

Volume 10 Issue 1

December 2009

BC ELDERS COMMUNICATION CENTER SOCIETY



# ELDERS VOICE

**ATTENTION:**

Elders Contact People  
Please Remember To Make Copies  
of The Elders Voice Each Month

For Your Elders And If You Could Also Make Copies For Your Chiefs and Councils  
That Would Really Help In Keeping Everyone Up-To-Date On Elders Matters.

**EV'S 109th Issue!**

**MERRY CHRISTMAS AND ALL THE VERY BEST WISHES  
TO ONE AND ALL THIS HOLIDAY SEASON !!!!!**

**HAPPY BIRTHDAY WISHES FOR DECEMBER TO:** Splatsin First Nation  
Arnold Thomas, Lawrence Lee Romeo Edwards, and Winnifred Thomas  
Belated birthday greetings for Sept. to Donna Antoine and Dorothy Alexander.  
For Oct. to Beverly Thomas, Florence Nicholas, George Thomas, John Thomas,  
Linda Thomas, and Louie William. And for Nov. to Casimar Felix, and  
Celetine Sears, Louie You (Hop) and Shirley Bird.

**34th Annual BC Elders Gathering Announcement on Page 4**

Dear Elders and First Nations Community Members,  
This 109th issue marks the start of the 10th year of the Elders Voice  
Newsletter, I hope you have all enjoyed the issues; it has been my pleasure  
to provide them to all of you.

I would like to extend a heartfelt thanks in this issue to Eve Millar, Project  
Management Analyst, Seniors' Healthy Living Secretariat, Ministry  
of Healthy Living and Sport for her work with the Elders Survey Results.  
Few people have ever put in the amount of work Eve has done for the  
Elders and with her expertise she managed to turn all of those results into  
8 concise pages I am proud to be able to forward to all of you today.  
Thank you to all elders and workers for your input into the survey.  
Sincerely, Donna Stirling, BCECCS Coordinator

**Inside this issue**

Easy Bakers Corner/Handy Tips/Website Information	2
List of Paid Support Fees	3
ELDERS GATHERING	4
Elders Survey Results	5-12
End the Silence -UBCIC Press Release	13
Breast Pain Article	13-14
Doris Weislein Honoured	15

**Pg. 16:** Press Release:  
Northern Aboriginal Leader Advocates  
Accountability and Tribal Unity

**Pg. 17:** Paul Martin Education Initiative

**Pg. 18:** Aboriginal Small Business Program

**Pg. 19:** Christmas Bible Quotes

**Pg. 20:** Sepass Poems Available

**Pg. 21:** SFU Aboriginal University Prep

**Pg. 22:** 7th Annual Christmas Craft Fair  
at Tseil-Waututh Nation

**Pg. 23:** Community Demands Release  
of Videotape of in-custody Death

**Back Pg:**  
Annual Elders Gathering Info Corner  
and Quotes & Jokes & Horoscopes

## Easy Bakers Corner – Shortbread Meltaways - Makes 48 cookies

Preheat oven to 350°F. Line cookie sheets with parchment paper.

In a mixing bowl beat 1 cup of unsalted butter, softened, 1/2 cup of icing sugar, and 2 tsp. of vanilla until creamy.

In a separate bowl, combine 1 3/4 cups of all-purpose flour 1/2 cup of corn starch, 3/4 tsp. baking powder, and a 1/4 tsp. of salt.

Stir half of this mixture into butter mixture.

Stir in 1 cup of Chipits (SKOR) Toffee bits and remaining flour mixture and combine.

Roll heaping tablespoonfuls of dough into balls.

Place on prepared cookie sheets, spacing 2" apart.

Bake in centre of preheated oven for 15 minutes or until lightly golden.

Let cool on pan for 5 minutes.

Dust with icing sugar if desired.

**HANDY TIPS:** 1. Add garlic immediately to a recipe if you want a light taste of garlic and at the end of the recipe if you want a stronger taste of garlic.

2. Hate foggy windshields? Buy a chalkboard eraser and keep it in the glove box of your car. When the windows fog, rub with the eraser! Works better than a cloth!

## What Can you please share?

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

Gilakasla, Donna Stirling

## ‘PRESERVING THE PAST’

**New Elder’s Website: [www.bcelders.com](http://www.bcelders.com)**

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

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

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

### Disclaimer:

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

# **BC ELDERS COMMUNICATION CENTER SOCIETY**

## **10th Year GRATITUDE LIST**

**Of**

**Groups Who Have Thankfully Paid  
Their \$250 'Yearly Support Fee'  
For the Dec. 2009 – Nov. 2010 Year**

- 1. Indian Residential School Survivors Society**
- 2. Ditidaht First Nation**
- 3. Qualicum First Nation**
- 4. Cowichan Elders**
- 5. Tsleil-Waututh Nation**
- 6. Laich-Kwil-Tach Treaty Society**
- 7. BC Association of Aboriginal Friendship Centres**
- 8. Kla-How-Eya Circle of Elders**
- 9. BC Transmission Corporation**
- 10. K'omoks First Nation**
- 11. Douglas Band**
- 12. Kluskus Indian Band**
- 13. Lower Nicola Indian Band**
- 14. Ki-Low-Na Friendship Society**
- 15. Hartley Bay Village Council**
- 16. Squiala First Nation**
- 17. Akisqnuq First Nation**
- 18. Wei Wai Kum First Nation**
- 19. Wet'suwet'en First Nation**
- 20. Kitamaat Village Council**
- 21. McLeod Lake Tse'khene Elders Society**

**Repeating INVOICE Message:**

**IT IS THAT TIME OF YEAR AGAIN!**

**Dear Elders, Elders Workers, Presidents, Chief and Councils, & Boards of Directors**

**Support Invoices accompany the November issue of the Elders Voice each year.**

**Please see if you can assist with the costs for this provincial elder's office to operate by paying the \$250 yearly support fee. Your consideration is very much appreciated.**

**Thank you,**

**Donna Stirling, BCECCS Coordinator & Secretary, BC Elders Council**

# **34th Annual BC Elders Gathering**

Dates: July 13, 14,15th, 2010  
(with early registration beginning July 12th)

Host: Adams Lake Indian Band  
And the  
Secwepemc Nation

Location: Sunwave Centre in Salmon Arm, BC

2009 BC Elder King and Queen  
JD and Ethel Billy

Adams Lake Indian Band and the Secwepemc Nation Bands are looking forward to welcoming you to our traditional territories.

A 2010 Planning Team has started the planning for this wonderful Gathering. More information will be released very soon.

For more information please contact:  
Karen Everard at Ph: 250-679-8841

# Provincial Elders Voice Survey 2009

In January 2009, 3300 Provincial Elders Voice Surveys were distributed; 8% (260) were returned. Information gleaned from the survey provides significant insight into issues that not only concern Elders, but Aboriginal communities in general. Reasons for the low return rate may be attributed to the survey being perceived as too long and too complex, with not enough time allotted to filling it in, not enough multiple choice questions offered, language deemed too inaccessible and no ministry contacts given. These issues, coupled with a general mistrust of government, may have affected participation rates.

Information for this survey was solicited through different sets of questions by the following organizations and ministries:

- The Annual Elders Gathering
- BC Elders Council
- Ministry of Aboriginal Relations and Reconciliation
- Ministry of Technology, Trade and Economic Development (now known as the Ministry of Small Business, Technology and Economic Development)
- Ministry of Housing and Social Development
- BC Assembly of First Nations
- Ministry of Children and Family Development

## Survey results:

Following is a synopsis of responses divided into these dominant themes:

- Annual Elders Gathering
- Youth, children, families
- Intergenerational relationships
- Language, culture, traditional roles
- Health and well-being
- Housing
- Other (economic opportunities, leadership, governance, teachings)

## Annual Elders Gathering:

Organizers of the Annual Elders Gathering asked for suggestions on fundraising and on how the gathering could be improved.

**Food and Health:** Respondents would like to see more traditional foods and healthy foods offered at the Elders Gathering, and the needs of diabetics, those with allergies, dietary restrictions and mobility issues, considered. There was also a call to ban high sugar foods, smoking and burning, and to include exercise breaks.

**Structure:** Respondents would like to see dates of the gathering and a list of accommodations provided sooner. They would like greeting stations to have clear instructions, and signage of different bands, events and washrooms to be visible and clear. Shorter sessions, hosted earlier rather than later in the day, more cultural workshops, more talking circles, wheelchair accessibility and respite rooms, were also requested.

**Fundraising:** Beside the numerous fundraising suggestions involving raffles, 50/50s, art sales, cultural events and a need for the greater community to help raise funds, other ideas include:

- that every band be required to contribute a specific amount so that their elders can attend the gathering
- that a foundation for donations be set up
- that the Federal government provide funding as part of the PM's apology, and
- that the gathering be restricted to every two years.

### **Children, Youth and Families:**

Elders expressed a great concern for the welfare of children and youth. They see a need for families to be educated about parenting, birth control, and budgeting and they recognise that sometimes whole families need services and counselling.

**Adoption / foster care practices:** When asked about the adoption of Aboriginal children into non-Aboriginal homes, the overwhelming majority of Elders indicated that were against these adoptions; reasons ranged from the loss of traditional knowledge and culture and their own traumatic memory of residential schools, to experiences of having had children abused in foster care. Others commented that the most important thing is that children are in homes where they are safe, loved and cared for, but that there should be re-integration plans in place and an effort made to teach these children about their culture if they are adopted into non-Aboriginal homes. Elders also pointed out the need for better (safer) and more Aboriginal foster care for children.

**Education:** Elders recognize the value of early childhood education and of parent / grandparent involvement in children's education. They would like to see more sports and P.E incorporated into the curriculum, more help for special needs students offered, smaller class sizes, and more emphasis placed on a student's career development.

**Youth:** Elders are worried about the high drop-out rate of Aboriginal students, about teenage substance abuse, addictions and youth access to legal and illegal drugs. Elders are concerned that so many young people are in the corrections system and they feel youth are lacking guidance. They want to see interventions ranging from greater parent vigilance and dealing with the problem of drugs and alcohol, to establishing rehabilitation facilities in each community.

### **Intergenerational relationships:**

Elders would like to see youth and Elders working together. They lament the fact that Elder/Youth relationships are practically non-existent. Many speak of a lack of respect and the need to cultivate healthy, respectful relationships between generations. One respondent mentioned that young people hate their Elders; another spoke of financial abuse mentioning that some young people rob their Elders of their government issued cheques. Most Elders want more intergenerational involvement and see Elder youth relationships as a high priority issue.

Some suggestions to foster intergenerational contact include:

- hosting intergenerational social gatherings
- providing elder / youth centres in all communities
- creating youth programs with the specific objective to meet Elders
- setting a day aside each month for Elders and youth to connect
- creating an “adopt an Elder” program where youth visit their particular Elder on a regular basis
- having young volunteers do odd jobs for Elders, visit them, take them out
- encouraging more youth involvement in the Elders’ gathering to fundraise, assist, learn, attend, and perform, as well as to chat with, and get to know, the Elders

Further suggestions include Elders:

- going into schools to instruct aboriginal languages
- helping with class room activities
- being mentors
- teaching youth about culture and ceremony
- being invited into prisons to meet the young people
- doing extracurricular activities with youth: crafts, picnicking, camping.

Elders in turn suggest that youth could educate them about their world of computers, technology, drugs, alcohol, and peer pressure.

### **Language, culture, traditional roles:**

Elders feel passionately about their culture. They see a vital need for language and culture to be recorded, taught, and learned, and suggest that Government could help with costs of restoring language and culture to those who lost it in residential school. They see a need for more First Nations language teachers, for more language classes and more cultural events. They would like to see workshops offered on Aboriginal culture. One participant suggested holding language fairs where different groups could come together to share their languages and culture. Elders suggest integrating Aboriginal languages, culture and First Nations history into the curriculum to give all students the opportunity to learn about Aboriginal culture, and providing and funding language lessons because language is such an integral part of culture. Elders note, “If we

lose our culture and language we lose our identity,” and “Without language there is no culture.”

**Traditional roles:**

In response to how to better understand each family/community member’s traditional roles suggestions included:

- more cultural and spiritual meetings,
- more community socials/dinners
- cross-cultural workshops with the Ministry and First Nations

Most Elders stated that the dysfunction caused by the residential schools interfered not only with learning traditional roles, but also with parenting skills. Another question about the role elders traditionally played in communities to ensure the mental health of others, elicited a similar response. Many pointed out that traditional roles were lost with the residential school era. Others said that Elders ensure the mental health of others by listening, showing empathy, helping and being peacekeepers, but also by passing on traditional knowledge and story telling. Often grandparents are directly involved with discipline because parents are working, so they caution the younger generation to stay away from substances that can affect their mental health.

**Health and well-being:**

Elders see the need to address a wide range of issues that are affecting Aboriginal health and well-being. Issues most often mentioned are:

- Fetal Alcohol Syndrome Disorder (FASD)
- Sexually transmitted diseases (STDs)
- HIV-AIDS
- birth control
- alcohol and drug interventions
- diabetes
- high blood pressure
- elder abuse, including neglect
- suicide

The majority of respondents (129 versus 74) have chronic health issues; diabetes and heart issues are the most frequently mentioned ailments.

Elders see the need for more home visits by health workers, and more assisted living spaces and hospices. There is a need for hearing aids, dentures, eyeglasses as well as aids for the disabled. Elders would like to see more workshops offered on health and physical activity, and more health information and disease prevention resources made available to them.

### **Elder Abuse:**

Elders suggest that the best way to prevent Elder abuse from occurring is through awareness raising: educating Elders about their rights, and the community and caregivers about Elder abuse and warning signs. Further suggestions to prevent abuse include:

- frequently visiting the Elders
- monitoring and surveillance by care takers, family / community members and physicians
- careful screening of care workers
- reporting and charging abusers even if they are family members.

Elders reiterated here, as in previous sections, the need for respect, open lines of communication and inclusion.

### **Housing:**

Elders feel that their housing concerns are not considered important and they feel neglected in this area, but they also recognise that good quality (mould free), affordable and safe housing is needed for *everyone*.

When asked if their current housing was stable, only half responded positively and when asked if they had ever been without housing, an overwhelming two thirds responded with "Yes." The majority of Elders (2/3) prefer to live on reserve. More own their home than rent one. The percentage of income spent on housing varies greatly with almost the same number of people responding to 1-15% as 80-90%. Many respondents spend 50-55% of their income on housing.

### **Housing needs for the elderly:**

When asked what type of assisted living facility they may need in the next three to five years:

- 64 responded to an assisted living facility for elderly or disabled
- 45 to a residence for people with physical disabilities or health problems
- 31 to a nursing home for the elderly or disabled
- 24 to an emergency shelter.

The majority of respondents indicated that they would need or want two bedrooms. Many, just under half, would also need housing that would allow grandchildren to live with them. Over half specified that they would need housing designed for the use of wheelchair or walker. The majority (just under 2/3) agreed that it would be ok to allow people to keep a small pet in an Elders housing facility

### **Services in Elders Housing:**

Following is a list of services Elders would like to have included in Elders Housing; the most popular service is listed at the top.

- Cultural activities (crafts, language, traditional activities) (164)
- Transportation services (164)
- House cleaning, laundry, shopping assistance (157)
- Social Recreational activities (157)
- Physical therapy services (140)
- Nursing services (136)
- Meals-On-Wheels (home delivered meals) (128)
- Assistance with bill paying, correspondence, banking (122)
- Ceremonies (120)
- A social worker (114)
- Assistance with bathing, grooming, taking medication (113)
- Religious services (112)
- Congregate dining (108)

Features to include in an Elder housing complex:

- Cable TV (194)
- Unit with outdoor space (patio, balcony) (186)
- Community rooms in building (for family and friends to gather together) (183)
- Common outdoor spaces, grass, trees, recreation area, picnic area (178)
- Air Conditioning (175)
- Exercise room in building (170)
- Internet access (123)

### **Summary:**

It is clear from these results that more seniors housing, special units for elderly and disabled, Elder duplexes, multi-care and extended care facilities are urgently needed, however, the majority (3/4) would not be willing to move into an urban environment to live in a housing complex with services available for Aboriginal people, and almost all of them gave the same reason: they love their home and community, want to live near their family and friends, and don't like city life.

### **Other:**

#### **Economic opportunities:**

Elders agree that this is a policy area of crucial importance. Even though "where? We don't have any," or "if there were more, we would be more self-sufficient," partially sums up their opinion on this topic, others expressed hope that through education, a change in forestry practices and in attitude, both by mining / forestry corporations and by their own people, more opportunities would arise.

#### **Leadership:**

Elders feel strongly about leadership and want their leaders to set an example by getting along with each other and living healthy lives. They want them to lead proactively with a

clear vision and with transparency. They see the need for strong, caring and empathetic leaders and for more female leaders. They suggest leadership training for leaders at all levels and would like leaders to be accessible to their band members and to keep lines of communication open; this also applies to band members living off reserve. Some respondents pointed out that Elders are not advising or leading as they are meant to; their wisdom is not sought. They would like to see leaders engage in more consultation with Elders and leaders to communicate more with their community. Elders would like to have more input and dialogue with council members, to be informed about band decisions and to feel supported by band council.

### **Government / Aboriginal Relationships:**

The response to a question about government / Aboriginal relationships evoked some main themes:

- to be treated with respect and not spoken to in a paternalistic manner
- to be understood in regard to culture and historical victimization
- to understand the effect of residential schools
- to use clear and understandable language
- to hire translators if necessary
- to understand the importance of families and to not break up families
- to realize that every nation / community is distinct, but that the values are similar
- to realize that there is a general mistrust of government.

When Government seeks out Aboriginal Elders to provide welcoming prayers, Elders would like them to:

- seek out Elders from the host territory
- be knowledgeable about their customs
- provide transportation and several weeks notice
- offer an honorarium
- include them on the issues discussed.

Questions regarding information gathering revealed that Aboriginal Elders seek information about services in different ways but prefer to talk to a person on a phone.

### **Justice / corrections:**

Questions about the Justice system and corrections elicited responses ranging from a need for more cultural awareness in the justice system to applying restorative justice as a framework for discipline. Elders would like to see Natives and non-natives working together. They ask for equal treatment and for access to legal assistance and legal aid. They would like to see the application of healing -, justice -, and aboriginal sentencing circles.

**The Elder's role in conflict resolution:**

Most respondents stated that they did not have a political voice in conflict resolution. Some said that they have no say, are never informed and would need a political voice first. Others stated that the Elder's council sits on the Restorative Justice Committee.

**Sharing one important lesson or teaching to Youth:**

When asked by the BC Association of Aboriginal Friendship Centres what one important lesson or teaching Elders would like to impart to youth, almost every second Elder included the word **respect** in their response: **respect** for the Elders, **respect** for the feelings of others, **respect** to all people, **respect** for themselves and others, **self-respect** and self-esteem, **respect** for life itself, for the earth, air and water, **respect** for all of earth's gifts and for all living things.

Respect was followed closely by **love**, expressed as **love** and **respect** for all things, for family, for one another and for themselves. Elders urged the youth to express love through right living, taking care of their health, loving their culture, and being proud of themselves, and of being First Nations. They suggested expressing love through being helpful, happy and kind and through offering their services, sharing knowledge, treasuring what they have by focusing on matters that benefit the community.

Many of the Elders urged the youth to get a good education, but of equal importance to them was that youth learn about and protect their heritage and culture, including language and traditional knowledge. Spirituality and self-discipline, learning to act, rather than re-act, pursuing goals, fulfilling dreams, and abstaining from drugs and alcohol, were other lessons / teachings Elders would like to see youth understand.

**Summary:**

Respect is a theme that occurs over and over again. The desire for intergenerational contact and to be included in decision making is also frequently mentioned. The Elders point out that the effects of residential schools are still being felt – an experience that has interfered with the development of parenting skills, and with the passing on of traditional roles and cultural knowledge. The vital need to preserve Aboriginal languages, cultures and traditions (oral histories, cultural knowledge, traditional medicines, potlatch system) is also a matter of great concern to Elders. Elders are also concerned about youth, teenage substance abuse, families, parenting, safety and housing issues, as well as health issues. These range from FAS and mental health problems, to diabetes, heart disease and Elder abuse. Further issues Elders would like to see addressed include: transportation, poverty, replacing the Indian Act and developing their own policies, the need for more meeting places, friendship centres and support for the BC Elders Council.

## Calling on DFO Minister Shea, End the Silence

PRESS RELEASE October 27, 2009

The UBCIC calls upon the Federal Department of Fisheries and Oceans (DFO) Minister Gail Shea to get on with the pressing work at hand of developing new Fish Farm regulations with First Nations. The court mandated deadline of February 10, 2010 is fast approaching and the silence from Minister Shea's office is completely unacceptable.

The BC First Nations Fisheries Council and First Nation Aquaculture Working Group are ready to begin this critical work and are supported by Union of BC Indian Chiefs (UBCIC), First Nations Summit and the BC Assembly of First Nations resolutions. The proposed developmental framework features engagement of First Nations that have Fish Farms actively operating within their territories.

The recent escape of an estimated 40,000 Atlantic salmon, from a Marine Harvest Canada Fish Farm at Port Elizabeth in the Broughton Archipelago certainly underlines the great urgency for closed containment technology to be quickly embraced, developed and implemented. This is consistent with the Special Legislative Committee on Sustainable Aquaculture and the Pacific Salmon Forums final reports.

Furthermore, the UBCIC insists that Minister Shea immediately convey to the BC Ministry of Agriculture and Lands that any provincial expansions on existing licenses or issuance of new Fish Farms will effectively poison the work environment in developing these new Fish Farm Regulations.

Grand Chief Stewart Phillip, UBCIC President stated "The deafening silence from Minister Shea, at a time when leadership is most needed, is very upsetting. First Nations are organized, mandated and ready to address this extremely time-sensitive issue, it appears Minister Shea is not."

For further comment contact:

Chief Bob Chamberlin, UBCIC Secretary-Treasurer  
First Nation Aquaculture Working Group Chair  
Cell: (778) 988 9282

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**Breast pain: what does it mean?** Article from [SeniorsHealth@Medbroadcast.com](mailto:SeniorsHealth@Medbroadcast.com)

Breast pain is one of the most common breast problems. Pain can range from mild to severe, and sometimes requires treatment. It may affect one or both breasts, or can radiate into the armpit. In general, breast pain is not a sign of cancer.

### Categories of breast pain

There are 3 categories of breast pain: pain related to the menstrual cycle, pain not affected by the menstrual cycle, and pain originating in the chest that feels as though it is in the breast.

**Breast pain related to the menstrual cycle:** This pattern of pain seems to be related to changes in hormone levels. Women usually feel increased breast pain before their menstrual period and a reduction in pain afterwards. Pain can be present with or without accompanying lumpiness of the breast due to a fibrocystic condition. Because stress can also affect hormone levels, this may influence breast pain.

**Breast pain not affected by the menstrual cycle:** This type of breast pain can show up

in either premenopausal or postmenopausal women. It may be felt in one specific area of the breast, and is sometimes called "target zone" breast pain. It may occur in one or both breasts. In some women it lasts for as long as one or 2 years, then disappears.

Sometimes this pain is caused by trauma to the breast, or will center on the site of a previous breast biopsy. In most cases, doctors don't know the cause of this continuous type of pain. Although breast cancer is very rare in women with this form of pain, it still must be ruled out with tests.

**Breast pain originating in the chest:** This category is not really a form of breast pain, but is actually a type of **chest pain** that feels as though it is coming from the breast. This type of arthritic pain originates in the middle of the chest, and is called *costochondritis*. It occurs where the ribs and breastbone connect. Poor posture and the aging process can contribute to increased stress on these joints, resulting in pain. This pain does not change with the menstrual cycle.

## Evaluating breast pain

Physicians evaluate breast pain by identifying its location and assessing its pattern, including its strength and how long it lasts. It is also important to know how much the pain interferes with a woman's daily activities. A doctor's assessment will include a woman's medical history, physical exam, and, in some cases, a mammogram (X-ray of the breast) if the woman is over 35 years old, or an ultrasound exam. Surgical biopsy is not usually recommended. For most women with breast pain, the most important reason for a careful evaluation is to gain reassurance that the pain is not due to breast cancer.

## Treatment can include medication, lifestyle changes, and diet changes

**Medication:** Medication for pain relief is generally needed only in cases of severe, disabling pain. In women with costochondritis, aspirin or anti-inflammatory medications may be prescribed. Since pain relief medication can have unwanted side effects, it is worthwhile incorporating various lifestyle changes that can help reduce or eliminate the pain in many women.

**Lifestyle changes:** Wearing a good, supportive bra reduces excess movement of the breasts, which can contribute to the pain. Also, learning how to relax the body fully can reduce stress-related hormones, which may affect the breasts. Many women have found meditation and visualization helpful in quieting the mind. An exercise program may be beneficial, as well.

**Diet changes:** Although evidence of reduced breast pain from dietary change is not conclusive, many women have found it helpful to:

- Eliminate caffeine (found in coffee, tea, cola drinks, and chocolate).

- Reduce dietary fat by reducing intake of baked goods, meat, and high-fat dairy products, and increasing fruit, vegetables, and grains.

- Reduce salt intake.

- Take vitamin supplements. Talk to your doctor or a nutritionist about recommended doses (vitamin E, vitamin B6 (pyridoxine), and evening primrose oil).

*By Urve Kuusk, MD in association with the MediResource Clinical Team*

# **New Freeman Doris Weislein 'is an inspiration to all'**

**Philip Round, Comox Valley Echo**

Published: Tuesday, October 13, 2009

Doris Weislein was so busy doing voluntary work in the community, her arrival at the Mayor of Courtenay's annual volunteer appreciation evening Thursday night was a little delayed. But knowing she would be one of about 200 people at the event, she hoped being slightly late would not be an issue as long as she got there as soon as she could. And hopefully other guests would understand that finishing off a priority voluntary task was important, since they were all volunteers themselves.

She simply had no clue that her presence was to be the centrepiece of the evening. For she was about to be named as the newest Freeman of the City of Courtenay in recognition of her outstanding and ongoing voluntary work in the community - and the first aboriginal person to be so honoured.

Mayor Greg Phelps said granting of the Freedom of the City was the highest award that could be offered by a municipality and was only bestowed in rare circumstances. In fact there are only nine living individual Freemen of Courtenay, and all were present when Weislein was revealed as the tenth member of the exclusive group.

Her name was announced on stage by Coun. Larry Jangula, who told the audience the Freedom of the City "acknowledges the hard working, unsung heroes contributing to our community" -people who were often not recognized because they didn't sought attention.

He had first met Weislein on the July 1st Canada Day organizing committee. "The first thing I noticed about her was her outgoing, friendly personality. And there was an additional perk - she always brought candy for all the committee members," he added to laughter.

"As I got to know her better, I came to appreciate what a hard working and dedicated individual she is."

It was her initiative that had introduced "a wonderful array of traditional native and cultural entertainment and activities" to the July 1 celebrations, involving both local aboriginals and those from outside the area.

"We are impressed because she is not just a talker, but very much a doer," said Jangula. "This is not someone just with lots of ideas, this is someone who puts her ideas into motion."

Her work "has been instrumental in bridging the gap between the aboriginal community and our own," he said. He listed many of her other initiatives and activities that had impacted the community over the years, and which continue to this day.

She had founded the non-profit Upper Island Women of Native Ancestry, established the Coats for Kids program, and initiated Makola - a 42-unit housing project for low-income families on Lake Trail Road.

Weislein had also founded the Comox Valley Aboriginal Head Start pre-school and co-founded the Wachiy Friendship Centre.

Other initiatives she pioneered included Tuesday lunches for families in need in the Comox Valley and Friday's Child - a program for families dealing with fetal alcohol syndrome. "As you can see, she is most deserving of this honour as she is an inspiration to us all and we have all come to love her."

And he knew she would become "a great ambassador for the city. Weislein was modest about the award. "I am just so honoured," she commented. Now she had received the ultimate city award, did she feel she could ease up on her busy voluntary work schedule?

## Northern Aboriginal Leader Advocates Accountability and Tribal Unity

For Immediate Release      October 28, 2009

**Lax Kw'alaams, BC** – The election of John Helin as Chief Councilor for the Law Kw'alaams Band has provided a new brand of more open and consultative leadership for the northern indigenous community. Signaling a democratic shift that is taking place right across Canada, grassroots community members are demanding transparency and accountability from their representatives.

Several changes have taken place in Lax Kw'alaams under Helin's leadership to provide for full accountability. Firstly, councillors with portfolios must prepare reports summarizing important matters of council business. These summaries are now made widely available through a printed media, online, and presented through regular scheduled general meetings. Secondly, conflict of interest guidelines now govern councillors that relate directly to Band business. Thirdly, guidelines have been introduced concerning the conduct and sobriety of Chief and councillors at Council meetings. Similarly, a code of conduct applies to govern the travel and representation of elected officials when on community business.

It also has been reported that, within the next month, a first-of-its-kind community website will be unveiled. This will provide membership with secure and confidential online access to Band financial statements, council meeting minutes, and the ability to watch Band Council meetings live over the internet. Council meetings will also be moved to a physically larger space so that community members can sit in on Band Council meetings.

In addition, Chief Councilor Helin is a strong advocate of community unity. He commented that "For too long the way forward for some has been to focus on dividing our communities along family and tribal lines. This has not worked in the past and simply wastes critical energy needed to move forward. Now we are in a new era where we are beginning to take economic power and assert our Aboriginal rights. We need to be standing and working together by supporting each other at a strategic time when other First Nations are asserting ownership of our territory and much development is taking place. Political tactics aimed at creating dissension through fear mongering serve no purpose. Leadership is about defining a collective future--creating opportunities and bigger pie for all members to share in."

He also contends that there is a much more important moral issue that needs to be addressed. "At the end of the day we have to be accountable to our ancestors. If our only way forward is to emphasize negativity and put down our own members, we will not be able to show our faces to our ancestors when that day comes. The Tsimshian people thrived for over 10,000 years because we worked together and recognized our collective future was larger than individual ambitions. That larger goal, of course, is to rebuild and strengthen our once-great nation. We need to lift the standard of living for all of our community members by working together to support each other. We need to recognize our community members through employment, education, and by supporting their businesses. Everyone should celebrate and take pride in the individual accomplishments of our members."

## **Martin Aboriginal Initiative and the Chartered Accountants of Canada team up for Aboriginal pilot project**

Article from [www.newswire.ca](http://www.newswire.ca)

TORONTO, Nov. 17 /CNW/ - A pilot project aimed at encouraging Aboriginal youth to complete high school and pursue careers in accounting is being launched in Fort Frances, Ontario.

At a Toronto news conference today, The Right Honourable Paul Martin and Kevin Dancey, FCA, President and CEO of the Canadian Institute of Chartered Accountants (CICA), officially announced the innovative mentoring project will take place at Fort Frances High School. Representatives from the Rainy River District School Board and Treaty Three also attended the event.

"This is a small but promising window that opens to a very wide opportunity," said Martin. "Through the mentoring in this program you might change a young person's world, and in so doing change many more lives for the better. Success for one breeds success for another and for more beyond that."

The Martin Aboriginal Initiative was started by the former prime minister and his family to further Aboriginal education.

Martin noted that almost half of Aboriginal Canadians do not have a high-school diploma. "In the race of life therefore, too many begin at a tremendous educational disadvantage," he said. "There is such promise in the power of example as it is much easier to find your way to the top when the trail has already been blazed."

The CICA is a national institute that represents the Chartered Accountant profession in Canada and at the international level. The Institute and the major accounting firms in Canada are participating in the pilot project to mentor Aboriginal young people who have an aptitude-interest in accounting careers.

"This program is a great first step and the CA profession is looking forward to being part of this important project," said Dancey. "Our hope is that participants streamed through the program will pursue accounting career paths and that some, in doing so, will choose to serve their communities."

BDO Dunwoody will be providing mentors for the project in Fort Frances. It is anticipated that up to three students will participate in the program in the first year.

"I feel that the financial training offered through this initiative will be valuable and beneficial to First Nations members in the Fort Frances - Rainy River area. The Rainy River District School Board continues to provide innovative approaches to Aboriginal education and is a leader when introducing new technology to enhance projects," said Chief Gary Allan of the Nigigoonsiminikaaning First Nation.

"We are excited about the opportunity to support Aboriginal students through the partnership with Mr. Martin and local accounting firms," said Dan Belluz, Chair, of the Rainy River District School Board.

"This project provides goals for students and support to succeed. We are honoured to be selected for the project."

The pilot project is also taking place at two schools in Brantford. Up to six students are expected to participate in the program there with KPMG providing the mentors. A goal is to have additional firms participate as the program expands to other communities.

"It is hoped this pilot project will serve as a key stepping stone for broader application across the country involving other professional fields," said Martin.

OCTOBER 27, 2009: FOR IMMEDIATE RELEASE



**Aboriginal Small Business Development Program  
WINTER 2010 Full Time & WINTER 2010 Part Time Sessions**

VANCOUVER, BC. In response to the growing economic development opportunities becoming available to Aboriginal people in British Columbia, **Reawakening Our Entrepreneurial Spirit Aboriginal Self Employment Program** registrations are open for the Winter 2010 Full Time and the new Winter 2010 Part Time Sessions. The Fall 2009 Session is currently underway at Simon Fraser University's Vancouver campus at the Harbourside Centre.

"*Reawakening our Entrepreneurial Spirit Aboriginal Self Employment Program* has attracted the attention of established entrepreneurs and investors interested in financially participating in an emerging, attractive and untapped market of immense opportunity - Aboriginal small business," said Michelle Morning Star Doherty, President of Turtle Island Indigenous Education Corporation, a First Nations entity.

"We are very excited about recent developments in our company, especially because commitment to small business development has a profound effect on Aboriginal lives, families and communities who have previously not had the opportunity to develop economic resources on and off-reserve. *Reawakening our Entrepreneurial Spirit Aboriginal Self Employment Program* was initiated to support the dreams of many First Nations, Métis and Inuit people who wish to be included in Canada's prosperity through owning and operating small businesses. Offering Aboriginal women and men the choice of full time or part time in-class instruction in 2010 is another reason to celebrate!"

**Winter 2010 Full Time Session** is an intense 48-week program comprising 12 weeks of full-time in-class instruction (9am – 3pm Monday to Friday), followed by 36 weeks of professional support and coaching while starting the business. Individuals participating in the full time program are provided with a wireless laptop to use during the 12-week in-class program. Course Dates In-class: January 11 to April 10, 2010 (9am to 3pm Monday to Friday). Coaching: April 12 to December 13, 2010

**The new 2010 Part Time Session** is 'turbo-charged' and suitable for mature, experienced trades people, professionals, and visionaries with mid-level computer skills who work full time and are determined to start their own businesses. Participants attend full-day classes on 12 consecutive Saturdays, optional weekly tutorial, followed by 36 weeks of professional support and coaching while starting the business. This program is open to Native as well as non-Native people interested in developing businesses with Aboriginal people. Course Dates In-class: 12 Consecutive Saturdays (9am to 5pm), January 16, 23, 30, February 6, 13, 20, 27, March 6, 13, 20, 27, April 10. Coaching: April 12 to December 13, 2010

**Reawakening our Entrepreneurial Spirit Aboriginal Self Employment Program** is an initiative of Turtle Island Indigenous Education Corporation, Tsleil-Waututh Nation and Simon Fraser University, and is proudly endorsed by the Union of BC Indian Chiefs, ACCESS and the Canadian Executive Service Organization (CESO). Course fees of \$5,500 are applicable for both 48-week programs.

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## **Luke 2:1-20 (New International Version)**

### **Luke 2**

#### **The Birth of Jesus**

<sup>1</sup>In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. <sup>2</sup>(This was the first census that took place while Quirinius was governor of Syria.) <sup>3</sup>And everyone went to his own town to register.

<sup>4</sup>So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. <sup>5</sup>He went there to register with Mary, who was pledged to be married to him and was expecting a child. <sup>6</sup>While they were there, the time came for the baby to be born, <sup>7</sup>and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

#### **The Shepherds and the Angels**

<sup>8</sup>And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. <sup>9</sup>An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. <sup>10</sup>But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. <sup>11</sup>Today in the town of David a Savior has been born to you; he is Christ<sup>[a]</sup> the Lord. <sup>12</sup>This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."

<sup>13</sup>Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,  
<sup>14</sup>"Glory to God in the highest,  
and on earth peace to men on whom his favor rests."

<sup>15</sup>When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."

<sup>16</sup>So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. <sup>17</sup>When they had seen him, they spread the word concerning what had been told them about this child, <sup>18</sup>and all who heard it were amazed at what the shepherds said to them. <sup>19</sup>But Mary treasured up all these things and pondered them in her heart. <sup>20</sup>The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

## **1 John 4:7-14 (New International Version)**

### **God's Love and Ours**

<sup>7</sup>Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. <sup>8</sup>Whoever does not love does not know God, because God is love. <sup>9</sup>This is how God showed his love among us: He sent his one and only Son<sup>[a]</sup> into the world that we might live through him. <sup>10</sup>This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for<sup>[b]</sup> our sins. <sup>11</sup>Dear friends, since God so loved us, we also ought to love one another. <sup>12</sup>No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

<sup>13</sup>We know that we live in him and he in us, because he has given us of his Spirit. <sup>14</sup>And we have seen and testify that the Father has sent his Son to be the Savior of the world.

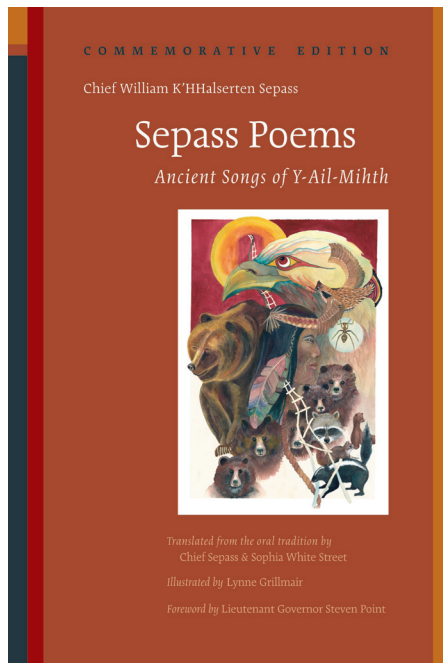
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For more information:  
Natalie Wood, Coordinator  
University Prep Programs  
Continuing Studies  
Tel 778-782-7107  
email [university-prep@sfu.ca](mailto:university-prep@sfu.ca)  
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## Community demands release of videotape of in-custody death

### Joint Press Release of UBCIC and BCCLA November 16, 2009

Representatives of a leading aboriginal and civil society group, along with a forensic pathologist and a journalist gathered yesterday to demand the release of security footage taken in an RCMP lockup that shows the Taser-related death of Clayton Alvin Willie, an aboriginal man.

Willie was arrested in 2003 for creating a public disturbance in Prince George, British Columbia, and died that same day following his interaction with police with a head injury and multiple broken ribs. RCMP officials acknowledge he was repeatedly Tasered while hog tied at the Prince George RCMP detachment.

Security camera footage from the jail of the incident was edited by the RCMP, and the RCMP retains a copy of the edited footage. Representatives of the UBCIC and BCCLA, along with Dr. John Butt and Leonard Cler-Cunningham, the independent journalist who uncovered the existence of the video, have viewed the edited footage.

“Even the edited footage shows Mr. Willie hog tied and being dragged around the Prince George RCMP detachment and being Tasered while lying helpless on his stomach,” said Grand Chief Stewart Phillip of Union of BC Indian Chiefs. “If you treated any animal the way Mr. Willie was treated, there is little doubt that you would be facing criminal cruelty charges. Astonishingly, the officers involved here are still on active duty.”

The original footage may be lost, or may be in the custody of the RCMP or Coroner’s Office. Both offices have refused to release the edited or the full video to the public citing privacy concerns, despite receiving a notarized release from Clayton Willie’s family.

“This video must get out to the public, in the same way that the Dziekanski video was released, so that there can be some justice for Clayton Alvin Willie,” said David Eby, Executive Director of the BCCLA.

#### Media Contacts:

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

David Eby, Executive Director of the BCCLA – (778) 865-7997

Dr. John C. Butt, Forensic Pathologist – (604) 738-0878

Leonard Cler-Cunningham, writer - (604) 298-7585

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**The Real Definition of Words When Used By Women**

**Money** - A man will pay \$10 for a \$5 item he needs. A woman will pay \$5 for a \$10 item that she doesn't need, because it's on sale.

**Bathrooms** - A man has five items in his bathroom: a toothbrush, razor, shaving cream, a bar of soap, and a towel from the Motel 6. The average number of items in a woman's bathroom is 328. The average man would not be able to identify most of them.

**Arguments** - Women always have the last word in an argument. Anything a man adds after that is the beginning of a new argument.

**Future** - A woman worries about the future -- until she gets a husband. A man never worries about the future -- until he gets a wife.

**Marriage** - A woman marries a man expecting he will change, but he doesn't. A man marries a woman expecting that she won't change, and she does.

**"Married men should forget their mistakes. There is no point in two people remembering the same things."**

***Please mail, fax, email, or call in your  
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**Happy! Happy! Birthday To All Elders Born in December!!**

**SAGITTARIUS** - The Happy-Go-Lucky One (Nov 22 - Dec 21)  
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