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these guides as a resource for reference inquiries, I am grateful for the work here made available. Keeling's guide succeeds in providing access to the many recorded treasures among the Lowie Museum's ethnographic collections. Those who study the history of anthropological and ethnomusicological research or the sung and spoken traditions of California's many Indian communities will surely find this an indispensable reference book.

Judith A. Gray
American Folklife Center
Library of Congress

In Celebration of Our Survival: The First Nations of British Columbia. Edited by Doreen Jensen and Cheryl Brooks. Vancouver: University of British Columbia Press, 1991. 169 pages. \$39.95 cloth. \$16.95 paper.

In Celebration of Our Survival is a special issue of the journal, *B. C. Studies* (no. 89, 1991). It is a compendium of essays, poetry, works of art, and biography written and edited by native people in the province of British Columbia.

Since the late 1960s, the social, political, and economic plight of Canada's native people has been a popular focus for any number of writers. Works have included those produced by native political organizations such as the Indian Association of Alberta (*Citizens Plus*, 1970); individuals such as Howard Adams (*Prison of Grass: Canada from the Native Point of View*, 1975, revised 1989); and scholars both native and nonnative (Leroy Little Bear, *Governments in Conflict*, 1988). Autobiography has appeared as an individual's story (Basil Johnston's *Indian School Days*, 1988) or a group effort (*Enough is Enough: Aboriginal Women Speak Out*, 1987). Organizations such as the IWGIA and Survival International have presented an international point of view.

In Celebration of Our Survival fits into this continuum. It presents the Indians' stories from the point of view of those who live in a single province. The authors include educators, lawyers, artists, and band chiefs. While many of the contributors were educated and work in the mainstream society, all hold traditional native worldviews.

More than half of the aboriginal cultures in Canada can be found in British Columbia. Each culture is unique, yet all have suffered

at the hands of the dominant European society. Today, British Columbian natives are attempting to regain languages that have been forgotten by all but a few elders and to reinstate ceremonial practices that were outlawed for nearly a century.

In the first article, Daisy Sewid-Smith places the entire book in context by describing the history and culture of her people. She incorporates myth and the complexity of family patterns and alliances to reconstruct the highly sophisticated social and political system that early European explorers met. She discusses how the Indian Act began a systematic destruction of this culture and how things are changing slowly in 1991.

The authors who follow pick up the themes introduced by Sewid-Smith. Chief Joe Mathias and lawyer Gary Yabsley continue the discussion of the Indian Act. Originally enacted in 1876, the Indian Act was designed to bring about the assimilation of all native people into the European culture. It designated who could be considered Indian, what lands they could live on, and how children should be educated. Since the Indian way of life was considered inferior, any defense of tradition was unacceptable. Native people continued to assert their aboriginal rights, but the act made it illegal for them to retain a lawyer for this purpose. The act took away traditional forms of government by outlawing potlatch and longhouse practices, and children were removed to residential schools, where they became alienated from their own cultures.

From this point, the book attempts to offer some remedies for historical injustices. In the first of two essays, E. Richard Atleo discusses the need for museum policy with regard to Indian artifacts. The article deals once again with European attitudes toward native society, both historically and in the present. Atleo's message concerns the need to respect cultural property so that there is an "opportunity to promote a little healing in the country" (p. 59). Atleo's second essay also deals with the need for respect. In this case, he relates the sad litany of theories about why Indian children quit school. He espouses Indian control of Indian education. The catch phrase is beginning to sound dated, even boring, yet Atleo's statistics show that children educated in band-controlled schools are completing grade 12 and are attending postsecondary institutions.

Toward the end of the book, in an essay on native spirituality, Leonard George reiterates Atleo's ideas on Indian education. George describes the horrors of residential schools and their

effects on the lives of both the children and their parents.

Two essays in *In Celebration of Our Survival* concern native activism. Steven Point talks about the length of time it has taken the government just to begin discussing some of the issues. Interestingly, Point directs part of his argument toward native people themselves. They, too, must understand their own goals and objectives. He asks questions such as, Who benefits from land claims? Do native people want sovereignty or something less? What kind of management do they require? and, What will the role of federal and provincial governments be when land claims settlements are reached?

Point's essay is followed by a picture called "Life on the 18th Hole," by David Neel, which expresses Neel's feelings about the 1990 crisis in Oka, Quebec. In the essay that follows, he writes about how the Mohawk stand has galvanized natives across Canada and his fear that with time the feeling may be lost. It seems that Canadian Indian/government relations have not progressed over the centuries. Native people, however, are not prepared to wait much longer for fair and equitable settlements to their claims.

The essays by Shirley Joseph and Theresa Jeffries sound a warning to those who believe that the federal government has finally begun to understand native issues and is working to correct historical wrongs. Joseph's thesis is that the 1985 Indian Act membership amendments do not solve the problem of who is Indian. Instead, the amendments only exacerbate it. Status and nonstatus Indians continue to exist, but added to these are the categories of status with band membership, status only, and nonstatus band members. Compounding the problem of increased population is the scarcity of material resources. In order to receive benefits, Indians must live on a reserve, yet no new reserve land has been set aside for new band members, and housing, always in short supply, is even harder to obtain. To be instated, people are required to do genealogical searches. Records are often skimpy or nonexistent. For many, it is also possible that status will not be passed on to the next generation.

Theresa Jeffries writes about the Sechelt Indian band self-government. Although she is pleased that the band has finally been allowed to be responsible for its own destiny, Jeffries is concerned about the cultural changes that have been imposed on the people for over a century. The Sechelt moved from a society where no one was subordinate and different roles were mutually supportive, to an Indian Act-based patriarchy. Jeffries ac-

knowledges that some traditional ways would not work in today's society, but she is adamant that the distinct cultural identity of the Sechelt should be maintained. Women are responsible for passing on that culture, and this must be recognized for its importance. In later essays, Patrick Kelly reinforces Jeffries's views on the value of first nation languages, and Leonard George picks up the theme of the importance of native spirituality to culture.

Interspersed among the essays in *In Celebration of Our Survival* are poems by Ron Hamilton, and they are a wonderful addition to the book. There can be no doubt that the essays, although written from the heart, are designed to educate the reader. Hamilton's poems tell the personal side. What is it like to be an Indian in British Columbia? Hamilton writes (p. 80),

I grew up in Canada
Close to Port Alberni
On Vancouver Island
Close to British Columbia

We saw a lot of Canadians
Over time. Nearly every day
A Canadian interrupted our lives
Walking by but looking in

In Celebration of Our Survival examines the place of Indians in an imposed British Columbian and Canadian society. It presents an eloquent, fact-filled story of aboriginal life in Canada. Although the details are taken from British Columbia, the history and treatment are, unfortunately, universally Canadian. The book is a useful addition to any collection of materials by and about Canadian Indians.

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"It's Your Misfortune and None of My Own": A New History of the American West. By Richard White. Norman: University of Oklahoma Press, 1991. 644 pages. \$34.95 cloth.

From Cabaza de Vaca to Ronald Reagan might be an alternate subtitle for this book. Covering over 450 years of history, this work