

**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 May!  
AND HAPPY MOTHER'S DAY!**



Dear All,  
As you know support fees allow this office to run for you each year. Only 40  
fees have been sent in so far this year and that is the worst it has been for  
years. I believe that it is all of our responsibility that this office continue to  
run for our aboriginal elders in BC. Your help is needed, please step in and  
assist somehow. Thank you. Sincerely, Donna Stirling, BCECCS Coordinator

**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**

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## **Easy Bakers Corner – Mini Fruitcakes—Makes 3 dozen**

In a bowl, combine 3 eggs, well beaten, 1 can (14 ounce) sweetened condensed milk, 1 jar (28 ounce) mince-meat, 1 cup of chopped nuts, 2 cups of Cornflake crumbs, 1/2 cup of all-purpose flour, 1 teaspoon of baking soda.

Line cupcake pans with paper liners. Spoon a level measuring tablespoon of batter into each liner.

Top each with a 1/2 of a candied cherry. Bake in oven at 300°F for 25 to 30 minutes. Cool

### **HANDY TIPS:**

#### **Do your plastic containers have food odors?**

1. You can try freezing the empty containers.
2. You can set the containers in the sun for several hours.
3. You can put a piece of lemon in the container and put the top back on. (This method might take a few days.)

#### **Have a grease stain on your wallpaper?**

Try mixing corn starch and water and make into a paste. Rub on with a soft clean cloth. (Test this in an inconspicuous area first.)

#### **Have a grease stain on your carpet?**

Shake some cornstarch over the grease stain and let set there overnight or at least 8 hours. Then vacuum.

## **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](http://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](http://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. Heskw'en'scutxe Health Services
17. Ehattesht 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. Wuikinuxv Nation
38. Mount Currie Band Council
39. Seton Lake Elders
40. SKELKELA7IHKALHA Elders Society
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## BC First Nation Elders Grant Initiative Description & Guidelines 2011

### Who Can Apply?

All Elders Groups and/or First Nation communities and organizations representing BC First Nation Elders can apply. Priority will be given to those applications that benefit Elders and/or Elder's groups at the community or Nation level.

### Initiative Objectives

Priority will be given to Elders groups, communities and/or organizations that demonstrate how First Nation Elders will benefit from Elders Grant funding. Projects that qualify for Elders Grant funding include:

- Leadership
- Oral Traditions
- Traditional Knowledge
- Elders Gathering

### Eligibility

The Elders Grant funding is available to all British Columbia First Nations Elders groups, First Nation communities and organizations representing BC First Nation Elders.

### Ineligible Projects or Expenses

Ineligible projects and expenses include:

1. **Elder Grant projects with outstanding final reports from previous years**
2. Projects currently funded under another NRT initiative
3. Projects that have occurred prior to approval of application
4. Administration costs
5. Honorariums

### Maximum Program Contributions

Approved projects are eligible to receive a maximum grant contribution of \$2,500 per project.

### Deadline Date

The Elders Grant deadline for applications is **Tuesday, May 31, 2011**. All completed applications must be received at the New Relationship Trust office by 4:00 pm of the deadline date. Applications can be delivered by mail, dropped off in person, faxed or e-mailed.

### Application Requirements

1. Signed completed Application Form
2. Short description how funding will benefit Elders in your community/Nation, information about First Nation Band or organization, how many Elders the proposed project will benefit
3. Budget breakdown
4. Letter of support from the Chair of Elder's group, the First Nation government (council), or CEO/Executive Director of the FN organization.

### Approval / Evaluation Process

NRT will approve eligible applications with all support documentation until funds are exhausted.

**BC FIRST NATION ELDERS GRANT INITIATIVE APPLICATION**

Name of Elders Group: \_\_\_\_\_  
Name of First Nation: \_\_\_\_\_  
Contact Person #1: \_\_\_\_\_  
Contact Person #2: \_\_\_\_\_  
Address: \_\_\_\_\_  
Email #1: \_\_\_\_\_  
Email #2: \_\_\_\_\_  
Telephone: \_\_\_\_\_  
Fax: \_\_\_\_\_  
Amount Requested \$ \_\_\_\_\_

**Project Information**

**Description**

Name of Project \_\_\_\_\_  
\_\_\_\_\_

Provide attached summary of how funding will benefit BC First Nation Elders in the community.  
(2 pages max.)



**Budget:**

Project Costs		Financing	
Expenses		Equity	
Other (identify)		First Nation Band	
		Fundraising	
<b>Total Project Costs</b>		<b>Total Funds</b>	

*\* Total Project Costs should be equal to total source of funds*

**BC FIRST NATION ELDERS GRANT INITIATIVE**

I understand that the information submitted in and with this application will be used to assess our Elders group eligibility for the BC First Nation Elders Grant initiative. I hereby certify that all the information provided on this application form and in all the documents accompanying it is true, accurate and complete. I have read all the policy and guidelines under this New Relationship Trust BC First Nation Elders Grant initiative. By submitting this application, I agree to be bound by the policies and guidelines of this initiative.

Signature of Applicant: \_\_\_\_\_ Date: \_\_\_\_\_

Print Name: \_\_\_\_\_

**Application deadline: 4:00 PM, Tuesday May 31, 2011.**

**Applications mailed to:**

BC First Nation Elders Grant Initiative  
New Relationship Trust  
1008-100 Park Royal South  
West Vancouver, BC V7T 1A2

**Faxed to:** 604-925-3348

**or E-mailed to:** ARose@nrtf.ca

**Only one application will be accepted per Elders group/community.**

**BC FIRST NATION ELDERS GRANT INITIATIVE CHECKLIST**

**Please submit all required information in your application:**

- Completed Application Form
- Short Description how funding will build capacity, leadership and/or mentorship for British Columbia First Nation Elders in the community (attached, typed 2 pages max)
- Budget Breakdown
- Description of project; information about the BC First Nation Elders group, how the project will benefit Elders in the BC First Nation community
- Letter of support (from local BC First Nation government)



**Facing Canada's residential school legacy** from [www.trentarthur.ca](http://www.trentarthur.ca)

## **Do you know what the Truth and Reconciliation Commission of Canada is?**

From March, 1-3, I attended the Truth and Reconciliation Commission (TRC) of Canada's Research Centre Forum in Vancouver. Of the 500 registered, 160 were residential school survivors. Over the course of three days, I heard from delegates from all over the world – New Zealand, USA, Senegal, Rwanda, South Africa, Sudan, Germany, Serbia, Spain, Guatemala, Chile, Peru, Australia, Bangladesh, East Timor, and Canada.

They spoke of their histories of genocide and human rights violations, commenting on how they had developed research centres, protected and stored archives, and developed healing centres and museums to uncover and preserve the truth of their history, and provide healing and reconciliation for the victims and survivors. Several key components of what could be included in the research centre emerged: incorporating technology, educational interactive facilities, museum components, archive storage, and healing places. Other discussions concerned memorialization, establishing a code of ethics, and whether to have a decentralized or centralized centre. From the conference, the TRC hopes to outline what a national research centre within Canada will look like.

## **Are you informed about the residential school legacy in Canada?**

Over the years, I have asked people if they had learned about the residential school legacy in high school. The majority of them said no. Growing up in British Columbia, I did not either. I learned about it when I was selected, at 16, to attend an anti-racism and diversity workshop. The TRC event made it clear that in order to move forward towards healing, it is necessary for all Canadians to understand the legacy of the residential school system. To understand our history is to ensure "never again." This sentiment of "never again" was echoed throughout the conference, in many languages, from people of different countries.

As a teaching assistant for *History 1500: Ten Days that Shook the World*, last term, we had to cover a two-week module of lectures and articles that portrayed the history of residential schools in a "positive" way, sending a message that it "wasn't *that* bad." This confused several TAs and students. I corresponded with the course coordinators about the module being taught, and I was told that most of the students already knew the basic history of residential schools, and that this module was being taught with a different aim. However, when I asked my students, the majority of them told me that they did not know the history. Though it is suggested, in some literature, that there were positive experiences in the schools, it is also known that this was seldom the case and that sexual, physical, and emotional abuse was indeed widespread in those schools. The residential school system was a product of the Church's and government's assimilative motives, aimed at eliminating Indigenous culture and spirituality.

Eventually, after many complaints from students, other TAs and myself, the coordinators apologized and the guest lecturer issued an explanation to the class for the lecture series. A reading list of residential school history books and articles were made available to students. As part of the retraction, four TAs, including myself, were asked to fill in the gaps of the residential school story to the students in the class. The request to do so came in an impromptu manner, one day, in class, leaving us with no time to prepare, and I moreover felt that we did not have the qualifications to do so. The irony is that Trent is renowned for its Indigenous Studies Department and research. One of the most informative books about the residential school legacy, *A National Crime*, was written by Dr. John Milloy, a Canadian Studies Professor at Trent.

So how did such a situation come about in the *History 1500* course? In my opinion, it occurred due to the lack of preparation and oversight on the part of the course instructors. It is obvious that the coordinators did not effectively review the module material to ensure that it presented the history of the residential schools, not in



part, but as a whole. They were also clearly uninformed about the paucity of students' understanding of the history of residential schools.

I provide this example in the hope that something like this will "never again" occur at Trent. This also serves to highlight that Canada has a long way to go to reform its educational curriculum in order to fully inform Canadians of the residential school legacy.

hope this will urge people to take the time to understand the importance of this history – you might want to think that it all happened "a hundred years ago," but the effects of the residential schools are still very real and are still felt today.

**"For the Child Taken, For the Parent Left Behind"** The TRC will continue to hold statement-gathering forums across the country to hear and record survivor stories, in order to "help Canadians understand what the schools were like, what happened inside them and how the experience affected people for generations to come. Those that lived, attended and worked at the schools will finally be given a voice through the statement gathering process."

As Freddy Mutanguha, Executive Director of the Kigali Memorial Centre in Rwanda, stated, "the scars of genocide run deep, support the survivors."

For more information on the TRC visit <http://www.trc.ca>

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By Lexi Bainas, The Citizen April 1, 2011

The push to get restitution for Native people who are dealing with abuse suffered when they attended Indian day schools gained high profile support this week.

Polly Jack, local coordinator of the campaign, said Tuesday that she was delighted to hear from lawyer Joan Jack in northern B.C. that former Assembly of First Nations' National Chief Phil Fontaine is backing her class action lawsuit.

Since the spring of 2009, Spiritwind Inc., an Indian residential school support organization in Manitoba, with the help of Joan Jack, has been pursuing the McLean Day School Class Action suit on behalf of those First Nations students who didn't qualify to be part of residential school actions. That claim was amended on Nov. 24, 2009 so that all day school survivors across Canada could potentially be included (Indian/Inuit or Métis).

Since then, the action has found support among hundreds of grassroots volunteers, such as the Cowichan Valley's Polly Jack, who have been working steadily to gather potential claimants' information.

There are now more than 10,000 day school survivors registered with Joan Jack's law office supporting the class action right across Canada. But, on March 25, Joan Jack's news was a boost for everyone involved with the suit.

Fontaine, former national chief of the Assembly of First Nations, has agreed to do his best to help with the resolution of the McLean Day School Class Action, she said, adding she is hopeful that a negotiated solution is possible so that the survivors can receive compensation sooner as litigation will take years.

With such strong backing both from Fontaine and in the community, Joan Jack is exploring partnering with a large law firm to create a winning litigation team.

Depending upon the availability of resources, she plans to attend several chiefs assemblies this spring to provide this update in person and ask the chiefs to take the information to their people so that they continue to increase

their numbers and stay united.

Class action lawyers do not charge legal fees. However, the lawyer is allowed to receive support to cover the disbursement costs associated with taking the case forward.

To date, Joan Jack said she has covered 99.9 per cent of the disbursement costs for work out of her law office, but the class action has also received tremendous support from hundreds of grassroots people across Canada who donated both time and money to get the story out.

"The spirit of volunteer work supporting this case is a testament to the unity and strength of this cause for justice that is being driven by the grassroots people. Individual day school survivors have also sent unsolicited donations for disbursement costs in \$20 or \$40 money orders along with their forms," she said, adding that these contributions have added up to \$530.

Polly Jack said she was really excited to get the news about Phil Fontaine joining the team.

"He is so high profile. It's great news for our native people. I was really praying for somebody to come forward, that somebody would come and help our native people like this," she said.

Although there had been some interest last summer when she started trying to get people to sign up for the class action suit, everything was getting difficult, according to Polly Jack.

"People were losing faith. The bands on the Island wanted an update. People were getting upset because they wanted some news and now there's news. It'll get major coverage because of Phil Fontaine. It's so exciting now."

Joan Jack first announced it on Facebook and invited Polly Jack to call her.

"I was so happy because I thought everything was going to die down. I'm overwhelmed now. I have to get more applications and get information out. We've had a fundraiser and it's been crazy. I've been working on it since July. It seemed like people weren't sending in their forms but now they've heard about this they want to. I've had to get 300 forms out because people want to register. The interest now is overwhelming," Polly Jack said. Forms can be picked up at the Cowichan Tribes offices.

Anyone who has questions should contact Joan Jack directly. Her address is Joan Jack Law Office, Box 133, 198 Sheslay Lane, Five Mile Reserve, Atlin, B.C.V0W 1A0.

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By The Canadian Press, thecanadianpress.com, Updated: April 1, 2011 10:09 AM

### **Oops! Man fleeing cops crashes through roof**

HAMILTON - A Hamilton man faces numerous charges after a wild chase in the city's north end.

It began Thursday afternoon when police spotted a man on Cannon Street who was wanted on outstanding warrants.

Officers chased the man through alleys and over fences before the suspect ran into a home on Smith Avenue. The man reappeared on the roof of the home and jumped onto the roof of a home next door.

He crashed through the roof and into a living room, much to the surprise of the homeowner, and suffered minor injuries.

Police have charged Patrick Tomchuk, 22, with escaping lawful custody, forcible entry and breach of probation. (CHML)

# Emotions run high at truth panel's Igloolik stop

[CBC News](#) from [www.cbc.ca](http://www.cbc.ca)

**Posted: Mar 25, 2011 10:48 AM CT**

People in Igloolik, Nunavut, are still reeling from two intensely emotional days of testimony from former residential school students at the Truth and Reconciliation Commission's hearings in the community this week.

Dozens of Inuit former students shared painful memories with the commission on Wednesday and Thursday, with many describing feeling isolated, assimilated and abused while in residential schools.

Some gave graphic descriptions of physical and sexual abuse while they were at residential schools, which were operated by churches as part of a federal program to force the assimilation of young aboriginal people into European-Canadian society.

Many Inuit wept, wailed and screamed as they broke down at Thursday morning's hearing. Those who were overcome with grief held hands and formed a circle at Igloolik's community hall.

"I needed to see [an] Inuit cultural solution to it, so my reaction was to have a circle," Peter Irniq, the commission's Inuit cultural advisor, told CBC News.

"Hold hands, help each other, and cry together."

## **Mental health services needed, many said**

Health-care workers were on hand to help former students during the hearings, but many in Igloolik demanded more permanent mental health services in their community.

Celine Iyerak, who gave most of her testimony in Inuktitut, suddenly switched to English and cried out, "I need help! My family needs help!"

*Igloolik, Nunavut, hosted the Truth and Reconciliation Commission on Wednesday and Thursday, as the panel tours Canada's northern territories over the next two months. (CBC)*

Many who testified before the commission reported having frequent flashbacks that brought back the trauma of their residential school experiences.

Irniq said former students' outbursts of grief may seem shocking, but they can help people heal.

"They've been wanting to talk about this for a long period of time," he said. "This is going to be the first part of their story."

Officials with the Truth and Reconciliation Commission said support workers will stay in Igloolik until early next week.

The three-person commission panel, which has the mandate of documenting Canada's residential school experience, is in Iqaluit to hold hearings there on Friday.

"We'll start to move forward in terms of our own healing journey," Irniq said. "Hopefully this is the beginning of talking about this for future generations to come."

## After decades, the chilling truth still hurts

**“For 59 or 60 years I’ve been living a life of sorrow”**

JANE GEORGE from nunatsiaqonline.ca

Sunlight streamed in through the windows of Iqaluit’s Cadet Hall on the afternoon of March 25, illuminating the flags of Canada’s 13 provinces and territories, as, one by one, former residential school students took the microphone to speak to the Truth and Reconciliation Commission.

Now middle-aged, they told stories of a childhood spent away from their families in the 1950s and 1960s, stories of abuse, heartbreak and loneliness that were more chilling than the -36 C windchill outside.

“How can I forgive the government? How can I forgive the church? It has no heart,” said Monica Ittusardjuat, whose years spent at Chesterfield Inlet’s Joseph Bernier school were filled with confusion and fear.

Run by Oblate brothers and Grey nuns, the school taught young Inuit who were plucked from their families from camps throughout the Eastern Arctic to live at the Turquetil Hall residence in Chesterfield Inlet.

There, Ittusardjuat, who was seven when she first arrived at the school in 1958 from Igloolik, would look out the windows of the school, imagining that she could jump out. Anything to mentally escape the school, where every moment of her life was regimented, with every girl receiving the same stark cut with bangs.

One teacher threw an eraser at a fellow student, breaking the student’s skin, she told the commissioners. Other threats like “don’t do that or I’ll hang you by your toenails” weren’t acted on.

Ittusardjuat was spanked when she sought comfort from a relative, and was left afraid to speak to her brother.

For the first year she was there, she didn’t hear a word of her first language, Inuktitut, in school.

The school imposed a new way of life, she said, “because we were worthless Inuit,” who needed to be cleansed and given a new look and life — English.

But it was like jail: “we were forced to become white people,” she said, speaking in Inuktitut and English during her presentation.

And, later when she finished school, she ended up marrying a fellow residential school student. As she related it, their life together was a painful litany of alcohol and abuse.

She didn’t know how to be a parent, and would read self-help books on parenting for advice.

Her parents experienced the pain of losing her, she experienced the pain of losing them, and all of this ended up being passed on to her children, Ittusardjuat said.

“We have to heal for our children’s sake. We have to produce something positive for our children,” Ittusardjuat said.

Other speakers related their own stories of their special hells: one man told — after 45 years — about his abuse at the hands of an older woman at the Pond Inlet hostel he lived at for four years, a trauma which left him an emotional cripple.

A happy boy of 10, eager to learn the ways of white people, he became silent and scared after he was raped. “Every time I thought about it, I turned to alcohol and drugs,” he said.

As an adult he committed a sexual assault and went to jail, “no wonder,” he said, due to the sexual abuse he had endured.

Another woman told how she lost her siblings to Joseph Bernier School until she joined them there.

Sardines and bologna are two foods she can’t stand anymore because the smell puts her back into residential school.

She sobbed as she recalled being gang raped as a 20-year old student at teachers’ college at Fort Smith, an event she said took her 20 years to talk about.

Veronica Dewar, former head of the Pauktuutit national Inuit women’s association, said she travelled to Churchill Vocation School from Coral Harbour as a child of 15 and came back out as a woman unable to fit in anywhere.

“We were alone. We weren’t able to understand our parents. I don’t know how to sew. I’m ashamed.”

And this traumatic childhood included being molested by Catholic priest. “For 59 or 60 years I’ve been living a life of sorrow. I’ve been living a life of secrecy,” Dewar said. “I thank you for giving us the opportunity to speak.”

The hearing was also a chance for Jack Anawak, a former MP for Nunavut, to speak about what he went through at Joseph Bernier School.

“We were gathered together and our identity, our unique identity was stripped away as our heads were shaved. We were dealt with in a herd, never as individuals. Our spirituality was challenged, only to be replaced by god people, with a consistently cruel unrelenting depravity that most Canadians cannot imagine,” said Anawak, one of the first former Inuit residential school students to speak out.

Today, Anawak said no one would think of handing their children over to a group of strangers.

But many Canadians still haven’t been interested in this “dark chapter” of history and even the public has been confused about why people have wanted to speak.

Anawak called for more support for former residential school students and more acknowledgment in the history books.

Statements gathered during the northern tour will be used to create a collective memory of Canada’s residential school legacy, which will be archived in a national research centre.

The Truth and Reconciliation commission flows from the 2007 Indian residential schools settlement agreement, which called for an independent commission to hear from survivors and contribute to the healing process.

## NEWS RELEASE

For Immediate Release  
2011CFD0021-000391  
April 18, 2011

Ministry of Children and Family Development

### **\$3.7 million to benefit Aboriginal families and children**

NANAIMO – Picking up the phone or reaching for the computer may seem like an ordinary daily task. But for employees at Kw’umut Lelum Child and Family Services, having the technology and ability to instantly connect with their remote Penelakut Island satellite office will mean better services and more accessibility for Aboriginal children and families who need help.

The Province is supporting Delegated Aboriginal Agencies through a \$3.7-million investment to assist with infrastructure projects – helping ensure they have the capacity to successfully deliver culturally-relevant services to Aboriginal children and families. Children and Family Development Minister Mary McNeil and Parksville-Qualicum MLA Ron Cantelon made the announcement today during a tour of Nanaimo’s Kw’umut Lelum Child and Family Services – an Aboriginal society dedicated to the well-being of children from nine surrounding communities.

Delegated Aboriginal Agencies provide a range of services to children and families, including volunteer services, guardianship and child protection services.

The funding has been allocated to 22 delegated Aboriginal agencies and eight Aboriginal organizations in the start-up and planning stages for a total of 30 projects. This funding helps offset infrastructure expenses, including upgrades to systems, staff training, office equipment and current facilities – as delegated agencies develop capacity to deliver services tailored to the unique needs and values of Aboriginal children, youth and families.

The Ministry of Children and Family Development is committed to providing the best possible services for all children and recognizes Aboriginal people are in the very best position to lead development of services for their children and families. First Nation, Urban Aboriginal and Métis Delegated Aboriginal Agencies require upgrades to administration, human resources, communications and facilities to strengthen the delivery of services in their communities.

#### **Quotes:**

#### **Mary McNeil, Minister of Children and Family Development:**

“We’re strongly committed to supporting Aboriginal organizations as they develop the infrastructure they need to be successful in delivering child family services in their

communities. We know Aboriginal children and youth flourish when surrounded by their families, communities, culture, language and traditions – and we know the long-term solutions lie with Aboriginal people. That’s why it’s so important to continue supporting Delegated Aboriginal Agencies as they provide culturally-appropriate Aboriginal child and family services.”

**Mary Ellen Turpel-Lafond, B.C.'s Representative for Children and Youth:**

"Aboriginal agencies are essential partners in serving children, and connecting Aboriginal agencies and communities to vital supports is crucial to good service. These agencies require infrastructure improvements to ensure services are prompt, effective and linked to wider systems and services that families need to thrive. This is a great step and I congratulate the ministry, Delegated Agencies and service providers."

**Ron Cantelon, MLA Parksville-Qualicum:**

"This major investment by the Province shows our commitment and support of Delegated Aboriginal Agencies and the valuable work they do for families in this area. The important work of groups like Kw'umut Lelum Child and Family Services in Nanaimo will allow these agencies to do what they do best - provide a vast array of services that will directly improve the lives of Aboriginal children and families."

**William Yoachim, executive director, Kw'umut Lelum Child and Family Services:**

"We're very thankful for the infrastructure dollars as we've been able to set up a satellite office on Penelakut Island, which will help improve services and accessibility in that community. Also, from this wonderful announcement, we're now able to create a much-needed online cultural orientation tool to share our Coast Salish values and teachings with those involved in the lives of the precious children and youth of Kw'umut Lelum."

**Arlene Adie, executive director, Knucwentwecw Society:**

"Like other delegated agencies, we sometimes struggle to maintain adequate equipment and facilities – and these needs generally take a back seat as we focus on the important job of providing opportunities to the children, families and communities we serve. This funding allows us to upgrade our equipment and create needed infrastructure while preserving our budget for programs and services."

**Tim Payne, director, Ktunaxa Kinbasket Child and Family Services:**

"We're very appreciative of the infrastructure funding we've received from the ministry, which has helped us purchase and renovate an urban office. More than 80 per cent of our clients live off-reserve, so this has been an outstanding need for some time. Families can now access services close to their homes."

**Quick Facts:**

- Kw'umut Lelum is an Aboriginal society dedicated to the well-being of children from: Halalt, Lake Cowichan, Lyackson, Malahat, Penelakut, Qualicum, Snaw-naw-as, Snuneymuxw and Stz'uminus.

- The organization was formed and received Guardianship Services Delegation in 1997. In 2002, a Delegation Confirmation Agreement was signed. In 2009, an extension agreement was signed, effective until 2014.
- There are approximately 4,622 registered on-reserve band members for the nine communities Kw'umut Lelum serves.
- Delegated Aboriginal Agencies currently serve 44 per cent of the approximately 4,654 Aboriginal children in care in the province.
- Delegation agreements return historic responsibilities for child and family services to Aboriginal communities.
- There are 22 Operational Delegated Aboriginal Agencies in B.C. representing approximately 114 First Nations bands as well as Urban Aboriginal and Métis communities.
- Of the 22 operational agencies, nine are delegated to provide full child-protection services, 10 provide guardianship services and three provide only voluntary services.
- There are eight agencies in the delegation planning process, representing an additional 31 Aboriginal communities.
- In total approximately 145 First Nations, Urban Aboriginal and Métis communities have Operational Delegated Agencies or are in some phase of delegation planning.

**Learn More:**

For more information about Delegated Aboriginal Agencies, please visit:

[http://www.mcf.gov.bc.ca/about\\_us/aboriginal/delegated/index.htm](http://www.mcf.gov.bc.ca/about_us/aboriginal/delegated/index.htm)

For more about Aboriginal Child and Family Development, please visit:

[http://www.mcf.gov.bc.ca/about\\_us/aboriginal/index.htm](http://www.mcf.gov.bc.ca/about_us/aboriginal/index.htm)

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 Ministry of Children and Family Development  
 250 356-2007  
 250 812-7977 (cell)

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## **BEYOND BLOOD Coming Soon**

### **Expected Release Date: April 11, 2011**

“For hundreds of years, we have struggled to survive amid a patrilineal system of government. We will not continue to allow government policy to manage our affairs, decide who is Aboriginal or not based on blood quantum ...” – Chief Candice Paul, St. Mary’s First Nation

Author Pamela Palmater argues that the Indian Act's registration provisions (status) will lead to the extinguishment of First Nations as legal and constitutional entities. The current status criteria contain descent-based rules akin to blood quantum that are particularly discriminatory against women and their descendants.

Beginning with an historic overview of legislative enactments defining Indian status and their impact on First Nations, the author examines contemporary court rulings dealing with Aboriginal rights and the Canadian Charter of Rights and Freedoms in relation to Indigenous identity. She also examines various band membership codes to determine how they affect Indigenous identity, and how their reliance on status criteria perpetuates discrimination. She offers suggestions for a better way of determining Indigenous identity and citizenship and argues that First Nations themselves must determine their citizenship based on ties to the community, not blood or status.

Dr. Palmater teaches politics at Ryerson University and holds a JSD in law from Dalhousie University. She was denied Indian status as a Mi’kmaq because her grandmother married a non-Indian.

“It is time that the Indian Act was revised, section by section, in full consultation with First Nations so that we can keep the sections which benefit our communities and finally eliminate those sections which threaten our very existence. Dr. Palmater’s book raises these very important issues ...”

– Chief Lawrence Paul, Millbrook First Nation

“This work is an important discourse that looks at a judicial anomaly which continues to perplex the integrity of the Canadian legal system, and illustrates the glaring contradictions of an ever-weakening Honour of the Crown.” – Chief Isadore Day, Serpent River First Nation

**\$35.00, 280 pages, index, paper, 6 x 9, spring 2011**

**ISBN 978-1895830-606**

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By The Associated Press, thecanadianpress.com, Updated: March 28, 2011 10:46 AM

### **Greece nabs potato thieves from Bulgaria**

THESSALONIKI, Greece - The farmer had to stay up at night to guard his field, and get help from police, but he's finally stopped the foreign marauders who were stealing his potatoes.

Five men and four women from neighbouring Bulgaria were arrested early Sunday while digging up and loading 800 kilograms (1,760 pounds) of stolen potatoes into a van in Ochyro, a village in northern Greece near the Bulgarian border, police say.

The farmer, who was keeping an overnight watch for the thieves, got help from police and border guards after he lost 14 metric tons (15.3 tons) of potatoes the previous week.

More than 200 empty potato sacks and digging forks were found in the van and confiscated.

Police are now looking for other thieves in the region — these ones targeting olive groves.

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## NEWS RELEASE

For Immediate Release  
2011PREM0025-000310  
April 5, 2011

Office of the Premier  
Ministry of Aboriginal Relations and Reconciliation

### **New fund helps First Nations create green jobs**

VICTORIA – First Nations interested in pursuing the clean energy business can now access a unique provincial government fund, announced Premier Christy Clark today.

“By working together, we can ensure all British Columbians benefit from the opportunities created by B.C.’s clean energy advantage,” said Premier Clark. “The First Nations Clean Energy Business Fund supports clean energy partnerships that will create jobs and strengthen Aboriginal communities and families.”

The First Nations Clean Energy Business Fund was created as part of Bill 17, the Clean Energy Act, which the B.C. government passed last year. The program is now in place to support First Nations and new power projects.

“The Aboriginal business community is an important partner in the clean energy industry,” said Mary Polak, Minister of Aboriginal Relations and Reconciliation. “This fund is part of our government’s commitment to support opportunities that will help close the social and economic gaps that separate Aboriginal people and other British Columbians.”

Under the Clean Energy Act, the provincial government has made an initial contribution of \$5 million to the fund. The fund is expected to grow, with further investments based on revenues the government receives from power projects as the clean energy industry grows.

“Renewable energy projects hold tremendous potential for First Nations to achieve economic self-sufficiency while generating power that leaves very little footprint on the land,” said Klahoose First Nation Chief Ken Brown. “This fund is part of the clean energy solution; it provides the opportunity for First Nations to benefit directly from clean energy projects.”

“More than 125 B.C. First Nations are already engaged in energy projects – like the Klahoose who’ve seen environmental and economic gains from partnering on the award-winning East Toba hydroelectric project,” said Rich Coleman, Minister of Energy and Mines. “This fund will encourage more First Nations to become a part of B.C.’s energy future and drive investment in clean, renewable energy projects.”

The First Nations Clean Energy Business Fund aims to promote increased First Nation participation in the clean energy sector through:

- Revenue sharing from clean energy projects.
- Grants of up to \$500,000 for First Nations to invest in clean energy projects.
- Capacity development funding of up to \$50,000, to support First Nations with feasibility studies or engagement with proponents of clean energy projects.

For more information about the First Nations Clean Energy Business Fund and the related application process, please visit: [www.gov.bc.ca/arr](http://www.gov.bc.ca/arr)

**Contact:**

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Senior Public Affairs Officer  
Ministry of Aboriginal Relations and Reconciliation  
250 387-1460

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**NEWS RELEASE**

For Immediate Release  
2011AVED0018-000322  
March 31, 2011

Ministry of Advanced Education

**Support for B.C. First Nations language programs**

VICTORIA – The B.C. government is providing \$500,000 to the First Nations Education Steering Committee Society (FNESC) to support First Nations language teacher education programs, Advanced Education Minister Naomi Yamamoto announced today.

The funding will help B.C.'s First Nations further develop and implement teacher education programs leading to a Developmental Standard Term Certificate (DSTC) issued by the BC College of Teachers. Aboriginal persons holding a DSTC in Language and Culture are certified to teach First Nations languages to K to 12 students.

To qualify for a DSTC certificate, students must complete a three-year program that includes: BC College of Teachers academic requirements, course work in First Nations Language and First Nations Studies, as well as a teacher education component delivered by an approved teacher education program at a B.C. university.

Today's funding announcement coincides with National Aboriginal Languages Day, which was established by the Assembly of First Nations in 1989 to create awareness across Canada of the languages of the First Peoples, and to build support for their preservation.

**Quotes:****Naomi Yamamoto, Minister of Advanced Education:**

"Funding for programs leading to the Developmental Standard Term Certificate will help ensure more instructors are able to teach First Nations languages to the next generation of British Columbians."

**Tyrone McNeil, president of the First Nations Education Steering Committee (FNESC):**

"First Nations language teachers are at the heart of our efforts to support language revitalization for students, parents and communities. We are very pleased with the support that the Ministry of Advanced Education will provide for First Nations language teacher education in British Columbia."

**Mary Polak, Minister of Aboriginal Relations and Reconciliation:**

"The cultures and languages of B.C.'s First Nations are intrinsically linked to the health and well-being of Aboriginal people and communities throughout our province. This funding is an important step in the work we all have to do to keep these diverse languages and cultures alive."

**Quick Facts:**

- An estimated two-thirds of all indigenous languages in Canada are found in B.C., the most linguistically diverse region in the country.

- There are as many as 32 distinct First Nations languages in B.C.
- Fluent speakers make up 5.1 per cent of the First Nations population, and most are elders.
- First Nations language learners in B.C. make up 11.1 per cent of the total Aboriginal population.

**Learn More:**

About the First Nations Education Steering Committee: <http://www.fnesc.ca/>

Media Contact:  
Gordon Keast  
Public Affairs Bureau  
250 952-0132

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## STATEMENT

For Immediate Release  
2011ARR0001-000304  
March 27, 2011

Ministry of Aboriginal Relations and Reconciliation

### **B.C.'s Statement on K'ómoks First Nation AIP Vote**

VICTORIA – Aboriginal Relations and Reconciliation Minister Mary Polak and Comox Valley MLA and Minister of Agriculture Don McRae issued the following statement today after K'ómoks First Nation members voted in favour of their agreement in principle:

“Congratulations to the members of the K'ómoks First Nation and their leadership on achieving a ‘yes’ vote in favour of an agreement in principle. Their vote of support is a key step toward a final treaty agreement,” said Polak. “K'ómoks Nation is a proud community with a vibrant culture rooted in their history on Vancouver Island. Their community is a place of breathtaking beauty and opportunity. K'ómoks has built economic opportunities through successes in aquaculture and community development. A treaty provides the tools to expand those opportunities even further. With self-government through treaty, First Nations can tailor social and economic development to the needs of families in their community. Every British Columbian benefits when we strengthen communities.”

“I applaud the members of the K'ómoks Nation for supporting this agreement in principle,” said McRae. “This is a historic moment for the K'ómoks First Nation and for all British Columbians.”

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Articles from [www.gov.bc.ca/arr](http://www.gov.bc.ca/arr)

## Demise of Aboriginal Healing Foundation decried

By: Alexandra Paul

Posted: 04/5/2011 6:24 AM

The Conservative government's decision to wind down the Aboriginal Healing Foundation — which addressed the legacy of physical and sexual abuse suffered by residential school survivors — could become an election issue.

"We are going to call on all the parties that are running and ask them what are their plans for the Aboriginal Healing Foundation," Manitoba Keewatinowi Okimakanak Grand Chief David Harper said Monday.

He said the mandate is far from finished.

"The suffering of our people is a stain on Canada," Harper said, adding restoring dignity after centuries of injustice is a slow process and can't be wrapped up on an arbitrary timetable.

"Communities still need the support of such an entity for the well-being of our people."

Meanwhile, the Truth and Reconciliation Commission will pick up some events the foundation will abandon when it wraps up this spring.

"The TRC has a small community-event fund to encourage communities to come together. We've said that any event that includes survivor support would have our support," TRC chairman Justice Murray Sinclair said Monday.

But the commission's help is limited, the TRC head warned.

"We're just providing one-time funding," for aboriginal communities the commission visits. The TRC is also working with Health Canada to provide more ongoing support.

The commission is taking testimony from residential school survivors on the impact of assimilation policies, and abuse, and commissioners are hearing about the impact of the foundation.

"When the funding was lost it left a vacuum in the lives in survivors that they haven't been able to fill," Sinclair said.

The foundation was set up in 1998 with a one-time grant of \$350 million, in response to the findings of the Royal Commission on Aboriginal Peoples. In 2008, following the agreement for the \$1.9-billion residential school settlement, the foundation was extended another two years with an additional \$125 million grant.

Last year, Ottawa announced funding would not be renewed.

Former minister of Indian affairs Chuck Strahl said mental health and emotional support services would be provided through a \$199-million Health Canada fund.

However, the new funding isn't designed to replace the foundation's work.

*By Greg Pruden*

For over a century, the Canadian government, in partnership with various churches, developed and administered a nation-wide system of residential schools. Their purpose was the assimilation of Aboriginal students.

Over 150,000 First Nations, Métis, and Inuit students were separated from their families and forbidden to speak their language or practice their cultural traditions. Abuse was widespread and many students died, often from the effects of diseases such as tuberculosis. The legacy of the schools, including cultural loss, depression, and family breakdown, afflicts countless survivors, their families, and communities today.

On June 11, 2008, Prime Minister Stephen Harper, on behalf of the Government of Canada, issued an apology to Aboriginal Canadians “for Canada’s role in the Indian residential schools system.” In response to the apology, Manitoba Education has developed learning resources to support the Grades 9 and 11 Social Studies curricula. These resources are intended to further healing and reconciliation through increased awareness and understanding of the residential school era and its continued impact.

The resource *From Apology to Reconciliation* includes a DVD featuring a brief history of residential schools in Manitoba and interviews with residential school survivors and family members. Footage of Prime Minister Harper’s apology and responses by Aboriginal leaders are also included. The DVD and accompanying Teacher’s Guide provide culturally appropriate supports for classroom teachers and students. Additional supports include an online bibliography and a Residential School Survivors Speakers Bureau, which offers suggestions from survivors and Elders who may be available to speak to students and teachers about the residential school experience.

A draft version of the Teacher’s Guide is to be posted this month at <[www.edu.gov.mb.ca/k12/cur/socstud/far/index.html](http://www.edu.gov.mb.ca/k12/cur/socstud/far/index.html)>. Copies of the DVD will be sent to Manitoba school divisions this fall. The resource will be piloted in selected schools in the 2010/2011 school year, and regional workshops will be offered in 2010/2011 in Winnipeg, Selkirk, Brandon, and Thompson. The resource will be available for system-wide implementation in September 2011.

For further information, please contact

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**Attention: BC Bands, Youth Coordinators**

# Support Indigenous Youth

Weytk, we are Secwepemc Nation Youth Network, a youth-run organization based out of Secwepemc Territory, in the south-central interior of British Columbia.

We are a network of grassroots Indigenous youth from throughout Turtle Island that are dedicated to cultural revitalization and survival. We work with all Indigenous youth to address the issues that youth are facing in our communities and Nations. We work on many different projects to bring back our traditional homes, food and medicine harvesting, language, traditional birthing practices and much more.

**We are currently working on a full-color magazine and asking those that support youth to humbly donate a sliding scale of \$50 - \$200 donation to contribute to the printing costs of this magazine.**

## **Importance of this magazine as a tool to bring back pride in our Youth:**

We promote youth to be drug and alcohol free and regain a sense of who we are as Indigenous youth.

Indigenous youth contributed all the written material and artwork in the magazine as an outlet to get their message out to other youth. A way to inspire other youth to be proud of our culture and people and to respect Mother Earth, since this is where we come from and provides us our traditional sustenance.

We are not government funded and all the work to put the magazine together is from the pure dedication of the youth involved. All donations received will be acknowledged and appreciated.

## **TO MAKE A DONATION TOWARDS THIS YOUTH MAGAZINE:**

**SECWPEPMC NATION YOUTH NETWORK**

**690 Ska-Hiish Drive**

**Neskonlith Indian Reserve**

**Chase, BC V0E 1M3**

**BC ELDERS  
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Campbell River, B.C. V9W 5W9**

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**And Grandma's too...**

While we honour all our mothers  
with words of love and praise.  
While we tell about their goodness  
and their kind and loving ways.  
We should also think of Grandma,  
she's a mother too, you see....  
For she mothered my dear mother  
as my mother mothers me.

**Author Unknown**

**Mother's Love**

Her love is like  
an island in life's ocean,  
vast and wide  
A peaceful, quiet shelter  
From the wind, the rain, the tide.  
'Tis bound on the north by Hope,  
By Patience on the West,  
By tender Counsel on the South  
And on the East by Rest.  
Above it like a beacon light  
Shine Faith, and Truth, and Prayer;  
And thro' the changing scenes of life  
I find a haven there.

**Author Unknown**

**QUOTES: "Time and tide wait for no man, but time always stands still for a woman of thirty."**

**TAURUS - The Enduring One (April 20 - May 20) Charming but aggressive. Can come off as boring, but they are not. Hard workers. Warm-hearted. Strong, has endurance. Solid beings that are stable and secure in their ways. Not looking for shortcuts. Take pride in their beauty. Patient and reliable. Make great friends and give good advice. Loving and kind. Loves hard - passionate. Express themselves emotionally. Prone to ferocious temper-tantrums. Determined. Indulge themselves often. Very generous.**

**Annual Elders Gathering Grand Entry Photos are on:  
[www.bcelders.com](http://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 (Kat) Pennier  
Ph: 604-796-0643 ext. 238 or Email: [kat.pennier@stolotribalcouncil.ca](mailto:kat.pennier@stolotribalcouncil.ca)**