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Reviews

As Long as the Rivers Run: Hydroelectric Development and Native Communities in Western Canada. By James B. Waldram. Winnipeg: University of Manitoba Press. 183 pages. \$24.95 Cloth.

James Waldram has written a very important book. It pulls no punches. It is direct in its discussion of the impact of government(s) on native peoples. Although the book's subject is the impact of hydroelectric development on native communities, the more important target is the relationship between government and native peoples. There is a difference.

If Waldram were solely interested in a discussion of the impact of the dams on the communities, he would have placed much more emphasis on ecology, on geography, on engineering, and on the sociological impact of dam construction, ecological change, and political interference on these communities. However, for the most part, he focuses on the history of dam development and its legal and political ramifications, not the impact of dam construction on the land.

The communities on which he focuses are Cumberland House, "the oldest community in Saskatchewan, dating back to 1774" (p. 56); Easterville, on the south shore of Cedar Lake in Manitoba; and South Indian Lake, located on the southeastern shore of Southern Indian Lake in northern Manitoba. About one-half of the book is devoted to the two Manitoba communities. The rest discusses Cumberland House, hydroelectric development in Canada generally, the Treaties of Indian Canada, and Waldram's conclusions.

Waldram's primary conclusion is that dams are built on or through the misuse of the concept of the "common good" or the "public interest" (pp. 171-72). Each is distinguished from Indian interests or the good of the local community. Each is used by the provincial or federal government to its own benefit, in conflict

of interest, and to the benefit of the political party that is in power at the time of the announcement of the dam project.

The author describes how these three features have been part of hydroelectric development across Canada. In British Columbia, the Revelstoke Dam was built to prop up the Social Credit government's electoral success. It was not a necessary response to the province's hydro needs, but was rather a make-work project to gain votes in interior British Columbia and to generate electrical power to be sold in California (p. 181). Quebec's immense James Bay Development Project was not a necessary Quebec or Canadian energy project. Rather it was a Quebec Liberal party reelection project, one that generates energy to be sold in the northeastern United States (p. 180). Manitoba's projects propped up the New Democrat government, and generate power for the northern Midwest of the United States (p. 180). All of this digging, flooding, drying up, and generating has been done at the immediate expense of local native individuals and communities.

This rang a bell for me. I looked into the back of a file cabinet in my closet and found a folder in it labeled "Bighorn Dam—Protest." In it were a number of clippings from 1969, one of which trumpeted, "Bighorn Dam project given MLA's approval" (22 April 1969). The Government House leader (at that time Social Credit party) was the late Fred Colborne. He said that the Conservative opposition was "using the complaints of Indians in the Bighorn area for political advantage." He also said that Indians in Canada should "accept the facts of history," and that "the future of this country lies in the white man's society." Too bad Mr. Colborne could not see into the future regarding the impact of white men's dams of the late 1960s on Indian life.

Indian individuals were the most intimately victimized by the hydro projects, but it was not them alone; all Canadians, especially taxpayers who reside in the provinces with expensive hydro developments (Quebec, Manitoba, Saskatchewan, British Columbia, and soon Alberta) were victimized, too. These provinces had to borrow over \$30 billion from foreign financial institutions. Since the borrowing, the value of the Canadian dollar has remained low in international terms, and the interest charged has remained high. So taxpayers are, in the long run, paying more and more of their tax dollars toward reducing the provincial deficits. Indeed, the whole country is paying more tax to reduce the deficit.

The Indians, treaty and non-treaty, and the métis are the primary victims. They were lied to, manipulated, and victimized by provincial and federal governments. Moreover, both levels of government have been in conflict-of-interest with regard to the hydro dam projects and the native people most affected by them (p. 178). The provinces would not protect the interests of the non-status natives by whom they are elected. The federal government not only did not honor its statutory responsibility toward Indians and Indian lands, it interfered with Indians trying on their own to defend their treaty rights.

Waldram concludes, pessimistically, that the compensation agreements and mitigation pacts which came out of the dam protests and disputes may be worth just what the projections of nineteenth-century treaties were worth—when confronting hydro-hungry white governments. The pessimism is not surprising, nor is the dam story itself. Everyone should read this book; whites and Indians need to know how history repeats itself.

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Sun Journey: A Story of Zuni Pueblo. By Ann Nolan Clark. Sante Fe, NM: Ancient City Press, 1988. 90 pages. \$18.95 Cloth. \$8.95 Paper.

Ann Nolan Clark's work as a writer for children has long been considered exemplary. Although Clark was not a Native American, she spent several years working as a teacher at Zuni Pueblo, Santa Fe Indian School, and Tesuque Pueblo. Later, she worked in Washington, D.C. at the Bureau of Indian Affairs. There she helped to develop bilingual books for the reservation schools. *Sun Journey*, first published in 1945, is one of these books. It is a carefully constructed story that is worth sharing with children ages six to eleven.

Based on Clark's experiences while teaching Native American children at Zuni Pueblo, *Sun Journey: A Story of Zuni Pueblo* contains rich details about a young boy's tenth year at the pueblo. Ze-do is allowed to return to Zuni Pueblo after he has spent three years in the government boarding school. He is placed in his grandfather's care for the year; since his grandfather is the In-