

ATTENTION: Elders Contact People
Please Remember To Make Copies of The
EV Each Month For Your Elders And If
You Could Also Make Copies For Your
Chiefs and Councils That Would Be A Great Help, And Much Appreciated!

**HAPPY BIRTHDAY TO ALL ELDERS BORN IN APRIL!
AND HAPPY EASTER EVERYONE!**



Dear All,

As you know support fees help this office to run for you each year. Just now I compared the amount of fees that are usually in to this office by the April issue and it is not good. This time last year there were 60 fees in, in 2009 there were 58 by now and in 2008 there were 65 by April 1st.

Only 37 fees have been sent in and that is the worst it has been for years. I know things are tough right now economically and some might even say that this isn't their problem, but it is all of our responsibility that this office continue to run for our aboriginal elders in BC.

All I can do is ask again that you all talk to each other about ways to help this office so it can go on with some security.

Thank you. Sincerely, Donna Stirling, BCECCS Coordinator

All Groups please note the Application Forms for the Elders Transportation Grant Program are on Pages 12-15 of this issue. All groups should hopefully have booked their rooms for the Gathering in Abbotsford by now and held them with a credit card. Groups in the past have been told rooms are held for them only to arrive to find that there is no reservation for them, so please all double-check each year and confirm your rooms.

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**Back Pg: Annual Elders Gathering Info
Our Contact Info, Quotes, and Jokes**

Easy Bakers Corner – Apple Cake—Makes one cake

Mix 2 cups of all-purpose flour, 2 tsp baking powder, 1/2 cup of granulated sugar, 2 Tbsp. of butter or margarine or shortening, add 2 eggs and 1 cup of milk. Pour into 9x13 greased cake pan. Slice 4 or 5 baking apples and place on top of batter.

Combine 1 cup of sugar, 2 Tbsp. of flour and 3 Tbsp. of butter, mix together and sprinkle this mixture on top of batter. Then sprinkle cinnamon and nutmeg on top and bake in oven at 325° F for 1 hour. Enjoy!

Trivia

- 1. Peanuts are one of the ingredients of dynamite!**
- 2. The average person's left hand does 56% of the typing.**
- 3. If the population of China walked past you, 8 abreast, the line would never end because of the rate of reproduction.**

HANDY TIPS: Getting Rid of Kitchen Odors

1. Fill a jar with a couple of vanilla beans. Keep the lid off. The vanilla odor will permeate the air!
2. Can't get rid of a lingering smell in the kitchen? Try baking some orange peels in the oven at 350 degrees for 15 minutes.
3. Have a musty, smelly lunch box? Even after washing? Try putting a piece of white bread that has been soaked in white vinegar in the lunch box and close it overnight.

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, 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).

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.

BCECCS 11th Year GRATITUDE LIST

Support Fee from Dec. 1st 2010 – Nov. 30th 2011

(In the past the fee has always been \$250 yearly, but in these economic times it has become necessary to ask groups to consider assisting more, if possible to make up for groups who cannot help.) Your support is much appreciated!

LEVELS OF SUPPORT

\$1000 – Salmon

\$750 – Frog

\$500 – Sisiutl

\$250 - Hummingbird

Sisiutl Level

1. Adams Lake Indian Band
2. Ts'kw'aylaxw Elders
3. Tseil-Waututh Nation
4. Cook's Ferry Indian Band
5. Lhoosk'uz Dene Nation

Hummingbird Level

1. Nuxalk Ts'ikt Elders
2. Kla-How-Eya Circle of Elders
3. Shuswap Nation Tribal Council
4. Kluhx Kluhx Hu-Up
5. Indian Residential School Survivors Society
6. Laich-Kwil-Tach Treaty Society
7. Osoyoos Indian Band
8. Tansi Friendship Centre Society
9. Tobacco Plains Indian Band
10. Uchucklesaht Band Council
11. Douglas Band
12. Neskonlith Indian Band
13. Qualicum First Nation
14. Gitxaala Nation
15. Ka:'Yu:'k't'h'/Che:k'tles7et'h' Nation
16. Heskwen'scutxe Health Services
17. Ehattesaht Tribe
18. UBCIC
19. Cowichan Elders
20. Wei Wai Kum First Nation
21. BCAAFC
22. Daylu Dene Council
23. Akisqnuq First Nation
24. Carnegie Community Centre
25. BC Assembly of First Nations
26. McLeod Lake Tse'khene Elders Society
27. Hailika'as Heiltsuk Health Centre
28. Xaxli'p Band
29. We Wai Kai Nation
30. Doig River First Nation
31. Ki-Low-Na Friendship Society
32. Bridge River Indian Band
33. Tsawwassen First Nation
34. Carrier Sekani Family Services
35. SIMPCW First Nation
36. Quatsino Band
- 37.

Indian Residential School Survivors Society (IRSSS)

1.800.721.0066

Monday to Friday 8:30am to 4:30pm

Common Experience Payment (CEP)

Deadline for CEP September 19, 2011

Independent Assessment Process (IAP)

Deadline for IAP September 19, 2012

Canada

Christy Clark, Candidate for the BC Liberal Party Leadership Response

February 22, 2011

First Nations Leadership Council

Dear Chiefs:

Thank you for your letter and the opportunity to respond to your questions.

A primary focus of my government will be to create lasting relationships with Aboriginal people in the province. Enhancing these relationships means building on the key initiatives and successes of the past few years – successes such as the New Relationship and the Transformative Change Accord. My government is committed to building relationships and partnerships that reduce the socio-economic gap that still exists so that real concrete change can happen for our children, families and communities.

I will be focused on ensuring that Aboriginal people become meaningful partners in BC's economy in a way that will support and create opportunities to benefit Aboriginal people, their communities as well as industry and investors, and will build on the learnings of the past decade. To achieve this, it is my plan to want to support and create an Aboriginal advantage to investors by working with Aboriginal communities to identify and expand opportunities across the province in every sector.

Specific to your questions, I offer you the following:

- My government will establish a Premier's Aboriginal Business/Investment Council whose focus will be to set objectives, identify business opportunities, identify barriers, and provide recommendations to myself and government on potential solutions for attracting investment. This will provide direct access to the Premier's office and government for Aboriginal people, charged with ensuring that we are taking advantage of every opportunity and keeping Aboriginal issues at the forefront.
- I will establish a Council that brings together both Federal and Provincial governments to work with Aboriginal Leaders to streamline initiatives, leverage resources and opportunities, and create a climate of cooperation. Making the systems we have work more effectively will immediately provide direct benefits to the people each of us represents at the community level.
- I will have regular meetings with the First Nations Leadership of BC so that they will have direct access to the Premier's Office and that I hear first-hand their issues and concerns.
- Further, I will make it a priority to develop initiatives that run parallel to the Treaty process, and provide better short term results as a way to incrementally support First Nation's community involvement in economic activities in their traditional territories.
- Finally, as part of supporting Aboriginal participation in the mainstream economy, I will be exploring public and private financial alternatives to assist Aboriginal groups to capitalize on their business and investment opportunities.

I have made it very clear that my first priority is putting families at the centre of all Government decision making. I am firmly convinced that the success of the Province of British Columbia and Aboriginal people is firmly inter-connected. We are in an interesting time - never in the history of the province have we had the range and scope of economic opportunities in front of us that we do today.

Collectively we have an opportunity that all of us must seize, that will result in real, concrete change for all of our children, families and communities across the Province.

Thank you again for the opportunity to respond and I look forward to meeting with each of you again to continue this conversation as Premier.

Yours truly,

Christy Clark, Candidate for the BC Liberal Party leadership

First Nations Leadership Council Statement regarding election of Christy Clark as Premier-designate

News Release February 28, 2011 (Logos on original)

(Coast Salish Territory / Vancouver – February 28, 2011) The First Nations Leadership Council is taking a wait and see approach following the election of Christy Clark as the new Leader of the BC Liberal Party and Premier-designate of British Columbia.

"We congratulate Ms. Clark on her election as the Premier-designate of British Columbia", said Chief Douglas White of the First Nations Summit Political Executive. "First Nations across this province will now be looking to the new Premier for her commitment to work with First Nations to address the horrible reality of too many of our children who are born into chronic and grinding poverty and to close the socio-economic gaps faced by our communities, to work to implement existing treaties between First Nations and the Crown and to reinvigorate BC's approach to reconciliation of our Aboriginal Title and Rights through treaty negotiations, and continue our joint efforts to implement the principles of the New Relationship based on mutual respect and recognition."

"We congratulate Christy Clark and we are extremely interested in her 'families first' campaign message. First Nations deeply resent the disgraceful levels of inter-generational child poverty within our communities while many resource-based companies prosper from our territories," said Grand Chief Stewart Phillip, President of the Union of BC Indian Chiefs. "Governments and big business must recognize our constitutionally-enshrined, judicially-recognized and internationally declared Aboriginal Title, Rights and Treaty Rights through true revenue-sharing and shared decision-making to ensure all of our children enjoy a safe, healthy and prosperous future."

"Congratulations to the BC Liberals on selecting their new leader, Christy Clark, soon to be BC's second female premier. Much progress has been made over the past 10 years under the leadership of Premier Gordon Campbell whom we send our best wishes", said Regional Chief Jody Wilson Raybould of the BC Assembly of First Nations, "Ms. Clark has the opportunity to continue along the same path as her predecessor towards reconciliation with our Nations through the full recognition of our Title and Rights. While our communities face many challenges, we are having success and can continue to make progress where there is understanding and a willingness to cooperate. We look forward to working with Ms. Clark."

The First Nations Leadership Council will be seeking an early meeting with Premier-designate Clark to discuss how her government will work with First Nations to revitalize work to implement the commitments made in the New Relationship and continue towards a new era of co-operation where Aboriginal Title and Rights are recognized; where each other's laws and responsibilities are respected and where both Aboriginal and Crown titles and jurisdictions are reconciled.

-30-

For more information and further comment:

Regional Chief Jody Wilson-Raybould, BC Assembly of First Nations (778) 772-8681

Grand Chief Stewart Phillip, Union of BC Indian Chiefs (250) 490-5314

Chief Douglas White, First Nations Summit (604) 910-8853

Reconsideration of Common Experience Payments

Indian and Northern Affairs Canada (INAC) 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](#) 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@inac-ainc.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.

Many Reconsideration files have taken longer than expected to process, in part due to the volume of requests, but in part because we need every opportunity to find information that proves that an applicant lived at one of the eligible residential schools in the Agreement.

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 Court website to view the [Final Settlement Agreement and Schedules](#)
 - Call the CEP Response Centre Toll Free: 1-866-565-4526
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Good grieving from SeniorsHealth@Medbroadcast.com

What can you do to grieve well? The following suggestions have been used by many, and will help anyone who has experienced a major loss. Even though grief feels overwhelming, you do not have to sit by and suffer helplessly.

Accept the turmoil. Normal, healthy grief is chaotic and complicated. Emotionally, you are riding a roller coaster and it is scary at times. If you know you are on a roller coaster and that you will be riding it for a time, you can relax a little and not fight it. You do not have to like the turmoil, but it is helpful to give yourself permission to experience it.

There's no rush. There is a tendency to feel that grief needs to be rushed. This is particularly the case for people who are usually in control of their feelings and dislike being in turmoil. Friends will unrealistically expect a mourner to get over the loss quickly. This expectation is based on a lack of knowledge of what grief involves, and represents a wish to avoid the discomfort. It takes at least a year to feel normal again, as there is a need to face the seasons and anniversaries for the first time without the loved one.

Write down your experiences. Take some time, especially late in the day, to write about your grief. Keep this journal for a time and look back. This is a good way to realize that, over time, there is indeed a slow healing process taking place. Writing is valued by some because it is private, and no one has to see what is being expressed.

Consider writing a letter or two. At some point in the healing process it might be helpful to write to the person who has left or died. This is a chance to say what was left unsaid. One person wrote to a parent and shared their anger, sadness, and love after the parent took her own life. Such a letter can be read at a gravesite and eventually burned, or dealt with in some other meaningful fashion.

Coach those close to you on how to help you. We live in a culture that continues to deny or ignore death. This means that many people do not know what to say or how to interact with a grieving family member or friend. These people may avoid you or say dumb things, yet they often do not know any better. It can be very helpful to take a few of these people aside and give them some idea of what you need: "I want to talk with you from time to time, and all I want you to do is listen and not to give me feedback or advice. Just let me sound off a little."

Speak openly and frequently with others. Healing your pain may be helped by repetitively sharing it with a friend or two. The hurt feelings will surface and be released, and eventually will shrink. If you do not want to wear out your listener, substitute writing. Talking about your loss is not what upsets you. The pain is already within you and only surfaces through the conversation.

Go for long walks. Hans Selye, a famous pioneer in the field of stress, wrote about the neuromuscular tension that can be created by stress in the body. Walking is a simple, effective exercise that allows the body to release tension. Such outings are also good for the mind in that you can think or simply tune out and enjoy the surroundings or even talk with a friend.

Distract yourself regularly. Any type of activity will help, such as work, reading, hobbies, music, or sports. Spending a lot of time focusing on your loss will not speed up the healing process. In fact, grief can become overwhelming without a break from it. Thoughts and feelings about the loved one can permeate all aspects of the day. Therefore, it is good to let yourself focus on something completely different for a block of time each day. Returning to work may be hard at first, but it usually provides a good change from the reality of the loss. You have to be careful, however, not to become too distracted, as this will drive the grief underground.

Go where you fear to go. There will be any number of places that will remind you of the one who is gone, such as a favourite park or restaurant, or an activity you frequently shared. Even thinking about these shared times and places will cause pain, and the natural tendency will be to avoid them. If you do this, you will only perpetuate the hurt you feel when you contemplate these places. Going to the park, for instance, may sting at first, but each subsequent visit will be easier to handle.

Expect "anniversary upset." The anniversary day your loved one died will cause the turmoil to return. Also, Christmas is often the toughest season for a bereaved person, as it is a festival of family, with many colourful memories. Birthdays, wedding anniversaries, and other special days will reawaken the grief, making you think that you have slid backwards. However, you are experiencing a normal "anniversary reaction" to your loss.

Nurture yourself. Women in particular are accustomed to taking care of others in their lives and sometimes forget to do the same for themselves. When you are mourning a big loss, it is very important to do things for yourself that will allow you to feel pampered from time to time. Special foods or activities may be part of your self-nurturing. Other special, worthwhile things may be as simple as taking time to listen to meaningful music or going on extra long walks.

*Denis Boyd, MA,
in association with the MediResource Clinical Team*

TRC IN THE NEWS Feb 18th, 2011

Reconciliation ‘a Canadian problem,’ says Sinclair Anglican Journal By Marites N. Sison

What does reconciliation mean between indigenous and non-indigenous people in Canada? Why is it important? What can be done to achieve it?

These were some questions that aboriginal and non-aboriginal leaders in academia, government, youth and other sectors tackled at a recent conference on organized by the University of Toronto and the National Centre for First Nations Governance.

Justice Murray Sinclair, chair of the Indian Residential Schools Truth and Reconciliation Commission (TRC), said Canadians need to get involved in the reconciliation process because “this is not an aboriginal problem. This is a Canadian problem.”

The issue of reconciliation, which the TRC is pursuing as part of its mandate, must be discussed within the context of decolonization, said Sinclair. “We need to ask ‘Where are we now? How did we get here? What do we do about it?’”

The TRC is part of a revised and court-approved Indian residential schools agreement negotiated in 2006 between former students, churches [including the Anglican Church of Canada], the federal government, the Assembly of First Nations and other aboriginal groups. It aims to provide former students and their families with a chance to share their experiences, and to set the historical record straight about the 150-year legacy of forced assimilation of native people through the residential schools.

Sinclair said Canadians need to have a “national memory” about how the relationship between Europeans and the First Peoples of Canada evolved over time from one of mutual respect and co-existence to exploitation and eventually, legislated domination. This was the history that gave rise to residential schools, whose goal was to eliminate native language and culture, he said.

Canadians need to understand that while native children in residential schools were being taught “that their cultures were invalid...that their ancestors were heathens and pagans...that they were inferior,” said Sinclair. At the same time, he pointed out, non-aboriginal children were taught to believe the same about native people. This gave rise to generations of native children who believed they were inferior, and non-natives, most of them now in positions of power, who were raised to think they were superior. As long as these negative stereotypes and racist beliefs continue, “conversation will not be a conversation of respect,” said Sinclair.

Sinclair said the TRC has asked all parties to the schools agreement to dig deeper into the issue of reconciliation by asking them, “What is it that you want to attain by doing this? What’s the nature of the relationship that you want to have with the other party to the reconciliation process?”

Marlene Brant Castellano, a Mohawk of the Bay of Quinte and professor emeritus of Trent University, said reconciliation must take place at the individual, community, institution and societal level. Castellano, who served as co-director of research with the Royal Commission on Aboriginal Peoples, said language and varying interpretations of reconciliation often challenges the process.

Reconciliation as a concept often comes to the fore in government departments in times of conflict “with the purpose of buying peace,” she said. “How do we avoid the eruption of violence such as Oka or Caledonia? How do we deflect the expense and embarrassment of a residential class action lawsuit?”

Reconciliation in an unbalanced power relationship often means “reconcile yourself to the place that we’ve assigned to you,” she said. Reconciliation, which aims to mend a relationship that’s broken, “requires action by all parties to engage in processes of acknowledgement, redress and healing,” said Castellano.

Castellano expressed doubts as to whether government or Canadians are “ready to examine the historical and continuing narrative that denies First Nations, Inuit and Metis people a place at the table.” It is also a narrative that portrays aboriginal people as “burdens, that we are fighting to take away something that’s going to cost everybody far too much,” she said. “It is difficult to get across the message that what we are really working for is common ground and renewed relationship.”

Achieving recognition of aboriginal rights is essential if individual, community and societal healing and reconciliation is to take place, said Castellano.

Aboriginal people “understand that a more balanced, respectful relationship with non-aboriginal society is needed. Let’s face it, we’re all here to stay,” she said. “But [they] are skeptical about speaking events that promise reconciliation but don’t seem to change reality.”

Herb George, president and founder of the National Centre for First Nations Governance, said reconciliation will happen if a level of “government to government relationship” is achieved between aboriginal and non-aboriginal Canadians. The challenge is to make the Canadian public understand that “whether they like it or not, we are in a new era as far as aboriginal relationships are concerned in this country.”

Supreme Court decisions that recognize aboriginal and treaty rights “have cleared the way for us,” said George. “We have the right to govern ourselves, to govern our lands...the rights of First Nations people, be they treaty or aboriginal rights, are special rights. They’re constitutionally protected and recognized rights...”

Supreme Court Justice Ian Binnie said the reconciliation of aboriginal and non-aboriginal peoples is the biggest problem facing the country and yet, it is not an issue that’s on the radar of most Canadians. “If you ask many Canadians they don’t feel guilty. They don’t regret the grievances dating back to the arrival of Europeans on this shores,” said Binnie. “They feel that an apology and some compensation is required and that we should all move forward as undifferentiated Canadians.”

However, the reality is that a new era of Crown and aboriginal relations is dawning because of Supreme Court decisions that recognize aboriginal and treaty rights, said Binnie.

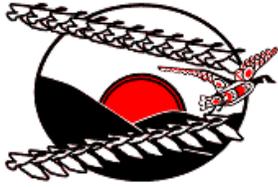
Binnie recalled that in the 1960s, courts were “incredulous” whenever native people asserted their treaty rights because they were seen as “largely unenforceable and could be written off at will by Parliament.” The notion of reconciliation then was that “native people should reconcile with the notion of becoming non-native people,” he said.

Over time, several landmark decisions by the Supreme Court have affirmed that First Nations people have rights over and above those came from other parts of the world and that “there is something unique about First Nations by reason of their occupation since time immemorial of these lands and also as being the founding culture of Canada,” said Binnie.

Binnie said he is heartened that many First Nations people have moved away from the concept of “apartness” and that the Royal Commission of Canada had endorsed the idea of a “merged sovereignty” between aboriginal and non-aboriginal people. “It is not us, the non-aboriginals, and them, the aboriginals, but we are all part of the founding cultures of this country,” he said.

But reconciliation should allow for room “in our constitution, our legal system and our culture, for aboriginal people to be original,” said Binnie.

Source: <http://www.anglicanjournal.com/nc/news-update-items/article/reconciliation-a-canadian-problem-says-sinclair-9571.html>



Elders Transportation Program 2011 Application Form

Objective:

The Elders Transportation Program provides partial funding to Elders travelling to the Annual BC Elders Gathering. Twenty-five individual grants are available (up to \$1,000 each).

Deadline:

Applications are due by the second Friday of June annually. The 2011 applications will be due **by 4:30pm on Friday June 10, 2011**

Eligibility:

1. Applicants are an Aboriginal Elder or recognized Aboriginal organization on behalf of Elders.
2. Only British Columbia residents are eligible.
3. Travel distance to the event is greater than 200 kilometers (one way, road distance only).
4. Applicants send in a completed application form.
5. Eligible travel costs are as follows: accommodations, transportation, meals, and other related travel expenses such as parking or taxi. Travel costs must be by the most economical means.
6. Applicants who have received an Elders Transportation grant in the previous two consecutive years are ineligible to apply this year and may apply the following year.

General Program Conditions:

1. Original signed applications must be accompanied by:
 - cover letter indicating number of Elders planning to attend
 - letter of support from a recognized Aboriginal organization, confirming financial need
2. Applicants are eligible to receive funding up to a maximum of \$1,000. Applications will be reviewed by a subcommittee and approved for funding based on factors including: meets criteria, complete application, overall travel costs, distance away from the event, regional representation, and include individual Elders.
3. Only one application per fiscal year per organization will be approved.
4. The BCA AFC is not responsible for any expenses incurred prior to the applicant receiving a written confirmation of approval.
5. Previous Elders Transportation or other provincial grants to the applicant and/or Aboriginal Organization must be accounted for or the applicant may be ineligible for funding.
6. If actual travel expenses are less than the \$1,000 advanced, the difference must be repaid.

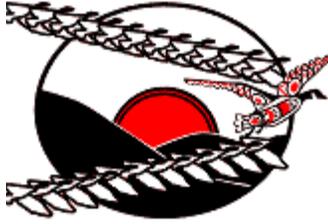
After the conference:

Funding recipients must submit a report within 30 days of travel to the BCA AFC and include:

- brief summary listing names of Elders who attended the event
- financial summary of actual travel costs

Submit applications to:

Attn: First Citizens Fund Administrator
BC Association of Aboriginal Friendship Centres
#200 – 7725 Tetayut Road, Victoria, BC V8M 2E4
Phone: (250) 388-5522 or 1-800-990-2432
Fax: (250) 388-5502 Email: admin@bcaafc.com



**B.C Association of Aboriginal Friendship Centres
First Citizens Fund- Elders Transportation Program
2011 Application Form**

Complete All Sections of this Application

A. Contact Information

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Office Use Only

1. Elder's Organization/Band: _____

2. Mailing Address: _____

3. Region:

[1 Vancouver Island/Coast](#)

[2 Mainland/Southwest](#)

[3 Thompson/Okanagan](#)

[4 Kootenay](#)

[5 Cariboo](#)

[6 North Coast](#)

[7 Nechako](#)

[8 Northeast](#)

Please visit this website to view regions in BC: <http://www.bcstats.gov.bc.ca/data/pop/maps/drmap.htm>

4. Name of Contact Person for this Application: _____

Telephone: (business) _____ (home) _____ Email: _____

5. Number of Elders Requesting Transportation Assistance: _____

B. Travel Information

6. Distance one-way (according to Tourism BC Road Map): _____ km

7. Departure Date: _____ Return Date _____

C. Supporting Documentation

8. Original signed applications must be accompanied by:

-cover letter indicating number of Elders planning to attend

-letter of support from a recognized Aboriginal organization, confirming financial need

D. Financial Information

Please complete the total budget for Elders' travel to the Annual BC Elders Conference, including all expenses and revenue.

REVENUE		
<i>First Citizens Fund Elders Transportation Program</i>		\$1,000.00
(*list other sources)		\$
		\$
TOTAL REVENUE		\$
EXPENSES *Note travel costs are eligible one way only , as overall budget is part of criteria		
TRANSPORTATION	First Citizens Fund	Other sources funding:
*Include all transportation costs ie. vehicle rental, ferry etc.	\$1,000-	
Mileage # _____ x \$0.44/km	\$	\$
Other:	\$	\$
	\$	\$
	\$	\$
MEALS (Up to \$44.50/day per person)		
# Elders _____ x _____ # days x \$44.50	\$	\$
ACCOMMODATION (Hotel-up to \$115/day per person) Base on double occupancy		
# Elders _____ x _____ # nights x \$115.00	\$	\$
OTHER COSTS:		
Caregiver:	\$	\$
Driver:	\$	\$
Other:	\$	\$
TOTAL BUDGETED EXPENSES AND REVENUE	\$	\$

E. FOLLOW UP REPORT

Final report to be submitted by fax within 30 days of travel and include:

- brief summary listing names of Elders who attended the event
- financial summary of actual travel costs

Please send to:

Attn: First Citizens Fund Administrator
BC Association of Aboriginal Friendship Centres
#200 – 7725 Tetayut Road, Victoria, BC V8M 2E4
Phone: (250) 388-5522 Fax: (250) 388-5502

CERTIFICATION

I hereby certify that, to the best of my knowledge, all information in this application is correct and in accordance with the policy of the Elders Transportation Program. I agree to inform the **B.C Association of Aboriginal Friendship Centres** of any changes in the travel information given.

Name of Authorized Person

Signature

Name of Witness

Signature

Date

Date

Teen Goes the Distance from thesalvationarmy.ca Posted on 02 March 2011

Candace Sutherland has overcome some insurmountable odds in her young lifetime – having experienced a childhood of poverty, dependence on food banks and a brief stay in foster care – and through it all, triumphed.

By the tender age of twelve, she began focusing her energy and talent towards a love for running. Running distances of ten miles plus, she competed in numerous marathons along with long distance prize races. From there, Candace dedicated her running skills to help raise awareness and funds for disadvantaged and marginalized people throughout Canada by initiating a cross country run coined, Vision 4 Hope. She shares, “many times on my way to train I would see lots of people at soup lines. Sometimes I noticed children in line and this would give me flash backs of when I went to those places to get food. I decided that is what I wanted to do with my running skills – use running to help bring awareness to what is happening to people.” Candace adds, “I have decided to run across Canada to try and make life easier for people who suffer from these terrible causes.”

With her final destination and the conclusion of her journey ending in Victoria, British Columbia on February 25th, Candace has chosen to support The Salvation Army along with three other charities, The Heart and Stroke Foundation of Canada, Canadian Diabetes Association and The Canadian Cancer Society. By receiving a scholarship from the Ted Nolan Foundation, Candace looks to continue her mission of helping people by aspiring to pursue a career in nursing.

Candace's Story ... I was born February 26th 1993 in the city of Winnipeg. I have 2 older brothers. My family roots are from the Bissett, Manitoba area. I was born in poverty to a mom who has a disorder called mental developmental delay and a father who has schizophrenia. My mother's IQ is that of an 8yr old. At an early age we relied on food banks to survive. As my mother never knew how to budget, we did not celebrate Christmas and Easter like the other kids did. At 8 yrs old my life was about to change drastically. A government agency diagnosed my mother with her disorder and took custody of us and put us into their system. They had plans of putting her into an institution.

My aunt and uncle happened to move back to Manitoba and came to visit us. They found that we were in custody and they wanted to separate us from our mother. My aunt immediately said that there was no way they were going to do that to her and took us all to Bissett. She was ready to battle the government over our custody. Together, with another auntie, we went to court and all agreed that there was enough stability with the family support to take care of us. We went to live with my aunt and uncle.

At the age of eight I took a liking to running and the longer I ran the more I improved and the more I enjoyed it. By the age of twelve I started to run distances of ten miles and greater and we needed to move to better my running skills and so we moved to Winnipeg. We started our training at a local recreation complex and many times on my way to train I would see lots of people at soup lines. Sometimes I noticed children in line and this would give me flash backs of when I went to these places to get food.

I decided that is what I wanted to do with my running skills – use running to help bring awareness to what is happening to our people. I would often run up to 2 marathons and many half marathons as well as numerous long distance prize races in a year. Money that I made from racing would go to buy food and feed our homeless.

At my age I've seen so much sadness in the eyes of the children and the eyes of the less fortunate and homeless. I've seen them come to me sick from cancer, diabetes, sick from poverty, sick from heart attacks and strokes. Many of these people passed on after suffering in silence. There are cases where people were not found for days after they passed on. We live in a sad world and sometimes it seems that nobody cares.

I have decided to run across Canada to try to make life easier for people who suffer from these terrible causes. I will be running from St. John's Newfoundland to Victoria, B.C. starting on my 17th birthday on February 26th, 2010. I will be running for 4 charities. These 4 charities are meaningful to me because their mission is to help with poverty and health concerns that have affected my family in one way or another over the years.

Candace Sutherland

Star readers rally to bring Charlie Hunter home

<http://www.thestar.com/news/canada/article/953851--star-readers-rally-to-bring-charlie-hunter-home>

Tuesday 15 March 2011
Peter Edwards Staff Reporter
The Toronto Star

Charlie Hunter, 13, drowned in 1974 while attending residential school in Ft. Albany. He was buried in Moosonee/ His family's trying to have his remains flown back to his home community Peawanuck on Hudson Bay. This photo is Charlie and his father a couple of years before his death.

Eileen and Joe Wilson can't sit back and let Charlie Hunter's family suffer.

They haven't ever spoken with the Hunters, who live in the tiny Cree community of Peawanuck (population 250), in the Weenusk First Nation on Hudson Bay.

But the Wilsons were both moved to tears when they recently read in the *Star* on March 5 how Charlie, 13, drowned in 1974 while skating on a lake at St. Anne's Residential School in Fort Albany in northwestern Ontario.

Charlie was trying to save a partially sighted student who had fallen through the ice. That student lived, but Charlie drowned.

A week later, the young boy was buried under a white wooden cross in Moosonee, 515 km from his community. His parents say they weren't consulted about funeral arrangements. There are no roads between the two northern communities.

Charlie's parents Mike, 75, and Pauline, 73, are both in failing health. For years, their family has unsuccessfully pressed the federal government to have Charlie's body brought home so that they can visit his grave and talk with his spirit.

"I was in tears, just reading it," said Eileen Wilson, 63.

"We thought how nice it would be for his parents if they had some place to visit, to talk to him," she said. "Everybody deserves a wee bit of help every once in a while. It just got to us."

So, without ever even speaking with Charlie's parents, the Wilsons pledged \$5,000 to ease their pain.

Because of a strong response from *Star* readers like the Wilsons, a trust fund has been established by the National Residential Schools Survivors Society to move Charlie Hunter's body closer to his family.

The costs of Charlie's reburial will not be cheap. It would cost \$800 for a backhoe and labour to exhume the body, plus \$1,200 for a casket. Funeral home costs would total an estimated \$11,750, which includes fulfilling a requirement that two trained people accompany the body from Moosonee to his final resting place.

There are no roads into the Hunters' tiny community, which is accessible only by canoe and bush plane.

The cost of an air charter is another \$9,000, bringing the total amount to transport Charlie's body to Peawanuck to an estimated \$21,550.

After the Hunters wrote to Indian Affairs Minister John Duncan, he replied with a letter saying he feels badly for them but cannot help.

Readers reacted with indignation to the family's treatment by the federal government.

"To not return Charlie to his family and his home, was and is just . . . plain cruel and spiteful," wrote retirees Tim and Maggie Gordon of Port Hope.

Readers also offered financial and logistical support for the Hunter family.

Claire Franceschetti, 40, a GTA real estate agent, said she'd be happy to write a cheque but she'd also be willing to put her vast range of contacts to work, and hopefully cut some sort of a deal on airfares in transporting the body and bringing Charlie's family to a funeral service.

"I have friends who are pilots," Franceschetti said.

Retired *Toronto Star* columnist Michele Landsberg was touched by the image of Charlie's final conversations with his younger sister Christine, who was then 7 years old.

Christine was playing hopscotch alone when Charlie approached her and warned her not to leave the school grounds. Then he chased after some boys who were hiding skates in their jackets and she returned to her game.

"I keep thinking of that kid, running off to snatch a little fun, stopping to keep his little sister safe," Landsberg wrote.

Reader Sri Priya Sundararajan, 32, of Mississauga, was also greatly moved by Charlie's actions moments later, when he tried to save another student from drowning.

"Charlie died while trying to save another child," wrote Sundararajan, who's doing post-doctoral research in engineering physics at McMaster University in Hamilton. "That's a real mark of character in a person so young.

"When a child died in such a noble way, it's a tragedy that Charlie's parents aren't able to get some peace, to get some closure. If it's just money that's in the way, then I wanted to do something about it."

Charlie Hunter's sister Joyce Hunter, 32, said the family has made repeated requests to Ottawa for the body's repatriation, with no success.

She noted that Charlie was first sent to St. Anne's Residential School in Fort Albany at the age of 5, after pressure from federal authorities.

"My parents were told they had a legal obligation to hand over their children so they could be 'educated' at residential school," Joyce Hunter said.

She said the family still thinks the government should pick up the costs of Charlie's funeral in his home community, but adds she and her family greatly appreciate the support of the general public.

Donations can be made to: TD Canada Trust 004, Branch: 03552, Account: 5215281.

Fact Sheet - Urban Aboriginal population in Canada

www.inac.gc.ca

The Aboriginal population in Canada is the fastest-growing segment of the Canadian population. In recent decades, the number of Aboriginal people living in Canada's urban centres has grown substantially. The fact sheet below provides details from the 2006 census on the urban Aboriginal population in Canada.

According to 2006 Census, more than half (623,470) of the 1,172,790 people identifying themselves as members of at least one of Canada's Aboriginal groups, that is, North American Indian, Métis or Inuit, resided in urban areas. Of this urban Aboriginal population, almost 34% (213,945) lived in five cities: Winnipeg, Edmonton, Vancouver, Calgary and Toronto.

Rate of population growth

Over the last 25 years, the urban Aboriginal population in Canada has been growing steadily. In some cases, particularly in the larger cities, the Aboriginal population has more than doubled. For example, in Winnipeg, Manitoba, the Aboriginal population reached nearly 68,000 or 10% of the population – more than four times higher than it was 25 years earlier.

This rapid rate of growth can be attributed to a number of common demographic factors, such as: fertility, mobility and migration. Another important factor is what is referred to as “ethnic mobility”, i.e., an increasing tendency for people to identify themselves as Aboriginal, who may not have done so in previous censuses.

A socio-economic overview

The urban Aboriginal population in Canada is very young. In 2006, 28% of the urban Aboriginal population was under 15 years old compared to 17% of the Non- Aboriginal population.

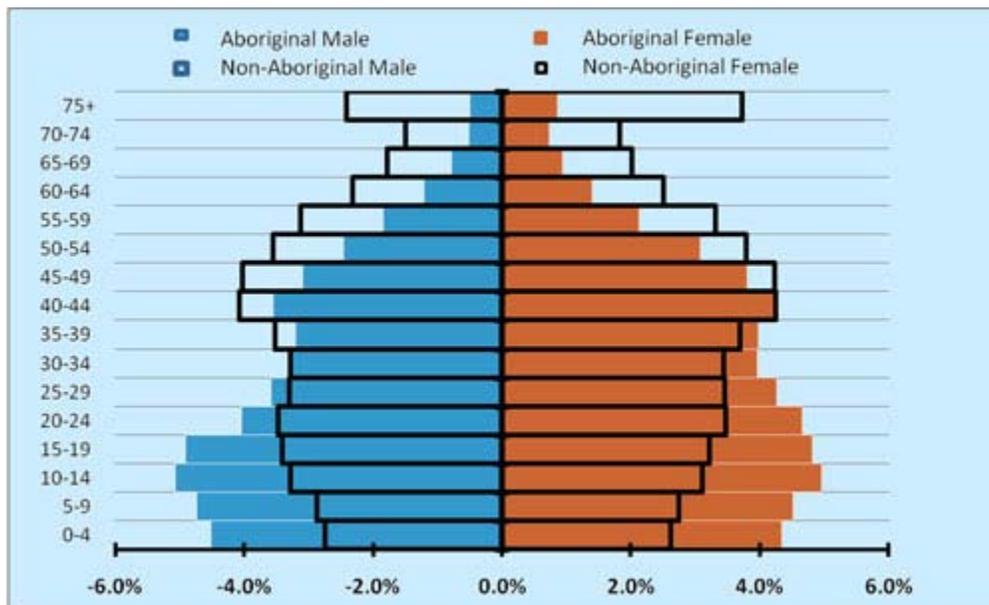
Canada's urban Aboriginal population is also very mobile. One in four urban Aboriginal people were living in a different residence one year prior to the 2006 Census, by moving within the same city or moving from a different community, like a First Nation Reserve or another urban or rural area. This high rate of mobility creates some challenges for accessing and providing services, particularly services like education, employment training and housing.

In 2006, more Aboriginal women than men resided in urban areas, while the reverse was true on First Nation Reserves. Women have tended to leave the reserves for family-related and housing reasons. Many are single parents moving with their children. Nearly one in four families are lone-parent families. Too often, these families are living in difficult conditions. While the percentage of urban Aboriginal children in low income families declined between 2001 and 2006, the percentage of such children was still more than twice that of Non-Aboriginal children in low income families.

Socio-economic indicators such as school attendance, post-secondary completion and employment are improving for Canada's urban Aboriginal population. For example, over the last twenty years, a growing number of Aboriginal people have completed post-secondary education. This is important because the statistics indicate that the employment gap between Aboriginal and Non-Aboriginal people in urban areas disappears for those who have completed post-secondary education, especially university. However, the pace of improvement has not been high enough, and the gap in university education continued to grow between the Aboriginal population and non-Aboriginal population over the 2001-06 period.

Selected Indicators	Urban Areas < 100,000 Population				Urban Areas 100,000+ Population			
	Aboriginal Identity Population		Non- Aboriginal		Aboriginal Identity Population		Non- Aboriginal	
	2001	2006	2001	2006	2001	2006	2001	2006
% of population aged 15-19 < high school	26%	19%	18%	14%	24%	18%	14%	16%
% of population aged 25-44 with university degree	5%	7%	14 %	16%	10%	13%	28%	33%
Unemployment rate	18.4%	12.7%	8.2 %	6.6%	18.5%	10.6%	8.1%	6.1%
Average total income (all sources)	\$20,552	\$26,134	\$27,046	\$32,331	\$21,499	\$27,029	\$31,956	\$37,594
Average employment (full time) income	\$35,469	\$41,406	\$39,716	\$46,204	\$34,714	\$41,861	\$45,973	\$54,267
% receiving government transfer payments	18.8%	16.5%	14.8%	14.3%	16.4%	15.0%	10.0%	9.6%
Incidence of low income before tax among "economic families"	33.8%	25.5%	11.2%	9.2%	37.0%	31.2%	14.3%	13.8%
Incidence of low income before tax among unattached individuals	56.9%	50.1%	37.7%	34.6%	57.7%	58.4%	39.5%	38.7%
% of children under age 15 in low income families	43.1%	36.2%	17.4%	15.3%	50.0%	44.8%	20.6%	20.5%
Lone parent families as a % of all Census families	25%	23%	16%	16%	27%	24%	17%	17%

Age & Gender Distribution of the Urban Aboriginal & Non-Aboriginal Populations, Canada, 2006



Commission tries to lay deadly chapter to rest

How many children died, what from and where did they come from?

By Ethan Baron, The Province March 2, 2011 From www.theprovince.com

Ten-year-old Duncan Sticks fled St. Joseph's native residential school in Williams Lake with eight other children. A teacher gave chase, and later told authorities he never caught Duncan. A rancher found the boy's body in a field. Duncan's head was bloody. He had a hole in his cheek. Duncan's father was summoned, and later testified at a coroner's inquest.

"There he was, 35 yards off the road. He was dead," the father told the inquest. "That's how I found my son."

The youngster's death in 1909 is one of many thousands of residential school fatalities to be investigated in a massive new project of the Truth and Reconciliation Commission (TRC), an organization set up under the residential schools settlement agreement between the federal government, churches and First Nations. "We'd like to know the names of every child that died, what they died from, where they came from," said John Milloy, director of research for the TRC, which is holding a three-day forum in Vancouver that began Tuesday.

Eighteen residential schools operated in B.C. Exact student numbers across Canada are unknown, but about 75,000 former pupils are still alive. Estimates of the percentages of residential school students who died run from 24 to more than 60. It appears most were killed by tuberculosis and other diseases, Milloy said.

Other deaths reflect the abusive and often violent environments of the schools.

Also in Williams Lake, nine suicidal children ate poisonous hemlock and one died, Milloy said.

Sylvester Green of Vancouver was sent from Hazelton in Northern B.C. to a residential school in Edmonton. Now 67, Green recalls that a staff member beat two girls with a plank, killing one. School authorities claimed the girl had died of pneumonia, Green said.

Wayne Seward's aunt was murdered at the Catholic-run residential school on Kuper Island near Chemainus on Vancouver Island, said Seward, a cultural support worker for the Tsow-Tun Le Lum Society.

"My uncle witnessed it, priests pushing her out the window," Seward said during a break in the TRC proceedings Tuesday. "They don't know where her body is, somewhere on Kuper Island."

Through one of the largest document-collection projects in the world, and with oral histories collected by the TRC, the Missing Children Project researchers will chronicle as many residential school deaths as possible.

They will also be looking for cemeteries and other burial sites. "We know there are a lot of unmarked graveyards, or graveyards that have grown over and been lost or forgotten," Milloy said.

First Nations communities will be provided with burial information unearthed by researchers, and will make their own decisions about how to deal with the sites. "We will not be digging anybody out," Milloy said.

The dead -and their graves -hold tremendous importance for First Nations people, said Samaya Jardey of the Snuneymuxw First Nation on Vancouver Island and B.C. Regional Liaison for the TRC. "We take care of our [deceased] loved ones because those loved ones continue to take care of us and our future generations," Jardey said.

"There was a large, large loss of life in residential schools. We can't just act like it didn't happen. It's critical that those unmarked burial sites be identified, that those remains be acknowledged, that they be put to rest in a respectful manner."

ebaron@theprovince.com

Read more:

<http://www.theprovince.com/Commission+tries+deadly+chapter+rest/4370311/story.html#ixzz1HYi6lwoi>

Here is information on the upcoming 7th Annual Aboriginal Film Festival, we look forward to sharing this experience with you.

The Cowichan International Aboriginal Festival of Film and Art April 13 - 17, 2011

www.aff.cowichan.net

EVENTS 2011

COAST SALISH GALA RECEPTION

The Coast Salish Gala Reception is a very special event where we welcome the guest film makers, performers and artists that are joining us for this year's festival. In the warm and intimate setting of the Comiaken House in the Quwutsun Cultural Centre, we enjoy a taste of the festival events to come, with a special film selection and a showcasing of the talent and entertainment that will be with us over the 2011 film festival. The Coast Salish feast, a sit down meal prepared by Chef Beverley Antoine from the Riverwalk Cafe, features a cedar planked BBQ salmon (vegetarian substitutes available) and their world famous blackberry tarts.

Seating is limited for this event.

Coast Salish Gala Reception

Comiaken House

Wednesday April 13, 2011

Doors Open 6:00 pm

Dinner Served 7:00 pm

Cost: \$35.00

Quw'utsun' Cultural Centre

200 Cowichan Way

Duncan BC

Cowichan Ticket Centre: 250-748-7529.

OPENING CEREMONIES

Opening Ceremonies is the official opening of the Cowichan Aboriginal Film Festival and the welcome to the traditional lands of the Cowichan people with the Tzinqa Dancers. This evening of celebration is filled with dance, song, and ceremony, immediately following the Opening of the Gallery of Artists. Take part in both events and make a night of it. Information on our opening night film selection and guest artists will be posted

soon.

Thursday April 14, 2011

Cowichan Theatre

Island Savings Centre

Duncan, BC

7:00pm - 9:30 pm

Cost: \$10:00

Cowichan Ticket Centre: 250-748-7529.

EVENING FILM SCREENINGS

Each evening features a selection of Canadian & international leading edge films often with guest film makers or actors in attendance.

Each evening features a different host, who also bring their unique talents to film nights, either through their music, song, or spoken word, offering a full night of entertainment.

Friday April 15, Saturday April 16, Sunday April 17, 2011

Cowichan Theatre

7:00pm - 9:30 pm

Cost: \$8:00

Cowichan Ticket Centre: 250-748-7529.

YOUTH FX WORKSHOPS 2011

Film, Acting, Stunt and Editing Workshops

Quw'utsun' Cultural Centre

Wed. & Thurs. April 13 - April 14, 2011

9:00 am-3:00pm

To register for youth workshops, phone Cowichan Aboriginal Film Festival offices: 250-746-7930 or email michelle.staples@cowichan.net

For more information on the festival events contact 250.746.7930
or email aff@cowichan.net

YOUTH FX PERFORMANCES & AWARDS

Youth performances, film screenings & youth film awards.

This message was sent to bcelders@telus.net from:

Aboriginal Film Festival | Cowichan International Aboriginal Film Festival PO Box 158 | Duncan, BC V9L 3X3, Canada

**BC ELDERS
COMMUNICATION
CENTER SOCIETY**

**ADDRESS:
1415 Wewaikum Rd.
Campbell River, B.C. V9W 5W9**

**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**

**'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 into the office.**

EASTER

'Catholic Collect for Easter Sunday'

God our Father,

By Raising Christ your Son

You conquered the power of death

And opened for us the way to eternal life

Let our celebration today raise us up

And renew our lives by the Spirit that is within us.

Grant this through our Lord Jesus Christ, your Son,

Who lives and reigns with you and the Holy Spirit,

One God, for ever and ever

Amen

**"Come, ye saints, look here and wonder, See the place where Jesus
lay; He burst His bands asunder, He has borne our sins away; Joyful
tidings, Yes the Lord has risen today."
Thomas Kelly**

QUOTES:

***"I am grateful for all my problems. As each one of them was overcome I became stronger
and more able to meet those yet to come. I grew on my difficulties. JC Penny***

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 inter-
est quickly - easily bored. Egotistical. Courageous and assertive. Tends to be physical and athletic.**

**Annual Elders Gathering Grand Entry Photos are on:
www.bcelders.com each year!**

ANNUAL BC ELDERS GATHERING INFORMATION CORNER

**Hosts: Sto:lo and Coast Salish
35th Annual BC Elders Gathering
July 12, 13, 14, 2011**

**LOCATION: The Fraser Valley Trade & Exhibition Centre or Tradex
1190 Cornel Street, Abbotsford**

**Elders Gathering Coordinator: Grand Chief Clarence Pennier
Ph: 604-796-0643 ext. 238 or Email: kat.pennier@stolotribalcouncil.ca**