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ORGANIZING FOR SELF GOVERNMENT  
PROJECT - GITKSAN-WET'SUWETEN TRIBAL  
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# Organizing for Self-Government Project

## *Gitksan-Wet'suwet'en Tribal Council*

A Management Training  
and Development Plan

An Extension Program of the School of Public Administration  
University of Victoria



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1985

# Organizing for Self-Government

## A Management Training and Development Plan

Prepared for the **Gitksan-Wet' suwet'en Tribal Council**  
Hazelton, B. C.

by

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1985

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## PREFACE

This report was commissioned by the **Gitksan-Wet'suwet'en Tribal Council** with offices in Hazelton, British Columbia. Its writing and development was coordinated by the University of Victoria Extension Division. Information was collected, ideas tested and drafts reviewed at a series of workshops held, for the most part, at **Hagwilget**, British Columbia. Maureen Cassidy contributed valuable historical research and editing assistance. Russ Pacey provided important conceptual insights and participated in the development of the activity plans. Robert **Bish**, Neil Sterritt, Violet Smith, Alfred Joseph and Dora **Kinni** (and her staff at **Hagwilget**) also offered valuable assistance. Barbara Egan worked long and hard on the production of the report, as did Gail Woods. Don **Ryan**, Administrator of the Tribal Council, made a strong commitment to the report and the process used to develop it. Lucille Pacey was responsible for the supervision of the project for the University. She also made a major contribution to the project at each stage of its development. Copies **can be** obtained by writing the **Gitksan-Wet'suwet'en Tribal Council**, Box 229, Hazelton, B.C. **VOJ 1Y0**.

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# Introduction

The **Gitksan-Wet'suwet'en** Tribal Council has chosen to entitle its management development and training plan Organizing for Self-Government. **This** decision was not an accidental one. It represents the "management perspective" of the Tribal Council. Self-government is one of the key goals of the Council. It is a goal which the **Gitksan** and **Wet'suwet'en** know will demand organization.

organizing and self-government are very general terms, and they may **be** interpreted in a variety of ways. For the Tribal Council, organizing involves a set of skills which enable people to arrange their affairs so that they have the structure and direction which is desired. These skills include traditional management activities such as planning, controlling, leading and structuring. They also include an additional set of activities which are concerned with the community, with getting and keeping the people involved in conducting their own affairs.

Gitksan and **Wet'suwet'en** leaders do not want to be the kind of managers who direct people's lives; they want to work with the **community**, to enhance it and enable it to be active and informed. This objective is important because it relates to the goal of self-government.

To know what self-government **is**, it is first of all necessary to know what it is not. Self-government is not band management as it has been

practiced for the past ten or fifteen years. Under this form of government, electoral systems have been developed without any effort to relate them to traditional **Gitksan-Wet'suwet'en** government patterns. The people have not been trained to govern themselves. Rather, the federal government has made the policies as well as the rules and the **Gitksan-Wet'suwet'en** have been placed in the position of carrying them out.

Recently, there has been some recognition by the federal government that this situation exists. Self-government has been proposed as a goal, but it is obvious that there are different definitions of self-government. Some would see it as essentially municipal government with a firm economic and land resource base. Such a development would certainly be a **s t e p** forward from current band management practices. It would not be true self-government in the **Gitksan** and **Wet'suwet'en** sense, however.

Self-government for the **Gitksan** and **Wet'suwet'en** is inexorably tied to the preservation and enjoyment of aboriginal rights, and the resolution of all land claims. It is an exercise in sovereignty. The **Gitksan** and **Wet'suwet'en** have always had, and will continue to have, the right to own and exercise jurisdiction over their territories and resources. This **is** self-government. Self-government is the responsible exercise of authority. It is the fostering of the welfare **of the** people. It is the control of the land and waters as well as the resources they contain for the benefit of all **Gitksan** and **Wet'suwet'en** people. It is government by the **Gitksan** and **Wet'suwet'en** as well as for **them**.



How can the Gitksan and **Wet'suwet'en** organize for self-government? How can the traditional system of rule by the chiefs be preserved and strengthened as it continues to meet the challenges of contemporary social and economic forces? How can management practices be controlled by the people? And, how, indeed, can management practices foster the power and involvement of the people? These are the questions which must be answered as the Gitksan-Wet' suwet'en Tribal Council lays out a management development and training plan that will lead to an Education for Self-Government Program.

This document is organized as follows. First, the current management situation in the Gitksan-Wet' suwet'en region is characterized. Then the organizing skills which are needed for self-government are identified and placed in order of priority. Once this task is accomplished, the kinds of training and development strategies which can help to develop these skills are indicated and explored. On the basis of this analysis, a four year training and development plan is laid out. Finally, each of the activities in this plan is described in depth.

## EXECUTIVE SUMMARY

**Self-government** is one of the key goals of the **Gitksan-Wet'suwet'en** Tribal Council. It is a goal which is inexorably tied to the preservation and enjoyment of aboriginal rights and the resolution of all land claims. It is an exercise in sovereignty. Self-government requires organizing skills, skills such as involving people, communicating, goal setting, negotiating, planning, and managing resources. It also requires an understanding of political, social, economic, and cultural forces. This is particularly important because the organizing skills necessary for self-government must reflect the traditions and values of **Gitksan** and **Wet'suwet'en** people as well as a knowledge of the contemporary world.

This plan projects an Education for Self-Government Program intended to be of assistance in achieving the goals of the Tribal Council. This program will combine training and development strategies over a four-year period. It has been designed, on the basis of a series of workshops and consultations, to reflect the wishes and objectives of the **Gitksan** and **Wet'suwet'en** people. An Education for Self-Government **Committee**, appointed by the Tribal Council, will continue this process by providing direction and control over the program and assuring its cultural integrity.

**Among** the prime components of the program is a Self-Government Training Program aimed at a broad cross-section of **Gitksan** and **Wet'suwet'en** people, including traditional chiefs, members of the Tribal Council and other boards

of **Gitksan-Wet'suwet'en** organizations as well as general management personnel. Also projected are a Traditional Chiefs Development Program and two community facilitators training programs. Developmental strategies will concentrate on assessing needs and *projecting* strategies in areas such as education, village services and economic development. Informational and awareness materials on the Tribal Council, the land claim, and traditional as well as future self-government patterns will also be produced over this period.

Organizing for self-government requires time and energy, commitment and a sense of purpose. The **Gitksan** and **Wet'suwet'en** people are prepared to organize for self-government.

# The Road to Self-Government. The Current Picture

The current picture is one of contrast. It is marked by promise and yet frustration, by opportunity and yet obstacles. In no sense is this contrast more stark than when the traditional system of government is compared to the contemporary one. The differences are deep; the lessons are instructive.

Self-government is not a new concept to the Gitksan-Wet'suwet'en. Self-government was a right and a condition enjoyed long before any contacts with Europeans. Document 1 which is attached to this plan presents a classic example of self-government as it was manifested before it was more fully disrupted. The leadership of the chiefs was strong; it represented **and** flowed from the will and confidence of the people. In this instance, the chiefs from **Kitwanga** gathered together in assembly and reaffirmed their just claim to rule their lands and resources. Their sense of responsibility, their understanding of the social, economic and cultural circumstances in which they found themselves, the clarity of their goals and their ability to **communicate** their needs as well as wishes -- all of these organizing skills are apparent in this document.

Today we hear much about the search for excellence. A variety of modern management techniques are recommended as guides in this search. The traditional values of the **Gitksan** and **Wet'suwet'en** are the basis for

excellence in their self-governance. It is these traditional values which can inform the training and development strategies which are necessary if the required organizing skills are to be developed. It is these values that are the basis of good and responsible leadership. And it is these values which can guide the management of resources and relationships with the world around the **Gitksan** and **Wet'suwet'en**. Training, leading, and **managing** resources: these are three sets of organizing skills that are **essential** to self-government. Each has been tested from time immemorial and each provides part of the foundation for self-government.

## Training

Traditionally, leaders were chosen early and carefully. As Violet Smith, **Tribal** Council researcher, notes in Document 2, "Traditional Leadership Patterns", "recognition and (an) attitude of respect towards the child or children is the beginning of his/their training." Each house contained an expert or experts in story telling and they *were* the "memory keepers." Through the telling of stories they communicated the wisdom of **Gitksan** and **Wet'suwet'en** ways. In this manner, training in the affairs of the people took place and self-government as well as good management practices became possible. Decision making skills, for example, were developed: "Some **of the** legends would tell of the dire consequences of making the wrong decision, others would tell of the good that came from making the right decision."

Decision making was not the only organizing skill taught to future chiefs. They learned how to **communicate**, negotiate, plan and make strategies. As a **developing** leader became older, his training was continued. He became the chief's constant companion. "The chief shares his trade secrets as a successful leader," Violet Smith recounts. "The **young** heir learns how to be a good hunter and a good fisherman, not only in theory but in experience. When he overcomes an obstacle in his training he is praised lavishly by his family and friends. They believed that if you keep telling someone how good he is, he eventually becomes good."

"He eventually becomes good" -- and the chiefs did become good. This system of training in self-government worked remarkably well. As Diamond Jenness, the famous anthropologist, concluded in his **1928** study of "The Ancient Education of a Carrier Indian": "It was on its educational system, **indeed...** that the strength and **vitality** of west coast culture largely depended. As long as this aboriginal education remained intact, that culture **flourished** and spread."

The times changed. The encroachment of European civilization caused a breakdown in the old ways and the patterns of economic and social **life**. Nowhere was this breakdown more deeply felt than **in** the traditional system of **training**. Again, Jenness: "'The old graveyards are small,' the Indians say, 'but the new ones large and overflowing.' And it **is** not the changed **economic** conditions that are producing this **decline**, nor the new **diseases** introduced by the white man, but the weakening of the old social bonds of

community, and the breaking-down of the old educational system, without its replacement by another as adequate. "

Thus the **contrast**. Organizing for self-government is not an easy task. **It** involves a great deal of training and care. A new approach to training is necessary. This approach must incorporate as much of the traditional approach as possible, but it also must be based on a recognition of the changed conditions of the contemporary world. "**Tall** order?" asks **Violet** Smith, "Yes, but not impossible! The people you aspire to lead deserve no less."

## Leading

A chief had to spend much **labour** and wealth to gain his position. The Gitksan and **Wet'suwet'en** method of training fostered good leadership. Today we talk about leadership styles. The traditional leadership style *was* an effective one. The chiefs were held accountable or answerable to their people. In a study of **Wet'suwet'en** social and religious customs for the Smithsonian Institution, Jenness characterized this system of accountability, remarking that "a stingy chief who sought only his own profit soon lost his influence." **If** a chief failed to live up to his responsibilities other chiefs **would** "push" him aside and make a more deserving one the chief.

It was not necessary to invoke this system of accountability too often. For the training of the chiefs made them responsible: the chiefs knew the meaning of right **behaviour** and they managed the affairs of the people in a

competent and trustworthy manner. "Even" after he had established himself firmly in his seat," **Jeness** wrote, "he had to keep open **house**, as it **were**, to all members of **his** phratry, to relieve the wants of the poor, and to support his people in their relations with other **phratries**."

The chiefs led the people, but they respected the people and listened to them. **When** important decisions were to be made, the people came together in general assembly. All sides of the issues were expressed and heard. When the time came for a decision, it would be made by the chief on the basis of the consensus in the assembly. It was the responsibility of the chief to then carry out this decision. Involving the people, informing them, providing them with opportunities to make their needs and opinions known, assisting them in reaching conclusions, **accomplishing** their will -- the chiefs did this and more.

The traditional system of training in organizing for self-government made all of this possible. As Violet Smith reminds us, "the chief, enhanced by his spiritual awareness, acquires integrity, trustworthiness, respect, patience, tolerance, humility, intuition, proper attitude, rapport with his people. He recognizes his need for these attributes in order to have the balanced life required to be a leader. Through observing his uncle he acquires dignity. He learns to be consistent but flexible when necessary. He learns about justice and fairness. He understands perseverance, diligence, reason, and the need for discipline, control of time and energy. In fact, he learns all about the intangible realities of life."



Leading and enabling the people -- these skills have not been fostered in contemporary times to the same extent as they were in the past. The electoral system has introduced a new way of selecting leaders, but training for self-government has not been tied to this system. Nor have the relationships between it and the traditional system been worked out. The authority of the chiefs has been disrupted and the people are no longer as involved in self-government as they once were. But the foundations for self-government still remain. As Gordon Sebastian notes, the Gitksan and Wet'suwet'en "are more than just hunters, fishermen and gatherers. They are a government that exercises authority within specific territories."

## Managing Resources

Organizing for self-government requires a great deal of training, good leadership, and involvement of the people. It also requires an understanding of the world around the Gitksan and Wet'suwet'en, of the social, economic, political, and cultural aspects of the environment in which self-government will flourish. This understanding is critical to the management of resources and wealth. In traditional times, spiritual awareness joined with a knowledge of the practical, everyday world of hunting, fishing and gathering to make self-government possible.

Violet Smith explains that "elders were secure in their knowledge of their philosophy, their intense belief in the values of truth, right and goodness; the equality of life forms and the people's role in their relationship to the environment." The elders passed this knowledge on to

the young. The future chief who was being trained for self-government was taught to live in harmony with nature, to know the customs of his people and the nature of the **dangers** they faced. "Through his experiences with his uncle he recognises and accepts the necessity of his relationship to the land and environment, that all life is equal and necessary and deserves his respect; he accepts the necessity of obedience to the laws of nature."  
(Violet Smith)

The wisdom thus imparted enabled the chiefs to manage the resources of the people, and part of such management was the maintenance of proper relations with surrounding peoples. In maintaining such relationships, negotiating and conflict resolution skills were very important. An episode which occurred about 1864 and involved the people of the **Nass** provides an example of the successful use of such skills.

One winter, a **Wet'suwet'en** family went to the Nass River to buy **oolichan** grease. On **their** way back they camped near a stump that supported a huge stone. Several of the youths in the party pushed the stone over without thinking if it had any significance. It did. It was the gravestone of the late chief of the Nass Village. The people of the **village** took their revenge and killed two **of the people in** the **Wet'suwet'en** party and enslaved one. The rest escaped.

Left at this point, permanent strife would have marked relations between the **Wet'suwet'en** and Nass peoples. An opportunity had to be found

to solve the conflict and negotiate the peace. Some time afterward, a party of people from the Nass came to the **Wet'suwet'en** to conclude a peace. As accounted by an elder who had been involved, the following took place:

After our enemies had presented us with a number of blankets we followed them inside the house and ranged ourselves along one wall while they lined up against the other. . . . **the** two ringleaders in the murder approached us and placed a red-tipped feather on each of our heads **to** indicate that they intended to pay full compensation. Then one of them delivered a speech declaring that they wanted to make peace, and, shaking a rattle, danced and sang a song.

**As** the man repeated the song, both his Nass companions and my own people joined in. **I**, for my part, rose to my feet and, to show that he was smoothing out the issue, held flat on my outstretched palm a tail feather from an **eagle**. But before the singing ended, I thought to myself, "They haven't **paid** us enough," and **I** turned the feather on its edge. **Immediately the** man broke off his chant, and his people added more blankets to those they had surrendered to us already. He then began his song anew, and this time I held the feather flat on my hand until he ended. Since we all felt too sad to hold a feast **in common**, my kinsmen, without further delay, gathered up the blankets and returned to **Hagwilgate**, while I and **my** companion, to cement the-peace, stayed 4 days in Hazelton with the Nass Indians and danced with them each evening.

Today, new and, in some ways, more complex forces are at work in the environment around the **Gitksan** and **Wet'suwet'en**. The strength of the **Gitksan** and **Wet'suwet'en** is being tested. **The** old ways of negotiating and solving conflicts are challenged by the modern requirements of managing

resources, but they remain as a starting point. The spirituality of the people cannot be separated from their government. It is the spirituality which is the foundation of self-government. As Neil Sterrit reminds us, authority **and** power "come from the Creator through the hereditary chiefs, down to the people." Such is the nature of self-government.

**While** organizing for self-government, the Gitksan and **Wet'suwet'en** have many strengths to build upon. The tradition of self-government can create pride and provide examples. In dealing with the contemporary world, it is this tradition which will inform the development of necessary organizing skills. Tradition and the present may seem to provide more contrasts than similarities. It is tradition, however, which can enable the **Gitksan** and **Wet'suwet'en** to travel the road to self-government in the future.

# Education for Self-Government

Organizing for self-government is a complex task. To design a training and development plan to assist in this task is equally complex. An appropriate and effective training and development plan must, first of all, be based on an assessment of the *training* and development needs and priorities of the Gitksan and **Wet'suwet'en**. Such an assessment was carried out as this plan was developed. It was carried out in several ways. Five project workshops were held. Each of these workshops involved a cross-section of Gitksan and **Wet'suwet'en** people. Tribal Council members and employees, band council members and employees, as well as traditional chiefs and interested others were in attendance. In addition to these workshops, numerous discussions were held at the Tribal Council and band levels. Background research into traditional self-government practices and a range of training and development options programs was also carried out. On the basis **of all** of this work, a clear picture of needs and priorities emerged.

## Training and Development Needs

The organizing-for-self-government training and development needs of the **Gitksan-Wet'suwet'en** are outlined in Table 1. The first two -- Understanding Political, Social and Economic Forces and Understanding Culture -- are knowledge-based needs. Their identification in this context represents the **Gitksan-Wet'suwet'en** view that organizing and managing are not "neutral" skills, in the sense that there is no cultural or political

TABLE 1

## Training and Development Needs

- UNDERSTANDING POLITICAL, SOCIAL AND ECONOMIC FORCES

Knowing the context within which self-government takes **place**, including external forces, such as the interest and goals of the federal and provincial governments as well as large resource development companies from the private sector, and internal forces, such as issues relating to housing, health care, and employment.

- UNDERSTANDING CULTURAL REALITIES

Knowing the customs and ways of life of the Gitksan-Wet'suwet'en as well as the cross-cultural pressures created by the imposition of European-based patterns of **behaviour** in areas such as family life, religion and education.

- MANAGING RESEARCH

Determining the kind of research which needs to be done, how it should be used, and who **should** have access to it.

- GOAL-SETTING AND PLANNING

Clarifying directions and priorities for action. Deciding upon those activities which will assist in the achievement of goals. Assessing training needs and planning training programs.

- ESTABLISHING AND MAINTAINING STRUCTURES

Developing organizational frameworks which will enable Gitksan and **Wet'suwet'en** to accomplish their goals, manage their activities, and respond appropriately to other interests **in** society.

- LEADING

Influencing, guiding, directing, and representing **Gitksan and Wet'suwet'en** in the governmental process. Making decisions, resolving conflicts, negotiating, evaluating, and motivating. Being responsible and accountable. Managing change.

- COMMUNICATING

Creating awareness of self-government and Gitksan-Wet'suwet'en culture in the community. Dealing with the media. Developing writing, listening, and speaking skills that will assist in the imparting and **understanding** of information.

TABLE 1 CONTINUED

● INVOLVING THE PEOPLE , ,

Enabling as many Gitksan and **Wet'suwet'en** as **poss'ble** to become involved **in** the governmental process. Organizing meetings and assemblies.

● CONTROLLING FUNDS AND RESOURCES

Creating and managing the financial base for self-government. Raising funds and **budgeting**. Developing and using resources so that they benefit the people and reflect respect for the natural world.

Source: Participants in Organizing **for** Self-Government Workshops,  
**September** 27-28, 1984 and November 26, 1984

TABLE 2

## How Far Have We Come?

AN INFORMAL SELF-ASSESSMENT OF GITKSAN-WET'SUWET'EN PROGRESS  
IN DEVELOPING ORGANIZING SKILLS FOR SELF-GOVERNMENT

SKILLS	RATING*	COMMENT
● Understanding Political, Social and Economic Forces	2	The Tribal Council and many band councils have a slightly higher level of understanding, but much progress can be made by all.
● Understanding Cultural Realities	3	The traditional chiefs have a higher level of understanding, but this is again an area where progress is necessary for all.
● Managing Research	6.5	Research has been a Tribal Council priority for the past several years. Progress has been made and shows what can be done as a result of careful planning and a systematic approach.
● Goal Setting and Planning	3.5	The "Blue Sky Syndrome" rules here. The vision of self-government is becoming clearer, but it needs to be implemented and communicated if it is going to be more than a vision.
● Establishing and Maintaining Structures	4	Structures are being established. The problem is how to get them working effectively.
● Leading	4	Participants saw this as a generous rating, reflecting their high standards and self-expectations.
● Communicating	1	<b>Who</b> will catch the Spirit Ball?
● Involving the People	1	Everything else fails if the people are not involved.
● Controlling Funds and Resources	6	Many traditional <b>resource management</b> practices remain strong. Core band management practices are improving.

\*Rating is based upon opinion and calculated on a scale of 1 to 10, with a 1 **indicating** that there is much room for improvement and a 10 that the skill is totally developed.

Source: Participants in Organizing for Self-Government Workshops, September 27-28, 1984 and November 26, 1984.



content to them in and of themselves. How one leads, motivates, makes decisions or resolves conflicts depends upon his or her cultural heritage. The management of **resources** and the character of organizational structures reflect social, political, and economic forces. The understanding of such forces and cultural patterns must be at the base of self-government. It must permeate it.

It is important to note that involving the people is one of the key training and development needs which has been identified by the Gitksan-Wet'suwet'en Tribal Council. Leading, planning, and controlling are critical activities, but they cannot be done in isolation from the people, if self-government is the goal. The people must be involved, informed, and active participants if **Gitksan-Wet'suwet'en** government is to be self-government.

## Training and Development Priorities

All of the training and development needs listed in Table 1 are priorities. Which ones are of a higher priority? This is a difficult question to answer. In part the answer depends upon a sense of where things should begin, of what is most **important**. In part, **it** reflects an assessment of how well these **skills are** developed at the present time. In preparation for this plan, those **attending Tribal Council** workshops were asked to make such a judgement. The results of **their** assessment are recorded **in** Table 2.

The information contained in Table 2 cannot be classified as "hard data." It is only intended to provide a sense of the current level of development of the **various** organizing skills identified as necessary for self-government. One conclusion which can be reached on the basis of this information is that a great deal of work has to be done in relation to communicating and involving the people. Other areas of **immediate** priority are political, social and economic understanding, and cultural understanding. All areas show a need for some improvement. The relatively higher scores for managing research and controlling funds as well as resources prove that progress can be made if a consistent and systematic approach **is** taken.

On the basis of the **foregoing** information, the organizing skill **training** and development priorities of a **Gitksan-Wet' suwet'en** Education for Self-Government Program can be determined. These priorities are grouped in terms of "highest", "higher" and "high" rankings **in Table 3**. All are important and all must be addressed in the near future. The rankings **given** to the various needs are not intended to **indicate otherwise**. Rather, these **rankings** are intended to **provide a guideline** for areas of **immediate** and strongest **emphasis**.

**Training** and development strategies **relating** to the needs identified above are necessary **if** self-government **is** to become more of **a reality**. What kind of training and development strategies will be most useful in the quest

for self-government? **It is** to an examination of this and related questions that this report now turns.

TABLE 3

## Training and Development Priorities

### HIGHEST PRIORITIES

Involving the People

Communicating

Understanding Political, Social and Economic Forces

Understanding Cultural Realities

### HIGHER PRIORITIES

Goal Setting and Planning

Leading

Establishing and Maintaining Structures

### HIGH PRIORITIES

Controlling Funds and Resources

Managing Research

Source: Participants in Organizing Skills for Self-Government  
**Workshops** September 27-28, 1984 and November 26, 1984.



# Strategies for Self-Government

"We know what **we** want. We know we want self-government. We know we do not have it now, that we once had it, and that we must plan and organize if we are to have it again." These words, or ones much like them, are articulated by many **Gitksan** and **Wet'suwet'en**. They indicate the need for an organizing strategy for self-government. There is more to organizing for self-government than identifying needs and assigning them priority. Planning cannot stop there. It must also be concerned with strategy, with choosing directions and determining guidelines for action. A training and development plan must be based on a set of training and development strategies, a set of propositions about how organizing needs can be met by the efficient use of resources and the consistent pursuit of the philosophy of self-government.

In this section, several training and development strategies for achieving the organizing **skills** necessary for self-government will be introduced. These strategies will inform and guide the Education for Self-Government Program and its component activities. First, guidelines for the administration of the program will be discussed. Then measures **will be** explored for **insuring** that the program has credibility with **Gitksan** and **Wet'suwet'en** people in general and that recognized educational credit, where appropriate, is available. Next, distinctions between the respective uses of training and development activities **will** be examined. Following this, the various constituencies which might participate in the program and their

specific training and development needs will be identified. Finally, a few **comments** on self-government as a cultural activity **will** be made.

## Administering the Program

The **Gitksan-Wet'suwet'en** Education for Self-Government Program will have to have a **large** measure of credibility. This must be the case both for the **Gitksan** and **Wet'suwet'en people** as a whole and for individuals who participate in various program activities. On the program level, this requirement will involve consistent coordination, close monitoring and regular evaluation of instructional programs and developmental projects. On the individual level, credibility will be obtained by carefully making arrangements with the appropriate educational authorities.

Currently, a loosely organized group, under the leadership of the Tribal Council administration, has been involved in developing this plan. As a first step in its implementation, this group will be formalized into an Education for Self-Government **Committee**. The representation on this committee will be carefully addressed so that it includes a cross-section of the groups involved in the program as well as key decision-makers. It will be especially important for this group to include Elders, for their active participation in self-government is crucial.

Ideally, the membership of the Education for Self-Government Committee will consist of seven to ten **Gitksan** and **Wet'suwet'en** appointed by the

Tribal Council or by agencies designated by the Council. It should have the following terms of reference:

1. To ensure **'the** cultural and traditional integrity of all program activities.
2. To set further policies and guidelines for the program.
3. To establish relationships with various educational institutions.
4. To determine coordination devices for all program activities.
5. To guide the yearly program of activities, reviewing and monitoring instructional programs as well as developmental projects.
6. To direct and work with the resource **people** who are appointed to develop and coordinate various aspects of the program.
7. To continuously correct the plan in the light of current developments, as need be.
8. To update annually the management training and development plan.
9. To evaluate annually progress toward meeting the goals and objectives of the program.
10. To encourage and promote participation in the program.

Although **all** activities **of** the **Education** for Self-Government Committee will be subject to the authority of the Tribal Council, the success of the program will hinge to a large measure on the activities of the committee (see activity descriptors 1985-A, 1986-A, 1987-A and 1988-A). The credibility of the program as well as a certitude about the values of its outcomes will be assured if **Gitksan** and **Wet'suwet'en** remain intensely involved in planning, directing and assessing its value as a resource in

organizing for self-government. The program's power, merit and repute will come from its contribution to self-government. This contribution must be weighed, judged **and felt** by **Gitksan** and **Wet'suwet'en** people. No one else has the competence to do so. If the learning necessary for self-government is to take place, then the appropriate kind of learning environment must be fashioned **and** retained. **It will** be the role of the Education for Self-Government Committee to foster a program built around such a learning environment. All participants in the program must be teachers as well as learners: the **Gitksan** and **Wet'suwet'en** themselves are their greatest resources in organizing for self-government.

Training and Development Strategy (TDS) 1: An Education for Self-Government **Committee will** be struck by the **Tribal Council** to monitor, evaluate, guide, and update the implementation of the Education for Self-Government Program.

TDS 2: A learning environment which reflects **and reinforces** the goal of self-government **will** be fostered by the Education for Self-Government **Committee** in order to assure the success of the program.

TDS 3: To as great an extent possible, all **participants** in the program will be treated **and involved** as teachers as well as learners.



## Providing Credit

The credibility of the program must come from within, but many individuals who **will be** participating in the program will be concerned with a different form of credibility for their work and accomplishments. They will want formal accreditation for the programs in which they participate, and **in** some case, certification by recognized educational authorities. This is a valid concern.

People want to have the kind of accreditation for their work which enables them to qualify for and obtain better jobs, be more flexible and independent in their **worklife**, and proceed with further education at higher levels and/or in different settings. They justifiably seek a kind of credibility and certitude which is **different** from, although not necessarily contrary to, the credibility and certitude the **Gitksan** and **Wet'suwet'en** as a whole want for the Education for Self-Government Program.

How can these two valid viewpoints be reconciled? **As** noted, they are not necessarily contradictory. In fact, they may **well** reinforce one another. The potential **of** accreditation and certification can provide individuals with an additional, and often very strong, impetus to participate **in** and follow through with training activities. A focus on accreditation can also provide a guarantee of a certain level of quality in instructional programs. **Where** then are the potential areas of conflict? They lie in the reality that accrediting institutions -- universities, colleges, technical institutes, and training centres -- have their own

patterns of providing, evaluating, and administering programs. The standards and procedures which represent these patterns might be quite different from **those of** the Gitksan-Wet'suwet'en.

**Whenever** possible, the opportunities to obtain accreditation and certification should be made available to participants in the Education for Self-Government Program. Careful arrangements must be made, however, to make sure that these opportunities do not conflict with and, in fact, reinforce, the overall goals of the program.

Through its Education for Self-Government Committee, the Gitksan-Wet'suwet'en Tribal Council will take four steps to make sure that this is the case. Firstly, it will enter into discussions and agreements with the regional college and with one or more universities in order to arrive at suitable arrangements concerning accreditation. Secondly, it will use developmental strategies quite carefully to make sure that all training programs and developmental activities reflect the goal of self-government. " Thirdly, whenever possible, it will arrange that training programs be offered so that they can be taken for formal educational credit or non-credit simultaneously by different students, with those students who are qualified and so disposed doing the extra work and meeting the general requirements necessary to obtain the accreditation. **Fourthly,** it will seek to ensure the provision of the counseling and the support services which are required by students with post-secondary educational goals.

In the last instance, the issue of accreditation is an *issue* that must be reconciled by **Gitksan** and **Wet'suwet'en**. The credit, the merit, the worth of training and **development** for self-government is something that must be fashioned internally. It cannot be awarded **by** anyone but **Gitksan** and **Wet'suwet'en** themselves. As the Tribal Council noted in its 1977 Declaration, which **is** reprinted as Document 3 at the end of this report, "We have suffered many injustices. In the past, the development schemes of public and private enterprise have seriously altered Indian life and culture. These developments have not included, in any meaningful way, our hopes, aspirations and needs. The future must be different." The **Gitksan** and **Wet'suwet'en** are building the future right now and the Education for Self-Government Program will reflect their hopes, aspirations, and needs. The future **will** be different.

**TDS 4:** Through arrangements **with** the **regional** college and one **or** more **universities**, wherever **possible** and appropriate, **training programs will** be offered for formal educational credit to those individuals who are **qualified** and **willing** to do the necessary extra work.

**TDS 5:** **Counselling** and other support **se-**necessary for the participants in the program who have post-secondary educational goals **will** be **provided**.

## Designing the Program

The Education for Self-Government Program will be based on a variety of training and **development** activities. It is important to draw a clear distinction between these two kinds of activities.

Training involves instruction in skill and/or knowledge areas. A skill is a practical ability. It is something that one can do. Skill training is focussed on opportunities to practice and further develop techniques and competencies. Properly provided, therefore, skill training represents a mixture of classroom and field-based activities.

As contrasted with skill training, training that is oriented toward knowledge is more, although not entirely, classroom based. It is much more related to awareness, information, attitudes and understanding. Knowledge informs judgement and insight. It provides a context for skill development and practice. This distinction should not be taken too far, however, because practice can and does change as well as add to knowledge.

The Education for Self-Government Program will be oriented primarily toward skill areas such as communicating, getting the people involved, leading, goal setting, and planning. **It will** also be concerned with knowledge areas such as cultural, economic, and political understanding. The focus on knowledge-based as well as skill-oriented training will help ensure that the skills which are developed reflect **Gitksan** and **Wet'suwet'en** traditions and patterns of self-government.

Development, as compared to training, is composed of activities which are aimed at exploring, enhancing or elaborating upon specific areas of interest. **Developmental** activities might be used to examine needs, plan or evaluate. These activities can be "wrapped around" instructional activities or they can be used completely independently. In and of themselves they do not involve instruction. Rather they involve research and discussion. Developmental activities are usually of a short-term nature and are best administered as projects with clear and limited time lines.

A training and development program should combine training and development activities so that they are used when appropriate and reinforce each other when necessary. The Gitksan-Wet'suwet'en Education for Self-Government Program will be more oriented toward training, rather than developmental, activities for several reasons. Training can reach more people. It enables people to learn, grow and eventually become independent of certain kinds of expertise. Training will enable the **Gitksan-Wet'suwet'en** to develop their own experts.

Training activities cannot succeed without proper developmental activities, however. Development can enable **Gitksan** and **Wet'suwet'en** to make sure that training activities are adapted to meet their needs. Development can be used to assure that content is relevant, trainers are oriented and properly prepared, and programs are effectively evaluated.

One of the greatest mistakes that can be made in designing a training program is to purchase or overly rely upon ready-made training delivered by outside trainers, without adapting or orienting the resources involved. Sometimes it **is** preferable to "buy into" **pre-existing** programs. The benefits can be great. Only formal educational institutions have the ability to provide accreditation, for example. Other external agencies may have the best expertise available to deliver certain kinds of workshops. **While** it might be quite preferable to contract for services from these institutions or agencies, the Gitksan and **Wet'suwet'en** must be careful to make sure that the necessary developmental work is done so these services are relevant to the goal of Gitksan-Wet' suwet'en self-government.

Wherever it is possible, the Gitksan and **Wet'suwet'en** will develop their own programs. When this is not feasible, or when an external resource **is** clearly of a **high** caliber, such resources will be used. This will be done, however, only if the opportunity to make necessary **adjustments** is available.

The Gitksan-Wet' suwet'en Education for Self-Government Program must reflect the cultural, political, economic, and social realities of the **Gitksan** and **Wet'suwet'en**. It must be designed by the **Gitksan** and **Wet'suwet'en**. It must be based upon a recognition that there are traditional ways of leading, setting **goals**, making **decisions**, and **organizing** for self-government. Such a recognition is the foundation for effective and

efficient training and development activities. (See Activity Descriptor 1985-B)

**TDS 6:** Both training and development activities will **be employed** to accomplish the goal of organizing for self-government.

**TDS 7:** Training activities will be the primary focus **of the Education** for Self-Government Program.

**TDS 8:** **Where** necessary, developmental activities will **be used so** that **training** is relevant and reflects traditional **Gitksan-Wet'suwet'en** patterns of **self-government**.

## Participating in the Program

Who are the constituencies which will participate in the program? Six potential constituencies have been identified. They are as follows:

- Traditional chiefs
- Tribal Council members
- Members of education and other social services boards
- General management personnel
- Groups of specialists in specific skill areas such as communications and **community** organizing.
- The general public.

This is a broad set of constituencies. Each has organizing for self-government **needs** which are particular to it. Each also has needs which are the same as the others. Wherever possible, all groups will be brought together in "core" training provisions within a Self-Government Training Program (see activity descriptors 1986-B, 1987-B and 1988-B). This program will be the major component of the overall Education for Self-Government Program. These core provisions will address the needs which have been identified, particularly those which have been designated as being the highest priorities. There will also be a need to apply particular and additional training and development strategies if certain key groups are to gain the skills they need for self-government and the requirements of self-government are to be fully understood. The Education for Self-Government Program must be based, therefore, on strategies which are applied at each of these levels.

The importance of the role and responsibilities of the traditional chiefs cannot be over-emphasized. As Neil Sterritt told the Penner Commission:

. . . the feast hall was our seat of government. It filled a legislative and judicial function. It taught us how and why to govern. It was the **place** where you learned how to assume your seat if you were going to be a hereditary chief and govern your people.  
 . . . **This** is Indian government . . . . the remnant of pure Indian government exists in the feast hall . . . . the power, the authority with respect to land, resources and local needs, rests with the



simgiget, the high chief -- and that exists today.

When **self-government** becomes a dominant reality once again, the traditional chiefs will be a critical element in establishing the authority and sovereignty of the **Gitksan** and **Wet'suwet'en**. This is a demanding responsibility. It will require great payment in terms of time, energy, and perseverance. The training of traditional chiefs must be a very high priority in organizing for self-government (see activity descriptors 1986-C, 1987-C, and 1988-C).

As we have seen, traditionally the training of the chiefs was an intense process that required deep **commitment**. It was also a personal process: each chief had to assume the responsibilities of training his or her successor. As the Gitksan-Wet' suwet'en Education for Self-Government Program unfolds, traditional chiefs will take part in the Self-Government Training Program. Reflecting the individualized and personalized nature of their customary training, special and innovative forms of training will also have to be made available to them.

The new training techniques for traditional chiefs will have to focus on the responsibility and accountability of the chiefs, on their ability to make decisions and negotiate, on their understanding of the needs and challenges of their people. Such an approach **will call** for the creative training and use of special "advisors." It is essential that these special advisors be Gitksan-Wet' suwet'en. It is also important that many of them be traditional chiefs themselves.

In addition to placing a high priority on the training and development of traditional chiefs, the Education for Self-Government Program will also place a priority **on the** training and development of the members of the Tribal Council. The members of economic development, education and other social services boards such as **USCLAS** (the Upper Skeena Counseling and Legal Assistance Society) will also receive special attention. As well as activities in the Self-Government Training Program, additional developmental strategies will be applied to enable these groups to become more aware of their roles and responsibilities. A special focus will be placed on the development of strategies to foster Gitksan and **Wet'suwet'en** control in important areas such as education, social services, economic development, and *general* village affairs (see activity descriptors 1985-C, 1986-D, 1987-D and 1988-D).

Traditional chiefs and the members of the Tribal Council as well as members of other boards of a more specific nature will be important constituencies for the Education for Self-Government Program. They are, in a sense, the politicians, the public people, the authorities of **self-**government. Self-government also requires professional managers and organizers. Community services such as roads, water lines and fire protection systems must be managed. So, too, must schools, **social** assistance services, businesses and economic development programs. The general management personnel who provide these services must be trained and developed.

Housing supervisors, social workers, home-school coordinators, education coordinators, community health representatives, office managers, band planners, alcohol and drug abuse workers, the staff of **'KSAN**, and other employees of **Gitksan-Wet'suwet'en** organizations are all involved in managerial work to some extent. Although much of their work is technical and the requirements of specific jobs may differ greatly, the managerial activities in which all such workers need to engage **will** be a focus for the Education for Self-Government Program. Most of the training which is provided for this group can be presented within the core training provisions of the program.

Even if the roles of band councils will change as self-government develops, there will still be a need for people to manage the affairs of the villages. Band or village managers are an important component of the general management personnel grouping. Their training and development should be seen as a matter requiring special and **immediate** attention. In fact, all of the issues relating to the conduct of the affairs of Gitksan-Wet'suwet'en villages should be a focus of the program.

Band managers have extremely demanding jobs. Turnover and burn-out rates are high. Many, and at times, most band managers are not **Gitksan** or **Wet'suwet'en**. **Gitksan** and **Wet'suwet'en** are often passed over by band councils because of a lack -- or perceived lack -- of training and qualifications. In addition to taking part in the Self-Government Training Program, potential and present band managers have a need for specialized

training in managing personnel, planning, program evaluation, controlling finances and maintaining organizational structures.

Those who are currently working as band managers have a need for part-time or short-term training which can be offered in modularized formats and integrated as smoothly as possible with their work. Such training should take place within the context of well-worked-out strategies about the administration of village affairs.

**What** of the Gitksan and **Wet'suwet'en** who do not have managerial experience so that they can successfully compete for band manager positions as they become open? One possible solution to the problem created by this situation is to develop an individualized training program which will enable bands to hire personnel who do not have the requisite managerial experience, **but** who do have other desirable **competencies**, e.g. an understanding of **Gitksan** and **Wet'suwet'en** languages and culture, a knowledge of the community, etc. Such a program **might** involve the use of experienced band managers and **Tribal Council** staff **as well as** other knowledgeable managers. These resource people could be employed to tutor, advise, and train new band managers. Other resources, such as an orientation manual, might be developed to assist in **this** process (see activity descriptor 1986-H).

The training and development of community facilitators will be another important strategy in further developing the overall capacity of **Gitksan** and **Wet'suwet'en** people to manage their own affairs (see activity descriptors

1987-F and 1988-F). The strategy will work in this way: groups of eight to fifteen people will be chosen. Each group will have a specific focus. One group will **concentrate** on communications (i.e. public relations, the use of media, advertising, etc.) and another on organizing (i.e. getting people involved, using effective committees, setting-up meetings, etc.). Each group will receive special and intense training. Members will be required to accept the responsibility of undertaking a certain amount of work. Their *services* will be available to any **Gitksan-Wet'suwet'en** organization upon request and approval by an authority designated by the **Tribal** Council. They will also act as trainers.

As the preceding review indicates, there are several constituencies which will participate in the **Gitksan** and **Wet'suwet'en** Education for Self-Government Program. In most cases, they can and should be involved in the same "core" programs. Training and development for self-government cannot be separated from self-government itself. Self-government will require the involvement and cooperation of a broad spectrum of **Gitksan** and **Wet'suwet'en** people. It is only appropriate, therefore, that such involvement and cooperation take place in the Education for Self-Government Program.

TDS 9: **Wherever** possible, all groups **requiring training** in self-government will be brought together in the core training provisions of the Self-Government Training Program.

**TDS 10:** The **training** of Traditional **Chiefs** will be a very high priority for the Education for Self-Government Program.

**TDS 11:** Priority will also be **given** to the **training of members** of the Tribal Council, members of **Gitksan-Wet'suwet'en** boards, general management personnel and groups of community organizing specialists.

**TDS 12:** A special focus for the **Education for Self-Government** Program should be placed on the development of strategies relating to the future of self-government, **including** administration of **village affairs**, education, **social** services, and economic development programs.

## Reaching the Public

In the 1977 Tribal Council Declaration, the **Gitksan** and **Wet'suwet'en** noted:

**Since** time immemorial, we... have exercised Sovereignty over our land. We have used and conserved the resources of our land with care and respect. **We** have governed ourselves. We have governed the land, the waters, the fish, and the **animals**. This **is** written on our totem poles. It **is** recounted in our songs and dances. It **is** present **in** our language and in our **spiritual** beliefs. Our Sovereignty is our Culture.

Our Aboriginal Rights and **Title** to this land have never been extinguished by treaty or by any agreement with the Crown. **Gitksan** and **Wet'suwet'en** Sovereignty continue **within** these tribal areas.

This is not a newly-articulated position. It is one that the Gitksan and **Wet'suwet'en** have put forward consistently since the first contacts with Europeans. **Today, 'as'** sovereignty is once again asserted through the practice of self-government, an awareness among the general public of the strength and endurance of the aboriginal rights of the **Gitksan** and **Wet'suwet'en** must be fostered.

An important part of the Education for Self-Government Program will be the effort to develop a strategy for creating awareness **in** the general community of the history and philosophy of Gitksan-Wet' suwet'en self-government, in general, and the Tribal Council, in particular (see activity descriptors 1986-E, F, and G, 1987-E and 1988-E). "Recognize our Sovereignty, recognize our rights, so that we may **fully** recognize yours." These words, which formed the conclusion to the 1977 Declaration can serve, as a beginning for a new dialogue between the **Gitksan-Wet' suwet'en** and ,<sup>2</sup> their fellow Canadians.

<p>TDS 13: A strategy for creating and <b>fostering community</b> awareness will be developed and implemented as part of the program.</p>
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## "They Never Waited for Anything"

Alfred Joseph tells an instructive story about the Hoo nuss tow taen, the people of the headwaters. The Hoo nuss tow taen were the "crack troops" of the Wet'suwet'en. They were the leaders in many activities. They were great warriors and trappers. Never stopping for the weather, always moving on time, they never waited for anything.

The territories of the Hoo nuss tow taen were tough, high in the mountains, near the head-waters of the rivers of the south and south-western parts of the **Wet'suwet'en** territories. The Hoo nuss tow taen could reach these isolated areas because they wore special snowshoes which only they could make. These snow-shoes were strong and could take the punishment of the mountain country.

The Hoo nuss tow taen were the last **Wet'suwet'en** to trap extensively as an occupation. They continued to do so **until** the fifties. They were the elite of the hunters and trappers of the **Wet'suwet'en**. As Alfred Joseph notes, "If one happened to do something spectacular, someone would say to you: 'who do **you** think **you** are? A Hoonuss tow **taen?'**" He continues:

They were quiet, not **easily** excited, quite powerful socially. They kept a low profile. **My** grandfather was a Hoo nuss tow taen, a very quiet man. Yet he was a high chief . . . **I** was with him **till** I was seven years old. He used to take me to reset rabbit snares. **My** uncles told me I was fortunate to be so young at the time,



if I was older I would have had to keep up with him. He never looked back when he was on the trail . . . .

The Hoo nuss tow taen were always on the go, out on the hunting territory. They travelled rain or shine. By the time it was daylight, all there was left of their camp was tent poles. They kept their schedule. A day's delay meant life or death. Their provisions were just enough to last for a period of time and no more.

They were prepared for any attack, at all times. If they were in a group having a meal and one of them detected an enemy, he or she would say casually, "the sun has come up and it is a fine day." The rest would carry on with what they were doing, getting their weapons to be ready to surprise the attacker -- man or beast.

When they went to sleep at night their pillows were saplings stuck in the ground. These picked up vibration from quite a distance so even an animal couldn't sneak up on them.

The Hoo nuss tow taen say if you are foolish enough to follow a Hoo nuss tow taen girl, sooner or later you will pity yourself and cry... for they are rugged people with a rugged schedule.

Today, the Hoo nuss tow taen serve as a model, a model for those who seek to organize for self-government. Organizing for self-government is not easy. It is demanding. It requires new and superior technologies. The Hoo nas tow taen had their special snowshoes. Today, the **Gitksan** and **Wet'suwet'en** need specially-designed resources also. Trained and experienced organizers and managers, **community** developers, and public people are needed. These will be the "crack troops" of self-government. They will not wait for anything. They will lead and provide an example. They will

not be the only Gitksan and Wet'suwet'en involved in self-government, however. " To the contrary, all Gitksan and Wet'suwet'en will be. In that way, the culture of the Gitksan and Wet'suwet'en will once again become a **culture** of self-government.

# Planning for Self-Government

In this **section**, a four year (1985-1988) plan for the Education for Self-Government Program is described. The projected activities for each of these years are outlined in Tables 4, 5, 6, and 7. The goals and costs associated with these activities are also shown in these tables. In the activity charts which **follow** these tables, each activity is reviewed in terms of its overall goal, objectives, costs, and expected results. A short description and the procedures for monitoring and reviewing each activity are also laid out. The four year plan and the activities it projects follow from the training and development strategies outlined in the last section.

Many of the developmental and some of the training activities envisaged by this plan are already underway in the sense that they have been discussed, and planned previously. The plan is intended to reinforce these efforts and to tie them together into an overall program based upon a clear **goal:** self-government. In the pursuit **of this** goal, the Gitksan and **Wet'suwet'en** people "will not wait for anything."

TABLE 4

## Education for Self-Government Program: Activity Plan for 1985

ACTIVITY DESCRIPTOR	ACTIVITY	GOAL	COST
1985-A	Education for Self-Government <b>Committee.</b>	Establish and orient an effective working group which is representative of the Gitksan-Wet'suwet'en people to guide the implementation of the program.	\$10,500
1985-B	Traditional Self-Government - Process and Structure.	Document and create greater understanding of the traditional system of government of the <b>Gitksan-Wet'suwet'en</b> people.	\$41,850
1985-C	The Future of Self-Government - Process and Structure.	Articulate the nature of <b>Gitksan-Wet'suwet'en</b> self-government as it will be practiced after the full recognition of aboriginal rights and the land claim.	\$42,500

TABLE 5

## Education for Self-Government Program: Activity Plan for 1986

ACTIVITY DESCRIP TOR	ACTIVITY	GOAL	COST
1986-A	Education for Sel f-Gov- ment <b>Commi ttee</b> .	Maintain and improve the work of this established, representative committee.	\$10,500
1986-B	Sel f-Government Traini ng Program.	Strengthen leadership in the community for effec- tive sel f-government.	\$36,250
1986-C	Traditi onal Chiefs Development Program.	Enable traditi onal chiefs to become more involved in sel f-government.	\$17,750
1986-D	Development of a Strategy to Increase <b>Gitksan-Wet' suwet'en</b> Control of Public Education.	Augment <b>Gitksan-Wet' suwet' en</b> control of and <b>in- volvement</b> in public edu- cation so that public educational opportuni ties <i>are more</i> appropriate, both in terms of quality and provisi on, for Gi tksan-Wet' suwet' en people.	\$9,950
1986-E	Development of an Aware- ness and Public <b>Relations</b> Program Regarding Land Claims, Aboriginal Rights, and Sel f-Government.	Enable the general public - both <b>Gitksan-Wet' suwet' en</b> and others - to become more aware of and informed about the topic.	\$8,750
1986-F	Development of Resource Materials on the Tribal Council.	Enable a wide variety of audi ences to develop a better understanding of the Tribal Council, its history, role, and objecti ves.	\$13,250

TABLE 5 continued next page . . . .

## TABLE 5 CONTINUED

## EDUCATION FOR SELF-GOVERNMENT PROGRAM

## ACTIVITY PLAN FOR 1986

ACTIVITY DESCRIPTOR	ACTIVITY	GOAL	COST
1986-G	The Challenge to <b>Self-</b> Government: an Historical Overview	To create more understanding and awareness of the changes that <i>were</i> forced upon the <b>Gitksan</b> and <b>Wet'suwet'</b> - en people as a result of attempted colonization and of their efforts to counter these changes.	\$22,700
1986-H	Band Managers Training Program.	Provide present and potential band managers with training opportunities to enable them to develop organizing skills for self-government.	\$15,350

TABLE 6

## Education for Self-Government Program: Activity Plan for 1987

ACTIVITY DESCRIPTOR	ACTIVITY	GOAL	COST
1987-A	Education for Self-Government Committee.	Maintain and improve the work of this established, representative <b>committee.</b>	\$10,750
1987-B	Self-Government Training Program.	Strengthen leadership in the community for effective self-government.	\$48,900
1987-C	Traditional Chiefs Development Program.	Enable traditional chiefs to become more involved in self-government.	\$21,950
1987-D	Development of a Strategy to Improve Government on the Village Level in the <b>Gitksan-Wet'suwet'en</b> Region.	Assist villages in improving the quality of their governmental services.	\$11,000
1987-E	Implementation of an Awareness and <b>Public</b> Relations Program Regarding <b>Land</b> Claims, Aboriginal Rights, and Self-Government.	Enable the general public - both <b>Gitksan-Wet'suwet'en</b> and others - to become more aware of and informed about the topic.	\$18,750
1987-F	Training of Community Organizing Specialists.	Develop a group of Gitksan-Wet'suwet'en who will act as specialists for Gitksan and <b>Wet'suwet'en</b> people and organizations involved in self-government.	\$17,250

TABLE 7

## Education for Self-Government Program: Activity Plan for 1988

ACTIVITY DESCRIPTOR	ACTIVITY	GOAL	COST
1988-A	Education for Self-Government Committee.	Maintain and improve the work of this established, representative committee.	\$ 8,000
988-B	Self-Government Training Program.	Strengthen leadership in the community for effective self-government.	\$ 8,700
1988-C	Traditional Chiefs Development Program.	Enable traditional chiefs to become more involved in self-government.	\$ 22,100
1988-D	Development of a Gitksan-Wet'suwet'en Economic Development Strategy.	Fashion an economic development strategy which will reflect Gitksan-Wet'suwet'en traditions and provide the foundation for appropriate, community-based economic activities which are harmonious with the environment and productive of job opportunities.	\$ 12,750
1988-E	Implementation of an Awareness and Public Relations Program Regarding Land Claims, Aboriginal Rights, and Self-Government.	Enable the general public - both Gitksan-Wet'suwet'en and others - to become more aware and informed about the topic.	\$ 12,750
1988-F	Training of Communications Specialists.	Develop a group of Gitksan-Wet'suwet'en who will act as specialists to Gitksan-Wet'suwet'en involved in self-government.	\$ 17,250



## ACTIVITY DESCRIPTION: 1985-A

- Activity: Education for Self-Government Committee
- Goal: Establish and orient an effective working group which is representative of the **Gitksan-Wet' suwet'en** people to guide the implementation of the program.
- Objectives:
- Explore and determine coordination mechanisms for all program activities.
  - Set further policies and guidelines for the program.
  - Investigate and decide on involvement with various educational institutions.
  - Ensure the cultural and traditional integrity of all program activities.
  - Develop and review evaluation devices for all training and development programs.
  - **Guide** the implementation of the training and development plans for 1985, 1986, 1987, and 1988.
  - Periodically review and update the training and development plan.

Description: An external consultant will be retained to work with the Committee to establish a strong working model for the program. In the first year of the committee's work, the focus will be two-pronged: the first priority will be to implement the education program as approved; the second priority **will** be training for the committee itself to ensure its effectiveness. The role of the consultant will be to assist in the start-up of the committee, providing it with guidance and advice as it sets goals and priorities. He or she will also provide expertise in the implementation of the program. The format for the committee's work will include regular committee meetings with integrated mini-training workshops as required.

<u>cost:</u>	Consultant	\$6,000
	Honoraria for committee members	<b>1,500</b>
	Meals and meeting expenses	1,000
	Orientation materials	1,000
	Promotion and publicity	500
	Materials and supplies	<u>500</u>
	TOTAL	\$10,500

Expected Results:

- Implementation of the Education for Self-Government Program for 1985.
- Establishment of policies as well as review and monitoring devices for the program.
  - Agreement with educational institutions vis-a-vis articulation of programming and credit translation.
- An updated 4-year education plan to support progress towards self-government.

Monitoring and Review:

The Committee will report to the Tribal Council periodically on the progress made in policy development and negotiations with educational institutions. All activities undertaken will be monitored by the **Committee** to ensure the integrity of the program.

The emergence of an update on the revolving three-year plan **will** only occur as a result of careful review of past activities undertaken over **the** year as well as **re-examining** the objectives and priorities of the program.

## ACTIVITY DESCRIPTOR: 1985-B

- Activity:** Traditional Self-Government - Process and Structure
- Goal:** Document and create greater understanding of the traditional system of government of the Gitksan-Wet' suwet'en people.
- Objectives:**
- Research traditional uses of self-governmental institutions.
  - Create more awareness of the traditional Gitksan-Wet' suwet'en political culture.
  - Describe the traditional approaches taken to establish various kinds of jurisdictions, regulatory agencies and resource bases within the framework of self-government.
  - Develop a greater understanding of traditional Gitksan-Wet' suwet'en leadership and political participation patterns.
  - Inquire into traditional methods of establishing governmental accountability and responsibility.

**Description:** Self-government is a critical aboriginal right. The practice of self-government before and during the early stages of contact was a vibrant, ongoing one, with well-developed political institutions and a clear, healthy **political** culture. Leadership and political participation patterns were strong and consistent as were the methods of training chiefs and maintaining accountability and responsibility. Self-government was located within a framework in which the political **economy** of Gitksan-Wet' suwet'en society was well integrated and regulated. Through this project, this system of self-government will be researched, documented and described. Project activities will centre around archival research as well as consultation with Elders. A series of public education workshops will be held to highlight project findings. The project will be directly supervised by the Education for Self-Government Committee. A chief consultant as well as other consultants will be retained by the Tribal **Council** to service the project.

<b><u>cost:</u></b>	Chief Consultant	\$7,500
	Consultants	17,500
	Secretarial services	4,000
	Workshops	3,700
	Meals and meeting expenses	900
	Material production	7,000

Supplies	<u>1,250</u>
TOTAL	\$41,850

Expected Results:

- Greater understanding and awareness of traditional Gitksan-Wet' suwet'en self-government practices.
- Well-researched and documented materials on the culture, institutions and process of self-government.

Monitoring and Review:

The Committee will report to the Tribal Council periodically. All materials will be approved by the Council before release. At the end of the project, the normal evaluative procedures used in the Education for Self-Government Program will be applied.

## ACTIVITY DESCRIPTOR: 1985-C

<u>Activity:</u>	The Future of Self-Government - Process and Structure	
<u>Goal:</u>	<b>Articulate</b> the nature of Gitksan-Wet'suwet'en self-government as it <b>will</b> be practiced after the full recognition of aboriginal rights and the land claim.	
<u>Objectives:</u>	<ul style="list-style-type: none"> <li>● Define the nature and inter-relationships of the jurisdictions involved.</li> <li>● Investigate and clarify financial arrangements relevant to self-government.</li> <li>● Investigate and describe future governing arrangements with regard to human services, education, local and regional management, resource management and other areas of public activity.</li> <li>● Develop a clear picture of the mechanisms which will allow for widespread participation in self-government.</li> <li>● Examine other approaches to self-government by aboriginal peoples in Canada.</li> </ul>	
<u>Description:</u>	<p>The just resolution of all land claims as well as the recognition of aboriginal rights, including self-government; will lay the basis for a return to self-government within the context of the Canadian federal system. In order to facilitate this development, a good deal of research and discussion will have to be given over to the analysis of how various self-government jurisdictions are determined and how such jurisdictions fit with other jurisdictions. Relevant financial arrangements will have to be resolved. Other related questions will also have to be investigated. This project will be concerned with these issues. A series of reports will be issued and discussed. Experts <b>will be brought</b> in to provide advice relevant to their areas of expertise. Three informational workshops <b>will</b> be held. The <b>project will</b> be directly supervised by the Education for Self-Government Committee. All consultants will be appointed by the Tribal Council.</p>	
<u>cost:</u>	Chief consultant	\$ 7,200
	Consultants	21,000
	Secretarial services	5,000
	<b>Workshops</b>	<b>2,100</b>
	Meals and meeting expenses	1,300
	Material production	4,500

Suppl i es	<u>1.400</u>
TOTAL	\$42, 500

Expected Results: , ,

- A clearer picture of how responsible and responsive self-government for Gitksan and **Wet'suwet'en** people will look.
- Better understanding of the nature of self-government on the part of external interested parties.

Moni tori ng and Revi ew:

The Committee will report to the Tribal Council periodically. All materials will be approved by the Council before release. At the end of the project, the normal evaluative procedures used in the Education for Self-Government Program will be applied.

## ACTIVITY DESCRIPTOR: 1986-A

Activity: Education for Self-Government Committee

Goal: **Maintain** and improve the work of this established, representative committee.

- Objectives:
- Explore and determine coordination mechanisms for all program activities.
  - Set further policies and guidelines for the program.
  - Investigate and decide on involvement with various educational institutions.
  - Ensure the cultural and traditional integrity of all program activities.
  - Develop and review evaluation devices for all training and development programs.
  - Guide the implementation of the training and development plans for 1986, 1987, and 1988.
  - Encourage and promote participation in and where appropriate identify participants for the Education for Self-Government Program.
  - Periodically review and update the training and development plan.

Description: An external consultant-will be retained to work with the **Committee** to establish a strong working model for the program. In the second year of the committee's work, the focus will be two-pronged: the first priority will be to implement the education program as approved; the second priority will be training for the committee itself to ensure its effectiveness. The role of the consultant will be to assist the committee, providing it with guidance and advice as it sets goals and priorities. He or she will also provide expertise in the implementation of the program. The format for the committee's work will include regular committee meetings with integrated mini-training workshops as required.

<u>cost:</u>	Consultant	\$6,000
	Honoraria for committee members	1,500

Meals and meeting expenses	1,000
Orientation materials	1,000
Promotion and publicity	500
Materials and supplies	<u>500</u>
TOTAL	\$10,500

Expected Results:

- Implementation of the Education for Self-Government Program for 1986.
- **Establishment** of policies as well as review and monitoring devices for the program.
- Agreement with educational institutions vis-a-vis articulation of programming and credit translation.
- An updated 4-year education plan to support progress towards self-government.

Monitoring and Review:

The Committee will report to the Tribal Council periodically on the progress made in policy development and negotiations with educational institutions. All activities undertaken will be **monitored** by the Committee to ensure the integrity of the program.

The emergence of an update on the revolving three-year plan **will** only occur as a result of careful **review** of past activities undertaken over the year as well as **re-examining** the objectives and priorities of the program.



## ACTIVITY DESCRIPTOR: 1986-B

Activity: " Self-Government Training Program

Goal: **Strengthen** leadership **in** the community for effective self-government.

- Objectives:
- Prepare internal resource people to ensure on-going training is available in the communities.
  - Make the training available to as wide a constituency of people as is feasible.
  - **Start** with the highest priority training and development needs, as indicated in the priority list (see Table 3).
  - Ensure that all training is consistent and compatible with the traditional patterns of the Gitksan-Wet'suwet'en people.
  - Incorporate appropriate cultural elements into the design of all training activities.
  - Begin development of inter-disciplinary curriculum to focus on specific needs of the **Gitksan-Wet'suwet'en** people, for implementation in 1986.

Description: The first year of the leadership training program **will focus** on communicating; getting the **people** involved; understanding political, social, and economic forces; understanding cultural realities, goal setting, and planning. The program **will** consist of 20 days of training delivered in concentrated formats of 2 to 4 days each. Coordination **will** be required for the delivery of the program as well as liaison with external and internal resources, educational institutions, and the Education for Self-Government Committee. The training program **will** be conducted in **Gitksan-Wet'suwet'en** communities, at locations determined by the Committee. The detailed content of the workshops **will** be determined by a small project committee appointed by the Tribal Council with representation from the Education for Self-Government **Committee**. It **will** focus on written and oral communications; planning, chairing, and effective participation in meetings; **public** speaking; establishing appropriate political structures and forms of government; and using **models** for planning and goal setting.

Individuals with interest and ability will be chosen to work

as 'tutors. " This relationship will lead toward a **sharing** of training responsibilities with external trainers during the second year and culminate in the "tutors" becoming co-trainers, replacing the external trainers and offering workshops in 1988 on their own. It is anticipated that some of these people will be identified at the outset by the committee. Others will emerge in the early stages of the first year of the program.

Curriculum **development** to ensure the cultural **integrity** of the program will be undertaken in this year.

<u>cost:</u>	Consultant	\$8,000
	Workshops - 20 days of training	
	Instruction	8,000
	Materials and supplies	3,000
	Travel and subsistence for resource <b>people</b>	5,500
	Meals and meeting expenses	2,500
	Equipment & instructional	
	resource rentals	1,000
	Shipping/transportation of materials	1,250
	Curriculum <b>design</b> and development	5,000
	Tutor honoraria	<u>2,000</u>
	TOTAL	\$36,250

Expected Results:

- Prepare internal resource people to ensure ongoing training is available in the communities.
- Make the training available to as wide a constituency of people as feasible.
- Start with the identified organizing needs of the people, as indicated in the priority list (see Table 3).
- Ensure that **all** training is consistent and compatible with traditional leadership patterns of the **Gitksan-Wet-suwet'en** people.
- Incorporate appropriate cultural elements into the **design** of **all** training activities.
- **Begin** development of interdisciplinary curriculum to focus on the needs of the Gitksan-Wet' suwet'en people.

Monitoring and Review:

Each training activity will be monitored in accordance with procedures established by the Education for Self-Government Committee. Reports will be provided to the Tribal Council after each training activity.

## ACTIVITY DESCRIPTOR: 1986-C

<u>Activity:</u>	Traditional Chiefs Development Program	
<u>Goal :</u>	<b>Enable</b> traditional chiefs to become more involved in self-government.	
<u>Objectives:</u>	<ul style="list-style-type: none"> <li>● Select, orient, and train a group of "advisors" to work with the traditional chiefs.</li> <li>● Identify what kinds of knowledge and skills traditional chiefs require to become more involved in self-government.</li> <li>● Develop formats within which advisors will work with traditional chiefs.</li> <li>● Gather and organize the information which must be available for-the program to succeed.</li> </ul>	
<u>Description:</u>	A small project committee, appointed by the Tribal Council with representation from the Education for Self-Government Committee, will work with one or more consultants appointed by the Council to select, orient and train a group of advisors for the traditional chiefs, identify the knowledge and skills the chiefs will need to become more involved in self-government, gather and organize relevant information and develop formats for interaction <b>between</b> ; advisors and traditional chiefs.	
<u>cost:</u>	Consultant Advisors' honoraria Materials and supplies Training workshops for advisors <b>Training</b> provisions for traditional chiefs Meals <b>and</b> meeting expenses Committee meetings  TOTAL	\$7,000 2,000 <b>1,500</b> 3,000 3,000 <b>1,000</b> 250  \$17,750
<u>Expected Results:</u>	<ul style="list-style-type: none"> <li>● More awareness of the roles of the traditional chiefs in self-government.</li> <li>● <b>Increased ability to assist</b> traditional chiefs in fulfilling their roles in self-government.</li> </ul>	

Monitoring and Review:

The project committee will report on its activities twice ~~to, the~~ Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The **Tribal** Council will review and consider the committee report. The Education for Self-Government Committee will evaluate the project and all of its activities using its standard procedures.

## ACTIVITY DESCRIPTOR: 1986-D

<u>Activity</u>	Development of a Strategy to Increase <b>Gitksan-Wet'suwet'en</b> Control of Public Education											
<u>G o a l</u>	: Augment Gitksan-Wet'suwet'en control of and involvement in public education so that public educational opportunities are more appropriate, both in terms of quality and provision, for Gitksan-Wet'suwet'en people.											
<u>Objectives</u> :	<ul style="list-style-type: none"> <li>● Survey current educational opportunities.</li> <li>● Investigate efforts elsewhere by Native people to increase educational control.</li> <li>● Explore alternative approaches to educational governance for the Gitksan-Wet'suwet'en.</li> <li>● Present a report to the Tribal Council recommending one or more courses of action.</li> </ul>											
<u>Description</u> :	<p>A small committee, appointed by the Tribal Council with representation from the Education for Self-Government Committee, will work with one or more consultants retained by the Council to survey educational opportunities for <b>Gitksan-Wet'suwet'en</b> people of all ages, and explore alternative approaches which might be used to increase <b>Gitksan-Wet'suwet'en</b> control of education. The survey will be based on interviews with educators, parents, students, and elders. Information <b>will</b> also be collected through a series of meetings. A small questionnaire might be distributed. Relevant experiences elsewhere will be reviewed. The experiences of education boards in <b>Kispiox</b>, Moricetown and <b>Kitsegukla</b> will be examined. A workshop will be held to inform <b>Gitksan</b> and <b>Wet'suwet'en</b> people about project findings and to obtain feedback. A report <b>outlining</b> recommendations <b>will</b> be submitted to the <b>Council</b>.</p>											
<u>cost</u> :	<table> <tr> <td>Consultant(s)</td> <td>\$8,200</td> </tr> <tr> <td>Project meetings and workshop</td> <td>500</td> </tr> <tr> <td>Committee costs</td> <td>250</td> </tr> <tr> <td>Report production</td> <td><u>1,000</u></td> </tr> <tr> <td>TOTAL</td> <td>\$9,950</td> </tr> </table>	Consultant(s)	\$8,200	Project meetings and workshop	500	Committee costs	250	Report production	<u>1,000</u>	TOTAL	\$9,950	
Consultant(s)	\$8,200											
Project meetings and workshop	500											
Committee costs	250											
Report production	<u>1,000</u>											
TOTAL	\$9,950											

Expected Effects:

- Greater awareness of current and potential educational opportunities for **Gitksan-Wet' suwet'en** people.
- A clarification of the options for Tribal Council activities in this area.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the committee report. The Education for Self-Government **Committee** will evaluate the project and all of its activities using its standard procedures.

**ACTIVITY DESCRIPTOR: 1986-E**

Activity: " **Development of an Awareness and Public Relations Program Regarding Land Claims, Aboriginal Rights, and Self-Government**

Goal: Enable the general public -- both Gitksan-Wet'suwet'en and others -- to become more aware of and informed about the topic.

- Objectives:
- Identify specific audiences for the program.
  - Identify Gitksan and **Wet'suwet'en** resource people who will work on the program.
  - Design resources for the program.
  - Explore funding for the implementation of the program.
  - Submit a report with recommendations to the Tribal Council for its approval and potential action.
  - Mount one or two pilot workshops.

Description: A small committee, appointed by the Tribal Council with representation from the Education for Self-Government Committee, will work with one or more consultants retained by the Council to identify audiences and design resources for the program. One or two workshops will be held to test-out the resulting **ideas**. In addition to designs for workshops, resources may include audio-visual and print materials. Qualified and interested Gitksan-Wet'suwet'en who want to take part in the program will also be **identified** and consulted. Similar efforts elsewhere and professional public relations techniques will be investigated. A report with **recommendatins** and a budget will be submitted to the Council.

<u>cost:</u>	Consultant(s)	\$6,500
	Resource development	1,500
	Report production	500
	Committee costs	<u>250</u>
	TOTAL	\$ 8,750

Expected Results: 0 A greater understanding of and sensitivity to the concerns and ideas of the general public on the topic.



- . More public understanding of and support for land claims, aboriginal rights, and self-government.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the committee report. The Education for Self-Government **Committee** will evaluate the project and all of its activities using its standard procedures.

**ACTIVITY DESCRIPTOR: 1986-F**

<b><u>Activity:</u></b>	Development of Resource Materials on the Tribal Council	
<b><u>Goal:</u></b>	Enable a wide variety of audiences to develop a better understanding of the Tribal Council, its history, role, and objectives.	
<b><u>Objectives:</u></b>	<ul style="list-style-type: none"> <li>● Gather together information relating to the project.</li> <li>● Identify the format (e.g. print, audio-visual, information package) for presenting this information.</li> <li>● Produce and distribute the resulting resources.</li> </ul>	
<b><u>Description:</u></b>	A small committee, appointed by the Tribal Council, with representation from the Education for Self-Government Committee, will work with one or more consultants to: gather information on the Tribal Council's history, functions and objectives; identify the format or formats for presenting this information; and produce as well as distribute the resulting resources. These resources will be made available to various levels of government, the general public, Tribal Council employees, participants in the Education for Self-Government program and others.	
<b><u>cost:</u></b>	Consultant(s)	\$7,500
	Resource development	5,500
	<b>Committee costs</b>	<u>250</u>
	TOTAL	\$13,250
<b><u>Expected Results:</u></b>	<ul style="list-style-type: none"> <li>● Greater awareness of the Tribal Council's history, goals, and activities.</li> <li>● High quality resource materials concerning the Tribal Council will be available.</li> <li>● Information relating to the Council will be <b>identified</b>, organized, and made available for use.</li> </ul>	
<b><u>Monitoring and Review:</u></b>	The project committee will report on its activities twice to the Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The	

Tribal Council will review and consider the committee report. The Education for Self-Government Committee will evaluate the project and all of its activities using **its** standard procedures.

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**ACTIVITY DESCRIPTOR: 1986-G**

- Activity:** The Challenge to Self-Government: an Historical Overview
- Goal:** To create more understanding and awareness of the changes that were forced upon the Gitksan and **Wet'suwet'en people** as a result of attempted colonization and of their efforts to counter these changes.
- Objectives:**
- To research and document the effects of the activities of the provincial and federal governments as well as external commercial interests and missionaries on the Gitksan-Wet'suwet'en way of life and self-government.
  - To research and document the efforts of the **Gitksan-Wet'suwet'en** to maintain their identity and nationhood.
  - To produce a book and other resource materials which will throw light upon the topic.
- Description:** Traditionally, the **Gitksan** and **Wet'suwet'en** enjoyed self-government and a rich, full life. With colonization, self-government and the Gitksan-Wet'suwet'en way of life was disrupted. The Gitksan and **Wet'suwet'en** resisted this process and still today retain many of their traditional ways. This project will focus on this process of disruption, resistance and preservation. It will be directed by a small committee appointed by the Tribal Council, with representation from the Education for Self-Government **Committee**. A consultant will be hired by the Tribal Council.
- cost:**
- |                             |              |
|-----------------------------|--------------|
| Consultant                  | \$15,500     |
| Secretarial services        | 3,600        |
| Meeting and committee costs | 300          |
| Materials production        | <u>3,300</u> |
| TOTAL                       | \$22,700     |
- Expected Results:**
- Greater appreciation of the challenges the **Gitksan** and **Wet'suwet'en** have faced and the ways in which they have resisted these challenges.
  - An understanding of how the seeds of the future of self-government can be found in the past one hundred years of experience.

Monitoring and Review:

**The** committee will report to the Tribal Council periodically. **All** materials will be approved by the Council before release. At the end of the project, the normal evaluative procedures used in the Education for Self-Government Program will be applied.

## ACTIVITY DESCRIPTOR: 1986-H ·

<u>Activity:</u>	Band Managers Training Program	
<u>Goal:</u>	<b>Provide</b> present and potential band managers with training opportunities to enable them to develop organizing skills for self-government.	
<u>Objectives:</u>	<ul style="list-style-type: none"> <li>● Develop a clearer picture of the roles and responsibilities of band managers.</li> <li>● Produce resource materials which will assist present and potential band managers in developing organizing skills.</li> <li>● Establish a procedure for the individualized training and orientation of new and prospective Gitksan-Wet' suwet'en band managers.</li> <li>● Provide a one-week residential training institute for band managers and other key management personnel.</li> </ul>	
<u>Description:</u>	<p>An analysis of the position of band managers will be undertaken. On the basis of this analysis, materials concerning band managers' roles and responsibilities will be produced. These materials should be of practical assistance in everyday working situations. A procedure for orienting new or prospective Gitksan-Wet' suwet'en band managers will be developed, tested, and implemented. This procedure will be activated upon the initiative of a band council. A one-week <b>training</b> institute will be held. A small advisory <b>committee</b> of general management personnel, including band managers, will assist in planning this institute. All of these activities will be undertaken by a consultant obtained by the Tribal Council. The consultant <b>will</b> work with a small project <b>committee</b> appointed by the Council, with representation from the <b>Education</b> for Self-Government Committee.</p>	
<u>cost:</u>	Consultant Production of materials Training institute Meeting expenses  TOTAL	\$ 8,500 2,200 4,300 350 <hr style="width: 50px; margin: 0 auto;"/> \$15,300

Expected Results:

- Better understanding of the requirements of the band manager position.
- Improved management at the village level.
- More Gitksan-Wet'suwet'en participation in management at the village level.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The Education for Self-Government Committee will evaluate the project and all of its activities using its standard procedures.

**ACTIVITY DESCRIPTION: 1987-A**

Activity: Education for Self-Government Committee

Goal: **Maintain** and improve the work of this established, representative committee.

- Objectives:
- Review and monitor coordination mechanisms.
  - Assess priorities and review devices.
  - Implement and monitor the training and development plan for 1988.
  - Ensure the cultural and political integrity of all training.
  - Ensure that required support systems are available for participants choosing to undertake training activities for credit.
  - Encourage and promote participation and, where appropriate, identify participants.

Description: A consultant will assist the Committee in assessing its activities and aid in problem solving. The **Committee should** have in place a working structure which will enable it to continue **most** of its work independently. Working with an external coordinator, it will initiate **and monitor training** and development activities, provide direction, and oversee the development of specific strategies in specialized areas.

Regular committee meetings as well as participation in planning workshops and Organizing for Self-Government training activities will constitute a large share of the activities of the group.

<u>cost:</u>	Consultant(s)	\$4,000
	Honoraria for <b>members</b>	2,250
	Meals and meeting expenses	1,500
	Materials and supplies	500
	Production of materials	500
	Promotion and publicity	1,000
	Office support (record keeping)	<u>1,000</u>
	TOTAL	\$10,750



Expected Results:

- Implementation of the Education for Self-Government program for 1986.
- Establishment and usage of acceptable monitoring devices.
- Expansion of the Self-Government Training Program activities as proposed in 1986-B.
- Updated 4-year plan.

Monitoring and Review:

Committee will provide quarterly reports to the Tribal Council on its general activities, as well as specific evaluative reports on each training and development activity.

Recommendations for additional projects will be submitted to the Tribal Council for consideration and approval, as necessary.

Regular monitoring of the program will occur through agreed upon and established procedures. This will help ensure the integrity of the Education for Self-Government Program.

## ACTIVITY DESCRIPTOR: 1987-B

**Activity:** Self-Government Training Program

**Goal:** **Strengthen** leadership in the community for effective self-government.

- Objectives:**
- Use internal community people as co-trainers where possible to foster independence in the training program, where appropriate.
  - Make the training available to as wide a constituency as feasible.
  - Continue working down the priority list of identified needs (Table 3) taking into account modifications made in the revolving 4-year plan.
  - Ensure that all training is consistent and compatible with the traditional leadership patterns of the **Gitksan-Wet'suwet'en** people.
  - Incorporate appropriate cultural patterns into all training activities.
  - Implement developed inter-disciplinary curriculum.
  - Continue **development of the program for 1988 implementation.**

**Description:** The format will follow that of year one, with the content areas expanded to include leading and establishing structures: Topical areas will likely include decision-making, conflict resolution, problem solving, organizational structures, and delegation.

Curriculum designed in 1986 will be delivered. Further curriculum development will take place to support the updated 4-year plan.

Thus four types of activities will comprise the 1987 program: curriculum development for 1988 delivery; delivery of inter-disciplinary curriculum developed in 1986; repeat of 1986 workshops for new participants, using internal resource people as co-trainers; delivery of workshops with external resources in extended priorities areas (**e.g. leading; establishing structures**).

Overall: 30 training days (15 repeat and 15 new) will be delivered.

<u>cost:</u>	Consultant(s)	\$11,000
	<b>Workshops</b> - 30 days of training	
	Instruction (including co-trainers)	14,000
	Materials and supplies	5,000
	Travel and subsistence for resource people	7,000
	Meals and meeting expenses	3,700
	Equipment and instructional resource rentals	1,500
	Shipping and transportation of materials	<b>1,700</b>
	Curriculum design and development	<u>5,000</u>
	TOTAL	\$48,900

Expected Results:

- Prepare internal resource people to ensure ongoing training is available in the communities.
- Make the training available to as wide a constituency of people as feasible.
- Continue working through the identified needs as indicated in the priority **list, Table 3.**
- Ensure that all **training** is consistent and compatible with traditional leadership patterns of the **Gitksan-Wet'suwet'en** people.
- Incorporate appropriate cultural elements into the design of all **training** activities.
- **Continue** development of **inter-disciplinary** curricula to focus on the **specific** needs of the **Gitksan-Wet'suwet'en** people, for implementation **in** 1988.

Monitoring and Review:

Each **training activity** will be monitored **in** accordance with procedures established by the **Education** for Self-Government Committee. Reports **will** be provided to the **Tribal** Council after each **training activity**.

## ACTIVITY DESCRIPTOR: 1987-C

**Activity:** Traditional Chiefs Development Program

**Goal:** Enable traditional chiefs to become more involved in self-government.

**Objectives:**

- Provide information and advice to traditional chiefs.
- Further train and support "advisors" to the chiefs.
- Continue to gather and organize the information which is needed by traditional chiefs if they are to fulfill their roles.
- Create more awareness of the **roles** of the traditional chiefs in self-government.

**Description:** The project committee will continue to work with the consultant(s) to train and support the advisors who will be working with the chiefs. Much of the activities of **this** year's project will focus on the interaction of the advisors and chiefs within the format(s) determined in project 1986-C. To create awareness of the *roles* of the chiefs in self-government, a workshop or series of workshops might be presented.

<b><u>Cost:</u></b>	Consultant	\$ 5,000
	Advisors' honoraria	2,000
	Materials and supplies	1,500
	Training workshops for advisors	1,500
	Training provisions for the traditional chiefs	9,000
	Meals and meeting expenses	1,250
	Awareness workshops	1,500
	<b>Committee</b> meetings	<u>200</u>
	TOTAL	\$21,950

**Expected Results:**

- More awareness of the roles of the traditional chiefs in Self-Government.
- Increased ability to assist traditional chiefs in fulfilling their roles in self-government.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for **Self-Government** Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the committee report. The Education for Self-Government **Committee** will evaluate the project and all of its activities using its standard procedures.

**ACTIVITY** DESCRIPTOR: 1987-D

Activity: Development of a Strategy to Improve Government on the Village Level, in the Gitksan-Wet' suwet'en Region

Goal: Assist villages in improving the quality of their governmental services.

Objectives:

- Identify current strengths and weaknesses of general village governance and administration, **community** planning, and social **as well** as technical and health services.
- Explore alternative approaches to the management and delivery of governmental services on the village level.
- Present a report to the Tribal Council recommending one or more courses of action.

Description: A small committee, appointed by the Tribal Council with representation from the Education for Self-Government Committee, will work with one or more consultants appointed by the Council to examine current governmental practices on the village level in the areas of governance, general administration, community planning, technical services, social services, and community health services. The interface between village governments and the **DIA** as well as other federal and provincial agencies will also be examined. Alternative approaches to current practices will be explored. Innovative approaches emphasizing self-government elsewhere will be investigated. A series of consultations with village governments and management personnel will be carried out. A report with recommendations will be submitted to the Tribal Council.

<u>cost:</u>	Consultant(s)	\$10,000
	Materials and supplies	750
	Committee meetings	<u>250</u>
	TOTAL	\$11,000

Expected Results:

- Greater understanding of the issues and problems of village government.
- Clarity about the potential alternatives to current practices.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the committee report. The Education for Self-Government **Committee** will evaluate the project and all of its activities using its standard procedures.

**ACTIVITY DESCRIPTOR: 1987-E**

**Activity:** Implementation of an Awareness and Public Relations Program. Regarding Land Claims, Aboriginal Rights, and **Self-Government**

**Goals:** Enable the general public -- both Gitksan-Wet'suwet'en and others -- to become *more* aware of and informed about the topic.

**Objectives:**

- Deliver the program as approved by the Tribal Council.
- Offer **awareness** workshops to the general public.
- Produce public relations resources.
- Orient and coordinate the work of a group of **Gitksan** and **Wet'suwet'en** who wish to work on the program.

**Description:** A small committee, appointed by the Tribal Council with representation from the Education for Self-Government Committee, will work with one or more consultants to provide workshops, coordinate the development of resources, and orient and coordinate involved **Gitksan** and **Wet'suwet'en**. Additional consultants **will** be obtained to develop resources. A report and **a** plan for 1988 will be submitted to the Tribal Council.

<b><u>cost:</u></b>	Consultant(s)	\$ 3,000	:
	Resource development	10,500	.
	Workshop costs	5,000	
	<b>Committee</b> costs	<u>250</u>	
	TOTAL	\$18,750	“

**Expected Results:**

- Enable the general public -- both Gitksan-Wet'suwet'en and others -- to become more aware of and informed about the topic.

**Monitoring and Review:**

The project committee will report on its activities twice to the Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the committee report. The Education for Self-Government **Committee** will evaluate the



project and all of its activities using its standard procedures.

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## ACTIVITY DESCRIPTOR: 1987-F

<u>Activity:</u>	Training of Community Organizing Specialists	
<u>Goal:</u>	<b>Develop</b> a group of Gitksan-Wet'suwet'en who will act as specialists to Gitksan-Wet'suwet'en people and organizations involved in self-government.	
<u>Objectives:</u>	<ul style="list-style-type: none"> <li>● Develop a curriculum which will be of use in training the specialists.</li> <li>● Select and train a group to become specialists.</li> <li>● Provide these specialists on an individual team basis to Gitksan-Wet'suwet'en organizations which request and have appropriate need for their services.</li> </ul>	
<u>Description:</u>	<p>Self-government requires appropriate structures and processes; it requires that <b>meetings, committees and projects be organized</b> in such a way that they are productive and representative of <b>Gitksan-Wet'suwet'en</b> culture. Issues have to be correctly defined. Strategies to resolve these issues need to be devised. People have to be informed about and involved in community affairs. In this project a group of organizing specialists who can do these things will be selected, trained, and provided. A small committee, appointed by the Council, with representation from the Education for Self-Government Committee will work with a consultant to coordinate the project. A curriculum for training and procedures for accessing the services of the specialists will be devised.</p>	
<u>cost:</u>	Consultant Specialists' honoraria Curriculum development Training workshops for specialists Materials and supplies Committee costs  TOTAL	\$ 8,000 " 1,500 4,000 3,000 500 <u>250</u>  \$17,250

Expected Results:

- Overall improvement in the organization of Gitksan and **Wet'suwet'en** for self-government.
- Development of a group of Gitksan-Wet'suwet'en who have the skills to be specialists.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for **Self-Government** Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the **committee** report. The Education for Self-Government Committee will evaluate the project and all of its activities using *its* standard procedures.

**ACTIVITY** DESCRIPTOR: 1988-A

Activity: Education for Self-Government Committee

Goal: **Maintain** and improve the work of this established, "representative **committee**."

- Objectives:
- Undertake a major evaluation of the previous two years training and development activities.
  - Conduct a needs analysis to identify future activities.
  - Implement and monitor all training and development plans for 1988.
  - Ensure the cultural and political **integrity** of all training.
  - Ensure that required support systems for participants choosing to undertake training and development activities for credit are in place.
  - Encourage and promote participation, and, where appropriate, identify participants.

Description: A consultant will support the committee in conducting a major evaluation of the program and needs analysis. The evaluation would include a review of the original objectives and the strategies developed to achieve these. One measure of success would be community involvement and demonstration of enhanced or accumulated skills in the community. The needs analysis would be achieved through a workshop situation. The committee will use this information to update the education plan, alter strategies and reaffirm existing ones.

<u>cost:</u>	Consultant	<b>\$10,000</b>
	Honoraria for <b>committee</b> members	2,500
	Meals and meeting expenses	2,000
	Materials and supplies	500
	Production of materials and reports	1,500
	Promotion and publicity	1,000
	Office support (record keeping)	500
		<hr/>
	TOTAL	\$18,000

Expected Effects:

- Compilation of evaluation results and needs analysis data to result in a revised and **renewed** Education for Self-Government Program.
- Enhanced training activities.
- Identification of areas/issues which require attention **(prioritized)**.
- Recommendations for future directions for the Gitksan-hfet' suwet' en community.

Monitoring and Review:

The committee will provide quarterly reports on general activities and specific evaluative reports on each training activity.

Recommendations for developmental projects will be submitted to the Tribal Council for consideration and approval.

Regular monitoring **of the** program to ensure the integrity of the education is maintained will occur through agreed upon and established procedures.

## ACTIVITY DESCRIPTOR: 1988-B

Activity: Self-Government Training Program

Goal: Strengthen leadership in the community for effective self-government.

- Objectives:
- Use internal community people as co-trainers where possible to foster independence in the training program, where appropriate.
  - Make the training available to as wide a constituency as feasible.
  - Continue working down the priority list of identified needs (Table 3) taking into account modifications made in the revolving 4-year plan.
  - Ensure that all leadership training is consistent and compatible with the traditional leadership patterns of the Gitksan-Wet'suwet'en people.
  - Incorporate appropriate cultural patterns into all training activities.
  - Implement developed inter-disciplinary curriculum.
  - Continue development for 1989 implementation.
  - Use internal resource people as full-fledged trainers to extend the training program to a wider community.

Description: The implementation of the program will complete the priority list of organizing needs through the addition of controlling funds and resources, and managing research to the curriculum. \*

Another activity will be the refinement and redevelopment of specially developed curriculum materials from 1987 based on experience using-them with the people.

It is estimated that 40 days of workshops will be delivered (20 new and 20 repeat).

<u>cost:</u>	Consultant	\$14,000
	Workshops - 40 days of training	
	Instruction (including co-trainers)	18,000
	Materials and supplies	6,500
	Travel and subsistence for resource people	8,500
	Meals and meeting expenses	5,000

Equipment & instructional resource rentals	2,000
Shipping and transportation of materials	1,700
Curriculum refinement & re-development	<u>3,000</u>
TOTAL	\$58,700

Expected Results:

- Prepare internal resource people to ensure ongoing training is available **in the communities.**
- Make the training available to as wide a constituency of people as feasible.
- Continue with the identified needs of the people, *as indicated in the priority list (see Table 3).*
- Ensure that all the training is consistent and compatible with traditional leadership patterns of the Gitksan-Wet'suwet'en people.
- Incorporate appropriate cultural elements into the design of all training activities.
- Begin development of interdisciplinary curriculum to focus on special needs of the **Gitksan-Wet'suwet'en** people, for implementation **in 1988.**

Monitoring and Review:

Each training activity will be monitored in accordance with procedures established by the Education for Self-Government Committee. Reports will be provided to the Tribal Council after each training activity.

**ACTIVITY** DESCRIPTOR: 1988-C

Activity: Traditional Chiefs Development Program

Goal: **Enable** traditional chiefs to become more involved in self-government.

- Objectives:
- Provide information and advice to traditional chiefs.
  - Further train and support "advisors" to the chiefs.
  - Continue to gather and organize the information which is needed by traditional chiefs if they are to fulfill their roles.
  - Create more awareness of the roles of the traditional chiefs in self-government.

Description: The project committee will continue to work with the consultant(s) to train and support the advisors who will be working with the chiefs. Much of the activities of this year's project will focus on the interaction of the advisors and chiefs within the format(s) determined in project 1987-C. To create awareness of the roles of the chiefs in **self-government**, a workshop or series of workshops might be presented.

<b><u>cost:</u></b>	Consultant(s)	\$ 5,000
	Advisors' honoraria	2,000
	Materials and supplies	1,500
	Training workshops for advisors	1,500
	Training provisions for the traditional chiefs	9,000
	Awareness workshops	1,500
	Meals and meeting expenses	1,400
	<b>Committee</b> meetings	<u>200</u>
	TOTAL	\$22,100

**Expected Results:**

- More awareness of the roles of the traditional chiefs in Self-Government.
- Increased ability to assist traditional chiefs in fulfilling their roles in self-government.



Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for **Self-Government** Committee. All products of the project will be approved by the Council before distribution. The Tribal Council **will** review and consider the committee report. The Education for Self-Government **Committee** will evaluate the project and all of its activities using its standard procedures.

## ACTIVITY DESCRIPTOR: 1988-D

- Activity: Development of a **Gitksan-Wet'suwet'en** Economic Development Strategy
- Goal: Fashion an economic development strategy which will reflect **Gitksan-Wet'suwet'en** traditions and provide the foundation for appropriate, community-based economic activities which are harmonious with the environment and productive of job opportunities.
- Objectives:
- Clarify the nature and impact of developments in the local, national, and international economies.
  - Review previous **Gitksan-Wet'suwet'en** economic development ventures.
  - Identify what a **Gitksan** and **Wet'suwet'en** approach to economic development might be.
  - Identify potential areas for future economic development.
- Description: A small committee, appointed by the Tribal Council with representation from the Education for Self-Government Committee, will work with one or more consultants appointed by the Council to survey local national and international economic directions, review previous **Gitksan** and **Wet'suwet'en** economic development efforts, describe a **Gitksan** and **Wet'suwet'en** approach to economic development, and identify potential areas of future economic development. A small library of relevant reading materials will be collected. Examples of successful local economic development elsewhere " will be identified and explored. A report with recommendations will be submitted to the Tribal Council.
- cost:
- |                      |               |
|----------------------|---------------|
| Consultant           | <b>10,000</b> |
| Report production    | 500           |
| Committee cost       | 250           |
| Library of materials | <u>2,000</u>  |
| TOTAL                | \$12,750      |
- Expected Results:
- Increased awareness of the implications and strengths of a **Gitksan-Wet'suwet'en** approach to economic development.

- Expanded information about general economic trends.
- New ideas about potential economic development projects.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for Self-Government Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the committee report. The Education for Self-Government Committee will evaluate the project and all of its activities using its standard procedures.

## ACTIVITY DESCRIPTOR: 1988-E

**Activity:** Implementation of an Awareness and Public Relations Program Regarding Land Claims, **Aboriginal** Rights, and Self-Government

**Goals:** Enable the general public -- both Gitksan-Wet'suwet'en and others -- to become more aware of and informed about the topic.

**Objectives:**

- Deliver the program as approved by the Tribal Council.
- Offer awareness workshops to the general public.
- Distribute public relations resources.
- Orient and coordinate the work of a group of **Gitksan** and **Wet'suwet'en** who wish to work on the program.
- Review the project and assess the need to continue it.

**Description:** A small committee, appointed by the Tribal Council with representation from the Education for Self-Government Committee, will work with one or more consultants to provide workshops, coordinate the use of resources, and orient and coordinate involved Gitksan and **Wet'suwet'en**. Additional consultants will be obtained to develop resources. A report and a plan for 1989 will be submitted to the Tribal Council.

<b><u>cost:</u></b>	Consultant(s)	\$ 3,000
	Resource distribution	3,000
	Workshop costs	6,500
	<b>Committee</b> costs	<u>250</u>
	TOTAL	\$12,750

**Expected Results:**

- More awareness of the roles of the traditional chiefs in self-government.
- Increased ability to assist traditional chiefs in filling their roles in self-government.
- More public understanding of and **supprt** for land claims, aboriginal rights, and self-government.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for **Self-Government** Committee. All products of the project will be approved by the Council before distribution. The Tribal Council will review and consider the committee report. The Education for Self-Government **Committee** will evaluate the project and all of its activities using its standard procedures.

## ACTIVITY DESCRIPTOR: 1988-F

Activity: Training of Communications Specialists

Goal: Develop a group of Gitksan-Wet'suwet'en who will act as specialists to Gitksan-Wet'suwet'en involved in self-government.

- Objectives:
- Develop a curriculum which will be of use in training the specialists.
  - Select and train a group to become specialists.
  - Provide these specialists on an individual team basis to Gitksan-Wet'suwet'en organizations which request and have appropriate need for their services.

Description: Self-government requires the knowledgeable and wise use of the media. In this project a group of organizing specialists who will develop knowledge and skills in this area will be selected, trained, and provided. A small committee, appointed by the Council, with representation from the Education for Self-Government Committee will work with a consultant to coordinate the project. A curriculum for training and procedures for accessing the services of the specialists will be devised.

<u>cost:</u>	Consultant	\$8,000
	Specialists' honoraria	1,500
	Curriculum development	4,000
	Training workshops for specialists	3,000
	Materials and supplies	500
	Committee costs	<u>250</u>
	TOTAL	\$17,250

Expected Results:

- Overall improvement in the organization of Gitksan and Wet'suwet'en for self-government.
- Development of a group of Gitksan-Wet'suwet'en who have the skills to be specialists.

Monitoring and Review:

The project committee will report on its activities twice to the Tribal Council and once to the Education for

Self-Government Committee. All products of the project will be approved by the Council before distribution. The **Tribal Council** will review and consider the committee report. The Education for Self-Government **Committee** will evaluate the project, **and** all of its activities using its standard procedures.

DOCUMENT I  
**Petition of the Chiefs of Kitwanga**  
**October '10, 1884**

Petition of the **Chiefs** of Kitwanga to John Robson, Provincial Secretary, October 10, 1884. (Printed in British Columbia Sessional Papers, 1885, p. 284-5).

**We**, the Chiefs and principal men of the **Kitwingach** village, in meeting assembled, beg respectfully to address you on a subject which we feel is one of deep importance to our own welfare and that of our children... From time **immemorial** the limits of the district in which our hunting grounds are have been well defined . . . .

The district is not held unitedly by all the members of the tribe, but is portioned out **among the** several families, and no family has a right to trespass on another's grounds; so that if any one family is hindered from hunting on their own ground, there is nowhere **else** for them to go--they lose all the benefits they derived from their hunting, as they cannot follow the animals across the bounds into their **neighbour's** grounds. We would liken this district to an **animal**, and our village which is situated in it, to the heart. Lorne Creek, which is almost at one end of it, may be likened to one of the animal's feet. **We** feel that the white men, by occupying this creek are, as it were, cutting off a foot. We know that an animal may live without one foot, or even without th<sup>e</sup> but we also know that every such loss renders him more helpless, and we have no wish to remain inactive until we are almost or quite helpless. We have carefully abstained from molesting the white men during the past summer. We felt that though we were being wronged and robbed, as we had not given you the time nor opportunity to help us, it would not be right for us to take the matter into our own hands. Now we bring the matter before you, and respectfully call upon you to prevent the inroads of any white men upon the lands within the fore-named district. In making this claim, we would appeal to your sense of justice and right. We would remind you that it is the duty of the Government **to** uphold the just claims of all peaceable and law-abiding persons such as we have proved ourselves to be. We hold these lands by the best of all titles. We have received them as the gift of the God of Heaven to our forefathers, and we believe that we cannot be deprived of them by anything short of direct injustice.

In conclusion, we would ask you, would it be right for our Chiefs to give licenses to members of the tribe to go to the district of Victoria to measure out, occupy, and build upon lands in that district now held by white men as grazing or pasture land? Would the white men now in **possession** permit it, even if we told them that as we were going to make a more profitable use of the land they had no right to interfere? Would the Government permit it? Would they not at once interfere and drive us out? If it would not be right for us so to act, how can it be right for the white man to act so to us? This is what we would bring before you.



DOCUMENT 2

## Traditional Leadership Patterns

In our **Gitksan-Wet'suwet'en** cultures, our leaders were hereditary.

Since we are a **matrilineal** society, our house leaders were chosen from our mothers' house. Today, if your present hereditary leader **is** your mother or your mother's brother, then you are in line to be a successor, especially if you are the eldest. If for some reason you fail to the qualifications to be a chief, then your younger brothers and sisters are considered, or the children of your mother's sister(s). There was great importance put on a chief's sister(s), she was protected at all times as she **held** the future of the house in her life.

Before the encroachment of the European society, the chiefs sister's children were automatically recognized as the heir(s). This recognition and attitude of respect towards the **child** or children **is** the beginning of his/their training. Like all the young **Gitksan** and **Wet'suwet'ens**, his early training included listening to stories/legends told by the elders of the house. At first they are just interesting stories, but as the stories are told on a continuous basis, they absorb the lessons or reason for the stories. Some of the legends would tell of the dire consequences of making the wrong decision, others would tell of the good that came from making the right decision.

Each house had their experts in story telling, they were the memory keepers. Bear in **mind we** were an oral people. Our stories had to be told **in** a way that enabled them to be remembered. Elders were secure in **their** knowledge of their philosophy, their **intense** belief **in** the values of truth, **right** and goodness; the equality of life forms and the people's role in their relationship to the environment.

As the heir gets older, he gets private tutoring from the chief, he becomes the chief's constant companion. The chief shares his trade secrets as a successful leader. The young heir learns how to be a good hunter and a good fisherman, not only **in** theory but in experience. **When** he overcomes an obstacle in his training he is praised lavishly **by** his family and friends, they believed that if you keep telling someone how good he is, he eventually becomes very good.

Through experiences with his uncle he recognizes and accepts the necessity of his relationship to the land and environment, that all life is equal and necessary and deserves his respect; he accepts the necessity of obedience to the laws of nature.

**This** spiritual awareness would enhance his power and authority when he becomes chief. He recognizes and believes in the necessity of living in harmony **with** nature in its many forms, that he is a partner, **like** the other

life forms and is under obligation to do his part, otherwise there would be disharmony.

Enhanced by his spiritual awareness he acquires integrity, trustworthiness, respect, patience, tolerance, humility, intuition, proper attitude, rapport with his people. He recognizes his need for these attributes in **order** to have the balanced life required to be a leader. Through observing his uncle, he acquires dignity. He **learns to** be consistent but flexible when necessary. He learns about **justice** and fairness. He understood perseverance, diligence, reason and the need for discipline, control of time and energy. In fact, he learns all about the intangible realities of life.

**The** values he acquired are a patterned use of energy. What is energy? It is the ability to act, it is our inherent power. It is a necessity, a gift. Each one of us has only so much energy. Though it is renewable, it should not be misused. Misuse of energy -- negative feelings. Anger, hate, envy and greed. **We** misuse energy when we try to separate our economics from our spirituality, it can't be done.

The heir learns through experience the necessity of renewing himself by plugging into the people philosophy of respecting all life and doing what is right, in order to sustain harmony. He learns by experience how to be in control of his life at all times, to fast to clear and sharpen his mind. No doubt at some point in his life, he will be tested, **it will be a test of** strength, not of the body but of the spirit.

This leadership training was good then; it is applicable today, but it does require commitment of time, energy and discipline.

Tall order? Yes, but not impossible! The people you aspire to lead deserve no less.

Report to the Gitksan-Wet'suwet'en Tribal Council  
by Violet Smith  
Hazelton, B.C.  
1984

## DOCUMENT 3

# Gitksan-Wet'Suwet'en Declaration

Since time **immémorial**, we, the **Gitksan** and **Wet'suwet'en** people of **Kitwanga, Kitseguecla, Gitanmaax, Sikadoak, Kispiox, Hagwilget** and **Moricetown**, have exercised Sovereignty over our Land. We have used and conserved the resources of our Land with care and respect. We have governed ourselves. We have *governed* the land, the waters, the fish, and the animals. This is written on our totem **poles. It is recounted in our songs** and dances. It is present in our language and in our spiritual beliefs. Our Sovereignty is our Culture.

Our Aboriginal Rights and Title to this Land have never been extinguished by treaty or by any agreement with the Crown. **Gitksan** and **Wet'suwet'en** Sovereignty continue within these **tribal** areas.

**We** have suffered many injustices. **In the past**, the development schemes of public and private enterprise have seriously altered Indian life and culture. These developments have not included, in any meaningful way, our hopes, aspirations and needs.

The future must be different. The way of life of our people must be recognized, protected and fostered by the Governments of Canada and the Laws of Canada. Only then will we be able to participate fully in Canadian society.

We, the **Gitksan** and **Wet'suwet'en** People, will continue to exercise our Sovereignty in the areas of Education, Social and Economic Development, Land Use and Conservation, Local and Regional Government.

**We** have waited one hundred years. **We** have been patient. Through serious negotiation, the basis for a meaningful and dignified relationship" between the **Gitksan** and **Wet'suwet'en** People and the Governments of Canada and of British Columbia will be determined. These negotiations require mutual and positive participation by the Federal Government and the Provincial Government.

Today, the Governments of Canada and British Columbia undertake a **bold** new journey to negotiate with the **Gitksan** and **Wet'suwet'en** People. During this journey, we will fulfill the hopes and aspirations of our ancestors and the needs of future generations.

Let us begin negotiations.

Recognize our Sovereignty, **recogn**ize our rights, so that we may fully recognize yours.

**Kispiox, B. C.**  
November 7, 1977