

ATTENTION:
ELDERS SUPPORT PEOPLE
PLEASE DON'T FORGET TO MAKE
COPIES OF THE ELDERS VOICE
EACH MONTH FOR YOUR ELDERS.

For information on the Residential School Settlement's Common
Experience Payment please call : Service Canada at 1-866-699-1742



ELDERS: From the Kermode Friendship Society's Newsletter

1. An elderly gentleman had serious hearing problems for a number of years. He went to the doctor and the doctor was able to have him fitted for a set of hearing aids that allowed the gentleman to hear 100%.

The elderly gentleman went back in a month to the doctor and the doctor said, "Your hearing is perfect. Your family must be really pleased that you can hear again."

The gentleman replied, "Oh, I haven't told my family yet. I just sit around and listen to the conversations. I've changed my will three times!"

2. An elderly couple had dinner at another couple's house, and after eating, the wives left the table and went into the kitchen. The two gentlemen were talking, and one said, "Last night we went out to a new restaurant and it was really great. I would recommend it very highly."

The other man said, "What is the name of the restaurant?"

The first man thought and thought and finally said, "What is the name of that flower you give to someone you love? You know...the one that's red and has thorns."

"Do you mean a rose?"

"Yes, that's the one," replied the man. He then turned towards the kitchen and yelled, "Rose, what's the name of that restaurant we went to last night?"

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Easy Bakers Corner – Old Fashioned Cherry Cobbler - serves 4

QUICK AND TASTY

Turn 1 can (21 oz.) cherry pie filling into a 10-inch pie pan or 8-inch square cake pan. Mix in 1 Tbsp. of Amaretto or 1/2 tsp. of almond extract.

In a bowl, combine 2/3 cup all-purpose flour, 2 Tbsp. granulated sugar, and 1 tsp. baking powder.

In a smaller bowl, mix together 2 Tbsp. of milk, 1 egg, and 2 Tbsp. of melted butter or margarine.

Stir the liquid ingredients into the dry ingredients to make a stiff dough.

Spoon mixture over the pie filling in the pan, making 4 equal-sized portions.

Bake at 425°F for 30 minutes or until cherries are bubbly and the topping is lightly browned.

Sprinkle with 2 tsp. of cinnamon-sugar and 4 Tbsp. toasted, sliced almonds.

*Spoon into dessert dishes. Serve warm with whipping cream, if desired.

**To make apple cobbler, just substitute apple pie filling for cherry pie filling.

Handy Tips:

1. Store your opened chunks of cheese in aluminum foil. It will stay fresh much longer and not mold!
2. Peppers with 3 bumps on the bottom are sweeter and better for eating. Peppers with 4 bumps on the bottom are firmer and better for cooking.

What Can you please share?

The following is a short list of Elders suggestions of what might be shared: Your local Newsletters/Upcoming Local Events/Prayers/Poems/Quotes/Comments/Storytelling/Drawings/Articles of Interest/Native Songs Lyrics/Wellness Seminars/Obituaries/Birthday Wishes, etc. **Submissions are best forwarded to me via email** by the 15th of the preceding month. If you are interested in providing articles, please do so, I look forward to hearing from anyone who wants to contribute to the content of your newsletter. Gilakasla, Donna Stirling

‘PRESERVING THE PAST’

New Elder’s Website: www.bcelders.com

The *First Ever* Elder’s Website “Preserving the Past” is now online (as of Sept. 2002). Registration forms, booth forms, maps of the host territory, accommodation information, etc. concerning the Annual Elders Gatherings are available each year on the BC Elders Communication Center Society’s website www.bcelders.com as soon as they are made available from each new host community.

Issues of your Elders Voice Newsletter are also posted on the website each month, though all issues still continue to be mailed out to your Elder’s Contact People throughout the province (to ensure that no one is left out because of a lack of access to the internet).

Comments? Please feel free to call in to the Communication Center - contact info is on the back page.

Disclaimer:

Health articles, etc. are provided as a courtesy and neither the BC Elders Communication Center Society’s Board/Members or anyone working on its behalf mean this information to be used to replace your doctor’s and other professional’s advice. You should contact your family physician or health care worker for all health care matters. Information is provided in the Elders Voice for your reference only. And opinions contained in this publication are not those of Donna Stirling, Coordinator unless her name appears below the material.

BC ELDERS COMMUNICATION CENTER SOCIETY

8th Year GRATITUDE LIST

Groups who have thankfully paid their \$250 'Yearly Support Fee'
so far for the Dec. 2007 – Nov. 2008 Year

1. Gingolx Elders
2. Seton Lake Elders
3. Assembly of First Nations (Ottawa)
4. Mamalilikulla Qwe'Qwa'Sot'Em Band
5. Nuu-chah-nulth Tribal Council
6. Hamatla Treaty Society
7. Hailika'as Heiltsuk Health Centre
8. Qualicum First Nation Council
9. Quatsino First Nation
10. Tobacco Plains Indian Band
11. Tansi Friendship Centre Society
12. Tsleil-Waututh Nation
13. Gitsegukla Band
14. Bridge River Indian Band
15. Vancouver Aboriginal Friendship Centre Society
16. Sumas First Nation
17. Tsawwassen First Nation
18. BC Assembly of First Nation
19. Osoyoos Indian Band
20. Carnegie Community Centre Association
21. Wuikinuxv Nation
22. Mowachaht/Muchalaht
23. Wewaikum First Nation
24. Da'naxda'xw First Nation
25. Tseycum First Nation
26. Gitanyow Human Service
27. Uchucklesaht Band Council
28. Chehalis Indian Band
29. In-SHUCK-ch Nation
30. Wet'suwet'en First Nation
31. Douglas First Nation
32. Xaxli'p Indian Band
33. BC Transmission Corporation
34. Squiala First Nation
35. Ts'kw'aylaxw Elders Society
36. McLeod Lake Tse'khene Elders Society
37. Kitamaat Village Council
38. Tsawataineuk Band
39. Cook's Ferry Indian Band
40. Ki-Low-Na Friendship Centre
41. BCAAFC
42. Kwikwetlem First Nation
43. Musquem Indian Band
44. Adams Lake Indian Band
45. Kamloops Indian Band
46. We Wai Kai Nation
47. Tla-o-qui-aht First Nation
48. Ka:'Yu:'k't'h'/Che:k'tles7et'h' Nation
49. Lower Kootenay Band
50. Carrier Sekani Family Services
51. Doig River First Nation
52. Lower Nicola Indian Band
53. Soowahlie Health Services
54. Tsewultun Health Centre
55. Union of BC Indian Chiefs
56. Fort St. John Friendship Society
57. Nuxalk Nation Elders
58. Hesquiaht First Nation
59. Ehattesaht Tribe
60. Kluskus Indian Band
61. Samahquam Band
62. Canoe Creek Band
63. Homalco Indian Band
64. Mount Currie Band Council
65. Kermode Friendship Society

Dear Elders Contact Person,

***If your office has paid the support fee, thank you very much for your assistance!**

***If your office/group has VOIDED the Invoice for this year and faxed it back in to this office, then thank you all very much, as it saves office time on this end having received a reply from you.**

***If you are in the process of paying the fee with the new fiscal year upon us, then thank you very much for your continued efforts!**

***Staff changes often occur, so please call into the office if you require the Invoice to be resent to a new Contact Person.**

**Thank you for your continued support!
Donna Stirling, BCECCS Coordinator**

McIvor v. Canada - Bring back equality for Native women.

In a truly historical 2007 legal victory, “the British Columbia Supreme Court ruled that the government must take the sex discrimination out of the determination of Indian status and restore equal Indian status to those who have been denied it due to past sex discrimination.” What does this mean? It means specifically that Bill C-31 is unconstitutional and that the government has a constitutional obligation to recognize, as full status, all native women and their descendents previously deemed status only through Bill C-31. Bill C-31, as we all know, does not confer full rights and status upon those who are recognized as eligible.

Sharon McIvor, a First Nations individual from British Columbia (BC) challenged the 1985 revisions to the Indian Act, which gave birth to the seemingly well intended Bill C-31, and won! In theory Bill C-31 was supposed to help right the wrongs that had happened when native women married a non-native person and lost their treaty status. In reality it only complicated matters further and virtually guaranteed that within two generations Bill C-31 descendents would lose their treaty rights completely.

While Sharon’s case went all the way to the BC Supreme Court and they ruled in her favour, the Canadian government is not yet ready to give up. Sharon will now have to continue her fight all the way to the Canadian Supreme Court. There is some very bad news though. While it looks as though Sharon has a very strong case (that she will most likely win) she can no longer access the funds to pay her legal fees through the Court Challenges Program. This program had been accessible for twenty years and existed to assist “disadvantaged individuals and groups” challenge federal laws based on equality rights. In October 2006 Stephen Harper ended this program; he did not seek public discussion on the matter and claimed that Canadians no longer needed it.

Now that the federal government is appealing the ruling, which favoured Sharon and her son Jacob, she is faced with the daunting task of pursuing her case against the federal government without the necessary funds. This is where you come in.

If you are Bill C-31 this case directly affects you and your descendents. Even if you aren’t Bill C-31 this case affects you. If Sharon wins her case then a large number of current Bill C-31 members will be eligible to become full status - this will be a plus for everyone! How? Think about it. The government gives money to each reserve based on their band membership; more people means a bigger band membership list and more money for necessary infrastructure to support them. Plus new members will increase the current on reserve human resources and more heads might find ways to solve issues like viable economic development. Please correct me if I am wrong about anything I’ve just stated.

What it all boils down to is helping a native woman fight for her rights. Keep in mind that Sharon has as much right to full status as her brother who currently enjoys full benefits and whose lineage is identical to hers. Help Sharon win equality for Aboriginal women across Canada. Please be generous with an individual financial donation or perhaps organize a fundraiser in your area. You can also write the Prime Minister and request that he bring back the Court Challenges Program. If you would like to make a bigger impact perhaps organizing a Canada wide petition might help bring back the Program.

Here is the necessary information for those of you who are willing to help native women gain back their rightful place and possibly begin to turn the tide against their current abysmal social and economic standing.

You can make a donation to the Sharon McIvor fund:

Cheques for the Sharon McIvor Case Fund can be made out to:
Heenan, Blaikie, in trust for Sharon McIvor

Donations can be mailed to:
Heenan, Blaikie, c/o Rob Grant,

Suite 2200, 1055 West Hastings Street,
Vancouver, BC
V6E 2E9

You can also send a letter to Prime Minister Stephen Harper requesting he bring back the Court Challenges Program:

You can send your comments by e-mail to pm@pm.gc.ca or write or fax the Prime Minister's office at:

Office of the Prime Minister
80 Wellington Street
Ottawa
K1A 0A2

Fax: 613-941-6900

You can read more about Sharon and her case by clicking on the links below:

[McIvor vs Canada](#)

[McIvor v. The Registrar, Indian and Northern Affairs Canada](#)

If we bring back equality between men and women on reserve perhaps we as a people can begin to truly heal and create a better tomorrow. If you can't help financially I am sure your prayers will be welcomed as well.

All My Relations!

Article from vicions.ab.ca/blog

March 19th 2008

Below is a recent announcement from the Legal Services Society regarding Residential Schools Settlement Payments Exemption:

Residential schools settlement payments exempt

The Legal Services Society will exempt residential school settlement payments from its asset test for legal representation services. LSS recognizes that these payments differ significantly from assets such as an inheritance or lottery winning in that they are intended, in part, to right a historical wrong. Wherever possible, LSS will apply this decision retroactively.

The settlements came about as the result of extensive negotiations between the federal government and Canada's Aboriginal community. In exempting these settlements from our asset test, LSS is bringing its policy in line with the Ministry of Employment and Income Assistance and the federal government position that these payments will not affect social benefits or social assistance payments.

If you have a client who received a residential schools settlement payment that wasn't exempted from the LSS asset test for legal representation, please contact your local legal aid office. Click here for a list of LSS offices: http://www.lss.bc.ca/legal_aid/legal_aid_offices.asp.

First Nations commend Canada and BC for rejecting the Kemess North mine

FOR IMMEDIATE RELEASE March 7, 2008

Coast Salish Traditional Territory/Vancouver – First Nations leaders expressed relief that Canada and British Columbia are formally rejecting Northgate Minerals' Kemess North mine expansion project. The department of Fisheries and Oceans cited the report of the joint environmental review panel, which did not favour the controversial project because it was found "not to be in the public interest."

"It should have been an easy decision for both governments. No government should as a matter of public policy authorize the destruction of lakes," Grand Chief Edward John of the First Nation Summit said. "Nevertheless, the decision was made for the right reason. In that respect, this decision can be a catalyst for First Nations, governments, and the mining industry in B.C. to establish working relationships so we can start down the path of true sustainable development, where everyone's interests are met."

"We trust that industry and the governments of BC and Canada have learned an invaluable lesson from this long and frustrating experience. They must change their attitudes, approaches and policies concerning the essential need to recognize our Aboriginal Title and Rights," said Grand Chief Stewart Phillip of the Union of B.C. Indian Chiefs. "I hope they have the vision and intelligence to understand the need to commit to these changes."

"Today's announcement should bring immense relief to the Tse Keh Nay and Gitksan peoples who were directly affected by this mine proposal," Regional Chief Shawn Atleo of the B.C. Assembly of First Nations said. "Over the years, their leadership, staff, and various supporters worked diligently to publicize the message that destroying Amazay Lake was just too high of a price to pay, no matter the short-term benefits promised. So now, finally, it can be said with certainty that they will not have to pay that price. For this reason, and remarkably enough that this matter didn't end up in court, we can all be thankful."

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The First Nations Leadership Council is comprised of the political executives of the BC Assembly of First Nations, First Nations Summit, and the Union of BC Indian Chiefs.

The Council works together to politically represent the interests of First Nations in British Columbia and develop strategies and actions to bring about significant and substantive changes to government policy that will benefit all First Nations in British Columbia.

For more information please contact:

Grand Chief Stewart Phillip
President, UBCIC: 250-490-5314

Ryneld Starr
BC Assembly of First Nations: 604-922-7733

Colin Braker
Communications Director Office: 604-926-9903
First Nations Summit: Cell: 604-328-4094

The UBCIC is a NGO in Special Consultative Status with the Economic and Social Council of the United Nations

Buried Seed Vault Opens in Arctic

[*UPDATED, 8:30 a.m.*] After several years of planning and digging, the world has its first secure, deep-frozen repository for backup supplies of seeds from hundreds of thousands of plant varieties that underpin agriculture. The [Svalbard Global Seed Vault](#) was built into a frigid mountainside in Norway's northernmost archipelago, deep in the Arctic. It had its [ceremonial opening](#) Tuesday morning in the frigid gloom of the Arctic winter. [*UPDATE: Many readers wondered about whether it was too close to sea level. But, as I learned in my three Arctic trips, things up there are way more spread out than they appear. The tunnel entrance is 130 meters, or about 400 feet, above sea level. So all can rest easy on that front.*]

There are something like 1,400 seed banks around the world, guarding samples of crop plants ranging from alfalfa to yams. But, as I [wrote last year](#), this agricultural archive is eroding under forces including war, storms, scant money or bad management, particularly in the world's poorest or most turbulent places. A Fort Knox has been needed, many experts said. Now they have it.

Some advocates for strengthening the capacity of local communities to sustain their agricultural traditions and crop diversity on their own aren't happy about this kind of centralized approach, though (more on this below).

No one questions the vulnerability of many of the world's seed stores. Iraq's bank of ancient wheat, barley and other crop strains in the town of Abu Ghraib — made infamous for other reasons — was looted during the war (mainly for the containers holding grain samples, not for the grain itself). An international rice repository in the Philippines was shredded by a typhoon.

In Mexico, seeds are placed in foil bags before they are shipped to the Arctic vault. ([CIMMYT](#))

The new repository is intended to be an insurance policy for individual countries and also for humanity more generally, should larger-scale disaster strike (anything from pestilence to an asteroid impact).

The Norwegian government put up more than \$7 million for construction. The Bill and Melinda Gates Foundation is providing money to help developing countries package and ship seed samples, as part of a broader \$30-million project to protect the genetic diversity of the world's main food crops.

The ongoing operation of the seed vault will be paid for through the [Global Crop Diversity Trust](#), which is maintained by contributions from countries, international agencies, and foundations.

A secure supply of thousands of varieties of keystone crops like rice and wheat will be ever more important, experts say, as populations grow, climate changes, and people keep moving species around the global, both intentionally and accidentally.

[Grain.org](#), a group based in Spain focused on strengthening regional agriculture, was one of the few entities criticizing the focus on the seed vault. The group worries that such moves take away intellectual property rights to crop varieties from the farming communities that developed them and provide a false sense of confidence that safe storage, on its own, can sustain agricultural diversity.

As the group noted in a news release today (hat tip to Danny Bloom):

Thousands of accessions have died in storage, as many have been rendered useless for lack of basic information about the seeds, and countless others have lost their unique characteristics or have been genetically contaminated during periodic grow-outs. This has happened throughout the ex situ system, not just in gene banks of developing countries. So the issue is not about being for or against gene banks, it is about the sole reliance on one conservation strategy that, in itself, has a lot of inherent problems.

The deeper problem with the single focus on ex situ seed storage, that the Svalbard Vault reinforces, is that it is fundamentally unjust. It takes seeds of unique plant varieties away from the farmers and communities who originally created, selected, protected and shared those seeds and makes them inaccessible to them. The logic is that as people's traditional varieties get

replaced by newer ones from research labs -- seeds that are supposed to provide higher yields to feed a growing population -- the old ones have to be put away as "raw material" for future plant breeding. This system forgets that farmers are the world's original, and ongoing, plant breeders.

It's a noteworthy point. The groups funding the seed vault, including the Gates Foundation, say they are also pouring money into creating databases and other mechanisms for maintaining poor countries' access to the full array of crop strains. But what about the farmers in the field?

In a world tending toward monoculture, how much of this intergovernmental work helps sustain *farming* diversity, as opposed to museum-style genetic diversity? Do farmers matter?

Article found at <http://dotearth.blogs.nytimes.com/>

The Pope's Chauffeur

After getting all of Pope Benedict's luggage loaded into the limo, (and he doesn't travel light), the driver notices the Pope still standing on the curb.

"Excuse me, Your Holiness," says the driver, "Would you please take your seat so we can leave?"

"Well, to tell you the truth," says the Pope, "they never let me drive at the Vatican when I was a cardinal, and now that I'm Pope, I'd really like to drive today."

"I'm sorry, Your Holiness, but I cannot let you do that. I'd lose my job! And what if something should happen?" protests the driver, wishing he'd never gone to work that morning.

"Who's going to tell? Besides, there might be something extra in it for you," says the Pope with a smile.

Reluctantly, the driver gets in the back as the Pope climbs in behind the wheel. The driver quickly regrets his decision when, after exiting the airport, the Pontiff floors it, accelerating the limo to 105 mph.

(Remember, he's German.) "Please slow down, Your Holiness!" pleads the worried driver, but the Pope keeps the pedal to the metal until they hear sirens. "Oh, Dear God, I'm gonna lose my license -- and my job!" moans the driver.

The Pope pulls over and rolls down the window as the cop approaches, but the cop takes one look at him, goes back to his motorcycle, and gets on the radio. "I need to talk to the Chief," he says to the dispatcher.

The Chief gets on the radio and the cop tells him that he's stopped a limo going a hundred and five.

"So bust him," says the Chief.

"I don't think we want to do that, he's really big," said the cop.

The Chief exclaimed, "All the more reason!"

"No, I mean really important," said the cop with a bit of persistence.

The Chief then asked, "Who ya got there, the Mayor?"

Cop: "Bigger."

Chief: "The Governor?"

Cop: "Bigger."

Chief: "The President?"

Cop: "Bigger."

"Well," said the Chief, "Who is it?"

Cop: "I think it's God!"

The Chief is stumped, "You been drinking, John?"

Cop: "No Sir."

Chief: "Then what makes you think it's God?"

Cop: "He's got the Pope as a chauffeur."



Information Update: March 5, 2008

Reconsideration of Common Experience Payments Has Begun.

Indian Residential Schools Resolution Canada (IRSRC) is now processing applications for the Common Experience Payment (CEP) Reconsideration Process.

All CEP applicants eligible for reconsideration, who have not already applied, will soon be receiving a letter informing them about the Reconsideration Process. This letter will be from the National Administration Committee (NAC), the multi-party Committee overseeing the administration of the Indian Residential Schools Settlement Agreement.

What is the Reconsideration Process?

The Reconsideration Process is a second review by the Government, as Administrator to the court-supervised process, to ensure that the original decision for each applicant is accurate and appropriate. The review will also consider any additional information provided by the applicant.

Am I eligible for the Reconsideration Process?

To be eligible for reconsideration, the former student for whom the application is made must:

- Have been a resident at an Indian Residential School(s), not a day student;
 - Have resided at a school that is on the list of recognized Indian Residential Schools;
 - Have been alive on May 30, 2005;
- or**
- Lived at the Mohawk Institute Residential Boarding School in Brantford, Ontario between 1922 and 1969, and been alive on October 5, 1996.

When should I apply?

If you are not satisfied with the outcome of your CEP decision, and you have not already applied for the Reconsideration Process, you have **six months** from the date noted at the top of your CEP decision letter or from the date the NAC letter is issued, whichever is later, to apply for the Reconsideration Process.

If you do not apply for the Reconsideration Process, you will not be able to appeal your assessment any further.

How do I apply?

The process to have your claim reconsidered is easy. Reconsideration application forms can be found at www.irsr-rqpi.gc.ca and may be submitted by mail, fax, email or telephone to:

Common Experience Payment Response Centre

P.O. Box 5260
Nepean LCD Merivale
Ottawa, ON K2C 3H5

- **Fax:** 1-866-352-4080
- **E-mail:** reconsideration@irsr-rqpi.gc.ca
- **CEP Response Centre Toll Free:** 1-866-565-4526

It is important to note that applicants do not need to find their records or provide additional information in order to have their file reconsidered. However, we encourage applicants to provide any information they may have that might help researchers to confirm residence and years of residence.

Our objective is to ensure that all eligible former Indian Residential School students are compensated according to the Indian Residential Schools Settlement Agreement.

How long will it take to have my CEP reconsidered?

It is important to note that although some requests may be processed in early March, 2008, the majority will be processed within 90 days from now (if you have already submitted a reconsideration request) or up to 90 days after you apply. Some requests will be extremely complex and may take up to 160 days to process.

What happens if I'm not satisfied with the reconsideration decision?

After reconsideration, if the applicant still disagrees with the decision that has been made, they have the right to appeal to the NAC. Additional details on the Appeal Process will be provided in writing with the reconsideration letter. Applicants will not be able to appeal to the NAC until they have gone through the Reconsideration Process.

Where do I find more information?

- Visit the IRSRC website at www.irsr-rqpi.gc.ca
- Call the CEP Response Centre Toll Free: 1-866-565-4526



CEP – Request for Reconsideration

CEP Transaction ID		WIID	
Last Name		Given Names	
Nicknames or other traditional names not indicated on your application		Date of Birth	
Indian Residential School(s) at which you lived		Years lived there	
Years confirmed		Years denied	

If you wish to apply for a reconsideration of your CEP application, please provide any additional information that might help us confirm that you lived at the Indian Residential School(s) indicated on your application form.

Please mail completed forms to:
Common Experience Payment Response Centre
P.O. Box 5260
Nepean LCD Merivale
Ottawa, ON K2C 3H5
(or) Fax: 1-866-352-4080
(or) E-mail: reconsideration@irsr-rqpi.gc.ca

Majority Decision of BC Court of Appeal Dead Wrong

JOINT PRESS RELEASE - March 17, 2008 OKANAGAN INDIAN BAND ADAMS LAKE INDIAN BAND NESKONLITH INDIAN BAND SPLATSIN FIRST NATION

The Chiefs of the Okanagan, Adams Lake, Neskonlith, and Splitsin Bands are bitterly disappointed with Friday's BC Court of Appeal decision to sever Aboriginal Title issues from the ongoing case of *British Columbia v. Okanagan Indian Band*. This decision prevents the Okanagan from raising their Aboriginal Title to advance recognition, and leaves undecided the central issue of how the Crown got its title, which was for the first time placed squarely before the Court.

"The majority of the Court of Appeal has it dead wrong," said Okanagan Indian Band Chief Fabian Alexis. "Two of the judges bought the Province's argument that there is a sufficient degree of consultation and that the issue is only about an Aboriginal Right to harvest timber for domestic purposes. The fact is that the fundamental issue is authority and jurisdiction over the forested land, which has now been sidelined."

The decision today includes a sharply dissenting opinion from Mr. Justice Donald agreeing that the issue of Okanagan Aboriginal Title will remain outstanding no matter how the Rights issue is decided. He called the majority judgment "radical surgery" on the existing case. Okanagan Indian Band Chief Fabian Alexis stated that he was frustrated by the decision that will leave the critical issue of Aboriginal Title unresolved, and that the case must now go to the Supreme Court of Canada for a decision.

Neskonlith Indian Band Chief Judy Wilson stated: "The Province argued in court that ignoring Aboriginal Title issues saves money. In fact, vast amounts of money and resources are devoted to the tremendous efforts of the Province to avoid addressing real on-the-ground respect, recognition and reconciliation of our Aboriginal Title."

"When you compare the court decisions of *Haida* and *Tsilhqot'in*, Judges Mackenzie and Lowry's decision demonstrates the huge gap of differing views of the judges of this Province on Aboriginal Title" said Adams Lake Indian Band Chief Nelson Leon.

Okanagan Nation Alliance Chair Grand Chief Stewart Phillip observed: "There is no New Relationship in this Province. It is regrettable that the Province's strategy of denial of our Aboriginal Title provides no certainty for industry's investment within our territories."

"As BC celebrates the last 150 years, we as Indigenous Peoples cannot share any joy in a history founded on the denial of our Aboriginal Title and Rights which continues to this very day," said Splitsin First Nation Chief and Shuswap Nation Tribal Co-Chair Wayne Christian. "150 years of denial really is nothing to celebrate. The mounting frustration and outrage is at the point where all that is needed is a match to the fuse leading to a long hot summer of discontent across this Province."

For more information:

Chief Fabian Alexis, Okanagan Indian Band – (250) 308-2838

Grand Chief Stewart Phillip, Okanagan Nation Alliance – (250) 490-5314

Background

The Jules and Wilson litigation arose when the Adams Lake, Neskonlith and Splitsin Bands of the Shuswap Nation Tribal Council and the Okanagan Indian Band and Westbank First Nation of the Okanagan Nation commenced logging in their traditional territories in an effort to provide housing for their membership, and challenged the province's authority over their lands and forests. The Tribal Councils had authorized the logging.

Shortly after the logging activities took place, the Ministry of Forests ordered the Bands to stop because they did not have a provincial permit and obtained an injunction preventing them from doing anymore logging. The Bands challenged the constitutionality of the provincial legislation, based on their Aboriginal Title and Rights to harvest timber in the Browns Creek and Chase Creek/Harper Lake Watersheds.

In 2003, the Supreme Court of Canada, recognizing the public importance of the First Nations' Title and Rights claims, ordered the Province to pay the Bands' legal costs in both actions. In an effort to avoid this order, the Province tried to discontinue both cases. The Court rejected this, but in 2005 Mr. Justice Sigurdson did order that only one case would proceed at a time. The Shuswap Nation case was stayed and only the Okanagan Nation case was allowed to go forward. Most recently, on July 10, 2007, responding to the Province's request, the B.C. Supreme Court ordered that Aboriginal Title issues should be severed off the Okanagan Nation's case on the basis that it could be cheaper to the public purse to decide the case without addressing the Aboriginal Title issues. The B.C. Court of Appeal, in Reasons given on March 14th, 2008, dismissed the Bands' appeal.

Paul Inquiry Testimony Paints a Disturbing Picture

PRESS RELEASE FOR IMMEDIATE RELEASE March 19, 2008

"The Union of BC Indian Chiefs concerns are deepening as the Frank Paul Inquiry continues to reveal more and more startling evidence," said Grand Chief Phillip, President of the Union of BC Indian Chiefs. "Former investigator for the police complaint commissioner, Bill MacDonald provided testimony yesterday stating that the findings of pathologist Rex Ferris indicated that Paul was already dead in the police wagon. This evidence serves to demonstrate and expose the fundamental flaws of the initial investigations."

"MacDonald's testimony when coupled with Constable Instant's testimony raises grave questions in relation to the events of that night. According to Instant's testimony, the staff member at the detox centre asked about admitting Paul to the detox facility, Instant replied 'no, he stays with me.' When the opportunity was afforded to him, why didn't Constable David Instant hand Paul over to the warmth and safety of the detox centre?" said Grand Chief Phillip.

"The logical and chilling conclusion is consistent with Rex Ferris' findings, Frank Paul was, in all likelihood already deceased in the police wagon and therefore died in police custody. Frank Paul was subsequently abandoned in an alley where he was later discovered. Perhaps this is why there has been such an enormous effort over the last 9 ½ years to frustrate all opportunities to have the matter fully examined through an exhaustive and public inquiry" concluded Grand Chief Phillip.

– 30 –

FOR MORE INFORMATION CONTACT:

Grand Chief Stewart Phillip

President

(250) 490-5314

Kitchenuhmaykoosib Inninuwug First Nations' Human Rights Violated: What's Next?
PRESS RELEASE FOR IMMEDIATE RELEASE March 18, 2008

“The Union of BC Indian Chiefs finds the jailing of Chief Donny Morris and all six council members of Kitchenuhmaykoosib Inninuwug First Nation to be completely outrageous. Once again the Province of Ontario has jailed community members for protecting not only their territories but their fundamental human rights,” said Grand Chief Phillip, President of the Union of BC Indian Chiefs. “Such brutal, heavy-handed and highly provocative sentencing by the Courts of Ontario shall only serve to exacerbate an already dangerously volatile situation.”

“In the event that this dangerously provocative trend continues, it will certainly provoke an ugly backlash of unprecedented proportions. Given these startling developments, what does the future hold for the First Nations of Ontario? Internment Camps?” observed Grand Chief Phillip. “When personal rights are restricted, the length of trials quickened and more severe penalties served, the Government of Ontario might as well call for Martial Law.”

“Who is in control of the political agenda in Ontario, the mining industry? Given the ugly, thuggish approach demonstrated thus far, we call on Assembly of First Nations National Chief Phil Fontaine to tear-up any Protocol Agreements between the AFN and the mining industry” said Grand Chief Phillip.

“We hereby serve notice and warn Premier McGuinty that the Indigenous Leaders and People of Turtle Island are closely monitoring developments in Ontario. Be fully advised, we stand in full support and solidarity with the Chiefs and Council members of both Kitchenuhmaykoosib Inninuwug and Ardoch First Nations” concluded Grand Chief Phillip.

– 30 –

FOR MORE INFORMATION CONTACT:

Grand Chief Stewart Phillip, President (250) 490-5314

"After a While"

"After a while you learn the subtle difference
between holding a hand and chaining a soul.
And you learn that love doesn't mean leaning
and company isn't security.

And you begin to learn that kisses aren't contracts and presents aren't promises.

And you begin to accept your defeats
with your head up and your eyes open,
with the grace of a woman, not the grief of a child.

And you learn to build your roads on today,
because tomorrow's ground is too uncertain
and futures have a way of falling in mid-flight.

After a while you learn that even sunshine burns
if you get too much.

So, you plant your own garden and decorate your own soul
instead of waiting for someone else to bring you flowers.

And you learn that you really can endure...that you really are strong,

And that you really do have worth,
and you learn and learn...

With every good-bye you learn."

Author Unknown

The native education gap John Richards, National Post **Published: Wed. Jan. 30/08**

Among Pierre Trudeau's first initiatives as prime minister was his 1969 "white paper" on Aboriginal policy. Its prescription was straightforward: eliminate reserves, and treat "registered Indians" as individuals with rights and obligations identical to those of other Canadians.

That white paper has served as a foil for two generations of Aboriginal leaders who have insisted the opposite: The cultural difference between themselves and other Canadians requires, first, expansive interpretation of treaties enabling First Nations to exercise self-government and, second, generous revenue transfers.

The self-government agenda has arguably increased Aboriginal self-esteem and the respect afforded to Aboriginals by other Canadians. Whether it has improved Aboriginal social conditions is more debatable.

While the National Post's root-and-branch editorial opposition to reserves is in my opinion too close to Trudeau's white paper, the editors deserve credit for launching a major series of articles ("Rethinking the Reserve") challenging current orthodoxy. For too long, the agenda of the reserve leadership has sidelined evaluation of the actual performance of governments -- federal, provincial and re-serve-based. In particular, the current orthodoxy has sidelined evaluation of schools responsible for Aboriginal children.

Whatever the differences between the Post editors and leaders of the Assembly of First Nations, there should be consensus on two simple propositions:

(1) Communities with low education levels are condemned to poverty because in modern societies there are few well paying jobs for those without formal education.

(2) A high school completion certificate is the minimum requirement for most jobs, and good jobs usually require further training that is inaccessible to those without high school.

Everyone pays lip service to these propositions -- who can be against schooling? -- but few Aboriginal or non-Aboriginal leaders seem credibly committed to them. In 2005, then-prime minister Paul Martin, the provincial premiers and leaders of major Aboriginal organizations met in Kelowna, B.C. They promised to close within a decade the gap between Aboriginal and non-Aboriginal high-school completion rates. A fine goal, but one backed by little more than the words of a communique.

Aboriginal high school completion has improved somewhat over the last generation, but the gap remains large and unchanged (because non-Aboriginal completion also rose). Writing for the Caledon Institute, Michael Mendelson states the obvious: "The absolute level of failure to complete high school ... remains shocking. An astonishing 43% of Aboriginal people aged 20 through 24 reported in [the 2001 Census] having less than high school education. This is the age group that would have been in high school in the 1990s, not in some distant past of discredited (The comparable percentage for non-Aboriginals is 16%.)

What's to be done? There are many answers and, I admit, much uncertainty.

First, public authorities should be measuring school performance. Neither Indian Affairs, band councils nor provincial education ministries are doing much of this. The only publicly available comprehensive evidence comes once every five years, from the national Census. And the Census measures education levels for those 15 years and older --after children already have completed most of their schooling.

There is one important exception to this critique: British Columbia, where 10% of all provincial students are Aboriginal. Since 1999, the provincial education ministry has conducted annual province-wide tests in reading, writing and numeracy, in grades four and seven. Results are publicly available by school and by Aboriginal identity.

One insight from the B.C. data is that Aboriginal student performance exhibits a much wider statistical spread than does the performance of non-Aboriginal students. While the average Aboriginal student performs below the comparable average for non-Aboriginal students, the top 10-15% of provincial schools (among schools with large Aboriginal cohorts) are doing well.

Aboriginal students in these schools perform above the provincial average for non-Aboriginal students.

What are these schools doing right? They incorporate Aboriginal cultural content into the curriculum; they engage Aboriginal parents and local Aboriginal leaders in school affairs; principals encourage teachers who engage Aboriginal students; they maintain academic standards in core subjects. Typically, the relevant school districts have an active tradition of pursuing Aboriginal education, stretching over several decades.

So much for the supply side of education. Demand also matters. Better schools tend to be found in districts where local Aboriginal leaders actively call for better outcomes.

School choice, another dimension of the demand side, matters, too. Choice can take many forms. Reserve-based parents may choose between an on-versus an off-reserve school. Or it may take the form of choosing between schools operating in distinct systems.

In Alberta, for example, publicly funded kindergarten-through-grade-2 Catholic schools operate alongside public schools. In Edmonton, the public school system has designated magnet schools that stress Aboriginal cultural activities. On the other hand, the Catholic school system has injected Aboriginal cultural material into all neighbourhood schools with sizeable Aboriginal student cohorts. Parents can choose.

There is no straightforward answer to the problems of Aboriginal education. Even if we honestly measure student progress and make credible commitments to better outcomes by promoting choice and innovation, we will still fail to meet the Kelowna objective of closing the high school completion gap by 2015. But with commitment, measurement, responsiveness and some money ... we can make the gap a lot smaller. - John Richards teaches in the SFU Public Policy Program, and holds the Roger Phillips chair in social policy at the C.D. Howe Institute.

Dear leaders and friends among FN communities:

Over the centuries, the indigenous people and the Chinese have suffered many forms of racism in BC. It was not until 2006 that the Chinese community finally received a formal apology and promise of compensation from Canada for the harm caused by the Chinese Head Tax era. As the government payment is extended to aboriginal spouses of earlier Chinese Head Tax payers, there is some urgency in getting the following item #1 (see below) to your bigger community as soon as possible. So in addition to sending the following to UBCIC for their distribution, I am sending you a direct copy so that you can start spreading the word right away. Apart from seeing justice done, this will entitle some qualified seniors within aboriginal communities to receive a sizable payment from Heritage Canada. Note all three requests below have nothing to do with DIA. The last item is a sincere request to help us to locate our forefathers' artifacts, remains or heritage sites across BC. I hope we can help each other through such efforts so that our two communities will be drawn closer together again. Please accept my thanks for your assistance. All my relations, Bill Chu

Dear UBCIC executives:

As one journeying with the First People, I have been discovering many historical links between the Chinese and your people. They are all positive discoveries and some invite our working together to rebuild a relationship that your forefathers and our forefathers once shared in BC. Towards that end, the following are a list of requests that we would appreciate you sharing with your member bands. In turn, I hope they will share the requests with their

members so that all indigenous people in BC can participate in strengthening the relationship with the Chinese communities:

1. Chinese Head tax ex-gratia payment by Canada:

In 2006, I was one of many who helped to achieve the redress of the discriminatory Head Tax which was imposed on Chinese entering Canada from 1885 to 1923. On June 22, 2006, an official apology and announcement of ex-gratia payment was made by the Harper government. Direct redress of \$20,000 per individual was made available to all head tax payers and their spouses surviving as of Feb 6, 2006. As there were some intermarriage between former Chinese head tax payers and aboriginals, I estimate there may be some 20-30 such surviving aboriginal spouses of former head tax payers (easily identifiable by their arrival date to Canada as between 1885 to 1923). As the dead line for the ex-gratia payment is March 31, 2008 (with some flexibility according to Victor Wong, Executive Director of CCNC), we would appreciate it if you can check your communities and inform any surviving aboriginal spouses or descendents of such spouses who passed away after February 6, 2006 to apply for such payment ASAP. For details, application forms, etc., please refer to Canada's web link:

http://www.pch.gc.ca/progs/multi/redress-redressement/index_e.cfm.

2. On-going application by descendents of Chinese Head Tax Payers:

As the above government payment only applies to Head Tax payers and their spouses surviving as of Feb 6, 2006, it misses the majority of them who passed away before Feb 6, 2006. So based on fairness, descendents of the latter group have been demanding the government to consider paying ex-gratia payment to each Head Tax family. In each major city, Head Tax groups have been collecting the contact info of such families whose Head Tax paying parents/grandparents had passes away before Feb 6, 2006 (The key here is that each family will only be represented by one applicant). Again because of intermarriage, there are families within your communities who have a Chinese father/grandfather who was a former Head Tax payer. Note in the Chinese communities, about 3000 such families has been identified. It is important for all aboriginal families to check their heritage and if the above applies, contact the BC Coalition of Head Tax payers, spouses and descendents:

<http://www.headtaxpayers.ca/>. Note since the government has not yet made a commitment to compensate this group, there is no deadline set for this action.

3. Sites of remains or artifacts of early Chinese:

Over the years, I have heard reports of remains and artifacts of early Chinese along the Fraser Canyon from some aboriginal friends. Many of the Chinese probably came to do the dangerous construction of the railway. Others came later to mine near Yale or Lillooet, to farm or do logging. There are stories of how some of them had been helped or even saved by your people. However despite your communities have been treating those sites with

respect, the situation need proper documentation and protection to provide closure to a very important piece of Chinese history. So I am planning to call our community together to respond to the sites in some caring and respectful ways. Before I do that, I would appreciate members of various First Nations to check and email me descriptions of such sites (approximate size and locations. a few digital pictures will be a great help). That will give us a better idea of the scope as well as the challenges involved.

Please extend my deep appreciation to your communities for any assistance given. If I can be of further help, please let me know.

Best regards, Bill Chu
Canadians For Reconciliation
ccia@shaw.ca

CANADIANS FOR RECONCILIATION is a peaceful non-partisan grassroots movement committed to developing a new relationship with aboriginal people, one that signifies a deep apology for past injustice, a willingness to honor truth now and a resolve to embrace each other in the new millennium.



BC Aboriginal Network on Disabilities Society

New Initiative

Employment Services for Aboriginal Persons with Disabilities

BCANDS is pleased to offer the following complimentary services

Personal Consultation with individuals to develop local needs related resources, relationships, and connections for people with disabilities

Regular scheduled visits by counselors to assist clients to identify:

- Training opportunities
- Employment support needs
- Obstacles and Solutions to achievement of employment goals

A 1-800 call center with counselors to respond to Client's requests for support, guidance and assistance

Interested participants please contact:

BCANDS – Employment Services

1179 Kosapsum Crescent, Victoria, BC V9A 7K7

Or call and ask for Bill King or Jim Franklin: Office Hours are 8:30-4:30
Monday to Friday

Toll-Free **1-888-815-5511**

Phone **250-381-7303**

Fax **250-381-7312**

Funding provided by BC Ministry of Employment and Income Assistance

2007/2008 Youth Educational Assistance Fund for Former Youth in Care

WHAT ARE THE ELIGIBILITY REQUIREMENTS?

To be eligible for the grant you must meet all of the criteria below.

- You must first meet one of the following legal criteria, by being a student
 - (a) who was:
 - (i) in the continuing custody of a director designated under section 91 of the *Child, Family and Community Service Act* pursuant to that Act;
 - (ii) in the permanent custody of the Superintendent of Family and Child Service designated under the former *Family and Child Service Act* pursuant to that Act; or,
 - (iii) under the guardianship of a director referred to in paragraph (i) or the Superintendent referred to in paragraph (ii) pursuant to section 29(3) of the *Family Relations Act*until the person turned 19 years of age or the person was adopted; or,
 - (b) who was under the guardianship of:
 - (i) a director of adoption pursuant to the *Adoption Act*;
 - (ii) the director of adoption under the former *Adoption Act*; or,
 - (ii) the Superintendent of Family and Child Service designated under the former *Family and Child Service Act* pursuant to the former *Adoption Act*until the person turned 19 years of age or for at least five years immediately prior to the person's adoption.

If you don't know if you meet the above criteria, please contact your former social worker or any Ministry of Children and Family Development office for help.

In addition to the above criteria, you must be:

- a full-time student or a student with a permanent disability studying at a reduced course load
- registered to take post-secondary-level courses from a designated post-secondary institution in a program leading to a certificate, diploma or degree that is at least 12 weeks in length
- between 19 and 23 years old

WHAT DOES THE GRANT COVER?

Grants can be provided for up to four years and help with educational related expenses. For the 2007-08 program year (August 1/07 – July 31/08), the grant is \$5,500.

OTHER IMPORTANT INFORMATION

- A complete list of designated schools is available at www.StudentAidBC.ca
- Grant cheques will be issued after you are confirmed as enrolled in eligible studies. This means that you may receive a cheque after your studies have started.
- If you are unable to find your former social worker and are unable to obtain a confirmation of eligibility letter from your local Ministry of Children and Family Development office, please contact the StudentAid BC Special Programs Unit for help.
- If you have a permanent disability and need to study at a reduced course load, and have not already been approved to do so through the full-time StudentAid BC program, please contact the Special Programs Unit at StudentAid BC for documentation requirements.

NEED HELP WITH YOUR APPLICATION?

If you are attending a B.C. public post-secondary institution, please see the financial aid office at your school for help completing your application package. If you are attending a private or out-of-province institution, please contact the StudentAid BC office of the Ministry of Advanced Education for help. See page 3 of this application package for StudentAid BC contact information.

SECTION 3 – DECLARATION (READ AND SIGN IN INK)

I understand that:

- 1) Answers that are not true or that are misleading may be considered fraud. Fraud is against the law in Canada.
- 2) It is my responsibility to make sure the information on this application is true and correct.
- 3) All information is subject to audit and verification.
- 4) If I do not provide complete, accurate information, I may not receive assistance under the Youth Educational Assistance Fund.
- 5) If I receive money, and it is then discovered that my application, or documents included with it, are not accurate, I may be required immediately to repay all or part of the funds I receive. I may be required to do this regardless of whether the school, StudentAid BC or I made the mistake. I may also be required to repay any overpayment due to a change in my status.
- 6) If I receive funding under this program, it will be taxable income.

I understand that my signature below means that:

- 1) I have answered all questions on the application that pertain to me.
- 2) I certify that all the information is complete and accurate.
- 3) I am a registered student and will be attending a designated post-secondary school eligible for Canada STUDENT Loan assistance.
- 4) I will notify StudentAid BC in writing of any changes in my address or academic status.
- 5) I consent to the Ministry of Advanced Education (or a person delegated by the ministry) exchanging information about me with my school, the Ministry of Children and Family Development and the Victoria Foundation.

IMPORTANT – PLEASE READ

The Youth Educational Assistance Fund for Former Youth in Care grant does not have to be repaid unless you withdraw from studies (or drop below a 60 per cent course load, 40 per cent for people with disabilities) during your study period.

If you withdraw and the grant cheque has not been cashed, please return the cheque to the Victoria Foundation at 109-645 Fort St., Victoria, B.C. V8W 1G2. If you have cashed the grant cheque, the overaward is due and payable at the date of withdrawal and will be deducted from future entitlements from the fund. To make arrangements to pay a grant overaward, please contact the Special Programs Unit of StudentAid BC at 250 356-8703 or via e-mail at AVED.SpecialPrograms3@gov.bc.ca.



SIGNATURE OF STUDENT (IN INK) SIGN HERE	PRINT NAME PRINT HERE	DATE SIGNED YEAR MONTH DAY WWW-YY-WW
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Authority to collect: The information included in this form and authorized herein is collected for the purpose of determining eligibility for a benefit under the Youth Educational Assistance Fund for Former Youth in Care. Any questions about the collection, use or disclosure of this information should be directed to the Director, StudentAid BC, Ministry of Advanced Education, PO Box 9173, Stn Prov Govt, Victoria, B.C. V8W 9H7. Telephone 250 387-6100, 604 660-2610 (in the B.C. Lower Mainland), or 1 800 561-1818 (toll-free in Canada/U.S.). The TTY line for the deaf or hearing impaired is 250 952-6832.

1. Mail your completed application package to:

StudentAid BC
Special Programs Unit
Ministry of Advanced Education
PO Box 9173 Stn Prov Govt
Victoria, B.C. V8W 9H7

Faxed copies are not acceptable.

2. Allow six weeks for processing.

3. Questions?

Please contact the StudentAid BC:
250 387-6100 (Greater Victoria)
604 660-2610 (Lower Mainland)
1 800 561-1818 (toll-free in Canada/U.S.)
250 952-6832 (TTY line for the deaf or hearing impaired)

AVED.SpecialPrograms3@gov.bc.ca

Get an Emergency Kit Start today!



IS YOUR FAMILY
PREPARED?

For a major emergency, you need to be prepared. Ready for at least 72 hours while emergency workers help those in urgent need. Start today by getting an emergency kit. Here's how.

Put one together yourself...

What goes into a basic emergency kit:

- **Water** - two litres of water per person per day (include small bottles that can be carried easily in case of an evacuation order)
- **Food** - that won't spoil, such as canned food, energy bars and dried foods (remember to replace the food and water once a year)
- **Manual can opener**
- **Flashlight and batteries**
- **Candles and matches or lighter**
- **Battery-powered or wind-up radio** (and extra batteries)
- **First aid kit**
- **Special needs items** - prescription medications, infant formula or equipment for people with disabilities
- **Extra keys** - for your car and house
- **Cash** - include smaller bills, such as \$10 bills (travellers cheques are also useful) and change for payphones
- **Emergency plan** - include a copy in your kit, and photocopies of personal documents, such as passport and birth certificate.

... or buy one

You can buy an emergency kit online and in many stores across Canada. The Canadian Red Cross sells its Disaster Preparedness Kit at www.redcross.ca. St. John Ambulance and The Salvation Army have also jointly prepared an emergency kit, the Ready Kit, which can be purchased from retailers across Canada. You can find out which stores in your area by calling for more information.

Plus, consider these additional emergency supplies for your kit...

- **Change of clothing and footwear** - for each household member
- **Sleeping bag or warm blanket** - for each household member
- **A whistle** - in case you need to attract attention
- **Garbage bags** - for personal sanitation
- **Toilet paper**
- **Safety gloves**
- **Basic tools** - hammer, pliers, wrench, screwdrivers, fasteners, work gloves
- **Small fuel-driven stove and fuel** - follow manufacturer's directions and store properly
- **Two additional litres of water** per person per day - for cooking and cleaning
- **Other personal care supplies**

For more information call:

1-800-O-Canada

1-800-622-6232

TTY 1-800-926-9105

www.GetPrepared.ca

**BC ELDERS
COMMUNICATION
CENTER SOCIETY**

Trivia: 1. An ostrich's eye is bigger than its brain.
2. Babies are born without kneecaps. They don't appear until the child reaches 2 to 6 years of age.

**1415 Wewaikum Road
Campbell River, B.C. V9W 5W9**

PROVERBS:

Youth is wasted on the young.
Worrying never did anyone any good.
To travel hopefully is better than to arrive.
Those that do not learn from history are doomed to repeat it.
That which does not kill us makes us stronger.
Pride comes before a fall.
Laugh and the world laughs with you, weep and you weep alone.

**Phone: 1-250-286-9977
Fax: 1-250-286-4809
Toll-Free: 1-877-738-7288
Coordinator: Donna Stirling
Website: www.bcelders.com
Email:
bcelders@telus.net**

BIBLE QUOTES:

"So don't be anxious about tomorrow. God will take care of your tomorrow too. Live one day at a time." Matthew 6:34
"As iron sharpens iron, so one man sharpens another." Proverbs 27:17
"Better a meal of vegetables where there is love than a fattened calf with hatred." Proverbs 15:17
"Trust in the Lord and do good..." Psalm 37:3

**'ELDERS VOICE' ISSUES
ARE SENT OUT TO
COMMUNITIES BY THE
1st OF EACH MONTH.**

If your area's copy is not received in a timely manner please call in to the office.

***Please mail, fax, email, or call in your
Special Wishes/Community Events !!***

Happy! Happy! Birthday To All Elders Born in April!!

ARIES - The Daredevil (Mar 21 - April 19)

Energetic. Adventurous and spontaneous. Confident and enthusiastic. Fun. Loves a challenge. EXTREMELY impatient. Sometimes selfish. Short fuse. (Easily angered.) Lively, passionate, and sharp wit. Outgoing. Lose interest quickly - easily bored. Egotistical. Courageous and assertive. Tends to be physical and athletic. 16 years of bad luck if you do not forward.

National Survivors Support Line

24 Hours a day - 7 days a week - 1-866-925-4419

The Indian Residential School Survivors Society provides free, immediate, confidential, non-judgmental, support for residential school survivors across Canada.

ANNUAL BC ELDERS GATHERING INFORMATION CORNER

32nd Annual BC Elders Gathering

July 7, 8, 9th 2008 (with early registration on July 6th, 2008)

Host: Kaien Island Elders

(from the Friendship House Association of Prince Rupert)

Mailing address is: P.O. Box 22092 Prince Rupert, BC V8J 4P8

Phone: (250) 627-5723 Fax: (250) 627-5724

Coordinator: Darlene Harris Wolfe

Email address: eldersgathering08@hotmail.com