



# NEHIMOTL "US"

May 2016

Community News | Events | Updates for the Sliammon People

## Tla'amin Treaty Takes Effect

By Hegus Clint Williams

Greetings to all of you Tla'amin Citizens! We are now a self-governing nation, free from the Indian Act and we are now operating underneath of our own Tla'amin Nation Laws and Regulations. This is an exciting point in Tla'amin history; however as we begin travelling down this brand new path I want to emphasize that we will always acknowledge and celebrate our history, traditions and knowledge of our ancestors as we are all extremely proud of where and who we come from. We will continue to grow and celebrate the culture and language that our elders managed to keep alive through some very challenging times, I truly admire their strength and resilience for hanging on the teachings that were passed on to them from their elders and ancestors. This is truly a gift that we all must share and grow together for many generations to come. As we are now fully committed to managing our own affairs, the Tla'amin Nation Government commits that we will operate in a transparent and accountable manner and be responsible to the citizens of the Tla'amin Nation. This is nothing new as we have been working on improving operations and services to our people over the past few years in preparation for these days. Now that this time has arrived we will be reviewing various programs and services and seeing how we can improve them in a sustainable and reasonable manner without bankrupting the nation. We will seek community input on how and where these improvements are needed. We also would like to set a goal or milestone to have each person that was on the Sliammon Indian Band list enrolled with the Tla'amin Nation, this has always been an option and will continue to be. We understand and respect the many varying views on this entire process but as we move forward trying to improve and provide



for a brighter future for all Tla'amin people, it would be so much better if there was a sense of unity amongst us. I hope that we will arrive there some day. The door will always remain open for our Tla'amin people to enrol and be a part of the new Tla'amin Nation Government; we want to encourage and participate in any healing that may need to occur to help get us to that point. I want to sincerely say thank you to everyone that attended the two different events that occurred on April 4<sup>th</sup>-5<sup>th</sup> and also the April 9<sup>th</sup> celebration, both events were such a pleasure to be a part of as they were wonderfully planned, organized and successfully carried out. The drummers and singers are to be commended for their excellent performances at both events, I truly love and appreciate the sound and the feeling that the drums share with everyone in attendance.

Our three drum groups that I am so proud of (in alphabetical order) are: the Cheech Lem Chi Chia, Ohtaquen and the Spirit Singers. I am also so incredibly proud of the children that were dancing and singing, this was very rewarding to see as this really helps to uplift your spirits and you can't help but to feel a sense of pride. The night that we burned the Indian act was such a powerful event, as we were putting this part of our history behind us, I could feel and see the sense of pride and hope in the faces of our people as they participated in the evening. I hope that we were all able to take something away from that evening. The ceremonial burning can be used as a positive step in anyone's healing process as this symbolically can be a new beginning for many new and positive things for all of us. As we move forward as the Tla'amin

Nation Government there will be many challenges that we will need to deal with, we now have new tools and authorities to deal with our matters internally. No longer will we look to the Department of Indian Affairs to sort out our issues for us, we are once again a self-governing people. Our main goal has been and will always continue to be to improve the lives of our people, we will do this by being a transparent and responsible government from now and well into the future. In closing, I want to mention that we are all very excited and really looking forward to moving in to the new Governance House, we expect to be moving in to the building in early June, once we have everything moved in and set up we will be very pleased to invite everyone to tour your new Governance House.



INSIDE: TREATY | COMMUNITY | PROGRAMS & SERVICES | SPORTS & RECREATION | ANNOUNCEMENTS



# BC Treaty Commission

## Tla'amin becomes the eighth First Nation to implement a modern day treaty in BC

VANCOUVER - Today the Tla'amin Final Agreement takes effect, becoming the eighth constitutionally protected modern treaty to be implemented in BC. The Treaty Commission congratulates the Tla'amin (Sliammon) First Nation, Canada, and British Columbia on reaching this historic day.

Tla'amin joins Tsawwassen First Nation, the five Maa-nulth First Nations, and the Nisga'a Nation in implementation of a modern day treaty, the ultimate form of reconciliation. The Nisga'a treaty was negotiated earlier, while the other seven treaties were negotiated in the BC Treaty negotiation process.

The Tla'amin Final Agreement received Royal Assent in 2014. The First Nation has been preparing for the Effective Date by drafting laws and preparing for self-governance. The treaty provides Tla'amin First Nation with 8,323 hectares of treaty settlement lands and a one-time capital transfer of approximately \$31.1 million over ten years. In addition, it provides economic development funding of approximately \$7.3 million, a fishing vessel fund of \$0.3 million, and \$0.7 million annually in resource revenue sharing for fifty years.

There are approximately 1,075 Tla'amin citizens, with traditional territory and water around the Powell River area, including Lesqueti, Texada, and Cortes Islands, and the Comox Valley.

"Congratulation to the Tla'amin people for choosing a brighter and more prosperous future for their nation and for the Powell River region," said Commissioner Jerry Lampert, who has worked for the parties for the past eight years. This treaty strengthens their government, culture and lands, and strengthens the economy of the Powell River region."



## BACKGROUND

### Final Agreement between Tla'amin Nation, Canada and British Columbia

Tla'amin Nation entered the British Columbia treaty process in May 1994. Treaty negotiations concluded when Canada, British Columbia and Tla'amin Nation initialled the Final Agreement on Oct. 21, 2011.

Tla'amin members approved the Final Agreement through a community vote on July 10, 2012. On March 14, 2013, the Tla'amin Final Agreement Act, British Columbia's legislation ratifying the Final Agreement, received Royal Assent. On June 19, 2014, the Tla'amin Final Agreement Act, Canada's legislation ratifying the Final Agreement, received Royal Assent.

The Tla'amin treaty operates within the framework of the Constitution of Canada. Within that framework, Tla'amin Nation has the authority to make laws in many areas of jurisdiction that are traditionally federal, provincial and municipal in nature.

The Tla'amin Final Agreement clearly defines Tla'amin Nation's rights throughout its traditional territory, which covers approximately 609,000 hectares, including rights related to fishing, gathering and harvesting, as well as the ownership and management of mineral, forestry and other resources on treaty settlement lands.

The Tla'amin treaty and associated agreements present Tla'amin Nation with modern governance tools, coupled with funds, to generate increased economic vitality. It also makes the nation an equal partner in government-to-government relationships with Canada and British Columbia.

#### Land

- Tla'amin Nation owns and has law-making authority over approximately 8,323 hectares of land ("Tla'amin Lands"), comprised of 6,405 hectares of former provincial Crown land and 1,917 hectares of former Indian Reserves.
- Also, 0.97 hectares known as the Lund Hotel Parcels have become treaty settlement land.
- Tla'amin Nation owns 0.3 hectares of land on Savary Island and .08 hectares on Wharf Street in Powell River, without law-making authority.
- An additional 1,212 hectares of Crown land may become Tla'amin Lands if acquired by Tla'amin Nation in accordance with provisions in the Final Agreement.

#### Capital Transfer and Fiscal Relations (2016 dollars)

- The Tla'amin treaty provides for:
  - a capital transfer of approximately \$33.9 million paid over 10 years, less the outstanding negotiating loan;
  - an Economic Development Fund of approximately \$7.9 million;
  - a Fishing Vessel Fund of \$285,585; and,
  - approximately \$731,895 per year for 50 years through resource revenue sharing arrangements.
- Tla'amin Nation also receives funding through a Fiscal Financing Agreement, renewable every five years, to support Tla'amin government operations, implementation of the Final Agreement and for the provision of programs and services to the Tla'amin people. This funding includes:
  - ongoing federal funding of approximately \$9 million per year for the first five years;
  - ongoing provincial funding of approximately \$446,000 per year for the first five years; and,
  - one-time federal funding of approximately \$5 million.

**BACKGROUND (Continued on page 4)**

A large crowd of supporters gathered at Tla'amin Nation's new Government House on Klahanie Drive Saturday, April 9, to witness the unveiling of three totem poles and three welcome poles.

While work is still yet to complete on Tla'amin's legislative building, the poles were revealed as part of celebrations for the nation's new self-governance.

"It's amazing to see these pieces completed," said Tla'amin Nation hegus Clint Williams. The carvers were under a tight deadline to complete the project, he said.

"One of the main reasons we had this vision was to make a statement as we enter into self-government," said Williams. "The Indian Act did not define us or make us Tla'amin people, the Indian Act just made us Indians."

Williams said the carvings on the poles serve as a symbolic reminder of strengthening Tla'amin identity through the rediscovering and spreading of his people's language and culture.

"This is the symbol we will take on those challenges and improve the lives of all Tla'amin people," he said.

The totems were carved from red cedar logs, gifts from Klahoose First Nation, harvested from Toba Inlet, about 100 kilometres northwest of Powell River.

The poles were revealed from under white canvas coverings to the crowd's applause at the ceremony. Six carvers worked to complete the poles in time for the opening: locals Randy Timothy, Phil Russell, Alvin Wilson, Vince Timothy, Ivan Rosypsky and Squamish's Darren Joseph. The carvers and their totems were brushed with cedar boughs as a blessing by Tla'amin elders and youth.

Hundreds of Tla'amin citizens and Powell River residents were joined to celebrate the occasion by first nations leaders from around Canada and representatives of local, provincial and federal governments. "This is a big step for the Tla'amin people in terms of building their future, for this generation and generations to come," said John Rustad, BC minister of aboriginal relations and reconciliation. "The province is extremely proud to be a partner with the Tla'amin as we move forward building a future with them."



Federal minister of indigenous and northern affairs Carolyn Bennett said Tla'amin's self-government is a hope for many first nations around the country.

"It is truly momentous and such an example for Canada," said Bennett. "This aspiration for self-government is really what everyone is hoping to achieve from coast to coast."

Bennett added that she was pleased to be able to attend the ceremony.

"This really is a very exciting day," she said. "It warms your heart to see the excitement as people get in charge of their own lives. It's spectacular."

Sechelt's Shishalh Nation chief Calvin Craigan was

one of many first nations' leaders to congratulate Tla'amin on its treaty and its new beginnings.

"I'm very happy and it's so encouraging to see the young ones bringing back the culture," said Craigan. "It's been long overdue."

Craigan added that his nation is on the cusp of completing its treaty through the BC Treaty process.

Chief Austin Bear from Muskoday First Nation came from Saskatchewan for the ceremony. He said he was fortunate to participate and help Tla'amin work through establishing its land code over the past decade.

"I hope this is everything you hope and want it to be," said Bear.

Tl'azt'en Nation grand chief Edward John also attended the ceremonies.

The totem unveiling was one of two ceremonies that day. A community celebration in Evergreen Theatre at Powell River Recreation Complex hosted by Tla'amin actor, writer and physician Evan Tlesla Adams featured speeches, song and dance, gift exchanges and presentations that ran through the afternoon. Ministers Rustad and Bennett were also in attendance for the second ceremony.

"This is an incredible tribute to our ancestors, elders and entire community," said Williams.

The theatre was at capacity to celebrate Tla'amin's self-governance; a reception followed in the upper complex lobby. Tla'amin's treaty came into effect one minute after midnight on Tuesday, April 5. The agreement with provincial and federal governments provides Tla'amin ownership over land and resources, lawmaking authority related to its land, culture and public services and rights relating to fishing, hunting and gathering throughout its traditional territory.



## BACKGROUNDER (Continued from page 2)

### Governance

- Constitutionally-protected self-government provisions enable the Tla'amin government to make laws relating to Tla'amin's lands and resources, Tla'amin culture, and the delivery of health services, education and public works.
- The Final Agreement provides for the co-ordination of land-use planning between Tla'amin Nation and local governments.
- Federal and provincial laws apply on Tla'amin Lands. In matters where Tla'amin Nation has law-making authority, the Final Agreement sets out which law prevails if a Tla'amin law conflicts with a federal or provincial law.
- The Tla'amin Nation will contribute to the costs of its own government as its economy grows.

### Forest Resources

- Tla'amin Nation is required to manage the forest resources on its lands in keeping with provincial standards.
- Through a side agreement, Tla'amin Nation will receive a total of 78,000 cubic metres of allowable annual cut from provincial Crown land, which includes 28,000 cubic metres per year under BC Timber Sales.
- In addition, Tla'amin received \$350,000 to acquire additional annual cut on a willing seller, willing buyer basis.

### Subsurface and Mineral Resources

- Tla'amin Nation owns subsurface resources on Tla'amin Lands, subject to the continuation of interests that existed prior to the ratification of the Final Agreement.
- Activities related to subsurface resources on Tla'amin Lands will be in accordance with provincial and federal law.

### Wildlife and Migratory Birds

- Under the Final Agreement, Tla'amin hunters may harvest wildlife and migratory birds for domestic purposes within a defined harvest area that will include Tla'amin and non-Tla'amin land. Tla'amin members' hunting rights are limited by measures necessary for conservation, public health or public safety.
- Tla'amin hunters are required to carry and produce documentation issued by the Tla'amin government when hunting.
- The Final Agreement clarifies Tla'amin Nation's jurisdiction and responsibilities with respect to wildlife, migratory birds and their habitats, as well as the authority of the provincial minister with respect to wildlife conservation and management.

### Fisheries

- Under the Final Agreement, Tla'amin members may harvest fish and aquatic plants for domestic purposes within a defined harvest area. Tla'amin members' fishing rights are limited by measures necessary for conservation, public health or

public safety.

- The Final Agreement includes Tla'amin Nation allocations for food fisheries for all salmon species and a number of non-salmon species.
- Tla'amin Nation has a greater role and participation in the management of fisheries.
- A Tla'amin Joint Fisheries Committee will be established.
- Tla'amin Nation has been issued general commercial fishing licences for prawn and halibut consistent with Tla'amin Nation's current commercial licences.
- Tla'amin Nation also received \$1.4 million from Canada to acquire additional capacity in the commercial fishery.

### Gathering

- Under the Final Agreement, Tla'amin members may gather plants for domestic purposes within a defined harvest area. Tla'amin members' gathering rights will be limited by measures necessary for conservation, public health or public safety.

### Culture and Heritage

- The Final Agreement affirms Tla'amin Nation's right to practice its culture and use the Tla'amin language.
- Tla'amin Nation has the authority to make laws to preserve, promote and develop its culture and language and protect and manage cultural sites on Tla'amin Lands.
- Provisions provide for Tla'amin Nation's harvesting of monumental cedar and cypress for cultural purposes on provincial Crown land within its traditional territory.

### Environmental Protection

- The Tla'amin government may make environmental protection laws on Tla'amin Lands.
- Provincewide standards of resource management and environmental protection continue to apply.

### Theodosia River Watershed

- British Columbia and Tla'amin Nation will enter into a shared decision-making agreement with respect to the Theodosia River watershed.

### Access to land

- With the exception of those lands that Tla'amin Nation designates as Tla'amin Private Land, the Final Agreement allows for public access on Tla'amin Lands for temporary recreational and non-commercial purposes, such as hunting, fishing, hiking and canoeing. This includes those portions of the Sunshine Coast Trail that are on Tla'amin Lands.
- Public access to provincial parks is not affected by the Final Agreement.

### Taxation

- Under the Final Agreement, Tla'amin Nation has concurrent direct tax authority over its citizens within its lands.
- British Columbia and Tla'amin Nation have entered into a Real Property Taxation Co-ordination Agreement that enables the Tla'amin Nation to become the property tax authority for all residents on Tla'amin Lands.





**I am proud of my community for choosing a path of change**

Hegus Clint Williams



**The Tla'amin can now take control of their future and chart their own path to social and economic growth**

Carolyn Bennett  
Minister of Indigenous and Northern Affairs



**Today the hard work of self-governance begins, as do the enduring benefits...**

John Rustad, Minister of Aboriginal Relations and Reconciliation



At 12:01 a.m. in April 5th the Tla'amin Final Agreement came into effect, ushering in a new era for the Tla'amin people as a self-governing First Nation, equipped with the tools and authority to take control of its future.

Tla'amin's legislature passed a comprehensive suite of laws this morning that provides an immediate basis for the exercise of self-government authority. Lands and funding provided for under the treaty were also transferred to Tla'amin Nation.

As the fourth modern treaty to come into effect in British Columbia, the Tla'amin treaty creates the foundation for renewed relationships and a positive and stable climate that supports social development and economic growth for Tla'amin Nation and surrounding communities.

The treaty clearly defines Tla'amin Nation's ownership and management of mineral, forestry and other resources on treaty settlement lands. Provisions of the treaty include a capital transfer of \$33.9 million and an economic development fund of \$7.9 million, and approximately 8,323 hectares of treaty land, including 1,917 hectares of former Tla'amin Indian reserve land and 6,405 hectares of former provincial Crown land.

**Quotes:**

Hegus Clint Williams, Tla'amin Nation — "This is a day of triumph for all Tla'amin people. I'm proud of my community for choosing a path of change, that while difficult at times, provides us with a new beginning as a self-governing nation free of the Indian Act. I want to acknowledge the more than 20 years of hard work by our dedicated

Tla'amin team members to bring us to this historic day. Our treaty will benefit all of our citizens, and especially our children – our future leaders who will grow up in a world of possibility and opportunity. Our lands and our rights are secure, our partnerships with our neighbors are strong, and our community is on a journey of healing and hope. Our future is bright."

Carolyn Bennett, Minister of Indigenous and Northern Affairs — "Today is a historic day. A real testament to what can be achieved when we work together in the spirit of co-operation to resolve outstanding issues and reconcile with Indigenous people in Canada. The Tla'amin can now take control of their future and chart their own path to social and economic growth. This treaty benefits all Canadians and has set us on a path towards true reconciliation and a renewed relationship with Tla'amin based on recognition of rights, respect, co-operation and partnership."

John Rustad, Minister of Aboriginal Relations and Reconciliation — "I congratulate the Tla'amin people on this generational achievement. Through the Tla'amin treaty, we've reconciled our past and created a foundation for a brighter future. Certainty and opportunity afforded by the Final Agreement will support economic growth for Tla'amin Nation, and strengthen its culture and traditions. Today, the hard work of self-governance begins, as do the enduring benefits of being a treaty First Nation in the Province of British Columbia."

**Quick Facts:**

- Tla'amin Nation is located on the northeast coast of the Strait

of Georgia, 130 km northwest of Vancouver. Tla'amin Nation has approximately 1,100 members, 60% of whom live in the Tla'amin community north of Powell River, B.C.

Tla'amin Nation joins the Nisga'a Nation, Tsawwassen First Nation and Maa-nulth First Nations as a First Nation in British Columbia with a modern treaty in effect.



# Tla'amin Fish, Wildlife and Gathering/Citizenship Card

New documentation required as of April 5, 2016.

**Attention: Community members, Hunters, Fishers and Gatherers**

The Tla'amin Treaty has come into effect as of April 5, 2016 and there has been a lot of work underway to get our community ready.

The Tla'amin Treaty requires that the Tla'amin Nation issue documentation to our people to verify that they are Tla'amin citizens with the right to hunt, fish or gather.

The Lands and Resources Working Group has reviewed and recommended several laws (such as the Tla'amin Fish and Wildlife Harvesting and Protection Law) to Chief and Council and these have been approved and passed by our leadership.

One of the areas that we have been working on is documentation for our community members. We have laid out a system for managing Tla'amin Harvesting Rights. This covers hunting and fishing but also gathering mushrooms, plants and medicines. Tla'amin citizens will continue to have a right to fish, hunt and harvest but will need to follow our own Laws, our Constitution, our Taow and any Federal or Provincial laws that prevail. This includes the conservation, protection and recovery of species at risk or species for which there is a conservation concern.

**Harvest Card:** The Treaty and our new laws require that the Tla'amin Government provide documentation to our citizens. The old *Food Fish Permits* issued by the AFS Dept. will expire and must be replaced with the new **Tla'amin Nation Harvesting Rights Card**.

**\*\*\* PLEASE NOTE THAT THE HARVESTING CARD WILL ALSO BE YOUR CITIZENSHIP CARD – ALL CITIZENS WHO APPLY WILL BE ISSUED A CITIZENSHIP CARD. THIS DOES NOT REPLACE YOUR STATUS CARD – YOU WILL ALWAYS KEEP YOUR STATUS CARD\*\*\*\***

This card will identify you as a Tla'amin Citizen with treaty rights and provide for harvesting of Fish and Aquatic Plants, Wildlife, Migratory Birds and Intertidal Bivalves as well as plant gathering. Harvesters will be required to report their catch to the Tla'amin Nation Government. Harvesters will be given a package that explains the provisions from the Treaty, the relevant Tla'amin laws, rules and regulations and will also be given the appropriate forms to fill in their catch data. Failure to comply with Tla'amin Laws or to report catch may result in penalties or suspension of the harvest card. Harvesters must abide by any closures in effect.

**Protocol Harvesting:** Our citizens will also have the right to continue to harvest in our Shared Harvest Area with Klahoose and Homalco. Tla'amin Citizens who wish to harvest in either the Tla'amin-Homalco or Tla'amin- Klahoose or the Tla'amin/Klahoose/Homalco areas will be required to apply for a Protocol document. This will be sent to the other First Nations for approval. The process will also apply to Klahoose or Homalco members who wish to harvest in the Shared Harvest areas or in the Tla'amin Core area. All harvesters will be required to submit their harvest data to Tla'amin and to Klahoose or Homalco Nations.



**Harvesting Areas:** The Treaty enables us to fish and hunt in specific areas. These areas vary depending on what is being harvested and whether or not it is in the shared territory. I.e. Tla'amin Fishing Area, Herring Fishing Area, Wildlife and Migratory Birds Harvest Area, Plant Gathering Area.

**Proxy Designation License:** There will be a process for our Citizens who are unable to harvest for themselves. This will be via a Proxy Designation License. We recognize that there will be citizens who are unable to harvest for themselves. A citizen may apply to designate a spouse, child, grandchild or family member to harvest on their behalf. The individual would need to apply for the license and be approved and must report all catch or harvest using the approved form.

**Firewood Permit** – Tla'amin citizens will be required to apply for a firewood permit if they wish to get firewood from Treaty Settlement Lands. There will be no commercial firewood cutting on TSL as per the Tla'amin Forestry Law. You can also apply for a Free Use Permit on provincial crown land via the local FLNRO office in Westview.

**Monumental Cedar/Cultural Use:** Tla'amin Citizens who require cedar for cultural purposes may apply for a Tla'amin Cultural Harvest Access Permit.

**Non-Citizen Permits:** Plant Gathering Permit (non-citizens) – Non-Tla'amin citizens will be required to apply for a permit and pay a fee if they wish to harvest salal or mushrooms on Treaty Settlement Lands. Tla'amin citizens will not be required to have a permit (as this will be provided for on the Tla'amin Harvesting Rights card).

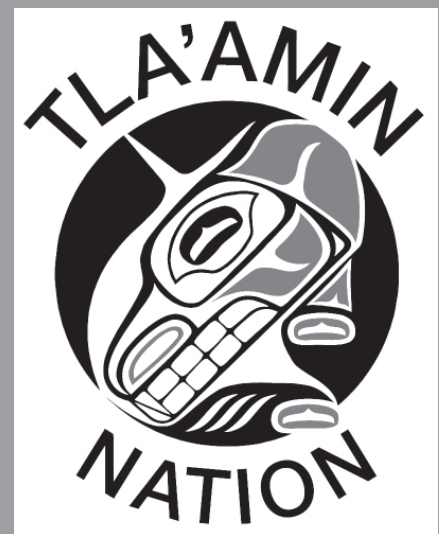
Application forms are available at the Fisheries office at the hatchery and at the Tla'amin Administration office. Please fill in your application form and hand in to the Tla'amin Administration office. We plan to begin issuing the new Citizenship/Harvest Card on May 13, 2016. Until then you may access the existing FSC permits from the Fisheries Department on an interim (temporary) basis.

## Nation Administration Notice Board

*Successful Applicants*

*Cathy Galligos, Lands Director*

*Denise Smith, Lands Manager*



## TRAILS FOR TOMORROW

Join us for a community meeting on the Regional Trails Plan and provide your suggestions.

Whether you are a hard-core trails enthusiast or a casual stroller, we want you to help plan the future of trails in this region!

An online survey will be available at [www.powellriverrd.bc.ca](http://www.powellriverrd.bc.ca) following these community meetings

**Tuesday, May 17, 1:00 pm  
Tla'amin Salish Centre**



# Tla'amin Health

## Healthy Happenings



To the community of Tla'amin, I want to say a very big Thank You.

Thank You for the warm welcome and thank you for the opportunity to serve. I know that many of the community like many of the staff of the Health and Child Development centre are still excited and celebrating the signing of the Provincial, Federal and Tla'amin treaty.

I am excited and quite fortunate to be the Health Director at this time in the nations' history. The community has the opportunity to clearly define its own health and wellness priorities

It is important for the community of Tla'amin to know that the doors are open and all the same services are available for the health and wellness of the people. Tla'amin Health will continue to strive to offer even more complete health services building upon what is already established and we look forward to a health filled rest of 2016.

Brendan Behan  
Health Director

**EH KWA'A'NUNS KYE'AMIEUX**

*"When the people in our community are well again, all around us will also be well."*

## Provincial Health Officer Declares Public Health Emergency

On April 14, 2016, the provincial health officer declared a public health emergency in response to the drastic increase in drug-related overdoses and deaths in British Columbia. In 2015, there was a 30% increase in drug overdose deaths and in January of this year there were 76 deaths, the largest number of overdose deaths in a single month in nearly a decade. At the current rate of overdose deaths it is estimated that there could be 600-800 deaths this year in British Columbia.

Drug overdoses are caused by taking too much of an opioid and if left untreated can lead to death. Opioid drugs can be prescribed by a doctor for many reasons, most commonly for the management of pain. As well, they are often used without a prescription. Examples of opioids include morphine, heroin, fentanyl, dilaudid, oxycodone and methadone. Naloxone, also known as naran, is a medication used to stop the effects of a drug overdose, preventing death.

Since 2012, take home naloxone (THN) kits have been available in British Columbia. People who are using opioid medications, with or without a prescription, are able to participate in this program. The program includes training on how to reduce overdose risk, how to recognize an overdose and how to respond to an overdose. The take home kits include the medication, naloxone, and supplies to give it with.

More than 150 locations are providing these kits in BC and they are now available at Tla'amin Health Centre. As well we offer supplies for safer use of drugs, such as crack pipes and sterile syringes. For individuals who are interested in abstaining from drug or alcohol use, Tla'amin Health Centre also offers addiction counselling and help getting into recovery or detox settings. These services are completely confidential and can be accessed Monday – Friday 0830-430.

## Healing Through Laughter Workshop



Laughter therapy has long been known to help with ones wellbeing physically, mentally and spiritually.

Colin Bird is a Member of the Mistawases First Nation, and holds credentials from the University of Saskatchewan Indian Teacher Education Program. Colin has facilitated workshops for the past 15 years in Saskatchewan and British Columbia. His Healing through Laughter workshops focus on using the process of humor, writing, and sharing in traditional ways to help heal from emotional trauma.

There will be Pizza and refreshments provided at break time. Door prizes will be available. **Sorry, no child-minding available.**

**Date: Friday May 13, 2016**  
**Time: 2:30 – 6:30 pm**  
**Place: Salish Center**  
**Registration is free!**

Please contact:  
Darron Cound Elders Coordinator at Tla'amin Health to register.  
604 483-3009 ext226



# Why Get a Diagnosis?

*By Brenda Pielle  
Child, Youth, and Family Advocate*

You may have heard people sharing different opinions about whether or not to get a diagnosis when our children or youth are having certain struggles and challenges. Some people feel strongly that having a diagnosis is like putting a label on a person and that this can lead to negative experiences and feelings for the person with the challenges. Other people believe that a diagnosis is helpful and positive for everyone involved. I'm writing to share some thoughts I have about this topic.

My job is to support families who have children or youth with Complex Developmental Behaviour Conditions. That title has a number of diagnoses under it and some of them are: Attention Deficit Hyperactivity Disorder (ADHD), Anxiety Disorder, Oppositional Defiance Disorder (ODD), Autism Spectrum Disorder, Fetal Alcohol Spectrum Disorder (FASD), and Intellectual Disability.

It can be true that a diagnosis can have negative experiences attached to it. This is especially true when others do not have a good understanding of the diagnosis. Some people are critical and judgemental about any differences between people. We can think of racism and sexism and we know how hurtful it can be when people make negative comments about another person because of his or her ethnic background, age, or gender. The same things can happen to individuals who have a disability: teasing, being left out, being called names, and so on. A diagnosis can be misunderstood and judged.

There are also positive aspects of having a diagnosis. One is that as parents and teachers learn more about the particular disability attached with the diagnosis, they can also learn more about how to best support the child or youth. A diagnosis can sometimes bring more patience to the adults in a child or youth's life. Behaviours that might have been felt to be about the young person just not trying hard enough, or trying to get on the adult's nerves, can be better understood as the way that young person's brain works. Sometimes a developmental delay can affect a person's brain in such a way that starting tasks, changing to a new activity, being in a different environment, stopping one's body from doing certain things like hitting, can be very difficult for a person. When the diagnosis comes others can start to understand that this person's brain works differently and this person needs certain supports in order to do certain things or stop certain things.

Having a diagnosis can also be a key part of obtaining financial assistance for the supports that a child or youth needs. This can be in the school, or in the home. The sources that provide certain funding also usually require a diagnosis. Therefore a diagnosis can be necessary

to be eligible for support services.

We are very fortunate in our community to have some positions in place to help families make their way through the journey of getting a diagnosis for a child or youth. There is a pediatrician who is coming to Powell River on a monthly basis. Our Nurse Practitioner, David Marceniuk, can make a referral to the pediatrician. Your family doctor can also make a referral for you. There are some conditions that the pediatrician can diagnose herself. There are others that require more specialists to be involved. The pediatrician can make a referral to the Sunny Hill Hospital for Children in Vancouver. There is a waitlist to go to this special place, and once the time has come for an appointment, sometimes it means a three day visit.

We also have Kaila Shepherd, our Aboriginal Supported Child Development Worker at our Child Development Resource Centre. Kaila's role is to make sure children and youth with developmental challenges have the support they need to take part in licensed programs (daycare, preschool, after school care). Dana Gustafson, our Early Childhood Development Outreach Worker, and Shelley Clements our Community Health Nurse can give you information and developmental checklists if you are wondering if your child (aged 0-6 years) is on track with his or her development. All three of these women, Kaila, Dana, and Shelley can make referrals for your young child to see an optometrist, speech therapist, or audiologist.

Part of my job is to support families in this journey of seeing different specialists and finding out if a child or youth has some special needs. Another part of my job is to support parents at school meetings with teachers or principals to find out how things are going at school, or to let the school know what other specialists have discovered about a child or youth. It is also my job to help parents understand the diagnosis and to join with parents to be part of a team of adults who can help others understand the way a child or youth may be "differently-abled".

I like that word, "differently - abled" and it is one I just learned recently. I think that word does a great job of helping people see individuals in a positive light. Learning disabilities and various conditions can mean that a child or youth struggles to do certain things, but people who have these challenges often have many other abilities and can be very creative. Rather than talking about a person being disabled, we can say "differently-abled" - his or her brain works in a different way. It is our job, as the adults in a child or youth's life, to find the strengths and things that young person is good at and excited about, and support him or her to further develop those strengths.

Please give me a call if you would like to talk about any of this information further.



## COMMUNITY HEALTH & WELLNESS WORKSHOP "Trauma and Post Traumatic Stress Disorder"

**Date: June 10, 2016**  
**Time: 9:00 – 3:30 Lunch Provided**  
**Location: Tla'amin Salish Centre**

**FACILITATOR: Gerald Kiesman**

Gerald is well known and respected for his work with community workers and members throughout western Canada. He has facilitated over 300 workshops, training community workers and providing health and wellness workshops. Gerald has facilitated at numerous conferences and seminars.



In 2005-2006, as a Resolution Health Support Worker, Gerald provided health support to over 150 Independent Assessment Process Hearings for the Indian Residential School Settlement Agreement. He has earned a certificate in Professional Counselling, Level 1 Somatic Experience Trauma Counseling and is accomplished in training Therapeutic Re-Enactment and First Nations native healing ceremonies. He is the first Aboriginal to achieve the Level 12 Child Welfare Delegation training in Victoria, BC. Amongst his accomplishments he also obtained his diploma in Business Administration.

One of Gerald's workshops was broadcasted on CBC National News. His work and personal life experiences of healing have been shared in many media broadcasts. In the summer of 2010 Gerald raised awareness of Post Traumatic Stress Disorder by cycling throughout British Columbia.

The workshop will focus on the following topics:

- Impact of Colonization (residential school, 60's scoop, day school).
- Understanding how trauma impacts the mind and body in laymen's term.
- Understanding how Dis-association impacts a child, youth and adult in his/her daily life.
- Negative Thinking
- Stress release exercises for flashbacks
- Identifying unpleasant feelings.
- Understanding the flight, fight or freeze response in people who experience trauma
- Stress to muscles and organs.
- Understanding how the residential school has disrupted the role of positive parenting.
- Understanding Vicarious, Secondary and Complex Trauma
- Understanding the diagnosis of Post Traumatic Stress Disorder
- Understanding Acute, Mild and Chronic Stress
- Parents with Post Traumatic Stress Disorder
- Lateral Violence
- Family Violence
- Children, youth and adults managing stress in their daily Life
- Importance of positive parenting
- Awareness of Re-active Attachment Disorder, ADHD, FASD and other types of Disorders.
- Counseling Skills and the Trauma Release Model
- Identifying western and traditional healing exercises.
- Healthy Nutrition
- Communication Skills
- Goal Setting

Hosted and Sponsored by: Tla'amin Health Wellness Team, Tla'amin Justice Program, Tla'amin Nation Administration & Social Development

If you have any questions or concerns re: workshop please call: Verna Francis @ 483-9646 Ext.237 or Judy Mitchell @ 483-3009

# Tla'amin health & wellness

## Language Sharing Circle

Once a month, we have an Elder led sharing circle at the Cranberry Seniors Center. This is the time where we can meet and greet the Powell River Community and share our culture and language with our neighbors. We always have fun, and the atmosphere is laid back.

Light refreshments are available, and the new friendships are free! All ages welcome.

**Date: May 18<sup>th</sup>**

**Time 1pm-3pm**

**Place: Cranberry Seniors Center**

Contact: Darron Cound for more info  
Phone 604 483 3009

**The Kinship “One in Spirit” Program** has been very successful in providing services to First Nations families residing in Sliammon and Powell River community. We had regular evening sessions twice a week, after school and evenings here at Tla'amin Health Services. All referrals came from various resources such as Ministry of Children and Family (MCFD), Child and Youth Care Team, School District 47, Traditional Wellness Team (TWT).

To fulfill this role, I implemented cultural care plans, that were community based and worked closely with Shirley Louie; Aboriginal Child Youth Mental Health, John Louie; Men's Support and Traditional Wellness Team; Brenda Pielle; Child, Youth Advocate, Dana Gustafson; and Sally Louie.

**We are saddened this program will not continue**, there is understanding this program maybe reconsidered for funding next year; should this be the case, we look forward to offering support at the community level which supports parents and children in care or at risk.

Thank you for your time, should you have any questions, I can be contacted at 604 483 3009.

Tla'amin Health Kinship Program Coordinator  
Cyndi Pallen, MSW

## Gymnastics

9:15-10:15am

May 4th, 11th, 18th, 25th

## Prenatal

May 5th, 12th, 19th, 26th -

## Ages and stages at the complex

from May 13, 10-2pm

Contact Dana Gustafson

## AA Meetings Every Tuesday, 8-9pm Tla'amin Health

Contact Dawn Pallen

## The following groups have now come to an end for the year:

- Monday Girl's Group
- Tuesday Kinship
- Wednesday Ball hockey
- Thursday Tooney Skate

### New Schedule

#### Monday's Cycling Group

Calling youth between the ages of 10 – 14 interested in cycling through beginner trails with the Powell River Cycling Association.

**Every Monday from 6:00 to 8:00 starting in May.**

Snacks and refreshments provided.

#### Tuesday Night Swim (starting in May)

**Ages: 7 – 14**

Location: Tla'amin Health Services @ 5:00 sharp/returning @ 7:30

Snacks and refreshments provided

#### Thursday's Coed Activity Group

**Ages: 7-14**

Time: 4:00 to 6:00

Location: Tla'amin Health Services

Snacks n Refreshments provided

Preregistration required

**Contact Shirley or Tyler @ 604-483-3009 ex: 227**

## Story to Song - May 26,27 2016 HaywireBay medicine walks,, spiritual cleansing with Gail Blaney

Contact John Louie for more information

1. May 17th – Tuesday is Self Care for Parents/Caregivers at Salish Centre 10:30
2. Walking Program /Wednesdays Grandparents Support Group 5:30 – 7:30 (light dinner provided) Thursday
3. May 19th – CPR for parents/caregivers from 9 – 12 pm
4. May 25th Coming of Age for Girls ages 11 – 12 years from 5:30 – 6:30
5. May 26th – Conflict Resolution from 10:30 to 12 noon.

Sally Louie  
(604) 483-3009 ext 227

## Elders Corner

Here are some Elders Events for the Month of May:

### Tuesdays Elders Luncheon:

May 3<sup>rd</sup>- Jeremy Buhay from Marine Chiropractic presents on good “back” health

May 10- Mothers Day Luncheon

May 17<sup>th</sup>- To be announced

May 24<sup>th</sup>- No Elder Day Program due to Victoria Day Stat Holiday

May 31- To be announced

**Fridays-** Elders Walking group (locations to be determined)

# Spring Clean Up Bins

May 16th - May 20th

Bins will be located at the Sewer Plant until NOON ON FRIDAY MAY 20TH

If you have a truck it is expected that you bring your own junk/garbage to the bins otherwise pile your junk at the road side. If you live along the highway, pile your garbage beside your house/porch and not at roadside.

This cleanup is for Tla'amin residents only. If you see a non-community member disposing of garbage at someones house please report it to the Tla'amin Administration

## JOB POSTING

### Call for 4 Trucks and 8 Labourers with steel toed boots



Must be physically fit with a valid drivers license and proof of insurance

If you have a full size truck and are willing to do some hard work in picking up community garbage/junk please submit a letter of interest to Tla'amin Band Office / Front Desk

Submit your current resume or cover letter with a current phone number to the Lands Department if you are interested in being a labourer for the community cleanup. Attention Lands: Each truck will be assigned a helper

**Deadline is Tuesday May 10th @ 4:00 pm**

Tla'amin Nation (TN) is seeking a Water Plant Operator to manage the operations of our Level 2 Water Treatment Facility.

The Water Treatment Operator must have:

- Grade 12
- Certification as a Water Treatment Plant Operator, Level 2
- Safety accreditation or willing to take training to acquire it.
- Previous Management experience an asset.

Duties are as follows:

- Operate and monitor control systems and related Equipment in water filtration and treatment plants to regulate the treatment and distribution of water.
- Read flow meters, gauges and other recording instruments to measure water output and consumption levels, bacterial content, chlorine and fluoride levels.
- Monitor and inspect plant equipment and systems to detect equipment malfunctions and to ensure plant systems are operating appropriately.
- Analyzing test water samples results and making adjustments to plant equipment and systems as required.
- Perform security checks in plant and on grounds.
- Respond to water quality complaints
- Completing and maintaining plant logs and reports.
- May perform minor maintenance or assist with repairs.
- Ensuring the water plant is duly stocked with necessary materials.
- Other duties as needed.

Candidate should:

- **Be invested in ensuring the safety and quality of TN drinking water for the wellbeing of our community.**
- Be safety conscious, as the incumbent will be dealing with hazardous chemicals.
- Be able to give direction and manage reports of 2+ employees.
- Successful applicant must have knowledge and experience to carry out the duties as outlined above.
- Salary: To be determined, and dependent upon experience.

Please forward resumes and cover letters to: Jessie Peters – [hr@tn-bc.ca](mailto:hr@tn-bc.ca) or you may submit it in person at the Band Office by: **May 16, 2016.**

\*Please note that this position will remain open until the position is filled, so resumes **will** be accepted after the May 16, 2016 deadline.

Qualified individuals of Tla'amin Nation (TN) Ancestry will be given preference.

TN thanks everyone for their interest, but only candidates selected for interviews will be contacted.

# Story to Song Workshop

## May 26th, 27th & 28th

We change the world  
one story at a time

Richard Wagamese



‘Drumming induces deep relaxation, lowers blood pressure, and reduces stress’

So, why not drum, it’s healing AND it’s fun!

Elders, story-keepers and community members of all ages are invited to attend this interactive workshop on story, language and song.

The stories can be traditional, historical, traditional teachings, medicines/place name stories, long ago/childhood stories, whatever the story keeper chooses to share.

Participants will be invited to ask questions and share a respectful dialogue amongst one another.

William Wasden (Wa) will be there to facilitate the songs workshop. Wa is a gifted First Nations song composer. His teaching style allows anyone who participates in his workshops feel like they can indeed compose their own unique songs.

On Thursday morning, a bus will pick up participants and transport them to Haywire Bay. Because there is limited parking, we encourage you to catch the bus. There will be rides available to transport you back home if you are not wanting to spend the night.

### Day One- Thursday: Story

Elders, story-keepers will be invited to share stories. The stories can be traditional stories, historical stories, traditional teachings/medicines/place name stories, long ago/childhood stories, whatever the story keeper chooses to share. Participants will be invited to ask questions and share a respectful dialogue with the story-tellers.

- 9:00 am Meet at Ahms Tah Aw School for bus pick up
- 9:15 am Meet at Powell Lake – Canoe over to Haywire Bay (those who wish to canoe over)
- 10:00 am Welcome to shore– Gather in the Hall for an opening prayer, introductions and song
- 10:45am Refreshment Break
- 11:00 Story Sessions Begin
- Session One: 11:00 – 11:45
- Session Two: 11:45 – 12:30
- 12:30 – 1:30 Lunch Break
- Session Three: 1:30 – 2:15
- Session Four: 2:15 – 3:00
- 3:00 Closing for the Day – Gather in the Hall
- - Circle Share
- - Afternoon refreshments (fruit, coffee, tea)
- 3:30 – 5:00 Free Time
- 5:00 Dinner
- Evening Activities: Begin at 6:30
- 1) Drum making – Yours to keep (#’s limited)
- 2) Weave a headband / Work on Cedar hat: A participant name will be drawn to win the hat
- 3) Drumming - Lahal

### Day Two - Friday: Transforming Story to Song

Language speakers will be there to assist you in transforming your chosen story to song. It is expected that you will include ayajuthum in the songs you compose.

- |          |   |
|----------|---|
| 8:00 am  | Breakfast   |
| 9:00 am  | Opening for the day – morning blessing                        |
| 9:30 am  | Language vocab for song – beginning of composition            |
| 10:30 am | Refreshment break   |
| 11:00 am | Song composition – Working the language in to your drum beats |
| 12:30    | lunch break   |

Tidy up cabins/grounds/hall - Gather your belongings

1:30 Afternoon: Share our creations!

2:00 End circle share

2:20 Home Bound! Bus picks up students and brings them to Brooks

### Day Three - Saturday: Song / Pulling it all Together

We will use this day to complete work on the songs we have composed. We can choose to add movement to the songs, working together as a group to experiment with movement. We will record the songs and dances and then end the day with one last circle and a meal.

Note(s):

Students in grades 10 – 12 will be given to 2 school credits OR work experience hours for graduation transition.

1. Students are expected to attend Thursday and Friday sessions.
2. Students will be housed in the cabins at Haywire Bay. Chaperones will stay in the cabins with students.
3. Parking is limited, a bus will pick up participants and drive them to Haywire Bay.
4. It is the policy of the school to do a standard security check of all back packs on day one.
5. All participants are required to fill out a standard consent form prior to the May 26th start date.
6. Clearance has been approved by the school for students to attend in lieu of school for the 2 days.
- 7.

If you are interested in attending the workshop, please leave your name with Karina Harry, Louise Dominic, Lindsay Louie or myself. We will get a package for you to fill in or you can pick up (and drop off) packages at the First Nations office at Brooks or at James Thomson School.

Gail Blaney - 604 483 3191 (work) - 604 483 5299 (cell)

### Grad 2016

The Class of 2016 Celebration is designed for all the members of the cohort to get together and celebrate with their peers. This year’s celebration takes place on Saturday, June 4th at the Complex. This celebration is hosted by the school for all students who are in the Class of 2016 cohort, who are currently attending a SD #47 program and who are in good standing. This does not mean that all students who attend will necessarily graduate on time. It is a celebration for the grade 12 cohort of 2016.

Grad Fees are due by May 13th. Once fees are paid students will be issued up to 4 tickets for floor seats.



### Flashback: March Wild Land Firefighting Training

Thanks to the participation of an awesome crew, the financial support of NVIATS and to the enthusiastic delivery of Julian Welp, VIU was able to offer its first Wild Land Firefighting Training to five Tla’Amin community members March 29th – April 8th.

# First Special Session Of The Tla'amin Nation Legislative Assembly And Executive Council



**Location: Governance House**  
**Date: Tuesday, April 5, 2016**  
**Meeting called to Order @ 12:01 am**

**Attendees:** Hegus Clint Williams, Councilor Gloria Francis, Councilor Eugene Louie, Councilor Walter Paul, Councilor Dillon Johnson, Councilor Brian Hackett, Councilor Lori Sparrow, Councilor Shawn Louie and Councilor Larry Louie.

**Regrets:** Councilor John Hackett. Staff: Rod Allan, Judith King, Roy Francis, Grace Adams, Steve Hunter and Paula Stewart. Esteemed Guests: RCMP Staff Sergeant Rod Wiebe, Mac and Doe Fraser (City), Stewart (former Mayor) and Gail Alsgaard.

Tla'amin ceremony is to open the First Special Session of the Tla'amin Nation Legislative Assembly. There was a Drum Protocol and an opening Prayer given by Elder Elsie Paul. Welcoming Remarks and Opening of the Governance House were made by Hegus Clint Williams. A Coast Salish ceremony to call and acknowledge witnesses was performed by Elder Eugene Louie. The witnesses were Representatives from the Tla'amin Nation Community Working Groups, Chief James Delorme, Chief Maryann Enevoldsen. After which a Ceremonial Burning of the Indian Act took place.

An overview of the list of orders to be passed and a high-level overview of process for the 1st Special Legislative

Assembly began. The following Orders were passed:

**Motion:** Process for passing laws on Effective Date – TNO-LA 01-2016. Moved by Eugene Louie and seconded by Walter Paul.

**Motion:** Transitional Rules and Procedures- TNO-LA 02-2016. Moved by Dillon Johnson and seconded by Shawn Louie.

These Laws were passed:

- Government Law – TNO LA 03-2016.
- Interpretation Law – TNO-LA 04-2016.
- Citizenship and Enrolment Law – TNO-LA 05-2016.
- Election Law – TNO - LA 06-2016.
- Recall Law – TNO-LA 07-2016.
- Freedom of Information and Protection of Privacy Law – TNO-LA 08-2016.
- Administration and Finance Law – TNO-LA 09-2016.
- Conflict of Interest Law – TNO-LA 10-2016.
- Economic Development Law – TNO-LA 11-2016.
- Property Taxation Law – TNO-LA 12-2016
- Review and Appeal Law – TNO-LA 13-2016.
- Land Law – TNO-LA14-2016

- Land Use Planning and Zoning Law- TNO-LA15-2016
- Subdivision, Development & Servicing Law– TNO-LA 16-2016
- Lands & Interests File Registry Law–

- TNO-LA 17-2016
- Environmental Protection Law– TNO-LA 18-2016
- Forest Law– TNO-LA 19-2016
- Fish & Wildlife Harvesting and Protection Law– TNO-LA 20-2016
- Water (QAYe) Management & Protection Law – TNO-LA 21-2016
- Culture & Heritage Law– TNO-LA 22-2016
- Enforcement & Ticketing Law – TNO-LA 23-2016

**The following appointments, committees, policies and regulations were passed:**

- Appointments to the Finance Committee,
- Appointments of Guardian & Trustees
- Appointments of Citizenship Committee
- Approval of consolidated version of Constitution of Tla'amin Nation
- Appointment of Law Clerk
- Appointment of individual to the Citizenship Registrar
- Appointment of individuals as TN Registrar & Deputy TN Registrar
- Appointment of Director of Lands and Resources
- Appointments of individuals as Approving Officer & Deputy Approving Officer under the authority of Subdivision, Development & Servicing Law
- Appointment of Water Manager
- Appointment of Enforcement Officer (Interim)

- Appointment of Joint Fisheries Representative
- Appointment of Forest Manager
- Appointment of individual to Hospital Board
- Appointment of individual to the Implementation Committee
- Regulation and Policy under the authority of Government Law
- Regulations under the authority of the Election Law

- Reg under the authority of the Recall Law
- Reg & Policy under authority FOI & Protection of Privacy Law
- Reg & policy under the authority of Admin and Finance Law
- Policy under authority of the Review and Appeal Law
- Conflict of Interest Regulation
- Regulations and Policy under the authority of Economic Development Law
- Policy under the authority of Fish/Wildlife Harvesting & Protection Law
- Regulations & Policy under the authority of the Forest Law
- Regulation under the authority of Water Management and Protection Law
- Policy under the authority of Lands & Interests File Registry Law

A full set of the minutes is posted at the Administration Office. All documents are available to the community and can be accessed by making a request to the Tla'amin Law Clerk

# The true tragedy of Attawapiskat

Award-winning author Joseph Boyden reflects on his love for places like Attawapiskat, and the desperate need for investment and education

Attawapiskat is a microcosm of intergenerational trauma.

If you don't know what Attawapiskat is or if you're not quite sure what intergenerational trauma means—or how they are married to each other—please allow me to explain.

Attawapiskat is an isolated northern Ontario Cree reserve on the west coast of James Bay. According to the last census taken in 2011, the on-reserve population is just over 1,500 souls. According to that census, more than a third of those souls are under age 19, and three-quarters are under the age of 35. That's a very young population. It's representative of a national trend: Canada's fastest-growing population by far is its First Nations youth.

Attawapiskat has made a disproportionate amount of national news in the last decade, most often because of the deplorable living conditions as well as the suicide epidemics that sweep through and devastate the community. Perhaps Attawapiskat's most famous daughter is Shannen Koostachin, a youth from the community turned national activist for Indigenous children's rights to education in her fight to have an elementary school built on her reserve. Shannen tragically died in a car accident in 2010 while forced to attend high school off-reserve because hers doesn't have one. Another well-known daughter of Attawapiskat is former Chief Theresa Spence, who helped propel the Idle No More movement when she embarked on a hunger strike to bring attention to First Nations' grievances, and especially to deplorable living conditions in her community.

This week, Attawapiskat is back in the news after its chief and council were forced to declare a state of emergency. Eleven people in this community reportedly attempted suicide in a single night; 28 are reported to have tried in the month of March, and 100 attempts have been made in the last seven months.

I first flew into Attawapiskat 21 years ago, in the winter of 1995, as a professor of Aboriginal programmes with Northern College. I still remember vividly an older woman named Agnes who served as an officer in the tiny airport sheepishly rummaging through my luggage to make sure I wasn't smuggling any alcohol into the community. It's a dry reserve, where alcohol is banned. I'll be honest: I'd considered sneaking a



## Remarkable Indigenous women share stories of resilience

bottle of booze up to keep me warm at night during my first week-long stint there. But I was glad I hadn't tried, as there's no doubt this woman would have found it, this woman who turned out to be one of my students. Now that would have been embarrassing.

Since that first visit, I've returned both professionally and personally many times. I love the people of Attawapiskat and the relatively nearby and isolated reserves of Fort Albany and Kashechewan, and the less isolated Moose Factory. I don't use that word lightly. I love them enough that a number of years ago I begged my dear friends in the Tragically Hip to play a free concert in Fort Albany in support of the Cree of James Bay during another crisis in Attawapiskat. I've helped build a camp, with the Cree couple William and Pamela Tozer, called Onakawana; it gets James Bay youth back on the land in order to connect them with their birthright. I financially support the camp, as well as a number of young people from the communities when they need help.

From the archives: Read Boyden's chronicle of that Tragically Hip show

I don't do any of this because I am a saint. I do this because the Cree people of the west coast of James Bay, including the community of Attawapiskat, have served as my muses for most of my writing life and are the ones most responsible for giving me my career. Now some of the people I so love and respect are in crisis again.

I first tried to take my own life on my 16th birthday. It was a serious attempt. I lay down in front of a car speeding toward me. I believe I understand what it is like for an Indigenous youth, albeit a mixed-blood one in an urban setting, to feel despair so crushing you don't want to live anymore. The difference is, I was imme-

diately swarmed with the best medical attention. When I was able to walk again, I was made to see a psychiatrist for the next number of years. I was given medications and all form of support and counselling and help. Why are the people I love up north not getting this same help in times of deep crisis?

Yes, these are rural places and the costs of physical and mental health care rise in these areas. But remote areas like the Cree homeland of Mushkegowuk lie atop some of the richest diamond

and chromite deposits in the world, and companies like diamond giant DeBeers have huge extraction operations like Victor Mine, not far from Attawapiskat. I have no doubt that the Victor Mine site has top-notch physical and mental health care facilities. The mine couldn't operate without them. DeBeers has the obligation to keep its employees, who toil 90 km from Attawapiskat, in top physical and mental health. They would be shut down if they didn't. DeBeers certainly wouldn't let that happen. Yet the people who have the most right to profit from what is being taken out of their homeland live in Third World conditions amidst another wave of attempted suicides with no accredited mental health workers living in the community. This past Monday, after the state of emergency was declared, 13 youth were taken to hospital who'd made a pact to kill themselves. Something is deeply broken, not only in the community, but in how we allow business to operate as usual.

It's certainly not so simple as to suggest we relocate our northern populations to the south. First off, the vast majority don't want that at all and consider the idea a nightmare. Think of Tina Fontaine. Tina was the 15-year-old Cree girl found murdered and wrapped in plastic at the bottom of the Red River, and whose death forced the issue of our MMIW into the national headlines. Just ask her family if they thought her relocation from her reserve to the city of Winnipeg down south was the proper solution. Just as important, you don't sever a people with thousands of years' connection to their land from that very land. In another article I wrote for this magazine a number of years ago called "The hurting," during another suicide crisis on James Bay, I argued that not only is suicide the direct fallout of the devastatingly destructive residential school system but that it is the land and connecting with it that offers some of the most potent medicine to combat these recurring crises.

# To Honour Our Elders

So many have left on their final journey  
The fear grows stronger everyday

So much to learn, so much to do  
Teachings and messages, so every true  
How do we make your teachings fit  
In a world that disposes every bit  
Your never really leave our side  
Your words and deeds are still a guide

Too many distractions and ways to fall  
Things move too fast, but not at all  
Listen to teachings, what did your learn  
We need each other at every turn

Your an inspiration and faced greater tests  
It is up to us now to take care of your gifts  
To honour your memory, to honour our land  
Hold onto the positives and take a stand

Our children are watching, they take it all in  
They follow the deeds of their older kin  
What will we leave, what will our legacy be  
When time comes for our final journey

M. Washington





"Celly like no ones watching"

The most precious memories and the happiest moments of our lives revolve around the smiles and laughs of our son  
 Happy 11th Birthday Lou #10  
 Our Son Braedyn  
 Love Always Dad, Mom & Sis Kendall

Mayor Dave, Father Dass, Keith Neri and his son sanding down all the initials ,etc. off the pews.  
 Jim Wyatt and his wife Carol worked on repairs inside.  
 Dr. Jamie Smillie, his wife and two boys worked so hard all day

To cut down on the cost of the new floor, i have been looking for volunteers to help sand down the pews and repaint before we put the new floor. Dr. Smillie was so good to bring his whole family and he used his truck to cart out the garbage which was quite a bit.

we got half of the church done and we worked for 5 hours on saturday. this is the rectory where we ripped out the carpet and scraped the rubber. Mayor Dave was so good at helping. we took turns on the floor because it is so hard on the knees.

if anyone from sliammon can come out and help, i would be eternally grateful. my arms are still a little sore from all the scraping.

Betty Wilson



**Happy Anniversary**

Since I met you, my life has never been the same. Thanks for making it better and happier. I love you and Happy Anniversary, hubby!

May 4<sup>th</sup> 2013



The Salish Sea Marine Survival Project is a massive scientific undertaking that is unprecedented in its scale and scope in the Salish Sea. Presently, the Project involves more than 150 scientists and technical staff from more than 40 federal and state agencies, First Nations, universities and industry and non profit organizations from the United States and Canada. And, coordination is conducted by two non-profit organizations - the Vancouver based Pacific Salmon Foundation and the Seattle based Long-Live the Kings.

**SILENT AUCTION**

Silent & Live Art Auction - Wine Testing  
 Savoury Hors d'Oeuvres - Live Music

May 7  
 7:00 - 10:00 pm at the Beach Gardens  
 Dress to Impress  
 \$35.00

The Rotary Club is look for Tla'amin artists to showcase their art and sell it, or to put in a silent auction. For more information contact the culture department,



**Sunday May 8th**