We will have to advise the Deputy Minister that ‘We are no longer good Indians.’

On June 7, the five-year Government to Government Protocol Agreement between the St’át’imc Chiefs Council and British Columbia expired. It had been defunct for over a year.

Early Stuart Sockeye

Strong recommendations from aboriginal fisheries representatives have led to a fifth “option” in DFO’s approach. The early Stuart are expected now to be managed at the 75% probability forecast, which would mean only fishing for ceremonial purposes. This is the approach that aboriginal leaders want. There should be no sport openings, but the salmon are entering the river and no restrictions are posted.

The weekly meetings ended in a graduation ceremony June 29, where family and friends, Council members, Health Center staff and invited guests celebrated the moment.

“It was so timely because there have been so many deaths lately,” said Priscilla Pitchie, one of the grads, “We have to start looking after ourselves and each other.”

Peace and Acceptance Graduates

Elders from Lil’wat and N’Quatqua have been meeting for seven months, getting an emotional education in how to deal with grief and loss, and how to live in peace and acceptance.

The classes in emotional education were valuable, “especially after Residential School, never being able to speak about our feelings.”

From the curriculum brochure: “Sacred Circles are healing and a place to build trust among members of a community, a sacred place of no judgment, but Peace and Acceptance.”

AG or, gee, eh?

Mike de Jong is now BC’s Attorney General.

The former Minister of Aboriginal Affairs and Reconciliation is now in the top legal job. He follows in the footsteps of Indian fighters like Wally Oppal, Geoff Plant, and Ujjal Dosanjh.

Heritage Crew Surveys Damage

8,000 hectares of middle and old-growth fir forest burned in the month of June. The wildfire, started at a Tyaughton camp ground, was out of control for much of that time. The fire fighters, 250 of them, cut fire guards in the forest to stop the spread, and the fire was eventually contained before getting into Spruce Lake park and the Shulaps Range. A lot of mule deer winter range was lost.

Olympic Police Warned to Cease and Desist

The Vancouver 2010 Integrated Security Unit has been making unscheduled calls on local people in St’át’imc, as well as to activists in Vancouver who are openly opposing and criticizing the 2010 Games.

Anti-Olympics activists are threatening to take legal action if the special police officers don’t stop harassing them. The Olympic Resistance Network sent a letter that 12 of its members signed to RCMP assistant commissioner and ISU chief Bud Mercer, demanding a stop to the harassment.

On June 24 they held a press conference at the Olympic clock in downtown Vancouver. The media announcement explained, “We’ve also been trying to raise awareness about the routine surveillance and intimidation of Indigenous people around Olympic and other political organizing, as well as the police crackdown on visible poverty in preparation for the Games.”

Garth Mullins of ORN: “Several of us spoke at City Hall against a bylaw amendment restricting anti-Olympics signs, and VISU police sat in the public gallery and ambushed us on the steps of City Hall. Earlier this month, VISU police went to my home and workplace. These police state tactics say to people that if you have concerns and speak out, VISU has your number.”

Civil liberties lawyer Jason Gratl said that “court action would be merited” if VISU members don’t lay off.

During the past 10 months, over two dozen Olympics critics, members of ORN, and indigenous activists have been harassed by VISU officers in public, at home, at work, and at City Hall. VISU has sat in on various community meetings as a way to monitor and intimidate activists and the public. “Officers have harassed the neighbours, friends and even parents of Olympic critics,” ORN stated. “Their message is clear: We know who you are and we know where you live.”

Sea to Sky Highway closes for Games.

N’Quatqua Councilors recently learned that the Sea to Sky highway will be closed to all local traffic during the Games in February next year. Only official Olympic transport will be allowed between Pemberton and Squamish during those two weeks, plus before and after.

UBCIC Votes on Recognition Act

On June 2 at the Union of BC Indian Chiefs regular meeting in Vancouver, a motion was put on the floor by the leadership to support and endorse the proposed BC Recognition and Reconciliation Act. It was defeated by a vote of 22 to 14.

The work leading up to the Act has been driven by the First Nations Summit, the BC Treaty Process administration body for funding to treaty First Nations. In the June FNS meeting, over two days, the Summit leadership decided that they were in favour of the legislation, though no motion was put forward and no vote held. As one person present at the time put it, the FNS executive worked the room” for two days.

NEWS BRIEFS

Texas Creek Road Closure

The forest service road that travels along Texas Creek has been gated and locked to all motorized traffic. A sign posted by the gate says it was closed from April 15 to June 30, to protect grizzly bears and their young cubs from disturbance.

In order to get this closure, a government grillbear specialist would have to have put forward a proposal for the legislation which was site specific for this particular road.

While the presence of vehicle traffic is seen by the Ministry as being detrimental to the grizzlies, apparently the plans to upgrade the roads and replace the bridges along it are no such threat. As part of a general “rural access upgrading plan” by the provincial government, this road will be improved to facilitate further mining, logging and possibly the development of a run-of-river Independent Power Project.

The Ministry of Wildlife manages animals, but the Ministries of Energy and Mines and Forestry are in control of permitting development, and are not beholden to such wildlife concerns. The area has already been extensively logged to the point where it borders Stein Valley.

Pipántsek

literally means ‘summer time’
or,

July

Sek’wel’wás

Bi-election

On July 19, starting at 10am, the Cayoose Creek Band is holding custom elections to replace one Councillor position. Nominations and election to be held on the day, at the Band office.
Government to
Government Protocol
Table Fails Five Year Mark

Six weeks after the BC Liberals stalled the Recognition and Reconciliation Act, needing time to talk people down in the face of an election, the five year term of the St’át’imc-BC Government to Government Protocol Table expired. That was June 7th.

It had been inactive for the better part of two years. BC cut funding to the St’át’imc side because they didn’t want an “Interim Forestry Agreement;” otherwise understood as a territorially wide forest and range agreement.

Grand Chief Saul Terry to the St’át’imc Chiefs Council, June 9 in Xaxl’ip: “The Government to Government Protocol Table is technically passed.”

Chief Terry noted, “There were 18 items on the list of issues named in the Protocol Agreement. Only one was ever addressed - land - through the Integrated Land Management Bureau. Meanwhile they were developing an integrated Land Management Strategy, and produced a document two inches thick and said, ‘this is what we need to implement.’”

Since engaging with the St’át’imc Chiefs on basic protocols, which are “not consultation,” according to the original Agreement, the province now goes about business as usual.

In response to letters of concern about the work that is going on in the Duffy Lake corridor, BC says it has consulted with the Chiefs on all that. It’s true there was a “Highways Working Group,” but the result of the discussion was that the Chiefs did not want any further expansion or upgrading until other substantive matters were addressed. They wanted some meaningful apprenticeship positions so that St’át’imc people can become capable of doing such road works and bridge building. BC’s offer is one “job shadow.”

Apparently the results of consultation are irrelevant to BC, as long as it has actually asked the question. Then it is up to the nation to go to court.

At the Chiefs Council meeting, Chief Robert Shintah had to ask about the highways situation, “When did we promise to be good Indians?” And Chief Terry had to answer, “since June 7, 2004. We’ve just passed the five year mark of that agreement, the end. We will have to advise the Deputy Minister that we are no longer good Indians.”

The limbo created by the inactive Protocol Table has affected the development referrals that come flooding into the Lillooet Tribal Council and the Bands. Part of the Agreement funded capacity to respond to these referrals, inadequate though it was, and even that has not been available. Proponents act as if the standard letter response confirming the need for consultation is a direct invitation to continue their plans.

Given that the province is trying to pass legislation around the scope of benefits sharing, consultation and accommodation, other nations and especially the First Nations Leadership Council should pay attention to the level of “good faith” shown in the Protocol Table that disintegrated when St’át’imc Chiefs wanted something more than the province’s bottom line position.

The point is, the province’s bottom line position has been discovered, and it is not satisfactory.

Graveyard Valley War Memorial Protectorate - 6th Anniversary

The annual visit to Graveyard Valley in July will be made by some, while others will wait for a later date. Because of the Tyauthon forest fire, some of the access roads were closed off and repairs to the roads and cabins were not made on time. But there are those who aren’t put off by that!

The annual journey marks the Declaration of a War Memorial Protectorate, a protected and sacred valley, by Tsilhqot’in and St’át’imc, and the fact that these two decided to “bury the hatchet,” under the leadership of Chief Hunter Jack, a century and a half ago.

The Declaration is carved in a marble monument in the valley. It reads:

“Graveyard Valley is a sacred site duly set aside for the perpetual honour and sanctity of warriors of the Tsilhqot’in and St’át’imc nations who fought bravely and died as martyrs to defend their respective territories during tribal wars going back to ancient times. This valley floor contains the marked and unmarked graves of these warriors. It is sacred ground. It will be revered, preserved, and protected into perpetuity by the combined will and enforcement of the Tsilhqot’in Nation and St’át’imc Nation governing authorities. This hallowed ground is out of bounds for unauthorized trespass. It extends to the entire watersheds of Graveyard Valley Creek to the south, east and west, and to an east-west line 2 kilometers north of the upper rim of the main valley at the north end. The Creator has directed this sanctification. Honour will be bestowed upon these fallen warriors by having Graveyard Valley remain the eternal resting places for their souls in its pristine state. The powers of our medicine men stand guard here.

So declared by the Councils of Chiefs and Hereditary Chiefs of the Tsilhqot’in and St’át’imc nations on July 19, 2003.”

The connection between the 2010 Olympic Games and the Recognition Legislation is that the province wants to be able to tell the world, “We have our Indian Problem under control. We’re recognizing them, making deals with them, sharing money with them!” Because the world is coming to BC,
What does it mean to enroll as an In-SHUCK-ch Member?

The In-SHUCK-ch treaty process has held information sessions about the many chapters of the treaty over the years. Sylvester Sam of Skátin led a workshop on eligibility and enrolment on June 16 in Samáhquam, or more correctly, QaleTkohum. Randel Charlie had prepared a half-pager explanation of the chapter, which Sly presented by power point.

“Enrolment is the process of signing up for the treaty,” read one of the lines. Discussion about enrolling took up the best of two hours, with eight community members in attendance.

Explain Sam, “the money’s going to start flowing soon for this process, we have to start a year and a half before the voting date. The deadline to enroll is a month before the voting date, which we have scheduled as May 10, 2010, the hundredth anniversary of the Declaration.”

The question was asked, what if no one signs up to vote for the treaty? Sam answered, “everyone who is a member of one of the three Bands was going to be enrolled automatically, but we had people tell us they are Samáhquam, or Xáxtsa7, or Skátin; they don’t want to be In-SHUCK-ch. So we made it so people could enroll on their own.”

Another person quoted the sentence that “enrolment is the process of signing up for the treaty,” and commented, “shouldn’t it say that it’s the process of signing up to vote for or against the treaty? Because it sounds like if I sign up, I’m automatically in favour of the treaty.” Sam: “if you’re enrolled, you get all the benefits of the treaty.”

An Enrolment Committee, and an Appeal Committee, is about to be struck with members from the three communities. They will evaluate whether a person qualifies to be an

The In-SHUCK-ch member. The qualifying factors are four: to be a member of one of the three communities; if they have ancestry from one of the communities; if they have been adopted in to a community by custom; or if they are adopted in future. The opportunity to become a member does not close at the ratification vote.

A question: what if someone who is eligible currently lives elsewhere, like in the United States? Sam said, “the first rule is you can only belong to one nation.”

The discussion turned a corner when Elder Laura Purcell noted that there should be six communities in the Lillooet River valley: Tenas Lake, Tipella, and another were simply drawn off the map when Reserves were surveyed. She explained how when the Chief of Tenas Lake died, the Chief of QaleTkohum took the people in under Samáhquam, but, “when we started in In-SHUCK-ch, we wanted a bigger umbrella. It’s hard when there’s only three.” Victor Smith noted that the people of Tenas Lake are rightfully the Swan People, but since have been merged with the Frog People of Samáhquam.

Another member asked the question on everyone’s mind: “What about someone like me; I want to vote on the treaty, but I don’t want to enroll to be In-SHUCK-ch. So if I enroll, and I vote, what happens to me after a decision is made?”

Sam responded that there is an interim period under the BC Treaty Commission process where a person can still revert to their “Indian number” as a Samáhquam member.

Unfortunately, the true answer to this question seems to be a matter that is left in the hands of Canada and BC after ratification of a BC treaty. It is in fact a matter that is currently under review by an urgent Action Human Rights Coalition of the United Nations.

In a presentation to the UN Committee for the Elimination of Racial Discrimination, Bertha Williams of Tsawwassen had to protest that the Tsawwassen First Nation had ratified a treaty and extinguished her aboriginal title and rights although she was not in favour of the treaty and had been very outspoken to that effect.

She had enrolled in the process to vote, but lost her status as an independent Tsawwassen member when the Tsawwassen became a treaty First Nation under BC and Canada laws.

The difficulty with enrolling as a treaty First Nation member is this: that in the Ratification Chapters, which are all identical in modern day BC treaties, it clearly states that a person cannot be a member of more than one aboriginal group. That is to say, a person cannot be both In-SHUCK’ch and Samáhquam, not on Canada’s books. Because both those organizations are a line-item in Canada’s economic balance sheets: Canada has economic responsibilities in both cases, if and only if In-SHUCK-ch becomes a treaty First Nation with a ratified BC treaty.

The other thing is this: if a person wanted to only remain Samáhquam, and did not enroll in the treaty group, and the treaty was ratified, it specifies in the Ratification Chapter that at the time of ratification, the Xáxtsa7, Samáhquam and Skátin Indian Bands cease to exist.

So who would that person be? Laura Purcell had something to say on this subject. “The province is trying to make laws about us. How can they do that? They don’t have jurisdiction. We’re in Section 35 of the Constitution, and it says we have to have our treaty, but it doesn’t say it has to be like this; a little bit of land here, a little bit of money there and a little bit of our rights.

“I say we turn our backs on them; bring our people home and live the way we used to, and prove to them we don’t need them. This (she pinched the skin on her arm) is our title and rights. When are we going to get our title and rights? When we are in our graves?”

Report by Kerry Coast
A second nation-wide St’át’imcets conference was held in Líl’wat on May 21 and 22. The main goals of the language revitalization project are:
1. To develop a St’át’imcets tribal language and culture authority for accrediting St’át’imcets language teachers.
2. To enhance relationships and communications amongst the communities of the St’át’imcets Nation toward a common goal of revitalizing and maintaining the St’át’imcets language.
3. To build a sense of St’át’imcets unity around a common language. The project is in its second year, and this was the second of two major conferences it will rely on to develop a strategic plan.

Leaders of the language conference said that in order to revitalize our language, we must support each other, work together and help each other.

The suggestions from the conference in Líl’wat on May 21 and 22 will be drafted into a language revitalization plan by 4 Northern and 4 Southern community representatives. The language revitalization plan will be sent to each of our Chiefs and Councils and the St’át’imcets Chiefs Council.

A St’át’imcets Language Authority would address the language issues of orthography, materials development, documentation and teaching/training including dialect differences a process and policies by which to accredit St’át’imcets language teachers processes and documents for assessing language fluency, teacher expertise and literacy.

The authority would also develop an accreditation relationship with the BC College of Teachers; develop policies and standards that ensure the integrity of language education programs and projects; and define roles and responsibilities of the St’át’imcets Language and Culture Authority.

A St’át’imcets language authority would have the responsibility to develop a St’át’imcets tribal language and culture authority, sanctioned by the nation as a whole, to certify teachers, review curriculum, create new vocabulary, address orthography issues and develop long-term language and cultural revitalization plans.

A number of recommendations came out of the conference, attended by over 50 people — speakers and students alike.

One of the major areas repeated was the need to develop language curriculum and resources, both digital (audio, video and documents) and printed. People seemed to feel that this documenting of the language was necessary and needs to be available throughout the communities, from Band staff and Council to the schools and homes.

The joint project is driven by the Líl’wat Cultural Center and Upper St’át’imcets Language, Culture and Education Society.

TRU Ceremonial Staff Carved by St’át’imc Artist

Daniel Tom, a member of the St’át’imc Nation of Interior Salish First Nations carves the Thompson Rivers University’s mace.

The mace symbolizes Kamloops, the traditional meeting place of the First Nations People.

To represent TRU as a community, meeting and sharing cultural uniqueness and creative and academic pursuits, Daniel Tom incorporated two pieces of spruce, one as base the other as mace, together the pieces meet, and embody the characteristics of an abstract wolf.

The medicine wheel carved on the mace is adorned with four small wildlife figures. Positioned in the north is a white buffalo carved from alabaster and symbolizes the cold winds of winter. A field mouse carved from jade sits in the south symbolizing the warmth of the summer winds. In the east sits a golden eagle, representing the cool autumn winds. A black bear is carved from black chlorite and sits in the west symbolizing spring winds.

The ceremonial mace is chief among the elements of Convocation. Historically the mace symbolizes rank and was used to protect people of authority. The ceremonial mace is now a symbol of the university itself.

TRU Summer newsletter

What do the Olympic Games mean to grassroots people?

A new DVD titled “Resist 2010” has been released by the Olympic Resistance Network. ORN is a broad-based collection of activists, including native and non-native, who oppose the 2010 Games in Whistler for a number of reasons. The DVD explains eight of them.

With narration by Gord Hill, Kwakwakawak artist and activist, facts and figures are listed and explained on the subjects of human rights, environmental destruction, a dramatic increase in military presence, the fact of native title to all the Games sites, violence against women, poverty and soaring costs to the people of BC.

It is estimated by an international observer that over two million people have been displaced from their homes since the 1980’s, because of urban and other developments to make way for Olympic Games. Atrocities such as the killing of 300 student protesters in Mexico immediately before the 1986 Games, or police action against Tibetans over the 2008 Beijing Games, have been ignored by the International Olympic Committee.

In BC, Elder Harriet Nahane died of illness after being jailed for her part in protesting the destruction of Eagle Ridge Bluffs for the Sea to Sky highway.

Part of the 2010 strategy has to speed up investment in major resource industries such as mining, by cutting taxes and publicly subsidizing industry activity, and all on aboriginal title land in the unceded indigenous territories. Whistler and Vancouver are on land with underlying aboriginal title.

Says Hill, “the games have very little do with athletics. In reality, it’s a multi-billion dollar industry backed by powerful corporate elites… their main goal is massive economic growth in spite of its negative influence on people, communities and lands.”

Direct Actions have been carried out against the corporate Olympic sponsors across Canada, including destruction at General Motors, Royal Bank of Canada, and Remax real estate.

There has been a 350% increase in homelessness since the bid for the Games was won in 2003. Over 100,000 old trees were cut down to make way for the Sea to Sky highway expansion and Olympic venues at Whistler, which upgrading was a requirement made in the bid.

The Games have cost, so far, $6 billion, while the bid estimate was $2 billion, and the total cost does not include a $1 billion security budget. Tens of thousands of police, military and special forces personnel will be deployed during the three weeks surrounding the Games, making Vancouver and Whistler “police state 2010.”

An event the size of the Olympics brings hundreds of thousands of visitors, and abuse of women, including prostitution, is known to increase.

The video concludes with a call for “a convergence of anti-colonial, anti-capitalist people to attend Vancouver during the Games. We’ll see you in the streets!”

The video can be seen online at no2010.com
Don’t let DFO off the hook

Managed Deterioration.
What impact does recreational fishing have on Fraser Chinook stocks of concern?
Why are open-pen fish farms continuing to be licensed?
No one knows, least of all DFO.

Fraser Chinook
- on the salmon-stamp slip stream to extinction.

What does DFO actually do to preserve the salmon? They have a new system in the Wild Salmon Policy of rating an individual stock from 1 to 4, with 1 being a stock of concern. Let’s see what these designations mean, using ETC as an example.

Early Timed Fraser Chinook:
Status: 1 – Stock of concern
This status indicates that the stock is (or forecast to be) less than 25% of target or is declining rapidly.
The related management actions:
- Directed fisheries are unlikely and there may be a requirement to avoid indirect catch of the stock.
- And what does this mean on the water? Well, in 2008 ETC was also designated a stock of concern.

So in 2008 the Department closed the Area G commercial troll fishery from March 1 to April 20. DFO knew that the troll fishery caught 8,000 chinook there in the first two months of the year, in both 2006 and 2007, and less than 3,000 during the time of the closure they created. Those are the ETC; that’s where they are during the winter - on the continental shelf. They are in a mix of stocks from the Fraser River to Oregon.

They closed the recreational fishery, for a month, to a sort of middle-passage between the southern tip of Vancouver Island and the mouth of the Fraser, and on the Fraser. Although many of the local offices were unaware of that. Meanwhile, sports fishing charters were posting great success on their blogs as they fished away within ten meters of the no-retention zone. This fishery also targets ETC all winter. 225 sport fish guiding businesses can’t be wrong.

Last year DFO sold almost a quarter million salmon conservation stamps for $6.50 each. You stick it to your fishing license for the right to retain 30 Chinook over the year. Only ten can be caught in the Fraser. It’s good for sockeye too.

Let’s do some math. DFO didn’t know whether those stamps were being affixed to annual licenses or one-day licenses. They did not have an effective system in place to find out what was caught, such as the mandatory return of licenses with a list of what fish were caught, when and where. They do foot-patrol surveys, June to September mostly, and multiply the average catch by the number of fishermen they think were there.

So really, the DFO gave recreational fishermen an allocation of 225,000 salmon stamps times 30 Chinook. That’s 6,750,000 Chinook - six million and seven hundred thousand. 2.5 million of those could have been caught in the Fraser River.
The number of Chinook that were caught on the coast and in rivers and spawned in BC rivers last year totalled maybe a few hundred thousand. The recreational fishery was surveyed at about 13% of fishermen. DFO estimates that,
in southern BC in 2008, this fishery harvested 125,000 chinook. The commercial fishery took 100,000. The First Nations Food, Social and Ceremonial fishery harvested 42,000. First Nations economic fisheries took 10,000. Altogether, 277,000 chinook were harvested.

What was the escapement? Less than 400 to the Birkenhead, including Spring and Fall. “Poor to very poor” returns to upper and mid-Fraser and North and Lower Thompson - maybe 100 from Portage Creek to Seton to Bridge River, altogether. A few thousand wild chinook returned to the entire West Coast of Vancouver Island. Most of the runs came back as 30-70% of their brood years. Hatchery runs are mostly in a stock status category of 2 or 3. Most wild Chinook are categorized as “1,” and have been since this method was developed a couple years ago.

DFO notes mysteriously in their “Salmon Outlook 2009,” where these charts can be found, there is “very poor ocean survival.”

The draft Integrated Fish Harvest Management Plan for BC’s south coast this year suggests that possibly in the 2010 Plan there will be some measures to limit the recreational fishery.

Earlier this winter, the USA and Canada renewed the Chinook Annex part of their Pacific Salmon Treaty. The agreement calls for a 30% decrease in the Chinook catch on the West Coast of Vancouver Island (WCVI). Currently, the recreational regulations as posted on DFO’s website are: chinook fishing is open all year, with an annual limit of 30 Chinook per tag. The Department has declined to explain how they are going to curb the various fisheries to achieve the reduction.

For June 2009 - May 31, 2010, DFO has allocated 52 thousand Chinook to the Area G troll fishery, which is on the WCVI.

What underlies the bureaucratic problem is that DFO’s plans to conserve fish are based on individual stocks, while their plans for catching fish are made based on Aggregate Abundance Based Formulas - which means, the number of fish all swimming together down the coast at the same time. They make harvest allocations based on mixed stocks, and conservation plans based on individual stocks. This doesn’t make sense. But they keep studying it.

By Kerry Coast
Continuing next month.

**Is it up to activists to stop the impact of fish farms on wild salmon?**


Preliminary results of genetic tests show a predominance of Fraser River juvenile sockeye salmon in this area.

The Department of Fisheries and Oceans needed an independent biologist to sue them for allowing the province of BC to license and regulate open pen fish farms on the coast. The courts ruled that it is indeed DFO’s singular responsibility to control the fish farms. The province’s appeal was lost.

### Salmon 2100: The Future of Wild Pacific Salmon

33 scientists have collaborated on a book that discusses the overall public policy goal of restoring runs of wild Pacific salmon in California, Oregon, Washington, Idaho, and BC.

The future of salmon in California, Oregon, Washington, Idaho, and southern British Columbia is not bright...” The salmon “have been on a 160 year downward trend and are now at very low levels. Efforts to reverse the decline have been expensive and expensive, but have not met with much success.”

Lead author Robert T. Lackey is from the National Health and Environmental Effects Research Laboratory. United States Environmental Protection Agency, Oregon.

The essays in the book were composed by, “salmon scientists, salmon policy analysts, and salmon advocates were enlisted, ranging from hardcore technical scientists to aggressive champions of particular salmon recovery policies, and representing a spectrum from quasi-institutional to highly individual opinions,” to “identify and describe practical policy options that, if adopted, could successfully sustain significant runs of wild salmon.”

All “concluded that current recovery efforts have a low probability of success. Yet none of the participants considered recovery hopeless...”

Policy prescription are in four categories: Tier categogy Intervention; Ecological Triage; Change Bureaucracy; and the major problem of governments’ work to Domesticate the Policy Issue - ie, bury it in ongoing studies and consultations. “Authors identified many examples of what they perceive to be institutional incompetence in salmon recovery: applying inflexible rules, protecting the institution (or individual) rather than the salmon, and allowing elected officials and/or citizens to make recovery decisions not based on the best available science.”
Sk’il Mountain Community School in Tsal’áhl held a cultural day for its students and community members. Many Elders attended as the children were provided with pavilions of insight and hands on practice into St’át’imc arts, culture and heritage.

There were displays of the annual trip to Graveyard Valley to meet with our Tsilhqot’in neighbours, and a DVD movie that was made to document that annual event. Councilor Ida Mary Peters spoke to the children as they visited one class at a time, explaining to them the rich history of conflict and resolution there.

Artists from N’Quátqua were invited to share their practices. Cedar root basket making, was demonstrated by Carol Thevarge, and she brought several styles of baskets and crafts at different stages of production to show how they are made.

Gerald Gabriel danced with the children to the hand drum songs, wearing his wolf regalia and at other times a carved bear mask. Gabriel’s mastery of the traditional ceremonial dances is well known throughout Canada now, and he is actually making a documentary of the St’át’imc traditions of dance. He teaches in Pemberton, Skátin, Lil’wat and N’Quátqua schools regularly.

Wendy Samson made cedar bark roses in demonstrations for the students. With bucket sof water, soaking inner cedar bark and a certain small craft knife, she led the students through the preparation of the bark to the stage where it can be worked in art.

Wendy says she learned how to make the roses when her sister was married: they needed 200 of them to decorate the dinner tables!

A table full of beads and string was available where the children made their own patterns in bracelets and necklaces. The boys got interested in making necklaces and bracelets, as they were inspired by the colourful beads and the beauty of the work the ladies were displaying, both knotted bead patterns and loom beading. The end of the day was set by a fabulous meal of traditional foods, some cooked in the pit-oven style, and the rest prepared by Francine Alec and Leslee Adrian (pictured above) and organizer Alaina Tom.

Groups of students also had the chance to show off their favourite dances. Along with Gerald Gabriel, they danced the Wildman story, the 200 pound dance, the Berry Picking song, and many more.

Culture day at Skil Mountain School was a great success, and showed how proud the students are of who they are and what they can do as unique St’át’imc people.

Thanks for a great day!
Just Do It Sport Society - boxing!

Boxing Club in Lillooet
Place: Riverview Elementary
Start: Mid-September, 2009
Ages: 10 to 30 years old
(Boys & Girls)
Membership: $20.00 per month
From: Just Do It Sport Society
Contact: Roger Adolph
Telephone: 250-256-7559
Email: rladolph@yahoo.ca

Just Do It Sport Society is a registered Non-Profit Society in British Columbia.
The organization is committed to promoting, organizing and establishing sports for youth throughout the Lillooet Area.
The Board of Directors consists of Aboriginal and Non-Aboriginal members with expertise in sport.
The principles of Just Do It Sport Society:
- Positive Self-esteem
- Fairness & Equality
- Resilience
- Physical Fitness & Healthy Lifestyle
- Have Fun
Just Do It Sport focuses on Social change & Reconciliation throughout the Lillooet area, including the Aboriginal communities. Through sports competition, one will

The Boxing Club
Fund Raising Campaign
Seeks Donors
From the Lillooet Area!
The Boxing Club & Just Do It Sport Society are campaigning for financial support towards the purchase of necessary start up equipment and supplies. Any support you contribute is appreciated.

Monetary contributions will be acknowledged with a written receipt and advertised. We are aiming to start up in mid-September, so our campaign is underway now. We have to buy gloves, practice and training equipment, and supplies.

Other initiatives that are underway with Just Do It:
- Coaching Clinics for Male & Female Coach Certification
- Registered Coaches as members of Boxing B.C.
- Registered Participants of the Boxing Club as Members of Boxing B.C.
- Liability Insurance Coverage - Boxing B.C.
- Completed Criminal Record Check for Coaches and Support Personnel
- Confirmed Rental Use Agreement of Riverview Elementary through School District #74
- Fund Raising Campaign for necessary start up equipment.

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Tabitha Leech 250-256-3198
Phyllis Maher 250-256-7423

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Lil’wat Celebrations Pow Wow 2009!

Photo by Jesse Ferrerras
St’át’ímc Chiefs Council Report

June 9, 2009, Xaxlíp

The Chiefs discussed issues relating to the Government to Government Protocol with BC; borders with neighbouring nations, and meetings that are set to happen to discuss those; support of children and families; an agreement with Telus to put a fibre optic cord through Anderson and Seton Lakes; Referrals and Highways issues.

Minutes of the meeting are available by contacting your Chief.

At the June meeting, guests had been invited to discuss the Recognition Act being developed by BC and the First Nations Leadership Council:

Grand Chief Stewart Phillip, Louise Mandell, Chief Wayne Christian.

Selected Comments:

Grand Chief Saul Terry, Xwisten, SCC

Spokesperson:

“Over the last 40 years, the St’át’ímc Chiefs have been very involved in the Union (of BC Indian Chiefs). We were there in number at the beginning, but we’ve come to a point where we need to evaluate what has been put forward to us, and it seems quite different.”

Grand Chief Stewart Phillip, Okanagan Nation Alliance Chair, Union of BC Indian Chiefs President, First Nations Leadership Council Executive:

“Pretty much every day I’m getting phonecalls from individual communities demanding that we go and meet them there. The other development is that a paper was written by fourteen lawyers who work for aboriginal organizations; this has in turn fuelled debate on our side. Business and industry continue to beat the drum, and we see how deeply divided we are.

“The Discussion paper that was circulated about the recognition legislation has certainly done its job. I think the debate is healthy. I agree the process is totally inappropriate. I just like to reiterate - the final decision rests with our own people.

“We characterize the regional meetings (going on over these months, sponsored by the FNLC) as information meetings.”

Louise Mandell, Counsel, First Nations Recognition Act Working Group and UBCIC lead counsel:

“I am actually here today to answer your questions - I don’t know what they are, or what your concerns are. As a member of the Recognition Working Group, we have been mandated by the Leadership Council to implement the New Relationship. From 2005-07 we have had the direction from the Union and the mandate to pursue legislation.

“The Act is an alternative to going through court forever to prove title to the whole territory; now the province will recognize title through a process. What we need to change in the process is so that when the legislation package is complete, you can see it and debate it and amend it and vote on it, and if the answer is no, you won’t go ahead with it anyway.”

Chief Don Harris, Xáxtsa7:

Our governments would no longer be able to consult with the companies without having that addressed with this legislation. It talks about revenue sharing, and that could impact the benefits sharing agreements we have been trying to create a high standard for. This legislation would affect “overlap” territories. Everyone knows about Chehalis and us. If there is no proof of claim required, to resolve this we would have to go to the legislated Commission. Another thing it says in the Legislation is that if I go forward with treaty, Port Douglas is in the process treaty, this won’t affect me. So I have a choice: to go with this legislation, which I see as a blanket treaty, or I go treaty and become a treaty first nation. We are in the treaty process, but that will be voted on. I don’t want to be in a position where I have to negotiate a treaty to protect my community. They told us in the Union meeting, ’so what if it doesn’t work for you? We’ll make it work.’ At this point in time my community is just waiting to see whether a treaty will be worthwhile - I don’t want to be forced into a treaty, but, if this legislation goes forward, we will be pushed into it.”

Chief Perry Redan, Sek wél wélwas:

“Looking at the situation from a historical perspective, the Union is made up of communities; earlier we were in Districts, but the Union is not representative of nations, only of communities. The AFN and First Nations Summit also. The fundamental question I need to ask is, to what extent has the crown been able to use the term “First Nations” to divide and rule us?”

Chief Wayne Christian, Splatsin, Secwépemc:

“Title doesn’t belong to us as elected officials, it belongs to our people in our communities. Looking at this legislation, after you boil the fat off, it comes down to provincial control of our lands. We have a very different approach.”

Chief Mike Leach, Tl’Wqwet:

“When we went to England in 1981, we complained that BC was taking away our land. Is this legislation promoting that? Does this extinguish our title or endanger it? What are all the pros and cons of this legislation? We know the people we’re dealing with have a very strong colonial background and they haven’t dealt with that. So this is maybe premature, because of that. …In finishing, anything that is written in secret, it’s not written before your eyes, that should really tell you something.”

Chief Robert Shintah, Té’k’wy’ay’lucw, Vice President, Union of BC Indian Chiefs; Executive Member of the First Nations Leadership Council:

“We’ve responded many times to letters from communities telling us they are not represented by the FNLC. I can say for ourselves in the St’át’ímc nation that we’re not together on certain issues. When it comes time to stand up for sovereignty, the Chiefs and Councils are gone. We were fortunate to have the people in St’át’ímc standing up for the land.

Some people who oppose recognition legislation at home are still recognizing crown tenures on their land. If we don’t walk our talk, we’re going to be doing this for another fifty years.

I never ever will recognize crown title, even if this legislation goes through. I’ll be fighting it ’till I die, and my daughter will probably be fighting it until she dies, too.

Councilor Isaac Adolph, Xaxl’ıp: The only good thing about this “recognition and reconciliation” is the recognition part; that we are a people. For a long time, Xaxl’ıp was in the treaty process, trying to get recognition. At one time there was strong solidarity with the Interior Alliance. I’m just happy the UBCIC had a vote against this.

Continued page 11
Congratulations!

"I am so glad and proud of myself that I am graduating. Oh yeah! Grad 2009 baby. If I can do it, so can you. I am going to go back to school at Ts'zil Learning Centre and follow my dreams. I asked for help when I needed it. Don’t be afraid to ask for support. You are worth it!"

- Marlene Henry, Lil’wat

"My favorite memory was going to McDonalds everyday in grade ten and ordering four burgers a day and only gaining five pounds. My future plans are to attend the Ts’zil Learning Centre for their carpentry program. Secrets to share with other students: Show up for class, do your work and get your high school education done and over with."

- Lloyd Siah, Xáxtsa7

"I hope to become a lawyer someday. I learned a lot from all my 14 years of school, but I come to a blank to pick out one specific moment. Favourite moments would have to be volleyball and rugby times, doing nothing with KB, TF, CM, FM, KS and everyone else. Paying close attention and studying hard will get you far. Do as I say, not as I do, because I get distracted easily and I despise studying! Ha-ha?"

- Cheyenne John, Sek’wel’wás
"My favorite moment in high school are probably the ones I had in my grade eleven year. The reason is because I had a pretty good year for soccer and the other is because the girl I dated for awhile, she is just amazing. She still is. I’m doing it the hard way, so just finish your work on time. And, play high school soccer.
- Hyatt Wallace, Lil’wat

Not Pictured

" My plans are to work this summer and take up carpentry at the Ts’zil Learning Centre in Mount Currie in the Fall."
To other students:
"Don’t give up!"
- Chris Wilson, Skatin

"Let’s see...my big plans? First I am going into the UCEP program at the Ts’zil Learning Centre. I am also going to get a part time job to save some money for my move to TRU next year. I am going to take the Auto Mechanic Technician program and then go further with paint and detailing. Here’s a couple of my favorite moments in high school; in grade eight for acting out my rebellious nature, driving the teachers crazy. My mom’s worst year was when I came home with a Mohawk, but hey hair grows back. And then grade twelve because it was my last year in high school. Was sweet to get my Dogwood Diploma. Also high jumping higher then the tallest boy in gym class. It was great to get $1,800.00 in bursaries. Thanks to my mom for everything...shout out to my momma. I think the only real advice I can give to other students is to “work before you play”. And I play as hard as I work. Go to classes everyday even though it gets boring, if you work while in class it’s not that bad. Don’t skip. Get through high school and then you’re free to pursue your dreams. Good luck to all grads of 2009, we’ll see you on the flip side. Peace.
- Troy Jones, Lil’wat
My big plans now that I’m done high school is to be a full time mom for the next year, and let my mom work or do some of her schooling. The year after that I am going to enrol in the UCEP program at the Ts’zil Learning Centre. I want to do Early Childhood Education. After that I want to go into the Nursing program at Capilano University. My fellow graduates are all my cousins, it was an honour graduating with them. I may have graduated a year later but I pulled it off. I wanted to get my grade twelve even if it was to take a year or two. Never give up on your dreams.”

- Kalissa Purcell-Peters, Samáhqwam

“After all these years of school work I learned to be more responsible for coming to school on time, respecting others, making good choices and get my work done. Also, what I learned are to hold strong to my boundaries; I don’t smoke, drink or do drugs. My secrets are to ask the teachers questions when I need help. Listen when given a demonstration. Attend all classes. Respect teachers. And have a positive attitude when coming to school.

- Kimberly Dan, Lil’wat
“School went by so fast! My big plan is to go back to school I wanna become a massage therapist and if not that, I wanna be a dentist. I wanted to finish school for myself and for my daughter.”
- Randi Joe, Líl’wat

“After I graduate I wouldn’t mind learning some boxing, Brazilian Jitsu. I have learned how to speak and read the language a lot more. Stay in school and go to sleep easily on school nights.”
- Dallas Joseph, Líl’wat

“Some of my favourite moments are when I went horseback riding and when I learned to play golf. Just do your work.”
- Kaylon Andrew-Nelson, Líl’wat

“On this day one year ago, British Columbians witnessed the Prime Minister delivering a historic apology to survivors of residential schools. It was a recognition of the suffering of the survivors. It was an opportunity to begin the healing process. It was a beginning, not an end.

“I congratulate the federal government on continuing this process of reconciliation by declaring June National Aboriginal History Month. The celebration of National Aboriginal Day on June 21 will now be bolstered by a month of cultural awareness. I encourage British Columbians to take this opportunity to learn more about the significant contributions Aboriginal people have made to our province and our country.

“In B.C., we are building on our New Relationship with Aboriginal people. This relationship was founded on mutual respect, recognition and reconciliation. We are building economic opportunities in Aboriginal communities. We are supporting the development of Aboriginal governance. We are working to improve the lives of Aboriginal people.

“Through the New Relationship, we are working with Aboriginal people to close long-standing social and economic gaps between Aboriginal people and other British Columbians. Reconciliation is an integral part of that process. Today’s important anniversary is an opportunity for all British Columbians to reflect on the importance of reconciliation with Aboriginal peoples, and consider what more we can achieve in the future.”

Gordon Campbell, Hereditary Chief Kakila, Tenas Lake, St’át’imc

“Mr. Premier. Your words and statements are empty. Canada and BC Government purposely created laws against us Aboriginal people for over 100 years. First your ancestors brought the Small Pox infected blankets to rid of us.

Next the Canada Government created the Residential Schools to further break our family structure down. Canada and BC Government need to be charged with Human Rights Violations. We were tormented, mentally, spiritually and physically by the Residential School Teachers, Brothers and Priests and Nuns. We were raped bodily and culturally.

Yet your Court Structures only Compensate us a mere a years worth of salary for all the suffering we endured, and continue to endure even to this day. How can you even think that BC is trying to build a New Relationship? Apology? Pay for all the Resources your governments have extracted from our Tribal Territories. We were not in poverty prior to your government setting foot here.

It is a pity that you think that Independent Power Production is going to be profitable. It is already too late, even though your governments sold out to Outside Interests for our water. All the Supreme Court Decisions such as the Delgamuuk, 1995, mean nothing to you Greedy Leaders. Court Rulings you don't follow.

We are in this situation because BC and Canada would not share the profits from all these so called opportunities, economic opportunities. There is no more Timber left to log, the Salmon are almost all gone. Mining has destroyed much land that we depend on for our Traditional Economy. Your governments came only for profits, And God Help anyone who stood in your way. That is what took place Mr. Premier Campbell and Mr. Prime Minister Harper.

All the evidence is in the Minutes Of Decisions your governments made over the last century or so. How to rid of the Indians.

There will be no new relationship Mr. Premier, until you own up to all the damages you us for Logging, Mining and Illegal Ski Resorts that continue to forge ahead without our Full and Proper consultation.

You cannot even legislate Aboriginal Title, only the Federal Government of Canada has that Authority. Perhaps you need to really read the Delgauk Supreme Court Decision, it states that the "BC Government cannot extinguish Aboriginal Title and the Rights that flow from such Title."

Mr. Premier, we Hereditary Chiefs and Tribal Elders acknowledge the BC Government as not having any Title to our Tribal Indigenous Territories. Pay up!!

In our Prayers we ask the Good Kind Creator, to ensure that You and Your Governing Structure shall see the Truth.

Thank you,

Kakila-Hereditary Chief Clarke Smith Tenas Lake of Samahquam, St’át’imc Tribe.

Aboriginal History Month was recently proclaimed by Canada’s Prime Minister, on the first anniversary of the apology by the government to residential school students, June 11, 2008. That day is being called the “Day of Reconciliation.”

There are so many reasons we shouldn't go along with this. At the top of my list is the Declaration of the Lillooet Tribe. Xatl'ip is opposed to the recognition and reconciliation legislation. It's our land, our way of life, and we can't give that away.”

Councilor Ida Mary Peters, T'é'l'ahh:

“Speaking as a St’át’imc woman, this legislation is very dangerous. We will be put in jeopardy. I’m visualizing what this whole legislation will bring about - because it's based on jurisdictional and economic aspects, we get referrals on top of referrals in our Band office - the next thing, it's on the drawing board, is that we will have to go out and buy provincial licenses to pick our own berries to feed our families. We’re speaking as leaders here, we're talking for our people here, and what would they say? They would also ask, who authorized this negotiation to take place? Did we authorize the First Nations Leadership Council to negotiate our title and rights on our behalf?”

Chief Ralph Thevarge, N'Quatqua (registered his opposition to the Act.)

Chief Mike Leach:

“If we are to be asking you questions, how can you answer if the legislation is not drafted? So this is not an open dialogue, not an exchange. I can't support something if I can't have an open dialogue. We passed a resolution, so that's the conclusion to our position.”

In April, the SCC rejected the legislation by resolution carried unanimously.

The Role of Attorney General

From front page

The AG is the main legal advisor to the government, and in BC he sometimes has executive responsibility for law enforcement or responsibility for prosecutions. De Jong’s efforts to subordinate the aboriginal title and to circumvent the constitutional law that recognizes it make him a perfect fit for the job.

Because part of being the Attorney General means you have to swear to pass on issues of a federal or constitutional nature to the Governor General of Canada.

But in BC, you have to be the kind of person that would never do that in the aboriginal title context. Ujjal Dosanjh in 1995. He blocked a request to hear the land question from reaching Ottawa. Geoff Plant, the next AG, has showed his colours in many court rooms - arguing for the crown in Delgamuukw, and other cases, that aboriginal title does not exist. Then Wally Oppal, a judge who shouted down lawyer Bruce Clark to prevent him from being able to speak the constitutional question and have it entered on the record.

Dejong is a sure thing for BC. He joined Campbell in 2001 to sue over Nisga’a ‘self-governance’ powers in their treaty. As Forests Minister he had a hand in Forest and Range Agreements. As Aboriginal Minister, he said of the UN’s review of the Tsawassen Final Agreement: “What I think is important is that the Tsawassen voted over what they’re in favour of their treaty. I reject the proposition that the TFN did not make an informed decision. Did we work together to coordinate a communications strategy? Yes we did.”

Chief Clark Smith Tenas Lake of St’át’imc
Lillooet Food Matters

Are you interested in growing food, sharing your gardening tips, trials and tribulations, or learning more about how, what, where to start? Lillooet Food Matters is excited to announce its latest project: local organic food garden tours. Lillooet Food Matters is interested in promoting and increasing local food security and cooperative organic food growing, and preparing our community in general for changing times. We are also hoping to serve as a community network facilitating the development of sustainable agriculture in our area while incorporating local traditional knowledge of survival on this land.

In light of the extremely popular 1st annual Seedy Saturday held in March, we recognize the growing interest in raising food in our community, saving and sharing our own seeds, and creating events for people of all ages and backgrounds to come together to share in their love of raising food plants. LFM is following that interest up with visits to local organic food gardens. There is no charge for attending. In July, we hope to visit a few farms in the Yalakom Valley, and in August the Ucwalmicw Community Garden at T’it’q’et.

These tours are open to anyone with a spark of interest in learning more, sharing more and seeing food being grown in our own community. No green thumb is required! We are choosing to visit food gardens grown by people both experienced and new to it, all on the learning curve that goes with the rewarding act of raising food. The rising cost of food, whether it’s organic food or not, is becoming more and more apparent to everyone, and it affects us all.

The term “sustainability” is about taking care of ourselves in whatever way that is good for us AND our environment. Now is the time, here is the place!

gillian@yalakom.com

Lillooet Loses Language Champion

Zane Spencer is leaving after decades of support for a unique K-12 St’át’íme language program. Spencer has been Principal of both elementary schools and Lillooet Secondary. For thirty years he has supported the language program, which is unique in BC public education. He is moving on to take over the leadership of Lytton Secondary, and takes the best wishes of all the parents and grandparents he has helped over the years.

Below, Lemya7 Michel and Roger Adolph presented Mr. Spencer with words and gifts at the school.

The Lillooet Friendship Center

Employment Opportunity

Executive Director Position

Qualifications:

The successful candidate must have extensive knowledge and experience in organization and administration, as well as a background and/or training in management/finance and Social Services. The successful candidate should also have a demonstrated ability to successfully apply their knowledge, and skills in related job situations. A minimum of five years experience will be required for this position including: demonstrated success in working with a Board of Directors. The successful applicant must possess knowledge of the issues and needs facing Aboriginal people and excellent supervisory skills with an aptitude for innovative and creative thought.

Under the direction of the Lillooet Friendship Centre Society’s Board of Directors the Executive Director will be responsible for the following:

• overall management and administration of the Friendship Centre
• directing all financial operations of the Society including preparation of all program budgets
• ensuring the Society is in compliance with all applicable Legislation, Regulations, Acts, and Contractual obligations
• proposal development and contract negotiation
• ensuring all reporting requirements are maintained
• supervising and directing all staff, program and service development
• establishing and maintaining relationships with appropriate Municipal, Provincial, and National government, First Nations, and others
• continuing participation in the Friendship Centre Movement
• promoting the advancement of the Centre’s objectives and goals

Please submit resume and cover letter to the attention of Diana Adolph by 4:30 pm Friday July 10, 2009 in person at the Lillooet Friendship Centre, email to info@lillooetfriendshipcentre.org

Diana Adolph, President
Lillooet Friendship Centre Society
PO Box 2170
Lillooet, BC
V0K 1V0
Lives of Learning

Laurene Weget-Whitney has just graduated from Thompson Rivers University, the Community Support Worker Certificate Program. She has been in part-time studies since April, 2006. Laurene took time out of a busy schedule to talk about how she did it, and why.

I’m able to work in the hospital, or as a support worker at the Band, or as an aboriginal support worker in the school.

I’ve always loved working with kids - I did my training for Early Childhood Education in 1994/95. Before that I completed a youth training program. This (certificate) can connect me to working with kids. Through the schools, I can create music and movement programs, going into the classrooms and doing Gitxsan dancing and singing. I’ve introduced it as ‘Gitxsan Arobics,’ and the kinds think, ahhh, that will be easy! But once they do it they realize it’s not that easy!

I notice the kids that are having a tough time academically - I’ve learned through research that music and movement helps you become a better reader and perform better academically - I’ve learned studies have been done to show that helps them read.

I notice the children are more grounded and willing, their attitude is less aggressive and they’re more calm. I see the way they have become a better reader and that they otherwise wouldn’t connect me to working with kids.

This (certificate) can connect me to working with kids - I did my training with kids at home, one semester of my studies have been done to show that helps them read. I notice the children are more grounded and willing, their attitude is less aggressive and they’re more calm.

The pay-off for me is the connection to the children, and seeing them connect to each other in a way that they otherwise wouldn’t have had the opportunity to do. I see they have their little cliques, and I purposely partner them up with different kids and get them out of their comfort zone.

It helps them not only physically but in their relationships. So you can see the concept of the medicine wheel, everything is connected.

So I’m excited! I’m just waiting for the next opportunity. I’m on call and I’m ready to go anytime.

I find that those kids do really well with the music and movement. Not only do they have to see and look, but listen, and in order to do what they have to do they have to put it all together, instead of just sitting and reading and writing and the daily expectations in school.

There are six types of learners, and the ones that aren’t getting the curriculum in their learning style need this, they’re hands-on learners. I understand it because that’s what I was like in elementary school - lots of energy and movement.

I did one course per semester. Some courses were done over 2, 3 or 4 weekends, or on one day a week over six weeks, at the Lillooet campus.

Then having four kids at home, one graduating this past year; between PAC meetings, board meetings, fundraisers...

There was one semester when we had to do two courses, and it was overwhelming and I thought, I never want to do this again - unless I want to set myself up for failure.

Then I had to get in the first-aid course, and I did a 200 hour practicum, which I lined up on my own. The practicum coordinator was so supportive, Ingrid Healey.

I needed lots of support from my family. My husband made sure he was there to get the kids to bed, get them to tutoring and back. The kids helped around with more chores and more responsibility.

I have my girls there with me, having them witness me walk with all the grads, it was so emotional at one point. I was so glad my mother and father could be there. It was nice to be acknowledged for my academic achievements, and validated, that my work was complete.

There was a beautiful ending. My choice to wear my Gitxsan stole at the ceremony was because I think it sends a message to others to be proud of their identity.

We don’t get enough that we are equal, special, we all have gifts.

At the celebration at the Julianne Hall I made bowls and bowls of Indian ice cream, and the kids didn’t want to try it, and I told them they have to try mine, and they loved it. The kids all went home and told their parents “Mrs. Weget makes the best Indian ice cream!”

My daughter’s generation is the one that is going to make the change and do it in an assertive manner. I have two sisters who are language teachers up north. In an interview on First Voices, APTN, they asked her, “If you could instill one thing in your kids, what would it be?”

And I knew her answer - she always says she can’t do something because she doesn’t have education. I say, so? Go out and get it!

You almost have to be a hoop dancer, though, you have to deal with funding sources, institutions, and they’re all holding out hoops, saying, ‘jump through this!’

Not quite like the pow wow dancer, but I was very determined, I wasn’t going to curl up and forget about it. Now it’s a good feeling.

“Through the schools, I can create music and movement programs, going into the classrooms and doing Gitxsan dancing and singing. It helps them not only physically but in their relationships. So you can see the concept of the medicine wheel, everything is connected.”
Truth and Reconciliation Commission restarts

The Job of the Commission

From the Terms of Reference, the goals are to:
- Acknowledge Residential School experiences, impacts and consequences;
- Witness, support, promote and facilitate truth and reconciliation events at both the national and community levels;
- Identify sources and create as complete an historical record as possible of the IRS system and experience including: the history, purpose, operation and supervision of the IRS system, the effect and consequences of IRS (including systemic harms, inter-generational consequences and the impact on human dignity) and the ongoing legacy of the residential schools.

There are seven goals altogether, as described by Canada’s Treasury Board and available on their website:

1. In fulfilling their Truth and Reconciliation Mandate, are authorized to receive statements and documents from former students, their families, community and all other interested participants, and, subject to (privacy laws), make use of all documents and materials produced by the parties.
2. Further, the Commissioners are authorized and required in the public interest to archive all such documents, materials, and transcripts or recordings of statements received, in a manner that will ensure their preservation and accessibility to the public and in accordance with access and privacy legislation;
3. Shall not hold formal hearings, nor act as a public inquiry, nor conduct a formal legal process;
4. Shall not possess subpoena powers, and do not have powers to compel attendance or participation in any of its activities or events. Participation in all Commission events and activities is entirely voluntary.
5. The Commission has power only to collect information. It seems unlikely that they will be capable of recommending investigations.

Money Numbers - IRSSSA

From the Treasury Board, Canada, Settlement Agreement:
Total number of claims re# as of June 11, 2009: 11,363
Total Compensation to June 11, 2009: $159,533,140
Average Compensation: $13,000 per person.

Financial Resources (in millions of dollars):
2008-09: $294.7
2009-10: $285.5
2010-11: $251.5

Human Resources (Full Time Employees):
2008-09: 559
2009-10: 605
2010-11: 420

New Commissioners

Justice Murray Sinclair will Chair the TRC. He is a citizen of the Ojibway Nation. He was Canada’s second aboriginal judge, and became Manitoba’s first aboriginal associate chief justice in 1988. He was Co-Chair of Manitoba’s Aboriginal Justice Inquiry.

Marie Wilson from Yellowknife is currently vice-president of operations for the Workers’ Safety and Compensation Commission of the Northwest Territories and Nunavut. She is married to Stephen Kakfwi, a former premier of the Northwest Territories. She is non-aboriginal, and served as a Regional Director of CBC North.

Chief Wilton Littlechild is from the Ermineskin First Nation near Hobbema, Alberta. He served as a Conservative MP from 1988-1993 in government and has his own law firm on the Ermineskin reserve. He is the Alberta Regional Chief for the Assembly of First Nations.

Survivors’ groups wanted 5 Commissioners, at least 3 former students.

Where is Healing Strategy?

"Where is Healing Strategy?"

...Where is the culturally appropriate healing strategy to deal with the assimilation, atrocious abuses, and accumulated losses?... we are at a very critical time, we now are seeing the aftermath of the Common Experience Process (CEP) and see the chaos created by the Independent Assessment Process.” WillieBlackwater, Interim president of the National Residential School Survivor Society.

A government analysis of the expected activities of the Indian Residential School Survivors Settlement Agreement (IRSSSA) claims the following: “Although not operated by Indian Residential Schools Resolution Canada, the Resolution Health Support Program delivered by Health Canada will continue to provide a variety of flexible “frontline” safety supports and coordination services directly to former students involved in the Common Experience Payment process, the Independent Assessment Process, the Alternative Dispute Resolution Process, the litigation process, and the Truth and Reconciliation Commission. Services include access to mental health counselling services, on-site emotional health supports by trained Aboriginal health providers, and transportation costs to traditional healers, to ensure that former students and family members have access to appropriate levels of counselling and mental health supports.”
The Commission to Inquire into Child Abuse was established in 2000 with functions including the investigation of abuse of children in institutions in the State. It was dependent on people giving evidence which they did in large numbers. The Inquiry had sufficient information to investigate the difficult issues that it was mandated to explore. This Report has, in June, been debated in the government house, as to how the findings will be implemented.

Rules and regulations for the running of the schools was established, but these were completely and totally ignored in every institution, and the single Inspector to check on the fulfillment of obligations was inadequately staffed and failed to make unannounced ones. And never talked to the children. It is significant that the Industrial Schools did not keep a Punishment Book as was required by the Rules. The period covered by the Investigation Committee Inquiry, ‘the relevant period’, is from 1936 to the present. Investigations were conducted in institutions where the number of complainants was more than 20. This Commission looked at the attitude of the Congregation to allegations of abuse and the apologies it issued. These apologies acknowledged that some abuse had taken place but failed to accept any Congregational responsibility for such abuse. The Commission investigated complaints under four categories: Physical, Sexual, Neglect and Emotional abuse.

Individual schools were investigated:

- “The (large) numbers of (students) led to problems of supervision and control, and children were left feeling powerless and defenceless in the face of bullying and abuse by staff and fellow pupils. “Although physical care was better than in some schools, it was still poorly provided and... the children constantly felt under threat and fearful.”
- “Physical punishment of boys... was excessive... sexual abuse was a chronic problem.”
- “Complaints were not handled properly and the steps taken by the Congregation to avoid scandal and publicly protect perpetrators of abuse. The safety of children was not a priority at any time during the relevant period.”
- “The school was situated in a remote hillside location in Connemara, miles away from Galway or from public transport. It was a secret enclosed world, run on fear.”
- Testimony of a Brother who worked there.

In general, girls’ schools were not as physically harsh as boys’ schools and there was no persistent problem of sexual abuse in girls’ schools although there was at best naivety and at worst indifference in the way girls were sent out to foster families. A number of girls did experience sexual abuse at the hands of ‘godfathers’ which they were either unable to report or were disbelieved when they did report it. There was a high level of emotional abuse in girls’ schools, which was a consistent feature of these institutions.

Confidential Committee Report

The Confidential Committee heard evidence from 1090 men and women who reported being abused as children in Irish institutions. Abuse was reported to the Committee in relation to 216 school and residential settings. The work of the Confidential Committee was bound by strict rules of confidentiality and the Committee’s report does not identify witnesses, or the persons against whom they made allegations or the institutions.

More than 90% of all witnesses who gave evidence to the Confidential Committee reported being physically abused while in schools or out-of-home care. Sexual abuse was reported by approximately half of all the Confidential Committee witnesses. Neglect was frequently described by witnesses in the context of physical, sexual and emotional abuse in addition to accounts of inadequate heating, clothing and personal care. Witnesses reported that the failure to provide for their safety, education development and aftercare had implications for their health, employment, social and economic status in later life. Untreated injuries and medical conditions were reported to have caused permanent impairment.

Emotional abuse was reported by witnesses in the form of lack of attachment and affection, loss of identity, deprivation of family contact, humiliation, constant criticism, personal denigration, exposure to fear and the threat of harm.

Witnesses were incorrectly told their parents were dead and were given false information about their siblings and family members. Many witnesses recalled the devastating emotional impact and feeling of powerlessness associated with observing their co-residents, siblings or others being abused.

Witnesses believed emotional abuse contributed to difficulties in their social, psychological and physical well-being at the time and in the subsequent course of their lives.

Knowledge and disclosure

Parents, relatives and others knew that children were being abused as a result of disclosures and their observation of marks and injuries. Witnesses believed that awareness of the abuse of children in schools and institutions existed within society at both official and unofficial levels.

Witnesses reported that their sense of shame, the power of the abusers, the culture of secrecy and isolation and the fear of physical punishment inhibited them in disclosing abuse.

The enduring impact of childhood abuse was described by many witnesses who, while reporting that as adults they enjoyed good relationships and successful careers, had learned to live with their traumatic memories. Many other witnesses reported that their adult lives were blighted by childhood memories of fear and abuse. They gave accounts of troubled relationships and loss of personal contact with their siblings and extended families. Witnesses described parental difficulties ranging from being over-protective to being harsh and commented on the intergenerational sequelae of their childhood experiences. Witnesses also described lives marked by poverty, social isolation, alcoholism, mental illness, sleep disturbance, aggressive behaviour and self-harm. Approximately 30% of the witnesses described a constellation of ongoing, debilitating mental health concerns for example; suicidal behaviour, depression, alcohol and substance abuse and eating disorders, which required treatment including psychiatric admission, medication and counselling.

The system of inspection by the Dept. of Education was fundamentally flawed and incapable of being effective.

The Rules and Regulations were disregarded by the knowledge of the Department of Education.

In reality, the industrial training afforded by all schools was of a nature that served the needs of the institution rather than the needs of the child.

Recommendations

To alleviate or otherwise address the effects of the abuse on those who suffered.

A memorial should be erected.

The lessons of the past should be learned.

For the State, it is important to admit that abuse of children occurred because of failures of systems and policy, of management and administration, as well as of senior personnel who were concerned with Industrial and Reformatory Schools.

Counselling and educational services should be available.

Family tracing services should be continued.

Child care policy should be child-centred: the needs of the child should be paramount.

www.childabusecommission.ie
New Relationship

Who wouldn’t be tempted to fall for the hot pillow talk of the New Relationship? Hey darlin’, I’m gonna give you money and dignity like you never seen. I know things have gone bad before, but I’m gonna make up for all those other guys, baby, you’re with me, it’s ok.

I have had the experience of such a new relationship, and I think it means reference. It was a long-distance thing, much like the one BC proposes. There is more than a lot of miles between Telegraph Creek and Victoria.

So a lot of stuff sort of happens over the phone, or for a day or two meeting. A lot by e-mail. This is a challenging way to start a relationship, or maintain one, and maybe people are hearing the parts they want to hear. I didn’t have e-mail at the time. But the parts that weren’t spoken wouldn’t have been written either.

My hearing was also selective and creatively transcribed. I ignored the woman at the other end of the phone where he was staying, “it’s one of your girlfriends.” I thought, “jealous old cow.” Someone told me she saw him with another woman. I thought, she doesn’t know what he tells me on the phone.

But haven’t we heard how busy Gordon Campbell’s phone is? He goes to 100 Mile House, “The legislation won’t make a bit of difference to the Fish Lake mine!” To industry, “This will mean economic certainty for BC!” To the BC public, “Trust me!” Amusingly, the certainty for BC!” To the BC public relations, as “The only thing on the national news is the deaths of the police, their funeral, and the order to arrest Alberto Pizango, the president of AIDESEP and widely recognized leader of the Amazonian peoples here.” - in a report from Ben Powerless in Peru., June 7.

“The source of the current conflict is long-standing, but comes from recent provocations.

Caledonia militia vs. native “lawlessness”

The dispute over the Haldimand Treaty is far from over. Mohawk people continue to resist encroachment and development there.

In Caledonia, Doug Fleming (an associate of anti-native sovereignty activist Gary McHale) who was recently arrested for attempting to instigate a conflict with people at Six Nations by running onto the former Douglas Creek Estates waving a Canadian flag, has announced that he is now forming a “militia” to directly confront “native lawlessness” in Caledonia. According to Fleming, the militia would patrol areas in Caledonia by car and by foot wearing uniforms and communicating with radio equipment. If alerted to an instance of “native lawlessness” the militia would then use “reasonable force” to effect a citizen’s arrest and would hold the native person until such time as the OPP arrived to take the “prisoner” to jail.

On the date of the meeting to form this militia, hundreds of non-native people took buses from nearby cities and overwhelmed the people who wanted to make up a posse.

Sri Lanka eliminates Tamil militants

The Sri Lankan government is claiming to have wiped out the last of the armed resistance in occupied Tamil territory. In the south of India and in Sri Lanka, and the indigenous nation is occupied by both countries. The Tamil Tigers are the armed force behind Tamil people’s fight for their autonomy in their own homeland. In May, the Sri Lankan government army closed them into a so called “safe zone.” In this zone, relocating amongst their displaced Tamil people, the Tigers were massacred. Some were shot while trying to surrender. United Nations presence at the time admitted to a communications error.

The Tamil people displaced by the fighting are now in refugee camps inside Sri Lanka. They are being denied food, clean water, and access to medical aid being sent to them from around the world while the government searches for any remaining Tigers or dissidents among them.

Peru attacks Amazon indigenous

On June 6, at least 30 people were killed in a battle between Peruvian Amazonian peoples and state police forces. It is really a fight over who controls the Amazon and the lives of those who live there. The government suspended the indigenous people’s constitutional rights while mining companies went about their activities. This resulted in armed resistance by the people who call the Amazon their home, and police and resisters were killed.

“The only thing on the national news is the deaths of the police, their funeral, and the order to arrest Alberto Pizango, the president of AIDESEP and widely recognized leader of the Amazonian peoples here.” - in a report from Ben Powerless in Peru., June 7.

“The source of the current conflict is long-standing, but comes from recent provocations.

http://www.nfb.ca/film/you_are_on_indian_land/
Nisga’a Proposes Treaty Land Sales Agreements

On June 13, the Nisga’a Lisims Government held a public meeting to discuss its plans to make Nisga’a law allowing for Nisga’a treaty lands to be sold to others.

Mercy Thomas, Nisga’a Matriarch, presented the following comments:

“As an Elder of this organization, I want to be given the opportunity to speak without being ruled out of order or given a time limit. Lands are a very important subject to all Nisga’a and you need to hear what I have to say.

1. Fee Simple lands can be bought and sold, as your paper says, to anyone. It doesn’t have to be with another Nisga’a. It can be sold to any Kam’chi’wa people, from other Nations around the world who are running out of lands to house their people. The difference is - on our lands on the Nass, Observatory Inlet, Portland Canal/Inlet was and is that we had a place that we called home, our own home lands. Not just me, my children, my grandchildren and my generations yet unborn. Your generations yet unborn.

2. Without land, there is no government. There will be no Nisga’a people.

3. Without lands, we will be a lost Nation, we will be a shadow of what we once were as a proud Nisga’a people, we will be ghosts roaming this earth.

4. Our children will become tourists on our lands, and they will say, “Our people owned this land up to a time - long ago” The Nisga’a negotiators sold it out for the Treaty, the people in charge of our lands made our lands Fee Simple Lands, so the lands can be sold to Non-Nisga’a. Now, we’re here just to visit and remember what once we were as a proud Nisga’a people, once, - long ago. These will be your children and your grandchildren talking, as tourists on what was once our land.

5. The beginning of the end of who we are as Nisga’a began, when we lost 93% of our lands. 99% of Git Gingolx’s An go’askws, lands were lost through this Treaty, our beloved Observatory Inlet, Portland Canal and Portland Inlet, the Git Gingolx were the sacrificial lands in this Treaty. The remaining 7% of Nisga’a’s lands are the Villages that our peoples are living on today, which these people want as Fee Simple lands to be bought and sold to Non-Nisga’a.

Once this is allowed to be passed...the Lisims Government will be controlled by foreigners because they will have become residents and they will demand citizenship as Nisga’a, because they live there, and they will demand that they have the right as residents. We will have lost control.

6. Ayuukwhl Nisga’a has already been diminished, it will become obsolete, and we will be no more. Ayuukwhl Nisga’a is in jeopardy.

7. We cannot lose our birthright, our lands are our birthright. When a Chief or a Matriarch dies, the first thing that passes onto the next in line is the An’go’oskw, our sacred lands, the name and other names foci with the land, the songs, dances, crests, artifacts, regalia, all belong to the lands that is being transferred to the next in line, hereditary, ancestral ownership. Our Ayuukwhl Nisga’a will be lost, and we will be no more as Nisga’a.

8. Nobody in the Nisga’a, or anybody else, has the right to put our lands on the stock market, if this has been done then I can see the panic, after the fact, to correct this through what is being suggested today.

12. There is no Government, nor its representatives above the law. They can not make Laws, Statutes, Acts to protect themselves. It is time for the people to rise up against this tyranny of people, that we voted in to protect our interests, who care only for financial gain for themselves.

13. I’d like to return to the 1950s for a moment. Some of you weren’t even born then. Frank Calder was the President, my late husband Judge Anthony Robinson was one of the Plaintiffs in the “Calder Case”, and I were part of the movement for the Nisga’a to protect our ownership to our lands, there were others, who have since died. Our land was never to trade for the Treaty, never to be surrendered, never our heritage to be bartered away.

14. You’re selling out our lands, our heritage, our traditions, and our culture. This is genocide. This specific Act must fail. I disagree with the way it is written. It is favoring everybody else other than our Nisga’a people.

15. A Referendum must be called regarding this important issue. If this fails in a Referendum, the existing Government must also fall, and a new election must take place. I don’t see any of the elected members protecting the Nisga’a peoples interests. Instead, they are making it harder for our people to survive.

16. It’s up to the Nisga’a Members to stop this. That’s all I have to say at this time. I have other questions that need answers.

Roadblock Report

Ancestors Block Trans-Canada Highway Expansion

Neskonlith, Secwepemc

The disturbance of human remains believed to be more than 2,800 years old has halted work on the Trans-Canada Highway near Chase. The BC Transportation Ministry has confirmed that the highway work won’t resume until an agreement has been worked out with the Secwepemc on what to do with the skeletal remains and other burial objects.

Neskonlith Chief Judy Wilson said the community agreed to more archaeological investigation in the area, which must be approved by other local groups and the Shuswap Nation Tribal Council. The Council has backed the three local bands in their statement that the remains cannot be relocated just to permit the highway.

The highway widening project was being fast-tracked. On June 30, the Sexaquiktemen, Arrow Lakes Shuswap, met to reaffirm their ancient protocol. They are Adams Lake, Splatsin and Neskonlith.

Alberta oil held up on Highway 52

On June 20, the Kelly Lake Cree Nation, near Beaverlodge, about 500 kilometres from Edmonton, began stopping all oil and gas rigs from passing along Highway 52, a remote highway mainly used by crews traveling between Alberta and B.C.

The roadblock, near Chetwynd, is the Band’s way of protesting the volume of exploration work in the area. A consultant with the band told CBC News, “We’ve talked about it to death and something’s got to be done about it.”

The number of oil and gas trucks on the narrow highway that runs by the reserve is also at issue.

Mohawks at Akwesasne stop border guards

Canadian border guards at the Akwesasne Reserve international crossing are involved in a militarization of the Canada-US border. However, the presence of Canadian police carrying guns on and around the Reserve is not welcome. It has been described by Akwesasne leaders as an open conflict; a military presence on their homeland. Mohawk sovereignists blocked entry to the guards. Canada and USA are also demanding new ID for natives crossing the border, apparently in violation of the Jay Treaty.
By my reckoning, it was about 1840. I got this story from Saopin. There was the year of great hunger. Ni sít'áta.

The fish stopped coming. People went into the mountains, but couldn’t even kill the deer with their bows. They hit them, but the deer wouldn’t drop. The only ones that survived were the ones who could put roots away. A lot of people died. That may have had an effect on why the miners came so easily into the territory twenty years later.

Some of them said all that hunger came down on us because of the way we were trading with the fur traders. We traded them tens of thousands of dried salmon, all of what we should have had stored away - usually enough for a few years. We traded them a lot of furs just for a gun. The guys would stack up beaver or beaver pelts on top of the other until it was the same height as that rifle, they had long barrels, that’s how much they traded for the gun. Ammunition was extra.

Some of the old ones saw how much this was taking from the animals and they warned them, but how much this was taking from the people. At about the same place where the 12 Mile Slide is coming down now, but the other side of the river collapsed and blocked the river.

So this was what was happening as the fur traders started visiting our country, and less than twenty years before the gold miners came.

- Roger Adolph, Tmícwis

It was like there was a force working against them, a spiritual force. People woke up one morning and the river was dry. They thought they were being punished for something. At about the same place where the 12 Mile Slide is coming down now, but the other side of the river collapsed and blocked the river.

Some of the old ones saw how much this was taking from the animals and they warned them, but people did keep trading.

Then when the gold miners came, people gave them a lot of gold. For one loaf of bread they would fill the barrel of their rifle with gold nuggets. The nuggets that were too big to fit into the barrel, they just gave those to them because they couldn’t be counted and so they weren’t worth anything to us.

Gold wasn’t worth anything to our people. That’s why they would trade them a lot of gold for their flour or other kinds of food.

- Desmond Peters Senior

* * *

A new project has started in Lillooet by Lillooet Naturalists Society and Sek’wel’wás St’át’imc (in partnership)

**Purpose:** To promote an understanding of the Bridge, Cayoosh and Seton watersheds and their relationship to the health of the Fraser River wildlife and salmon. Our goal is to increase people’s commitment to sustainable living and promote stewardship.

**What is happening:** Bonnie Michell and Jacques Rasmussen, as Stewardship Facilitators, will be developing hands-on activities that will feature at events from July 2009 to February 2010. The project will feature a travelling trailer that will go to different sites on the named rivers to hold 2-3 hour events. These events will have fun activities, learning opportunities, nature restoration, art projects and almost always opportunities to get dirty.

**Who should come?** Everyone! We will be targeting many activities towards families but our guest speakers and artists will have expertise and experience suitable for youth and adults as well.

**Events:** Our first event will be on Saturday, July 11, 2009. It will be at the Bridge River fishing rocks, by the concession stand, and there will be demonstrations of cutting salmon to dry. There will be snacks featuring local food, playing games and creating art.

**Our sponsors:** Fraser Salmon and Watersheds Program, Public Conservation Assistance Fund, TD Friends of the Environment

The Powerhouse Foreshore Restoration Project is a community project led by the Lillooet Naturalist Society and the Cayoosh Creek St’át’imc. The project has undertaken an ecological restoration where Cayoosh Creek and the Fraser River meet. We are about to take a new step and are looking into the possibility of building a Nature Centre at the site. This centre would provide a home to offer locally developed cultural and environmental programs in our community. It could eventually be part of a chain of small centres along the length of the Fraser River that showcase the unique aspects of each area, and teach people about the importance of the salmon and the need to live sustainably in all parts of the watershed.

Colleen Jacob and Toby Mueller have been hired to ask people what they think, study the way other centres have been built and produce a plan which will help the idea move forward. Look for our display at events around town this summer, and come fill out a survey. We will provide information about what this could look like and we are interested in your ideas about education, environmental stewardship, cultural sharing, green design and eco-tourism. We hope you will join us, this is an exciting possibility and needs input and ideas from many different people.

**The Message Board**

**Three Rivers Join One**

First Event date: July 11, Xw’sten Fishing Rocks

**Cayoosh Power House Nature Center**

*Imagine a Nature Education Centre for Lillooet.*

**Open House:** Wed. July 15, 1-7pm, Lillooet Friendship Centre.

Drop by to give your input about building a Nature Centre. Everyone welcome, refreshments and door prizes!

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How To Support Youth

The Search Institute created 40 Developmental Assets to help families. This month, we’d like to share six points on the ways to support adolescents, ages twelve to eighteen.

1. Family Support
- Start family traditions like game nights and outings.
- Give kids space and privacy.
- Give each of your kids a hug, even if they’re really big kids.
- Spend time each week with each of your teenagers individually.
- Create a memory book, memory box, photo album, or private Web site for each of your children.
- If you don’t live in the same city, send them a care package.

2. Positive Family Communication
- Use mealtimes to learn about another’s musical tastes. Choose one night each week as music night and rotate who gets to choose.
- Be willing to talk when your children are comfortable, such as while walking or driving.
- Sending e-mail, telephone calls, handwritten cards, and personal letters are wonderful ways to stay connected with your children’s long-distance relatives.
- Hang a whiteboard on your fridge. Write loving messages to long-distance relatives.

3. Other Adult Relationships
- Swap a CD or MP3 player with a teen. Listen to the music together, and tell each other why you picked that music.
- Bake cookies and other treats with a young person.
- Send cards or e-mail greetings to young people you know to celebrate holidays and birthdays.
- Invite a young friend to help plant and tend a garden patch.

4. Caring Neighbourhood
- Have a neighbourhood celebration on the first or last day of school. Invite everyone!
- Organize informal activities (like road hockey) for young people in your neighbourhood.
- Organize a neighbourhood bake sale or garage sale.

5. Caring School Climate
- If you find out your child is bullying or being bullied, don’t add fear. Listen carefully and respectfully while your child talks. Then work together to make a plan to solve the problem.
- Talk with your kids – ask about their friends. Keep talking and asking questions.

6. Parent Involvement in Schooling. (Copyright © 1997, 2007 by Search Institute. All rights reserved. Search Institute, 615 First Avenue N.E., Suite 125, Minneapolis; 800-888-7828.)
INTRODUCTION:

"A STATE OF EMERGENCY"

As Indian Nations, we have battled for many years on many fronts to retain our special status, dignity and pride. As Indian people we fought and will continue to fight for our right to exist as Sovereign Nations gathering strength from each battle. When we lose we become more determined and find other ways to continue the battle. We have fought governments, corporations, courts, small people, big people, and those who ever stood to threaten our lands and our rights.

We've withstood racism, poverty, disease, ignorance, assimilation, social chaotic disorder and political suppression by paternalistic governments. WE HAVE SURVIVED.

But now, our Indian Nations across Canada are in "A State of Emergency". Our future as Indian people has been put on the line. The Prime Minister of Canada, with the support of the Prime Minister of Britain, is taking moves to single-handedly transfer the British North America Act from control by Britain to the Control of Canada. In his constitutional proposal, a "Charter of Rights" is included which aims clearly at terminating the rights of Indian people and would declare band citizens as ordinary citizens of an independent Canada. Further, the proposal is prepared and written in such a way that all Canadians, and even many Indians, would welcome such a move. This is so subtly hidden within Trudeau's proposal that only under close scrutiny can the threat be seen.

Living without Indian lands, without Aboriginal and Treaty Rights presently guaranteed by the Imperial Crown, without hunting, fishing, trapping, and gathering rights, without a place to call our homeland and all our people assimilated under the authority of the provincial governments and the Canadian Federal Government: is in fact what will happen to our Indian Nations if the Canadian Federal Government's proposed resolution on patriation of the Constitution is approved by the House of Commons and the Senate.

Without Guarantees by the British Government and the International Community that Bands will Retain their Lands and Resources, the Continuing Right of Self-Government and Self-Determination.

Confident that you will give this issue serious consideration, we, therefore put before you our proposal for immediate action to prevent the Canadian Federal Government and the British Government from terminating the British Trusteehip over our Indian Nations, and further prevent the political and cultural absorption of our Indian Nations and peoples into an independent Canada. As in every state of emergency, we ask for a full mandate to take the necessary steps to ensure that Indian Governments, Indian Lands and Aboriginal and Treaty Rights are preserved and protected against British and Canadian efforts.

PART I

CANADIAN CONSTITUTION: BEYOND THE B.N.A. ACT

The British North America Act, 1867, with its amending Acts, is the written Constitution of Canada. It was legislated under the authority of the Imperial Crown of Britain and the British Parliament. The B.N.A. Act delegates British authority to provincial and federal governments in the Commonwealth of Canada. It did not create or delegate authorities to Indian Governments.

It is important to note that in its totality, written and unwritten, the B.N.A. Act represents the principles which shape Canadian institutions, inter-group relationships and the future expectations of Canadian citizens. The Constitution (B.N.A. Act) provides the general rules by which Canadian citizens live and which governments are compelled to observe. It is Canada's Fundamental Law, authorized by the British Parliament and as such, it is something which is intended to be protected from casual or unilateral tampering by any government of the day.

The B.N.A. Act is British Law which directs the legal and political actions of Canadian and provincial governments. It also contains provisions which convey duties originally held wholly by the Imperial Crown to Canada to administer the Crown's responsibilities to Indian Nations located in upper North America. These delegated administrative duties empower the Canadian Federal Government to protect Indian National lands, Indian Government, and provide financial and technical assistance to Indian Governments in fulfillment of British Treaty responsibilities.

Continues next month.