

2010 COAST SALISH GATHERING

Day 2

Summary Notes

Coast Salish Gathering Day 2

All presentations will be available on at www.coastsalishgathering.com

Introduction to the Day: Speaker Chief Ian Campbell

Calling of Witnesses:

- Ian McLeod
- Patti Gobin
- Alby Charlie
- Pete Murchie

We are reaffirming our truth by being together. We are a family, we must reflect on what we hear today.

Allowing tribes to be a sovereign state that is able to set their own standards. These standards are in conjunction with EPA standards but take into consideration the knowledge and that treaty right is supreme.

When we look at the standards for non-native and non-tribe populations the standards are set based on their consumption versus the consumption of certain foods for tribes and native populations.

Tribes having time immemorial rights to in stream flow rights. This is how water rights are settled.

What does the language say? Fiduciary duties - these were held in trust. In our language it says something different - ancestors said to us here are the gifts we will leave behind for your children. So fiduciary for us is - gifts from our ancestors, the gift and the responsibility for the gift. It is not just given to us (here are the songs, here are the masks), there will be a ceremony where all the people will hear what what we have transferred over to you. To transfer those sacred gifts handed to us by our ancestors, here are the songs, here are the ceremonies. These are not simple words to be taken for granted.

Canada does not recognize our indigenous rights, and this has been refused. We see something greater than the signing of a memorandum or a resolution - it does not work that way. The true meaning of the transfer of an obligation is greater than just words. We will have to share this with you one day.

Talking about the Salish Sea - we have gone along with words as a way of communicating. Here is what is in your homeland, here is the water that goes with it. What is possible between the FN's and the government agencies? It must be an inclusive process - this looks like third party interests with too many people at the table and too many interests. Through industrialization and industry this does not help us because the viewpoint is based on money. Can they truly be part of the process?

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Management responsibility - in our language it is called the sacred teaching. This is about what does the sacred teaching mean in the language you speak. It means many things for us - eg: not enough fish and the big run this year. How do we find a happy medium where both relatives now (our second cousins) be content with things, with just having a meal.

What does industrialization really do and what does corporate management have a responsibility to? It has a responsibility to make money.

Reaffirming our relationships with each other, how do we reaffirm relationships and what is the process for doing that? It means - it is time to go home, time to pull the paddles up and it is time to talk. November - December - January we reaffirm our relationships with each other, we celebrate with each other, transfer our rights to our children, we talk about the land, we talk about everything in the land and in the sky. The months of reaffirming. Does this create an opportunity? Of course it does - we have been doing it for thousands of years, since we opened our eyes and saw the land around us. Here is the language you will speak, and I will tell you what lands belong to you, and the responsibility you will have for that land and water, here are the rules, here are the ceremonies you will have, the rules of management - all these things the Creator has told us. We know the rules it is the newcomers that do not have the rules.

We have to understand what co-management is? We have merged together to agree. Not one over the other. When the government speaks of this it has possibility but we must be prepared to listen to each piece of detail in that management, because we didn't miss a thing in our management. It is not a new word for us.

We still hunt and it is not just food it is medicine. Food we once had is not there.

We need to create space to get the work done - and I think we have create the space to do that through the Coast Salish Gathering. We create space with knowledge and with an understanding that it has real meaning. Our way of life our culture is supposed to be protected. Discussions need to be inclusive of those with the knowledge. We need to be asked why things are not happening in our rivers and streams. It is not just what is happening in the water it is also what is happening on the land. The wealth of our land is gone and this has happened in just one lifetime. We can not just look for the next economy we must look at replace what is gone, what we have lost, and recognize what we have done to ourselves. If we can take that knowledge - we can make it work.

It is not easy to make changes. When we look at an issue like culverts, ensuring that fish have access, and that what is put in place does not interfere with what is needed to create fish stocks health. Replacing errors from the past is difficult and there are not easy solutions.

It is through using our legal muscle both in the US and in Canada that tribes and FN's have been able to come to the table, a table that they should have been part of all along with an equal voice. We have suffered assimilation, resource mismanagement,

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development, and alienation. We must assert our jurisdiction to control our traditional territory so that we can live on our land now and for generations in the future.

Summary of Presentations:

1. We have our baseline for a legal strategy. Language, culture, spirit, knowledge.
2. Three key messages in political strategy at federal, state and provincial level.
3. Understanding jurisdictional overlap and how to build relationships with each other so that we are at the table sharing our knowledge. Recognizing our power to accomplish what we need and the common goals that exist within our territories.

We must never lose sight that all the elements are connected, the watersheds, the mountains, the rivers and streams, the land, into the ocean.

Sacred elements: wind, fire, land, water - it is the sacred responsibility to be stewards of the elements of our world.

Wa chew yuu,
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