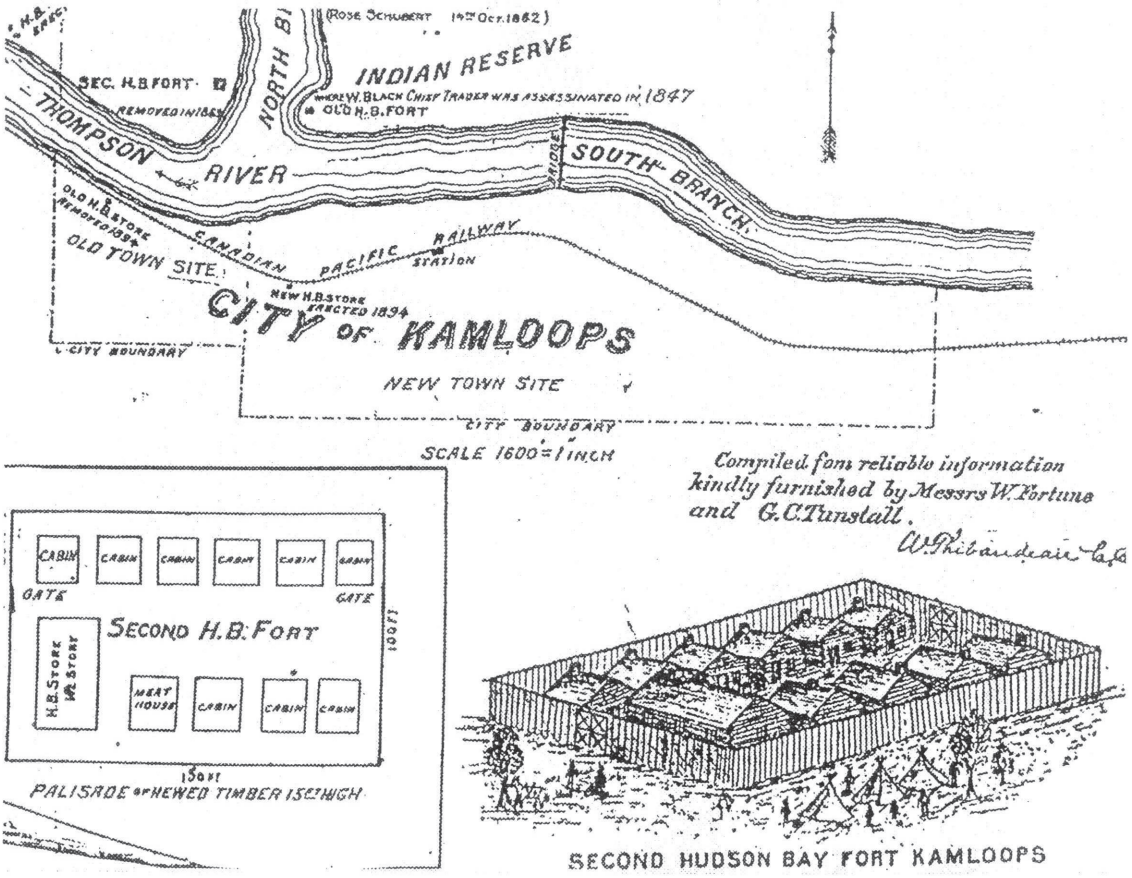
Near Williams Lake River, he encountered some impassable waters and was forced to portage parts of his load. At Soda Creek canyon he met Chief X'lo'sem who guided him through Shuswap land safely into Lillooet territory.

Both Mackenzie and Fraser found that Natives in the interior had already obtained European items of trade such as copper, brass, iron and beads. These goods had reached the interior from the Pacific coast as different Native nations traded with one another.

At the same time, American fur-trading companies were advancing north into the same territory. David Stuart, two French Canadians and a native reached the Kamloops area in 1811 by way of the Okanagan and spent the fall and winter in Kamloops. Finding beaver plentiful, they returned in 1812 and built a small trading post called Fort She-waps near the Thompson River junction.

A few weeks later, Joseph Laroque built a fur trading post for the North West Company called Fort Kamloops located north east of the river junction. In 1813, the North West Company bought out the Pacific Fur Company.

The Kamloops post was used by all the surrounding Shuswap bands and neighboring tribes. Every year, the traders gave gifts and tobacco to the Shuswap chiefs to encourage their people to trap many furs and be friendly to the traders.



In 1821, the North West Company and the Hudson's Bay Company amalgamated retaining the Hudson's Bay name. The fort at Kamloops was re-named the Thompson River Post. The same year, Fort Alexandria was built on the banks of the Fraser River where Mackenzie first met the Shuswap and Carrier people. The Northern Shuswap bands began to trade at that post but occasionally traveled to Kamloops. The Upper North Thompson and the Shuswap Band in the

Columbia River Valley were encouraged to trade at Rocky Mountain House east of the Rockies but, because of attacks by the Assiniboine and Metis, they preferred the post at Kamloops. In 1851, Little Fort Post was built in the North Thompson but was soon abandoned for lack of trade.

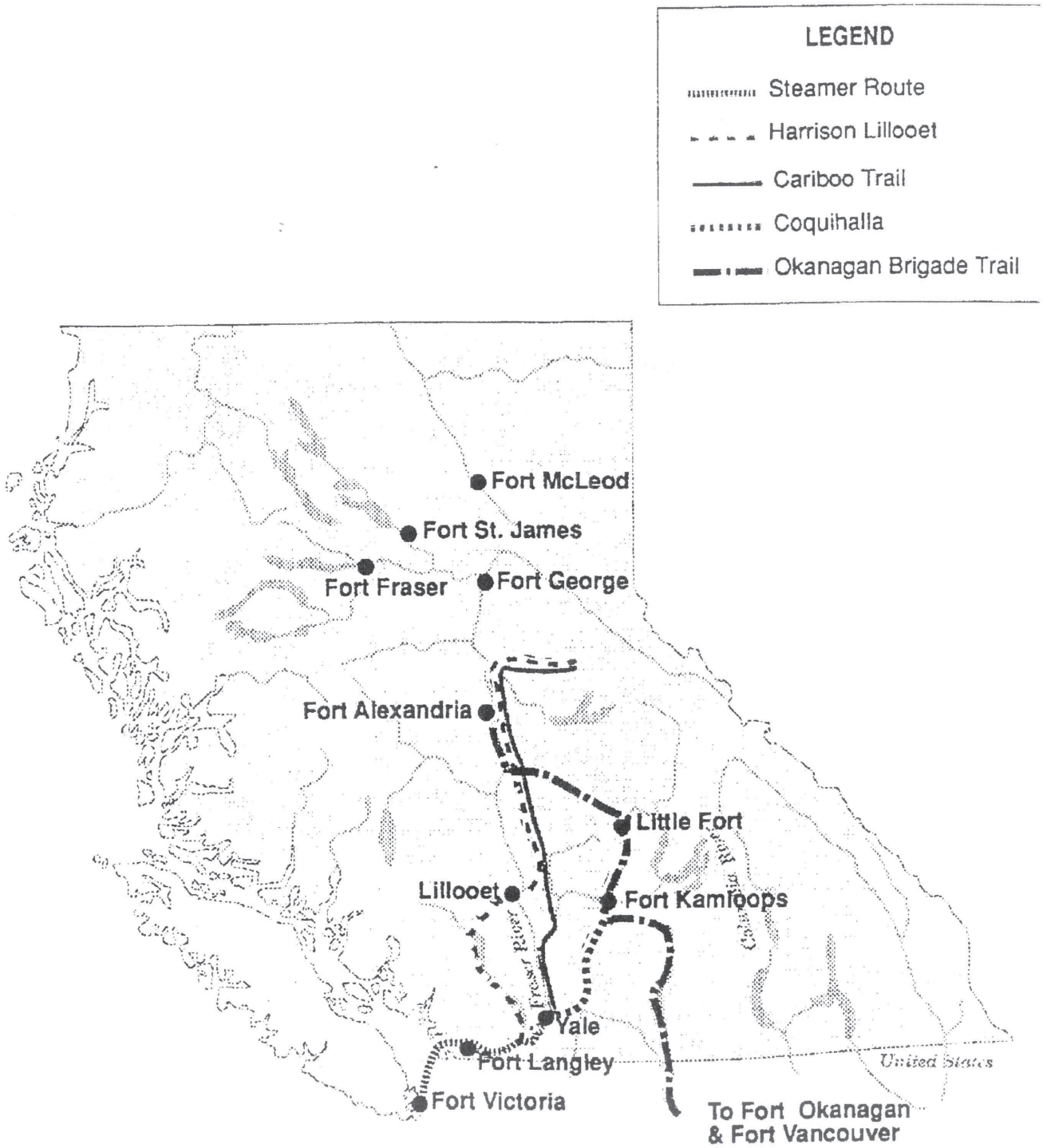
The Shuswap traded beaver pelts and other furs to the companies for a variety of goods that became a part of their culture such as metal, cloth, guns, ammunition, traps, beads and a few food staples.

By 1825, the fur trade was in decline caused by overtrapping and natural changes in the beaver population so the Shuswap trapped more marten and other small fur-bearing animals.

Even though the local fur trade was in decline, the Kamloops trading post was kept open as a stopover for fur brigades and a stockraising center. The horses were used in pack trains that took furs to the coast for shipment overseas. Fort Alexandria was mainly used as a storage depot for goods going north from Kamloops to Stuart Lake and Fraser Lake. The Hudson's Bay posts continued to trade until the 1860's, but the fur trade was never as important as it was between 1812 and 1827.

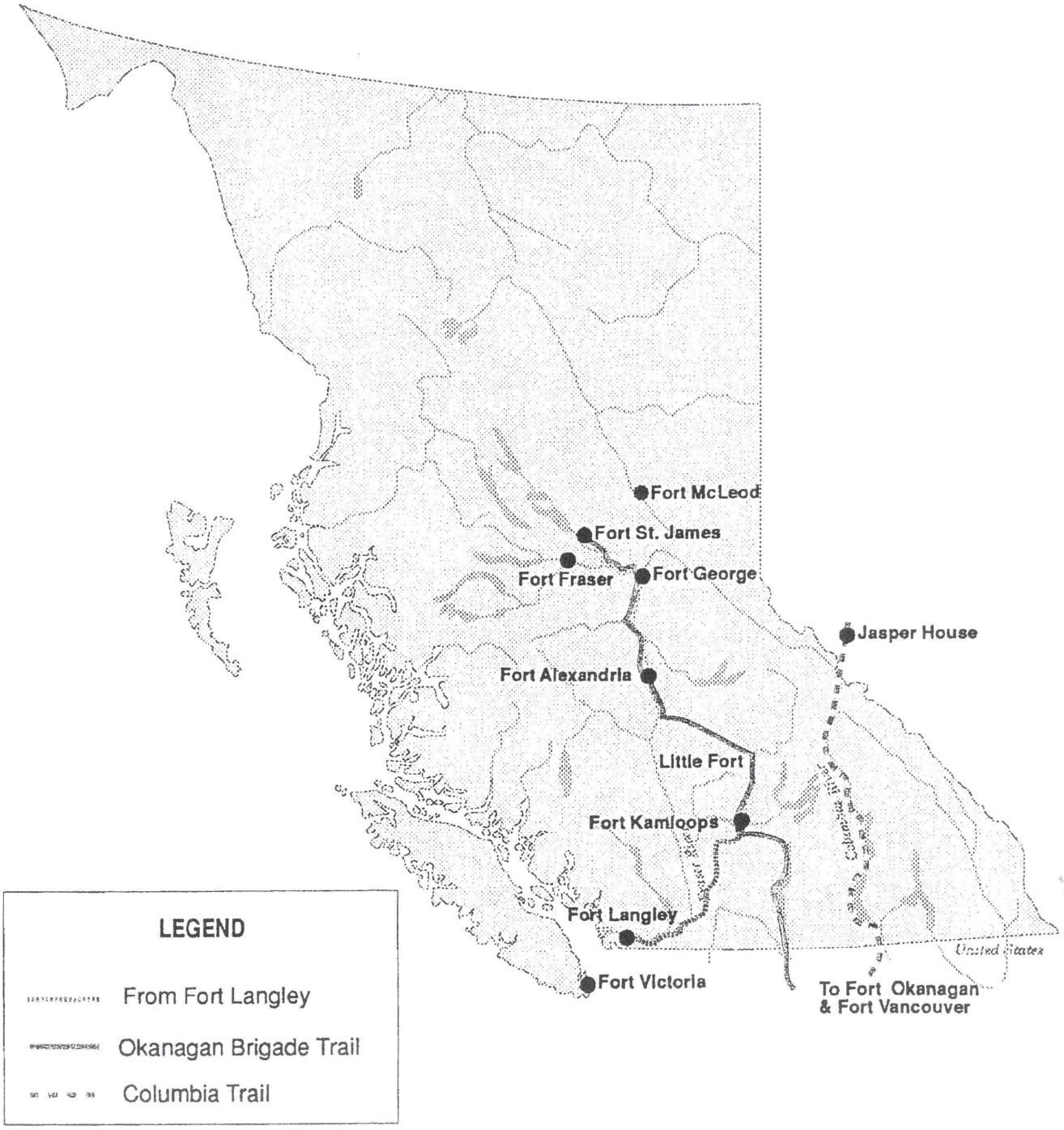
The Shuswap, however, could not keep control of their involvement in the fur trade and became dependent on European weapons, food supplies, clothing and tools. As the beaver declined the Shuswap used salmon and venison to obtain the trade goods they required and as early as 1822, traders reported that the natives were starving. With poor salmon runs and decreases in wild game, food shortages were not uncommon.

The fur trade was the beginning of drastic changes that eventually eroded the culture and independence of the Shuswap Nation. As the fur trade ended, they could no longer survive without goods from the Europeans. Miners, settlers, missionaries and the colonial government displaced them from their lands. Their culture was eroded as their political rights and freedoms were restricted.



Trails and Forts in Shuswap Country

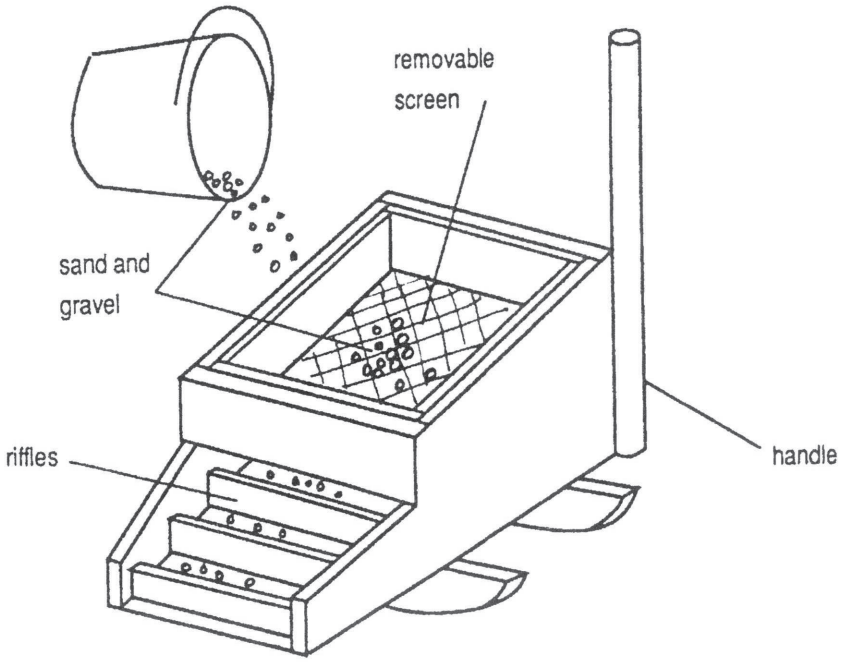
Gold Rush Trails



B) The Gold Rush

Early explorers and fur trader needed the goodwill and support of the Shuswap to set up trading posts and to explore the land because they were outnumbered by the First Nations who were dominant until the arrival of the gold miners.

The miners trespassed on Indian lands, competed for food resources and had little tolerance for the native peoples whom they viewed as obstacles. Clashes over access to gold deposits and ownership of gold often resulted in death for both miners and First Nations. Many changes were forced upon the Shuswap culture during this time.



Gold Rocker

There is evidence that First Nations were aware of the presence of gold years before the miners appeared. Tomah, a Shuswap packer for the Hudson's Bay Company reported to Peter Dunlevy

(an early prospector) that the native people made trinkets and even rings that they pounded into shape from nuggets found in streams.

The first gold obtained by the Hudson's Bay Company was brought to Fort Kamloops by a native in 1852. He was said to have found it while taking a drink of water from the lower Thompson River. Donald McLean, the Chief Trader at Fort Kamloops informed his superiors in Victoria and they decided to keep it secret so the fur trade would not be disrupted. The traders encouraged the natives to mine the gold and use it for trade at the forts.

The Native people quickly realized the value of gold and began to mine it using iron spoons obtained from the Hudson's Bay Company. They did not have miner's tools such as pans or rockers and only small amounts of gold were traded. Gold was then worth $17 an ounce, which was more than a Hudson's Bay employee earned in a month. Nevertheless fewer than 4 ounces of gold were sold at Fort Kamloops in 1856. In 1857, many more miners rushed to the Thompson River area.

The arrival of white miners quickly led to conflict because the native people felt the gold was theirs since it originated from their lands. They also believed the mining activities would prevent the salmon from completing their migration up the Fraser and Thompson Rivers. Salmon was the main source of food for many of the tribes and they blamed the miners for the small salmon runs that year. Rumors of gold deposits quickly spread south and in the spring of 1858, over 30,000 miners, mostly American, rushed up from California to the Fraser and Thompson Rivers searching for gold. A few miners returned to Fort Victoria with over $150,000 worth of gold, a huge fortune in those days. Gold fever struck and the mad gold rush was on.

The first difficulty to overcome was the transportation of food and equipment to the gold fields. There were four main routes from the south.

1. By sea from San Francisco to Victoria, by paddlewheeler to Harrison Lake, then north via the Harrison Trail.
2. By sea from San Francisco to Victoria, by paddlewheeler to Yale, then north on the Cariboo Wagon Trail.

3. By sea from San Francisco to Victoria, by paddlewheeler to Yale, then north via the Hudson's Bay Trail.(Present route of the Coquihalla Highway)
4. By horse and wagon through Washington and north via the Okanagan valley on the Okanagan Brigade Trail.

The route through Washington and the Okanagan was the quickest, but also the most dangerous as the Cayuse War between Native Americans and American soldiers began in 1847 and was still raging in Washington Territory in the late 1850's.

Because of the Indian wars, most miners took the sea route and in 1858, about 23,000 miners left San Francisco by sea to Fort Victoria from whence they traveled up the Fraser River via the Harrison or Cariboo Wagon trail. The Harrison Trail was largely abandoned in 1863 when the Cariboo Trail was completed.

A number of miners traveled the Washington route in para-military convoys numbering about 200 men. Although there were no wars north of the American border some miners claimed they would rid the land of all the Indians.

A company of about 300 miners travelling north along the west side of Okanagan Lake destroyed the winter provisions of an unattended Okanagan Indian village. The following day they ambushed and massacred a group of unarmed Indians. These acts demonstrated the miner's hostile attitude towards the Indians. The conflict increased as the population of miners mushroomed and by July of 1858 there were over 8,000 miners on a 60 kilometre stretch of the Fraser River.

James Douglas, the governor of the colony, feared a war between the feuding parties, especially after the Cayuse Indians defeated the US troops in Oregon. Throughout the summer, trouble brewed at Hill's Bar and Boston Bar on the Fraser River. At Boston Bar there was fighting involving over 140 miners, where reportedly 7 Indians were killed. The miners viewed the Indians as obstacles while the Indians viewed the gold as theirs since it came from their lands. Also, the traditional Indian food supplies of game, salmon and berries were being taken by the miners.

A vigilante force of 167 armed miners who were led by Captain Snyder went up the Fraser river ready to fight Indians to quell the unrest, but the tension had eased by the time they reached the confluence of the Thompson and Fraser Rivers. Governor Douglas heard about the skirmishes and traveled to the area with some troops. His fact-finding mission blamed the miners for the problems since the armed miners had driven the Indians from the river, which prevented them from gathering food and mining gold. The Indians stated that the miners interfered with their village sites, took their salmon and were disrespectful of their families. Chiefs from many areas expressed their concern to Governor Douglas who gave stern warnings to the American miners; he also claimed all the gold within the Fraser and Thompson Rivers for the British Crown.

In order to prevent the Americans from expanding their borders and to enforce British law, Douglas declared the mainland a British colony. This action ended the Hudson's Bay Company Charter and any control it had over the region. In November of 1858 British Columbia was officially declared a colony and Douglas was named Governor. He could now regulate law and order to protect British interests on the mainland and on Vancouver Island.

The gold miners were the forerunners of white settlement in British Columbia. The settlers, unlike the miners they followed, came to stay. But like the miners, the settlers had little respect or tolerance for the Indian peoples. The conflict was clear. The First Nations had the land and the settlers wanted it for farming, ranching and business. The Shuswap traditionally migrated to different areas of their territory as the seasons changed, thus the settlers believed that they were not making use of their land. More changes were forced on the Shuswap as overwhelming numbers of settlers arrived and took over the land.

The ownership of the land remains an unresolved dispute between the Shuswap and the present levels of government to this day.

J.Coffey, E.Goldsrom, G.Gottfriedson, R. Matthew, P. Walton
The First 100 Years of Contact-SCES

Section 3. British Columbia after 1871 and the Establishment of Shuswap Reserves

In 1871, British Columbia entered Confederation. BC Indian policy remained unchanged even though it was different from the federal Indian policy. On the prairies and in Ontario, the government had entered into treaties with the Indians. These extinguished Indian land title and compensated them for their loss. A minimum of 160 acres was allotted to each family. The treaties were a partial recognition of the existence of aboriginal title to lands. That was more than the BC Indians were given.

Here are the areas of the existing Shuswap reserves in 1871:

Reserve	Number of Acres
Spallumcheen	218.5(two parcels)
Deadman's Creek	575
Bonaparte Creek	471
Shuswap Lake	3,112
Adams Lake	1,000
Kamloops River	6,000

A) The Terms of Union

BC Indians were not involved in the talks on British Columbia becoming a province of Canada. A motion for the protection of Indians was defeated. Another motion that proposed extending federal policy to BC Indians was withdrawn.

Under the Terms of Union, one article stated that the federal government would assume responsibility for the Indians and the lands reserved for their use. Clause 13 (see Appendix 1) further stated that "a policy as liberal as that hitherto pursued by the British Columbia Government shall be continued by the Dominion Government after the Union." In addition, at the federal government's request, the province was to give the federal government additional land in trust for the Indians. Any disagreements as to the quantity of land were to be arbitrated

by the Secretary of State for the colonies. In 1873, the federal government recommended that Indian reserves be based on 80 acres per family. The province of BC offered 10 acres. Finally 20 acres was agreed upon.

B) The Indian Reserve Commission

The Indians of BC objected to the amount of land they were being given, to the methods used, and to the lack of recourse. In 1874, A.W. Powell, the provincial commissioner of Indian Affairs, visited the Indians at Kamloops. They told him that the land available to them was not enough to graze their increasing herds of livestock. The white settlers, however, had access to thousands of acres and often treated the Indians badly. Powell thought that the Indians were justified in their grievances. The Indians were getting support from people in eastern Canada and abroad. Still, the BC and federal government would not budge from their position.

In 1874, the province passed a new Land Act consolidating all previous ones. Even though the federal government would not approve the legislation because it made no minor changes; the bill was officially enacted. Between 1875 and 1876, the BC and federal governments came to an agreement regarding the establishment of Indian reserves. This resulted in the formation of an Indian Reserve Commission. These points were included in the terms of the agreement:

- The Commission would determine the number, extent and locality of the reserves required for each Indian band separately

- No basis of acreage would be fixed for reserves

- The size of reserves would depend on the habits, wants and pursuits of each band. The amount of land available and the claims of white settlers would be considered in setting the size.

The Commission existed from 1876 until 1910. During this time it allotted over 1,000 Indian reserves in British Columbia. The initial committee consisted of three men, but they worked as a group for only one year. After that, the province could not afford to participate. The federal

commissioner, Gilbert Sproat, carried on alone from 1878 until 1880. Peter O'Reilly replaced Sproat until 1888. Then A.W. Powell became the commissioner until 1910.

In 1876 the commission worked only in the Lower Mainland. Finally, in late June of 1877, the commission arrived in Kamloops, prompted by the settlers' fears of an Indian war. The government had ignored the Indians' concerns and delayed meeting for so long that the Indians of the Interior eventually began to talk of taking arms against the settlers. Some of the Shuswap had been in contact with Indians across the border. There was also talk of joining with Chief Joseph of the Nez Perce and other Washington Indians, who held strong anti-European sentiments.

When the commissioners came to Kamloops, they found most of the people were in the Okanagan attending a conference of Interior chiefs. Sproat realized that the situation was very serious. He sent a telegram to Ottawa warning that in the Interior there was general dissatisfaction and fighting was possible. Sproat thought that the Indians were reacting to the treatment they were receiving from the provincial government.

The outcome of all this activity was the formation of a stronger alliance among the Interior bands. It continues to this day. This alliance presents a united front in the struggle for a just settlement of land claims and the protection of Indian rights.

Public opinion was against the commission because settlers thought it was too generous. In the Kamloops area, the townspeople did not want to live so close to Indians. They wanted the Reserve relocated. Still others complained about the Indians trespassing on their property. Trade and commercial representatives of the settlers gave the same argument. They said that the Indians were not utilizing their land and were incapable of developing it.

The settlers had tremendous influence on the government. In 1879, the government told the commission that it would not recognize reserves that had not been surveyed according to the regulations of the Land Amendment Act of 1879. In the end, not one reserve allocated by the commission was approved by the provincial chief commissioner of Lands and Works. In some places, the good land had already been pre-empted by non-Indians before the commission came

around. In other areas, the provincial government had sold land that had already been allocated as a reserve by the commission. In many cases, the white ranchers grazed their livestock indiscriminately on Indian lands.

In 1880, Peter O'Reilly, Trutch's brother-in-law, replaced Sproat. Trutch was now Dominion agent in BC on railway matters and advisor on Indian Affairs in British Columbia. Trutch recommended that all future decisions of the Indian Reserve Commission be endorsed by the Indian superintendent and the commissioner of Lands and Works. This recommendation was accepted by the Department of Indian Affairs. During O'Reilly's term, reserves were reduced. The commission terminated community-grazing lands in the Interior.

At Soda Creek, O'Reilly told the chief that he had better accept the land he was offered, as O'Reilly would be leaving the next day. At Alkali, he gave to the Indians land that had been rejected by a white settler because it was impossible to irrigate.

C) McKenna-McBride Royal Commission

The federal government appointed Dr. J.A.J. McKenna as a special commissioner in 1912. His job was to resolve the issue of Indian land distribution. The McKenna-McBride Agreement was struck, outlining a joint federal-provincial initiative to settle Indian questions. The McKenna-McBride Commission was to review and make adjustments to the land requirements of the Indians.

The McKenna-McBride Royal Commission lasted from 1913 to 1916. It had two provincial representatives, two federal representatives and one chairman. They reviewed the work of the Indian Reserve Commission of 1876-1910. They confirmed existing reserves or made adjustments. Approximately 500 new reserves (about 87,000 acres) were approved and recommended. There were 54 instances of reductions or cut-offs (about 47,000 acres), but none of those Bands had consented to the loss of land.

Between October 24 and 30, 1913, the commission visited seven Shuswap reserves in the Interior: Neskainlith, Adams Lake, Little Shuswap, North Thompson, Kamloops, Deadman's Creek and Bonaparte. These Bands used their land for farming, haying and pasturage. The

Shuswap people who testified before the commission made it clear that they did not wish to lose or sell their land. They reported that they needed funds to use their land productively. They needed equipment for clearing the land and building irrigation systems. A new federal policy restricted the management and expenditure of band revenue. This made it impossible for the Bands to expand and maintain their irrigation systems.

In most cases the Shuswap were concerned about the size of their reserves and the problems posed by overgrazing. The Adams Lake Band requested additional grazing land, but that was rejected. The North Thompson Band requested 1,280 acres for pasturage and was granted 640.

Other concerns were expressed. These included hunting and fishing rights, water rights, expropriations, and leases. These concerns were treated lightly by the commission, often with the comment that the Indians seek recourse elsewhere. The commission's primary concern was with the adjustment of Indian reserves. The Indians testified that existing reserve land was being used as much as possible within the constraints of inadequate irrigation, a lack of equipment and funds, and a lack of grazing lands. Despite this testimony, the commission made reductions.

The Little Shuswap Band lost 2,105 acres. In Neskainlith, Reserve No. 2, 480 acres was cut off. Adams Lake Reserve No.6 had 55 acres cut off and an additional 82 acres from Reserve No.7.

In Canim Lake, the Indian agent testified before the McKenna-McBride Royal Commission that the Indians "had no usage." Canim Lake had applied for six additional parcels of land for general farming, haying and pasturage. All applications were rejected. One was an application for a 360-acre parcel of land worked by George Archie and taken up by a white man. That particular application was rejected because the land was considered alienated.

According to the Schedule of Indian Reserves in the Dominion, 1913, Canoe Creek was recorded as holding seven parcels of land; six of these totaled 12,305 acres. The 1913 Schedule had listed Toby Lake, Reserve No.6, as a 4,440-acre parcel. The McKenna-McBride Royal Commission found the Schedule to be in error and confirmed that the Toby Lake parcel was only 320 acres. Reserve No.7, which was listed as a graveyard, was not included in the final 1916 report. The reason was that no claim had been made to confirm it as a Reserve.

Soda Creek applied for an additional three parcels of land for fishing, haying and general farming. The land applied for was vacant and available, but the commission did not consider the applications. The report states that Mr. Green, the surveyor, went to Soda Creek to locate the parcels of land. Mr. Green said that Chief Antoine told him that the Band had sufficient land and did not want the lands that had been applied for. The report also said the chief refused to accompany Mr. Green to locate these lands.

At Enderby, the commission cut off 3.65 acres plus a 1,689-acre strip. The Kootenay-Okanagan District Report records that these reductions were not accepted by the federal government. The Commission had no authority to recommend cut-offs in the Railway Belt.

In 1915, at Clinton, the commission cut off Reserve No.1, which in 1883 was surveyed as having 225 acres. Reserve No.2 was surveyed in 1833 as having 848 acres. The commission confirmed this as an 820.90-acre lot. The commission allotted to the Clinton Band two parcels of land: No.2A, containing 607 acres, and No.3, containing 3.5 acres.

The Royal Commission disallowed Reserves No.15 and No.17 for Alkali Lake. It also reduced Reserve No.7 from 14 to 7 acres.

At Williams Lake, the commission set aside Reserves Nos.7 to 14, totaling 2.18 acres, as graveyards. It was later found that these could not be made available to the Band.

The Indians were not involved in the establishment of the commission's allocations. The commission did not deal with aboriginal title, nor was it able to deal with water, hunting or fishing rights. Even where additional land was received, it was still found to be inadequate for the needs of the bands. The conveyance of portions of Indian reserves for railway and road purposes did not have the consent of the Indians.

The BC government was not satisfied either. It thought that the McKenna-McBride Royal Commission had been too generous. Once again, the governments could not agree that justice

had been done. They both did, however, enact legislation that would allow them to approve and implement the recommendations of the McKenna-McBride Royal Commission.

Between 1913 and 1943, at least 1870 acres were lost by the Shuswap bands. This estimate does not include three Bands where the data was incomplete and one Band where information was unavailable.

Annabel Cropped Eared Wolf, Shuswap Political Activity1910-1995, SCES 1996/97

Section 4. History of the Residential School

A) The Beginning

In 1876, the Indian Act was established by the Federal Government, in an attempt to assimilate the Native people into the European way of life. It confined the people to tiny reserves and outlawed the practice of traditional ceremonies like the potlatch. In following years, the Federal Government amended the Indian Act to include the education of Native people and set out to establish schools for that purpose. These institutions would provide religious teachings and would have special laws that would govern them. Before 1920, these were called Industrial or Boarding schools and were scattered throughout the country. After 1920, they were called Residential Schools because the children would be transported there to live all or a majority of the year. How the students would learn and what they would learn remained in the hands of the Government throughout the stages of the residential schools system.

B) Assimilation

The Industrial schools were based upon a policy of assimilation and missionaries made a commitment to Christianize and " civilize" Indian children. This involved the destruction of their language, culture and beliefs in an attempt to groom them for a place in the European society where they would no longer be an obstacle to European settlement and obtaining of lands and resources. The "education" of children leaving the Industrial schools thrust them to the lowest rung of the non-native society. In 1896 there were 24 of these schools in Canada, 4 in Ontario, 20 in the Northwest Territories, Manitoba and British Columbia.

These schools focused on teaching boys blacksmithing, carpentry, shoemaking, ranching and farming. Academic studies consisted of reading, writing and speaking in either French or English. Later on, girls attending these schools learned things such as homemaking, cooking, cleaning, sewing and practical nursing. Speaking the Shuswap language was forbidden. Extra curricular activities for the boys included gymnastics and dancing for the girls. Shuswap traditional dancing was not permitted.

Children attended school until they were at least 14 or 15 years old, often being held back to enable the administration more funds from the government. Graduation was not encouraged and continuing higher education meant losing their status as Indian people; this was called "enfranchisement". By losing status, the children would no longer be Indians and they certainly would not be accepted as " white" in the European society.

C) Isolation and Segregation

The next period of Indian education began at a time when disease and starvation dramatically reduced the population on reserves, and lack of financial resources also changed the course of native education. The outcome was the shift towards isolation and segregation in preparation for returning children to their communities. However, they did not fit into either the Indian world or the white society.

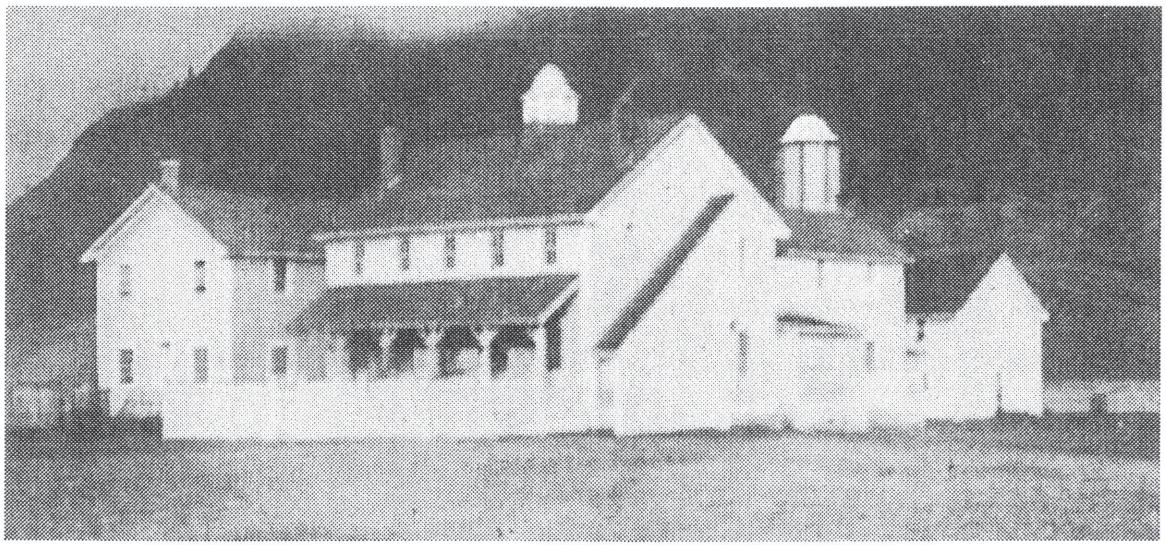
In the 1920's, the Indian Act was amended to include compulsory attendance at residential schools by Indian children which included ages 7 to 15. Most often these children were forcibly taken from their families by priests, ministers, Indian agents and police. Parents tried to hide their children but most were intimidated into giving them up after being faced with fines or imprisonment or both. Students would not see their homes or families until Easter or Christmas and others would spend the whole year there. Siblings were separated upon arrival and boys could not even speak to their own sisters.

A summary of the Indian Act of 1927 states that, "Any parent or guardian refusing to send their children to school face a fine of not more than two dollars plus costs, or imprisonment for a period not exceeding ten days, or both, and such child may be arrested without a warrant and conveyed to school by a truant officer".

In 1940, an estimated 8,000 children or half the Indian student population were enrolled in residential schools and by 1950, one sixth of the British Columbia's entire native citizenry was in residential schools.

D) Integration

In about 1951, the policy of the Residential Schools changed again to "integrate" Indian children into the education system. Whenever possible, Indian children were placed into the public schools. Children remaining in residential schools usually were bussed to public schools and usually, if possible, they went home for the weekends and holidays. Previously, most students lived at the school year round. To allow this change, the Indian Act was amended to include an agreement made with the provincial governments to allow Indian children to attend public schools.



Kamloops Industrial School 1890

E) The Kamloops Indian Residential School

On June 1, 1890, the first Industrial school was built on the Kamloops Indian Reserve as a government run institution under Michael Hagan, a Kamloops newspaper editor and a Catholic layman. During the early years, the Oblates became more frustrated by the school's management and withdrew their services in protest, as did the Sisters of St. Ann in February 1891. This forced the principal to combine the boys and girls into one class. Later, it was alleged that boys were visiting the girl's dormitory and the resulting scandal enabled Father LeJeune to approve the withdrawal of the children to be sent home. The result of these events was the foreclosure of the school. In 1893 the school was taken over by the Oblate Missionaries and the Sisters of St.

Ann. A new school was built and opened in 1923. The large brick structure contained full kitchen facilities, laundry, separate dormitories, staff living areas, recreation rooms, classrooms and a chapel. Later in the 1940's a gymnasium was built with the majority of the work done by the students.

Children from around the province attended the school including the coast, northern BC, the Okanagan and, of course, the Shuswap. Children were brought in by cattle truck from remote areas after being chased down by priests and Indian Agents and taken by force. The Kamloops Indian School was finally closed in 1977 after the National Indian Brotherhood formally ended Federal Government control over Indian education.

Today the former Kamloops Residential School is owned by the Kamloops Indian Band and houses several Native organizations and businesses that serve the needs of the Native people. The complex is now called the Chief Louis Center.

The annex or the 'Secwepemc Building' houses other organizations that were formed in the 1970's and '80's including the Shuswap Tribal Council, the Secwepemc Museum and Heritage Park, part of SCES.

The Secwepemc Cultural Education Society was established in 1982 to preserve, enhance and perpetuate the Shuswap culture, history and language. The Secwepemc Museum began in 1986 and was expanded to include the Heritage Park in 1993.

SCES also serves Secwepemc people by providing educational programs associated with Simon Fraser University, University of BC and the University College of the Cariboo. These institutions provide several degree programs and basic needs such as upgrading and adult education. The Native Indian Teacher Education program (NITEP) is affiliated with UBC.

Trefor Smith, History of the Kamloops and Williams Lake Residential Schools, SCES
Elizabeth Siglet, Lisa McBain, Robert Simon, Lori Pilon, Cross Cultural Presentation , SCES

SECTION 5. GOVERNMENT/ORGANIZATION

Canadian Federal Policy

Under Section 91(24) of the British North America Act, the newly formed federal government of Canada took authority over the Indians and their land. Early legislation mainly repeated colonial policy, with some minor alterations. The assimilation of the Indian people into European-Canadian society was the goal of legislation during this period.

In 1869, the Act for the Gradual Enfranchisement of Indians granted power to the federal government to impose a system of elected local governments on Indian Bands. A European political system was thus imposed. Anyone considered unfit to hold office could be removed. Those bands that had experienced "civilization' were required to relinquish their traditional form of government. Bands unwilling to accept this change had little recourse. The government could impeach Indian officials.

In 1876, the Indian Act was passed. Its framework of Indian legislation remains largely unchanged today. This Act included the earlier, colonial ideas of protecting the Indians. It also set out stricter requirements for non-Indian use of Indian lands. The goal was still assimilation. The government also tried to encourage and direct the process of "civilization". It altered the policy on Indian Band government. The elective system would no longer be imposed, but it could be applied if a band requested it. Band governments were given increased authority, but they were still under government control. This legislation was imposed. Many bands in eastern Canada made it clear that they did not want the federal government to govern them and manage their affairs.

The government hoped to use enfranchisement as a way to assimilate the Indians into European-Canadian society. It would not only extinguish Indian culture but would also eliminate the need for government agencies to deal with the Indians. When an Indian was enfranchised, the land allotted to him was no longer considered part of the reserve. Thus, when all Indians were enfranchised, the reserves would cease to exist.

In the west, where the government felt the Indians were not yet "civilized" enough to be assimilated, legislation was introduced to encourage the process. The Indian Act was amended. The government could depose chiefs and councilors where the elective system was not being applied. Band leaders in the west even more strongly resisted the innovations of the Reserve System. They rejected the government's efforts to eliminate traditional beliefs and values. Legislation prohibited traditional activities such as ceremonials and the traditional nomadic hunting-and-gathering lifestyle. Instead, Christianity and farming were encouraged. The government concentrated on changing the younger generation. Residential and industrial schools were built to remove children from the "harmful" influence of their "uncivilized" parents and Indian traditions. Indians refused to send their children to these schools. Legislation was then passed to enforce attendance.

The next major change in policy occurred in the early 1900s. The government then criticized the Reserve System as preventing assimilation. Reserves were also seen to slow down the economic development and growth of the area. Legislation followed that would force Indian people off the reserves. It would also free reserve land for non-Indians. New conditions were developed to encourage enfranchisement. Since few Indians were seeking this "honor," Indians living off the reserve were allowed to apply for enfranchisement. The government also had the power to enfranchise individuals who had not applied. Indian women who married non-Indians were encouraged to give up their Indian status.

Annabel Cropped Eared Wolf, Shuswap Political Activity 1910-1995, SCES, 1996/97

Section 6. The 1951 Indian Act and Recent Amendments

Most of the joint committee's recommendations were reflected in the new Indian Act of 1951. Even so, the 1951 Indian Act brought no radical changes to the Indian people. The recommendation that nearly all sections of the Indian Act should be repealed or amended was not followed. Few differences could be noted between the 1857 Act for the Gradual Civilization of the Indian Tribes in the Canadas or the Indian Act of 1951. The philosophy of assimilation persisted. The goal was still for Indians to receive full citizenship with the same rights and responsibilities as those of other citizens. The government had the power to decide whether Indians were ready for these rights. Most important, the legislation carried on the tradition of paternalism. It denied Indian bands the power of self-determination and self-government.

The Act had some positive elements. The government had less control of local affairs on the Reserves. Some cultural restrictions were lifted. Indian ceremonials were allowed and Indians could sell produce and livestock. Indians no longer needed the permission of the Indian agent to attend fairs and rodeos. The bands were given greater autonomy. The jurisdiction of the Minister of Indian Affairs was reduced, although his office still had power to declare that parts of the Act did apply to certain Bands or individual Indians.

In the following years, several amendments were made to the Act. In 1960, Indians finally had the right to vote in federal elections without giving up their exemption from taxation.

In 1985, Bill C-31 amended sections of the Indian Act that were unfair or discriminatory on the basis of sex or race. It restored Indian status and band membership to those who had been excluded. It also gave Bands control over their own membership. Before these revisions, a considerable number of Indian people had unfairly lost their Indian status and band membership under sections of the Act. For example, the wives and children of men who were enfranchised also lost their status and band membership, as did women who married non-Indians.

The provision for the Bands to take control of their band membership allowed Bands to include members who had their status restored. They could also form rules of band membership, and

keep band membership lists. However, the government placed certain restrictions on membership rules, and band membership did not necessarily imply Indian status. The Department of Indian Affairs kept the power to review applications for Indian status under Sections 10-16. Band membership increased. There was funding for studies on the effect that the increase in population would have on band programs, services and lands.

Bill C-31 also abolished enfranchisement. It enlarged the by-law powers of Bands to include control of residence of persons living on the Reserve. It increased the Bands' control over physical and social development and to impose by-law fines. By-law powers were also extended to cover prohibition of intoxication and the sale, barter, manufacture, or possession of intoxicants.

Indian legislation has become more cumbersome through the years. Indians are subjected to constant interference in their lives. The government too is finding control of Indian Affairs increasingly difficult and complicated. The federal government has long been trying to extricate itself from the responsibility for Indians and Indian lands. Since 1986, it has been progressing towards negotiations for Indian self-government.

Despite the carefully systematized plan to terminate Indian Nations, they have survived. They have withstood the policies and legislation aimed at divesting them of their lands, political rights and their right to exist as unique cultural groups.

The Shuswap people have always tried to protect their lands and their rights. This began in the early days when miners and settlers encroached on land and property rights. The Shuswap have allied themselves strategically with neighboring Indian Nations throughout their history. They have been active in regional and provincial organizations. Many individuals tenaciously held on to the Shuswap language, values and culture. This reservoir of cultural knowledge is now the basis of a comprehensive cultural retention and enrichment program. There is still a system of government restriction and control. Yet Shuswap bands have made many advances in creating development programs that enhance every sphere of community life.

From time immemorial, the Shuswap have had an identity of themselves as a distinct people with the right to govern and manage their territory, their people and their resources. They have expressed this position in many forms: aboriginal title, land claims, and more currently, Indian self-government. The federal-Indian, federal-provincial debates on Indian self-government continue. At the same time, those Shuswap bands represented by the Shuswap Nation Tribal Council work to define the degree of self-rule, the areas of jurisdiction and the models of government they favor.

Union Of BC Indian Chiefs, Aboriginal Title and Rights, WWW.UBCIC.BC

Section 7. Aboriginal Title and Rights

The sovereignty of our Nations comes from the Great Spirit. It is neither granted nor subject to the approval of any other nation. As First Nations, we have the sovereign right to jurisdiction rule within our traditional territories. Our lands are a sacred gift. The land is provided for the continued use, benefit and enjoyment of our people, and it is our ultimate obligation to the Great Spirit to care for and protect it.

Traditionally, First Nations practiced uncontested, supreme and absolute power over our territories, our resources and our lives with the right to govern, to make and enforce laws, to decide citizenship, to wage war or to make peace and to manage our lands, resources and institutions. Aboriginal Title and Rights means we, as Indian people hold Title and the right to maintain our sacred connection to Mother Earth by governing our territories through our own forms of Indian Government. Our Nations have a natural and rightful place within the family of nations of the world. Our political, legal, social and economic systems developed in accordance with the laws of the Creator since time immemorial and continue to this day.

Our power to govern rests with our people and, like our Aboriginal Title and Rights; it comes from within the people and cannot be taken away.

Our Aboriginal Title and Rights Position Paper represents the foundation upon which First Nations in British Columbia are prepared to negotiate a co-existing relationship with Canada. We present it on behalf of our people, in the spirit of optimism, dignity, co-operation and strength. The goals of our people from our past through the present, to those yet unborn, provide the framework through which we will possess the tools necessary to maintain the strength of our Indian identity. The effective implementation of our position will resolve current political, economic, legal and social conflicts facing our people, and will mean that, for the first time, Indian people will share in the wealth of Canada. At the same time, Canadians will have the opportunity to enjoy the benefits of our heritage.

The foundation of our position through our distinct orders of Government is that:

- We are the original people of this land and have the right to survive as distinct Peoples into the future

- Each First Nation collectively maintains Title to the lands in its respective Traditional Territory

- We have the rights to choose and determine the authority we wish to exercise through our Indian Governments

- We have the right to exercise jurisdiction within our traditional territories to maintain our sacred connection to Mother Earth through prudent management and conservation of the Resources for the economic survival and well being of our citizens

- Only through a process of informed consent may our governing powers of our land be shared.

A) Jurisdiction

The modern expression to the exercise of our Sovereign Title is called Jurisdiction. Each First Nation has the right to define and enforce the areas of Jurisdiction necessary to protect that Nation's Sovereign Title. These rights are seen as a Sacred Trust between the citizens of our First Nations and our chosen Governments. Such rights are entrusted to each citizen to uphold and protect for the mutual benefit of our Nation's Government and citizens. Areas of Jurisdiction over which First Nations may make laws include but are not limited to:

Boundaries of Traditional Territories including land, sea, water and air.
Food Gathering through hunting, fishing, trapping and harvesting for the well being of

- First Nations.
- Conservation Management and environmental protection of the Traditional Territory and all renewable and non-renewable resources within it.

- Economic rights including resource development, manufacturing, trade, commerce and fiscal relations.
- Spiritual Rights to practice our religion, spiritual customs, traditions and culture including protection of our sacred lands within our care.
- National rights to enjoy our national identity, language and history as citizens of our nations.
- Political rights to self-determination to form our political institutions, and to exercise our government through these institutions, and to develop our political relations with other First Nations, Canada and other nations of the world.
- Legal rights to make, change, enforce and interpret our own laws according to our own processes and judicial institutions including our own constitutions, systems of justice and law enforcement.
- Social rights of the citizenship of our First Nations to higher standards in education, health and welfare, social development, marriage, communications, birth and death. For whole health and fulfillment of our people's needs.
- Citizenship rights of each individual to human rights as embodied in the Universal Declaration of Human Rights.

B) Indian Government Manifesto

Our Aboriginal Title and Rights Position affirms our right to be here and to maintain and protect the responsibilities given to all First Nations to this continent. These rights and responsibilities held us together as nations for thousands of years, maintaining our sacred connection to Mother Earth and the Creator. We celebrate our survival and the beauty of our land.

The relationship between the Governments of our First Nation and the Government of Canada has never been understood in common by First Nations of Canada. We have always known Indian and European institutions could co-exist in Canada. European colonial leaders held a similar conviction.

They sought to be known and respected by the Heads of our Nations and asked our leaders to make alliances and agreements. They did not question the authority of our leaders to speak on behalf of our people, just as our leaders did not question the authority of the colonial leaders to speak on behalf of the crown.

As recognition of Indian Governments and Indian cultures was developing through a process of consent, there were other colonial figures that sought to refuse recognition of Indian governments. They allocated destruction of Indian Governments and Indian Cultures.

Canada's view that the First Nations be forced to assimilate under Canada's European based democratic institutions without Indian consent has diminished the relationship between Canada and the First Nations. Such a view is long outdated in the progression of international law and justice. It is time Canada undertook to de-colonize the First Nations and enter the process leading to the full realization of Indian control of Indian Governments and Traditional Territories based on mutual respect, recognition and consent.

In the spirit of mutual respect, we set the following principles as established and endorsed by the International Community for Self-determination.

C) The Basic Principles

Self Determination:

First is the principle of self-determination of peoples. The International Covenant of Economic, Social & Cultural Rights and the International Covenant on Civil & Political Rights state that:

"All peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development".

By virtue of this principle, any alienation of our land or political jurisdiction must carry the consent of the First Nations.

Inherent Sovereignty of the First Nations:

The second principle is the inherent sovereignty of the First Nations. According to this principle, any agreement between the Crown and any First Nations may only be altered or repealed with the consent of the First Nations. These two basic principles are recognized and confirmed in the first compact between ourselves and the Crown culminating in the passage of the Royal Proclamation of 1763. By this Proclamation, our territory and governing institutions are reserved for us until, through a process of informed consent, we choose to surrender them to the Crown.

De-colonization:

The third principle is our right to be de-colonized. This principle is recognized in the trust relationship between the Crown and the Indian Nations reflected in section 91(24) of the Constitution Act of 1867. The World Court has determined that the trust may be devolved only with the attainment of independence and self-determination of the First Nations concerned.

Canada's Conditional Sovereignty:

The fourth principle is that Canada's sovereignty is conditional upon Canada protecting forever, Crown obligations to the First Nations. Britain insisted that the Canadian Constitution be patriated upon this condition. Canada remains vested with obligations to assure that the self-determination of First Nations becomes a reality. At the First Minister's Constitutional Conferences, the Federal Government refuses to face its true obligations and the Constitutional position of First Nations to date.

Conclusion:

Since 1969, the Union of British Columbia Indian Chiefs carried out extensive research and consultation with Indian people throughout British Columbia in relation to the totality of Aboriginal Title and Rights. We conclude that our people have no desire, under any

circumstances, to see our Aboriginal Title and Rights extinguished. Our people consistently state that our Aboriginal Title and Rights can not be bought, sold, traded or extinguished by any government under any circumstances.

Union of BC Indian Chiefs, WWW.UBCIC.BC

SECTION 8. LAND CLAIMS

LAND, LEGISLATION AND POLITICS

Shuswap Political Activity

1910 – 1995

The Indian Reserve Commission had established all the reserves in BC by 1910. The Indian people did not accept the process and continued to protest. They still believed that they retained title to BC land and that the dispute could only be dealt with by a treaty.

A) History of Resistance

After 1910, there was a succession of Indian organizations that continued to fight for a land settlement. The federal government's response was to use legislation to unilaterally impose its own policy. As wards of the federal government as defined by the Indian Act, the Indian people were powerless to stop them.

The delegations to Ottawa and petitions after 1910 did get the government's attention. In 1916 the two governments set up the McKenna-McBride Commission to investigate the reserve allotments. The commission heard many complaints but did not propose any major changes. They recommended a net loss of existing reserves.

The Indian people decided a unified voice would produce results. In 1916 they formed the Allied Tribes of BC. The two main leaders were Andy Paull and Peter Kelly. The Allied Tribes of BC presented their arguments to Ottawa. Although the leaders were optimistic about a settlement, they were shocked at the turn of events in 1926. Instead of settling land claims, the Federal government passed legislation that prohibited fund raising for land claims. Instead it consolidated the powers of the DIAND and entrenched the Indian Act of 1876, although there were some changes that did affect Indian communities. The law prohibiting fund raising for land

land claims was removed from the Indian Act during the 1950's. The Allied Tribes of BC was severely undermined and ceased to exist.

Political organizations changed their focus. In BC the coastal tribes formed the Native Brotherhood in 1931 to pursue fishing rights and social issues.

The North American Indian Brotherhood changed their focus from the Indian Act to the land issue. George Manuel, a Shuswap Indian from the Neskainlith Reserve was a prominent leader in the 1950's. He succeeded Andy Paull as the President of the North American Indian Brotherhood. He was one of the leaders who led the protest that prompted Prime Minister Trudeau to issue his 1969 White Paper policy in which the Federal government denied aboriginal rights. This action united the Indian people in BC and Canada against the government. The Bands met in Kamloops in 1969 and formed the Union of BC Indian Chiefs. The diverse interests of all the regions made it impossible for the UBCIC to remain a representative organization and gradually bands withdrew from the organization. By 1995 the province was divided into two camps, those represented by the UBCIC and those that were independent tribal councils or Bands.

The political protest continued until 1973. The First Nations could not force the provincial and federal government to the bargaining table. As a result they turned to the judicial system. They believed that the courts would give them an answer. The danger of using courts is that there is always a winner and a loser. Also, the process is very costly. In the 1980s the provincial and federal government agreed to try one more time to reach a negotiated political settlement to the land question.

The federal government changed their stand on land claims in 1973, conceding that Indian people had rights. They realized that the courts may side with the Indian people and that a decision could be economically and politically unacceptable to white Canadians. The federal Office of Native Claims was set up in the summer of 1974. BC chose at this time not to join in the negotiations but rather chose to be an observer. The process proved to be very slow, with only a few of the 14 accepted claims being discussed. The Alkali Lake Band was the only

Shuswap band to put forward their claim and have it accepted for negotiation in 1983. They were 13 in a list of 14.

When the Canadian Constitution was repatriated in 1982, they officially set up a process to define Aboriginal Rights and negotiating treaties in BC. The province also changed its long held views on the land issues. In 1992 it joined in the treaty making process.

B) Shuswap Political Reaction to Events

In 1975, the Shuswap rejected the Department of Indian Affairs (DIA) services and funds in Kamloops. They protested until the DIA office was closed and the administration of programs was turned over to them. The Kootenay, Okanagan, Thompson and Lillooet joined in the demonstrations. Together with the Shuswap, they formed the Central Interior Council (CITC) to negotiate with the DIA. This organization was a good vehicle to fight the government but proved to have too many differences to last. It was disbanded in 1981 into separate tribal councils.

Union of BC Indian Chiefs, Aboriginal Title and Rights, www.ubcic.bc

SECTION 9. WAR VETERANS

Secwepemc Warriors- Veterans of the World Wars

The Shuswap people have always believed in freedom and equality. When they were called upon to defend these values around the world, our fathers and grandfathers did not hesitate in joining the armed forces. Many Shuswap and First Nations soldiers fought in World War I and World War II, as well as other conflicts around the globe. In order to do so, they were forced to give up their Indian Status through a process called enfranchisement, which basically said they were no longer Indians under the Indian Act. They were not accorded the same rights as other veterans and were not allowed to march in the Veteran' Day parade for many years. They were refused education subsidies, home mortgages, federal government employment and land grants that were given to non-native veterans. These proud warriors were not even allowed to vote federally until 1960.

Edward and Wilfred Bennett – Secwepemc Veterans, WWII

A) Shuswap Nation War Veterans (Secwepemc News, November 2000)

The following information is a list of the Secwepemc veterans who have served in the world wars. Their Bands of origin are highlighted. Many of these warriors have passed on but will always be remembered for their valiant sacrifices.

Alkali Lake
Mabel Belleau
Tony Harry
Adolph Johnson
Francis Sqinahan
Garnet Squinahan
Duncan Robbins
Charlie Sampson

High Bar
Joe Grinder
Johnny Grinder
Jimmy Grinder

Canim Lake
Sam Archie
Henry Bob
Julian Boyce
Peter Christopher
Edward Dixon Sr.
Morris Dixon
Louie Emile
Paul Theodore

Canoe/Dog Creek
Jack Duncan
Johnny Duncan

North Thompson
Clarence Fortier
Eddie Fortier
Pete Joseph
Sam Joseph
Louis Matthew
Wilf Matthew

Skeetchesten
Felix Camille
Albert Deneault
Charley Draney
James Francis Etienne
Johnny Edward Jules
Raymond McNab
Hubert McNab
Abel Sam

Soda Creek
Clifford Joe
William Sellars
Joe William

Thomas Moore
Johnny Moore

Ray Moore
Joe Williams

Spallumcheen
Mack Alexander
Manual Bercier
Tommy Dennis
Francois Joe
Gilbert Kinbasket
Edward Nicholas

Zyprial Alexander
Joe Christian
Harry Edwards
David Jones
John Lezim
Willie Thomas

Louie Bercier
Henry David
William Edwards
Harry Jones
Bill Louie

Neskonlith
Patrick Allen
Dennis O'Selle
William Peirrish
Tom Tomma

Harry Dick
Francois Peirrish
Alexis Purdaby
Ethel Weins

Alexander O'Selle
Hector Peirrish
Mark Thomas
Isaac Willard

Williams Lake
Louie Bates

Johnny Moore

Jim Wycotte

Kamloops

Edward Bennett
Manuel Dan
Alexander George
Leslie Jules
Gabriel Larue
George Leonard
Joe A.S.Sr. Leonard
Andy Manuel
Francis Paul
Gerry Seymour
Ernest Thomas
Wilfred Bennett
Felix Camille
Gus Gottfriedson Sr.
Willie Jules
Robert Larue
Jimmy Leonard
Allan Laviguer
Jim Manuel
Pete Paul
Alec Thomas
Alex George Tomma
George Bob
Joe Fraser
Francis Jules
Eli Larue
Dave Leonard
Joseph Allen Jr. Leonard
Allan Manuel
Louie Manuel
Dave Seymour
Edmund Thomas
Isaac Willard

Whispering Pines/Clinton

Frank Bones
Hector Vedan
Henry C. Fenton Sr.
Fred Vedan

Adam's Lake

Tony Anthony
William Ignace
Wilfred Kenoras
George Michel
Nazaire Sampolio
August Soulle Jr.
Alex Joseph Arnouse
Frank Baptiste Sampolio
Ray Johnny
Raymond Narcisse
Harry Samson
August Soule Sr.
Peter Arnouse
Charlie Kenoras
Francis Michel
Abel Sampolio
Joe Samson
Chuck Williams

Home Guards

Felix Allen
Phillip Barney Williams
Nick Paul
Harry Bell

Pavilion, Bonaparte, Shuswap, Little Shuswap Bands

Johnny Alphonse
James Arnouse
Joe Basil
Raymond Billy
Percy Casper
Joseph Charlie
Joe Dick
Frank Etienne
Bill Felix
Edward George Gilbert
Jimmy Guy
William Inius
William Larue
August Nicholas
Archie Pete
Gary Retasket
Frank Saul
Simon Tomma
John Anderson
Dennis August
Hector Bennett
Manuel Brucy
Ernest Celesta
David Charlie
Michel Dick
Raphael Barnaby Etienne
George Fletcher
Louis Henry Gott
Pete Harry
Wilfred John
Allen Leonard
Charlie Nicholas
Dan Philip
M.P. Sam
William Sellars
Barney Williams
Gabriel Charlie Andrew
Bert Basil
Hector Billy
Moses Casper
Louis Celesta
Alec Dick
Richard Edward Sr.
J. Eugene
Victor Fraser
James Guy
Johnny Hutch
Allan Larue
Moses Ned
Toby Nicholas
Andrew Willard Pinchbeck
Alfred Saul
P. Sylvester

B) A Tribute to Canada's Native Aboriginal Veterans

Introduction:

Native veterans, their families and descendants have reason to be proud. Canadian Aboriginals fought and served in overseas conflicts, in addition to supporting the allied cause at home. More than 7,000 Aboriginals voluntarily enlisted in the first and Second World Wars as well as the Korean conflict. Furthermore, an unknown number of Inuit, Metis and other Aboriginals also participated. One native Veterans group estimates that 12,000 Natives served in three wars.

World War 11 ended in 1945. Fifty years were to pass before Aboriginal Veterans were allowed to lay Remembrance Day wreaths at the National War Memorial to remember and honor their dead comrades.

Early Documentation of Canadian Aboriginal's Overseas Military Service:

Canadian Natives assisted British troops overseas. In 1884, during the Battle of Khartoum in the Sudan, the British put out a call for Canadian volunteers to accompany and guide British soldiers up the Nile River. The soldiers were to provide some relief to the isolated men stationed there. General Lord Garnet Wolseley's group included nearly 400 boatmen, the Nile Voyageurs, 56 of whom were Mohawks, mostly from the Kahnawake band in Quebec, and 30 of whom were Ojibwa from Manitoba and northern Ontario. Chief Louis Jackson of Kahnawake recommended the design for the whaler boats that were used on the voyage and became a river foreman. Afterward he wrote a book about the experiences of the Kahnawake participants. Two Indians lost their lives during the perilous six-month, 19,000 kilometer expedition however, the British troops were killed two days before the rescuers arrived. Canadian Aboriginals also served with the Canadian Mounted Rifles during the South African (or Boer War) at the turn of the century.

Aboriginals and World War I

The First World War, with its trench warfare, poison gas, machine guns and artillery, literally destroyed a generation of young Canadian men. Along with them were at least 300 Canadian native soldiers. Additional lives were lost to illness, particularly tuberculosis, which thrived in the damp trenches of Europe. Countless natives returned to Canada with the beginnings of this often-fatal disease. Over four years, Canadian Aboriginals participated and earned medals for valor in virtually every major land battle.

Aboriginal People also supported the Allied cause at home, donating money and goods to the various relief and patriotic funds, and investing in victory bonds. By the time of the Armistice, donations from Indians to the various war relief funds totaled more than $44,000, a sizable sum for the times. Native women were active in this area forming patriotic leagues, Red Cross societies and other charity groups, subsequently collecting clothes, money and food for shipment overseas.

Many native recruits of the First World War followed in the steps of their veteran ancestors. One example is Cameron Bryant, Joseph Brant's great, great grandson. He commanded a platoon of the 4th Canadian Infantry Battalion. The 28 year-old lieutenant lost his life in 1915 near Ypres, Belgium, while leading a counterattack into enemy trenches.

Throughout the First World War, the Department of Indian Affairs received scores of letters from the front, commending native marksmen and scouts. As well, at least 50 decorations were awarded to Canadian natives for their bravery while sniping, scouting and performing other feats of valor during the war. The Crown acknowledged the wartime contributions of natives. The Prince of Wales visited the Brantford area in October 1919, whereupon the Six Nations Band was presented a bronze tablet, to commemorate the 88 members who were killed in, or as a result of military action.

The Indian Affairs 1918-1919 Annual Report stated: " In this year of peace, the Indians of Canada may look with just pride upon the part played by them in the Great War both at home and on the field of battle. They have well and nobly upheld the loyal traditions of their gallant ancestors who

rendered invaluable service to the British cause in 1776 and in 1812, and have added thereto a heritage of deathless honor which is an example and an inspiration for their descendants".

Aboriginals and World War II

More than 200 Canadian native servicemen were killed or died from wounds during the Second World War. Aboriginals earned a minimum of 18 decorations for bravery in action. Native soldiers participated in every major battle and campaign, including the disastrous Dieppe landings and the pivotal Normandy invasion. They also served in one of the worst imaginable theatres, Hong Kong where just under 2,000 members of the Winnipeg Grenadiers and the royal Rifles of Canada became Japanese prisoners of war. Included among them were at least 16 Aboriginals and Metis, nine of who died from wounds or illness. In all theatres of war, Canada's Native soldiers overcame cultural challenges and made tremendous sacrifices and contributions to Canada in its efforts to restore world peace. It was an incredible response consistent with past traditions.

The Korean Conflict

The first Canadians to serve in the region were naval personnel. Three Royal Canadian Navy destroyers sailed in July 1950, followed one month later by a Royal Canadian Air Force transport squadron. Coincidentally, two of the RCN ships, the HMCS Cayuga and HMCS Sioux, bore the names of Indian tribes. Later in the war, they were followed by the Nootka, the Iroquois, Huron, and the Haida, plus two other ships. These names were testimony to the respect Aboriginal veterans had earned within the Canadian military establishment and continued a tradition affirmed through the Second World War. In 1943, five Micmacs from Nova Scotia were honorary guests of Halifax shipyards Ltd. for the launching of the tribal class destroyer, HMCS Micmac.

While this first group of Canadians was assuming military duties, the government was organizing the recruitment of the Canadian Army special Force (CASF) for Korean service. A brigade group, the CASF was to be raised by voluntary enlistment and trained as part of the regular army.

Late in 1950, agents of the Indian Affairs Branch 85, in keeping with past practice were asked to keep track of the number of Indians who enlisted in the (CASF). By March 1951, 73 names had been recorded. A final figure of participants was not reported; evidence suggests that several hundred Aboriginals served on the battlefields and also at sea in an area that had been known, in more peaceful times, as the Land of the Morning Calm.

A Tribute to Canada's Aboriginal Veterans, 2001,
WWW.VCN.BC/~JEFFREY1/TRIBUTE.HTM)

C) Canada: Aboriginal Veterans Finally Get Apology – But No Recompense

Indigenous Canadian soldiers who fought in World War II and were denied the same veteran's benefits as non-aboriginal Canadians have finally won an apology for post-war discrimination in employment, education and housing, but the government still refuses to compensate them. So far, the only sign that the Canadian government regrets its refusal to give native soldiers the same post-war benefits as non-aboriginals is its verbal apology and a promise to give Indian veterans special war medals. In return, one group of native veterans has dropped a lawsuit against the Canadian government, but others say an apology is not enough.

Treaty Indians were the only group of Canadians exempt from the conscription during both world wars, although, in per capita terms, they volunteered in greater numbers than any other Canadian ethnic group. However, when they returned from the war, they were denied the education grants, home mortgages, government jobs and cheap land that awaited non-aboriginals. Until 1960, they could not even vote. Many aboriginals returned to reservations that had been stripped of land parcels which were then handed over to non-native veterans and the Canadian government would not contribute to war memorials on native land.

In the armed forces, many indigenous people experienced a level of equality they had never seen before. Many of them are among the most highly decorated Canadian veterans, and about 200 native soldiers were killed in World War II.

The Chief of the Saskatchewan Indian Veterans Association (SIVA) says that many of his members returned to Canada, only to discover that their families had been discriminated against while they were fighting overseas. SIVA Chief Howard Anderson said his group has agreed to put a planned lawsuit on hold because the Ministers of Indian Affairs and Veterans Affairs have agreed to apologize, and grant special recognition for native veterans. He hopes that the government will negotiate some kind of compensation. "The law suit was never about money. It was about honor. Most of the veterans are gone now, and the ones who are still alive simply want to be acknowledged as equal to the rest of the veterans of the Canadian forces," he said. "We're not interested in medals for aboriginal groups. We want the government to negotiate compensation for the injustice done to us," was Chief Anderson's reply.

As a reward for fighting, the Canadian Soldier Veterans Settlement Act allowed returning soldiers to buy land at a cheap price. Ironically, some of that land came from native property that had been seized for use as military training bases. Aboriginal soldiers were never offered nor told about the land entitlement. Veteran's Affairs Minister Bob Nault stated "Aboriginal veterans have reason to be proud. More than 7,000 First Nation's people served in the First and Second World Wars and Korea, and an unknown number of Metis and other aboriginals participated. On each occasion, Canada's aboriginal soldiers overcame tremendous challenges and made impressive sacrifices and contributions to help the nation in its efforts to restore world peace. It was an incredible response, consistent with remarkable courage that neither flagged nor failed against the enemy. In partial payment for these sacrifices and achievements, Canadians have recognized a national duty, a duty to take care of those who took care of us," Nault said.

Mark Bourrie, IDS News, January 10, 2000, WWW.ONEWORLD.ORG

Section 10. The Pow Wow

Reflection of the Past

Anyone who has ever attended a pow wow knows the mesmerizing feeling created by the dances. The voices singing in unison to the pounding drum have a peaceful calming effect.

The Pow-wow of today is a reflection of the past, a culmination of native culture and spiritualism. It's only been in the last century that these gatherings have been referred to as Pow -wows. Long ago these were called encampments, a coming together of the people in song, dance, games, prayer and healing, a time of teaching and learning respect, the attributes of native culture. The Shuswap bands traditionally met at Green Lake about once a year to trade and talk politics. It was also an opportunity for the young men to meet and court their future brides, as it was forbidden to marry anyone from your own band.

The vast Secwepemc traditional territory was approximately 56,000 or 142,000 square kilometers and these gatherings were especially important to the Secwepemc because the member bands were spread so far apart. The encampments gave these far away bands the opportunity to mingle with the rest of the tribe, rekindling old friendships and perhaps making new ones.

After European contact, these gatherings were no longer permitted as the new comers did not understand the significance of the meetings and thought that these practices were evil. By law, the Shuswap people had to adapt to the new ways and laws of the new society.

It has only been in the last 50 years that the pow wow was created. The pow wow of today is based on the traditions and spiritualism of the past. The Shuswap culture has survived the changes of European dominance and continues to grow.

Fancy Dancers at Kamloops Pow Wow

The Heart and Soul of the Pow Wow

The heart and soul of the Pow-wow are the songs. The drumbeat symbolizes the heartbeat of the earth. Calf Eye Jules of the Kamloops band has been a drummer and singer since the early 70's. "Most songs are passed down but you do have to learn new songs that have the certain beat for the dancer." Permission must also be given when you use another drum group's song. "To use another groups song without their permission is an insult to them." says Calf Eye.

Calf Eye Jules

One type of song is the" Straight song." This is a song without words. The singer imitates the sound of the wind and puts it to a drumbeat. Each dance category has its own song. Other songs include the Owl Dance Song, which is like an Indian waltz, and the Honor Song for the veterans in tribute to what they've accomplished.

Although the powwow is a fairly new concept in society's eyes it is of great importance to the native community today. These gatherings allow the native people to express their native heritage and pay tribute to their ancestry. For the young generation of natives knowing their culture – the dances, songs, history and language – instills a sense of pride and self-esteem. For Percy, passing on the culture to the next generation is of great importance. "My father gave me my legends and language. Through him I've gained the outlook on life that I have." Percy also teaches the Secwepemc language in two nearby schools. His goal is to have this next generation communicating in Secwepemc.

For Calf Eye the teaching is also very important. "I feel proud when a young person speaks to me in our own language." Calf Eye and John Jules are also passing on their knowledge to the younger generation by teaching drumming and singing at weekly classes. "It is not just here," says Calf Eye, "young singers are starting up all over the country."

The pow wow grounds are quiet now, but soon it will be August and the people will gather once again in celebration of the native culture. For the time being we can listen for the song in the wind and the drumbeat in our hearts. In Percy's words, "Time marches on and awaits no one, so will our drumbeat. When my drumbeat is over and my highway ends another generation may carry on our forefather's footsteps."

a) Shuswap Songs and Dances

Drums were used at dances and as an accompaniment to singing. They were circular and exactly like those of the Thompson tribe. They were very seldom painted or decorated in any way. Fawn's hoofs were sometimes attached all around the rim.

Certain kinds of ceremonial dress and ornaments were used when giving dances and potlatches. Each group had a distinct song and dance. Most dances were performed in the wintertime only, but some could take place at any season. The only mask remembered is one representing a

beaver and another representing a corpse. Rattles made of wood and bark enclosing pebbles were commonly used in dances.

In the pow wow of today lies the spirit of competition. Dancers are awarded prizes based on their performance, regalia and the clothing that they wear during the dances. There is also the princess pageant where the young ladies compete and are judged on their talent, poise, public speaking skills, regalia and dance. The winners of the pageant have the honor of leading the grand entry and also represent their titles at other celebrations.

There is also the traditional pow wow where no prizes are presented and there is no competition dancing. These types of pow wows are reserved for spirituality, friendship and social gatherings. Different ceremonies such as name giving, memorials and giveaways could be celebrated at this time.

Traditional Dance

The men's Traditional Dance is the dance of the warrior. Long ago, this dance was performed when a war party or hunting party returned. The warriors during the dance told their story and challenged the other warriors to better their intricate dance movements. Today, the Traditional Dance is done by the young men and war veterans.

Percy Casper from the Bonaparte Band began dancing in 1962 as a fancy dancer, continued as a Grass Dancer and is now a Traditional Dancer. He has attended many Pow-wows throughout Canada and the USA, winning many competitions.

In explaining the regalia worn by the men's traditional dancer, Percy says. "On the head of the veteran is worn a feather roach with two eagle feathers that spin freely signifying two warriors in combat." Also worn is a bone choker once in battle to protect the neck as well as a breastplate that acted as armor against arrows and spears. Mirrors are used on regalia to signify communication. Says Percy; " Long ago mirrors were used to signal each other. If a war party was across the valley you could signal each other to find out what they were up to."

Other items of significance worn by the veteran are the skin of the river otter which indicates he's been in combat as well as giving the user authority on the dance area. Deer toes show that the warrior is quick and fast. The veteran has the right to wear war paint; he also has the right to paint someone else.

John Jules of the Kamloops Band is also a traditional dancer and has danced for approximately 25 years in Canada and the USA. On the dance itself John says, " The Traditional Dance tells the story of the person, his dreams, spirit powers, wars and hunts, the life that he has gone through. The movements tell the story."

John Jules at the Kamloopa Pow Wow 1993

Of great significance in native culture is the eagle. John explains, "The eagle carries the prayers to the Creator; eagle feathers have to be earned and show the dancer's status in the community as a respected and knowledgeable warrior."

Sometimes during the pow wow, a feather is dropped and a ceremony is necessary before the feather can be picked up. Only a veteran who has seen combat has the right to pick up the feather.

Ladies Traditional Dance

The Ladies' Traditional Dance nowadays can be performed in a contemporary style, but long ago, the ladies did not do the war dance. They stood outside the circle moving their bodies up and down in support of the warriors.

The Grass Dance

The Grass Dance is the original dance of the people and started on the prairies. One story of its origin says that when the people would set up camp, the men would have to stomp down the grass; today's dance mimics their movements.

One spectator favorite is the hoop dance. The dancer has a number of hoops and makes different configurations such as the wings of a bird in flight and a ball signifying the world.

The Jingle Dress Dance

The ladies perform the Jingle Dress Dance. The legend of the dance is that long ago a woman was very sick when she had a dream that she was doing this dance. When she told the elders about the dream they told her she had to dance in this way and make songs to go with the dance. The bells on the jingle dress are said to represent the 365 days of the year, one bell for each day.

Marmot Dance

The chief actor appeared carrying a pack and the sticks used for marmot-traps as if he were going on a trip to the mountains to trap marmots. Another man imitating the action of the marmots by motions and by whistling, and the dance finished with his capture by the trapper. The song to this dance was very peculiar.

Hunger or Famine Dance

The chief actor appeared almost naked and painted like a skeleton to represent the famine. White strips running down the legs, arms and backbone, across the shoulders and along the ribs, represented bones. Circles were painted around the eyes and dots or marks in the brow, cheeks and chin. He had white paint or down on his head and a long white streak across his mouth. Sometimes he wore a mask with hollow cheeks, protruding eyes and projecting jaws and teeth. Hunger was one of the figures of Shuswap mythology.

The Beaver Dance

The performers wore masks of bark and headbands of beaver skin, having a beaver tail in front and a number of tail feathers all around. The mask was painted with vertical red stripes.

Moose, Caribou, Elk and Deer Dances

Persons danced dressed in the skins of moose, caribou, elk and deer with the scalp part hanging over their head and face. Some had antlers attached to the head and neck, others assisted in the acting. The dancers imitated all the actions of the animal, impersonating its feeding and fighting. The actors would assist by playing the hunter, hunting and snaring, chasing over lakes in canoes and the final capture or death.

Salmon Dance

Some men who were said to belong to the Salmon used to act in a dance the catching of salmon with dip-nets, spears while singing the Salmon Song.

Salmon Dance

Ceremonial Dances

The songs sung at the ceremonial dances are supposed to have been obtained from the spirit-land. It is also said that the chief of the dead advised the Indians to perform these ceremonies. They were also said to make it easier for the dying to reach the spirit-land and to make life there more pleasant for them and to strengthen the bonds between the living and the dead. It was also

believed that no more messages from the spirit-land would come if the ceremonies were not performed.

Mystery Songs

At least once during the winter the people would gather in the largest underground house, and each in turn sung his mystery-songs, either the most powerful song obtained from his guardians, or the one best adapted for the purpose of the ceremony. In his song each man told whatever was wonderful or important that had happened to his spirit since last they sang the mystery-songs. Very few of the men danced when they sang. This ceremony trained all the youths in the singing of their mystery-songs, to give them self-confidence, to find out how they were progressing, who their guardians were, and who among them was likely to become great.

Service Berry Dance

Women danced with baskets of service-berry branches, imitating the gathering of berries.

Prairie Chicken and Ruffed Grouse Dance

Both men and women, the dancers imitating the cries and all the action of these birds, performed these. Each dance had a song of its own. They adopted the Prairie Chicken Dance and Song and their women sometimes danced it at potlatches for amusements, the dancers being paid.

The Thunder, Wind, Rain, Arrow and Frog Dance

The performers wore headbands of beaver skin without the tail. No masks were used but faces were painted in different ways. In one or two of these dances, arrows with very large stone heads were used, and the bows were covered with dentalium shells. Feathers and scalps of redheaded woodpeckers were attached to the body and hair. In a few dances, the dancers used necklaces and belts of cedar or other bark dyed red, while others wore necklaces of dentalia. Short bark whistles were sometimes used and strings of fawn's hoofs were often worn around the ankles, knees, wrists, elbows and neck.

The Graveyard Dance

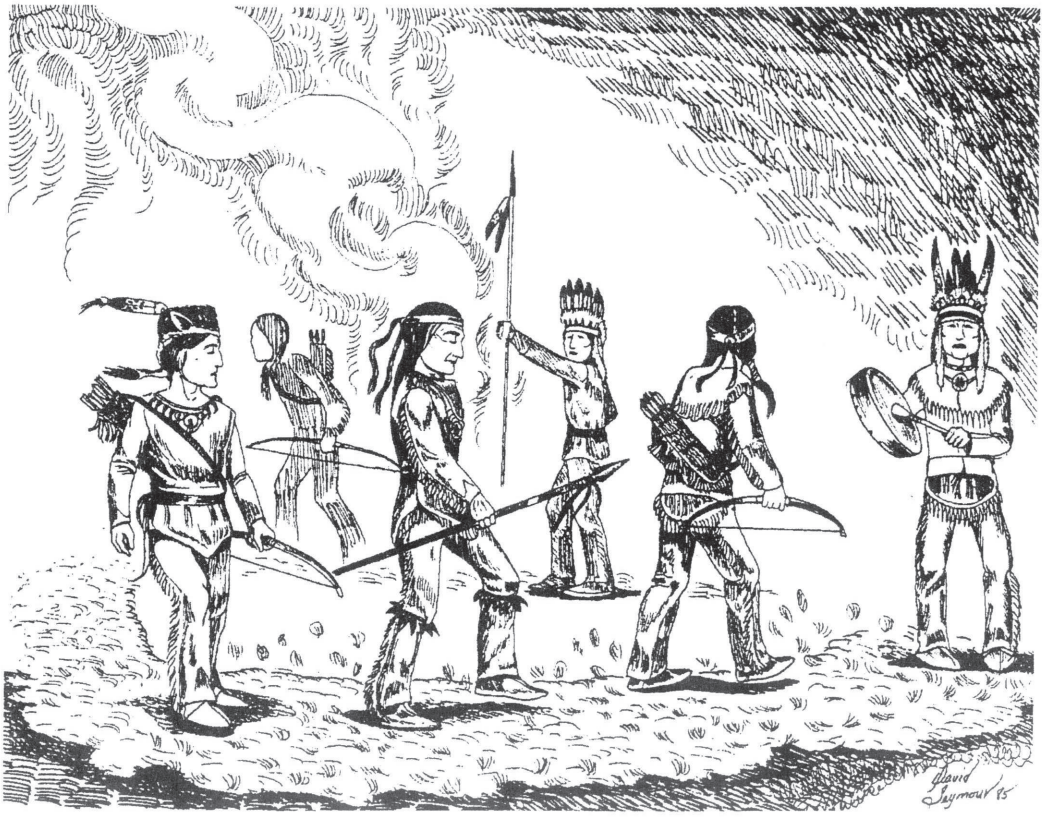
This dance was performed when people erected large carved monuments at graves. In later days it was performed when people carried heavy logs to graveyards for use as the bottom logs or sills of fences. It was performed to give people strength. Drums were brought, people sang and soon they snatched up the log and marched away with it. As excitement increased, they danced with the log, sometimes raising it above them. One to four men would leap on top of the log and dance on it, or run back and forth on it, as it was carried along. The log was carried to the houses first where other people joined in and then it was carried to the graveyard, deposited and the dance stopped. This dance was always performed at night.

The Snow Dance

Much swan's down was scattered about, perhaps in imitation of snow and the dance was performed chiefly by hunters, who dressed as if they were travelling on snowshoes in cold weather. They danced in a circle, carrying their bows and arrows and sang the Snow Song.

The War Dance

Warriors moved in a circle against the sun's course, singing their war song. The warriors tried to make themselves look as fierce as possible and many different hair arrangements and curious headdresses were used. Every warrior decorated himself with eagle feathers stuck in or fastened to their hair, or attached to the war-caps which many wore. Eagle feathers were also attached to the elbows, wrists, legs clothes, spears, clubs and even sometimes to the trailers of moccasins.



The War Dance

Potlatches

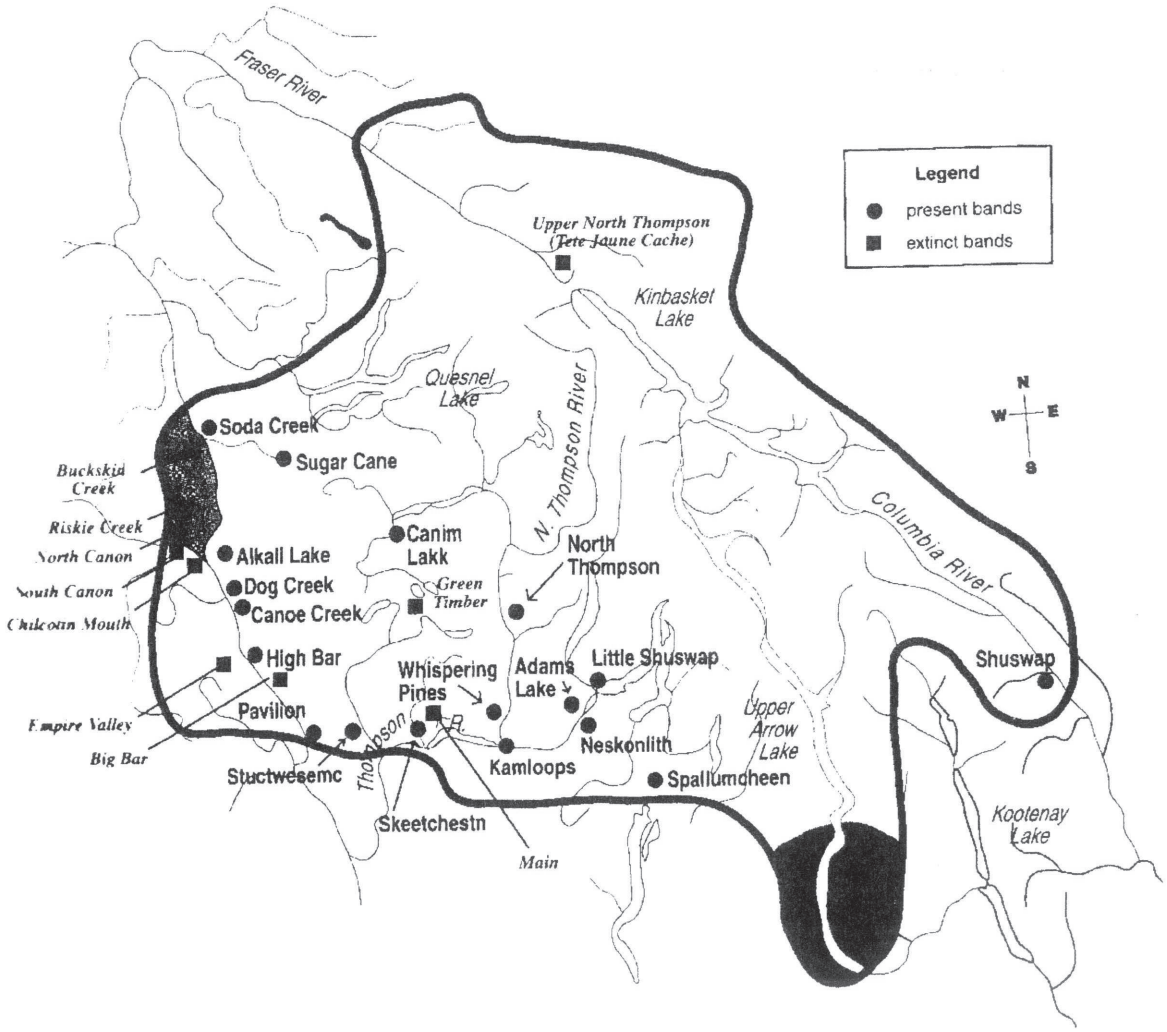
The Shuswap gave many potlatches. Guests upon arrival made an offering or present of many articles which were accepted by their hosts. A special short song was sung when gifts were given and received which was accompanied by loud beating of drums and shaking of rattles. Another special song was sung when the people were about to feast and commenced as the servers were seen carrying in the food.

The party receiving gifts had to return them in equal or slightly increased value at a future date.

Caryll Coles, The Pow Wow, Reflection of the Past, SCES 1998
Marie Matthew, Shuswap Songs and Dances, Shuswap Cultural Series-Book 7, SCES

Section 11 - Shuswap Communities Today

Today there are over eight thousand Shuswap people. Because many of the reserves are small and isolated, there is regular movement away from the communities into the larger cities where educational and employment opportunities are available. Many off-reserve people live in the areas of Kamloops and Williams Lake, while many others have moved further afield to obtain jobs, attend school or to be near relatives, however, many Shuswap people still live on one of their seventeen communities located within their traditional areas.



Shuswap Communities Past and Present

Adams Lake Band	480	Pavilion Band	400
Alkali Lake Band	495	Shuswap Band	176
Canim Lake Band	443	Skeetchestan Band	300
Dog Creek Band	375	Soda Creek Band	251
High Bar Band	34	Spallumcheen Band	480
Kamloops Band	627	Stuctwesemc	500
Little Shuswap Band	230	Whispering Pines	80
Neskonlith Band	425	Williams Lake Band	301
North Thompson Band	461		

Total Shuswap People in 1990 = 6,058

a) Roles and Responsibilities in Shuswap Communities

In many respects Shuswap communities are similar to any Canadian community of a few hundred people. There are structures in place to ensure that services are delivered, and a great deal more that happens, which rely on volunteers and the will of the individuals sharing a place to become a community. As in non-native communities, there are groups who meet to discuss education, recreation and social concerns and those who make sure things get done. Today, Shuswap communities find themselves on the edges of a society driven by technology, competition and economics to which they are bound.

First Nations have not fared well in relation to the dominant society. It is commonly recognized that they are a marginalized group, having the highest mortality and imprisonment rate of any sector of Canadian society while having the worst housing conditions, lowest educational levels and lowest incomes of any group. In spite of these obstacles, Shuswap communities have survived because of the will to continue to practice and revive their traditional lifestyle and ways of relating to the world. Many elements of culture can be found in the way roles and responsibilities are divided today.

b) Elders

The Elders hold the greatest share of traditional knowledge and language. They are looked to as the experts when communities develop education and social programs through which they aim to kindle self-esteem by establishing pride among their children and youth. They also have a role to play in religious, social and cultural events. At public meeting, elders are called upon to open the proceedings and/or to bring them to a close. Elders on social and political matters maintain a leadership role they have always had in Shuswap communities. Today, however, their role is more critical because their knowledge and cultural understandings have not been passed down systematically as in traditional times. There is a sense of urgency about obtaining their expertise to inform the generations of tomorrow.

c) Shuswap Women

Shuswap women play an important role, being largely in charge of the families, educational and social matters. They plan many community events and celebrations. Women often take charge of their extended families, caring for nieces, nephews or grandchildren if these children need their support. It is not uncommon for Shuswap children to be raised by their extended family when their parents are unavailable.

Shuswap women's roles are changing somewhat as they are changing for women throughout the country. Today, they are commonly receiving post secondary training and making extensive contributions in the health, educational, managerial and political areas.

d) Shuswap Men

Shuswap men like their non-native counterparts, are often the wage earners of the family, however, their spouses are often working, usually in their local band office. The majority of the men are employed in such industries as fisheries, logging, silviculture and in local sawmills. Farming and ranching is widespread throughout the Shuswap Nation. Many of the young men

are attending post-secondary institutions and are more likely to be in positions of political leadership than women.

e) Shuswap Children

The children and youth are at the centre of most initiatives that take place in Shuswap communities and many events are planned with the children as the focus. Education and social programs are undertaken for their benefit. In almost every major speech the elders make reference to the well-being of their children and future generations as fundamental to their goals. Children are regarded as a representation of the future and are expected that they will learn from what they see and listen when their elders speak.

Shuswap people aim to raise their children in balance with growth being holistic, fulfilling physical, intellectual, emotional and spiritual needs. Where students attend band schools, cultural teachings are a prominent part of the curriculum. In Williams Lake, Kamloops and Chase, Shuswap language is taught in public schools as well as all band-operated schools.

f) Governance in Shuswap Communities

The governance structures in Shuswap communities differ greatly from that found in the non-Native community. Located on reserves, which are crown lands, Shuswap peoples remain wards of the federal government. They have no ownership of land and all decisions made, must be approved by the Minister of Indian Affairs in Ottawa. This organization is a far cry from the situation which existed before government became involved in First Nation's lives. In traditional times, they had complete freedom to run their own affairs and were responsible for the well-being of all the people.

Leaders were seen to be servants of the people and were selected for their competency in certain areas. They would continue in that role until he or she was no longer able to perform their duties, at which time they would be replaced.

Today, bands operate under the federal Indian Act, which states that elections for Chief and Councilors will be held every two years. However, only those who have been designated Status Indians within the band are allowed to vote or can run for the position of Councilor. It also states that the Chief need not live on a reserve, or be Shuswap, or even Native. This was included to cover the possibility that communities may not have anyone deemed competent to serve as chief. This is one of the many examples of the paternalistic attitude of the Indian Act.

Once elected, Chief and Council have the right to administer those programs developed by the Indian Affairs Department.

As bands demonstrated their competence at running their own affairs, they have taken over more programs within their communities. Most Shuswap communities now run their education, social, housing, infrastructure, maintenance and economic development programs. Others are beginning to take over health and band membership.

Due to the limited resources available, band councils really have a minimum of power and have little leverage to initiate real changes. The main source of financing to Shuswap First Nations is through transfer payments from the Federal Government that has so many strings attached that the bureaucracy is overwhelming.

g) Economy in Shuswap Communities

Significant changes have occurred in the economic sphere for the Shuswap people within the last two decades. Management of political, social and economic affairs at the local level has increased opportunities for employment and business ventures not previously available to the people. Shuswap people are employed in jobs across the spectrum from resource-based industries, to services, to business and professional positions, whereas, previously they held positions as laborers or menial positions.

Evidence indicates that unemployment is at least 20% higher in Shuswap communities than in the non-native communities (SNTC 1992). Related information shows that Shuswap families tend to have much lower income than their neighbors. These statistics are consistent with the national trends. As of 1985-86, First Nations employment levels were about 20% below the Canadian average and household incomes at a national average of $21,800 as compared to the Canadian average of $38,700(Dept. Indian Affairs, 1989).

Whereas the above statistics show that many Shuswap are near the bottom of the income scale, they fail to reflect the many initiatives undertaken by the Shuswap governments to enhance the financial situations of community members. A study of the southern Shuswap communities indicates that over 70% of the employment available are supplied through the local band administrations.

The bands are also working to develop economic opportunities within and beyond the boundaries of their reserves. Many of these initiatives are related to the natural resources, such as fish hatcheries, forestry and agricultural projects. Those communities situated along major highways, cities or lakes are involved in a variety of service-oriented businesses or leases.

h) Services Available to Shuswap and Other First Nations Students

Band Administration Services

Band Administration services available may vary from band to band depending on their needs or priorities. Band staff may include social workers, family violence workers, abuse counsellors, drug and alcohol counsellors, childcare workers and community health workers.

Friendship Centres

Twenty–eight percent of BC First Nations people live off reserve. These centres provide cultural support, social and information services to First Nation people in urban centres. Some of the

services provided include housing, addictions counselling, education, employment assistance, cultural awareness and social development programs. Two centres within the Shuswap area are the Interior Indian Friendship Centre in Kamloops and the Cariboo Friendship Centre in Williams Lake.

First Nations Education Institutions

Throughout the province, there are a number of educational centres that provide programs designed specifically for First Nations people from basic literacy through to the university level. These are usually affiliated with and accredited by local colleges or universities. Courses and programs offered include First Nations culture and history as well as personal development through life skills training.

Native Outreach Programs

Native Outreach Programs are funded through Employment Immigration Canada and provide employment counselling, job-readiness, job referrals and resume-writing assistance.

Cultural Centres

Cultural Centres are operated within some tribal areas. Their mandate is to enhance and promote cultural development for First Nations people. They provide services for cultural development, such as museums, newsletters, language, arts and crafts and cultural educational programs for all levels.

School District Native Education Coordinators

Most school districts employ a Native education coordinator and Native teacher aides.

Ministry of Education

There is a provincial Native Education Branch that provides advisory services for Native education in the province.

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