



# The Circle of Courage

Dr. Martin Brokenleg (L) is world renowned for his work in helping youth at-risk and in training teachers and youth workers. Brokenleg was keynote speaker once more at the 2015 British Columbia Alternate Education Association (BCAEA) Conference held February 19 & 20, 2015. Alternate Education attempts to help at-risk youth, who are unsuccessful in the main stream. Problems experienced by these students include a wide range of social and emotional difficulties, drug issues, trouble with the law, teenage parenthood, and a host of others.

Story on page 5

# SEWEN

SPRING 2015

- Your Indigenous News Source

## Stories from the fire

The fire is a primal symbol that ignites dreams, hopes, and wishes of a community. This symbol is an invitation for all to come to the fire - to gather and feast on the creative works and artistic wealth of Aboriginal arts and artists at the 14th annual Talking Stick Festival presented by Full Circle First Nations Performance.

This year's festival took place in venues throughout the city from February 17 – March 1, 2015 with national and international artists. The festival provides an opportunity for Aboriginal people to share their stories and talents that encompass all areas of the performing arts from theatre, dance, drumming, and music to spoken word, and multimedia performance. The artistic disciplines celebrate and honour the traditional Aboriginal culture and heritage and showcase the new evolving contemporary work of today's artists.

"This year's festival is not only an opportunity to gather and be together to experience the works of artists but also is a place to reflect on the past successes, discuss challenges, and to share hopes, dreams, and ideas to ensure the future is bright and burning with the energies of all our efforts," stated Margo Kane, Artistic Managing Director.

On the music front, the festival is thrilled to have fearless and dynamic throat singer, Tanya Tagaq perform at the York Theatre on Saturday February 28. Now Magazine deemed Tanya Tagaq's concert at Toronto's Great Hall the

best concert of 2014 and CBC Music gave her hit album, Animism, a #2 on their 30 best Canadian albums of the year. Also performing the same evening is passionate singer/songwriter and soulful performer, Leela Gilday. She has numerous awards including a Juno, two Western Canadian Music Awards, and

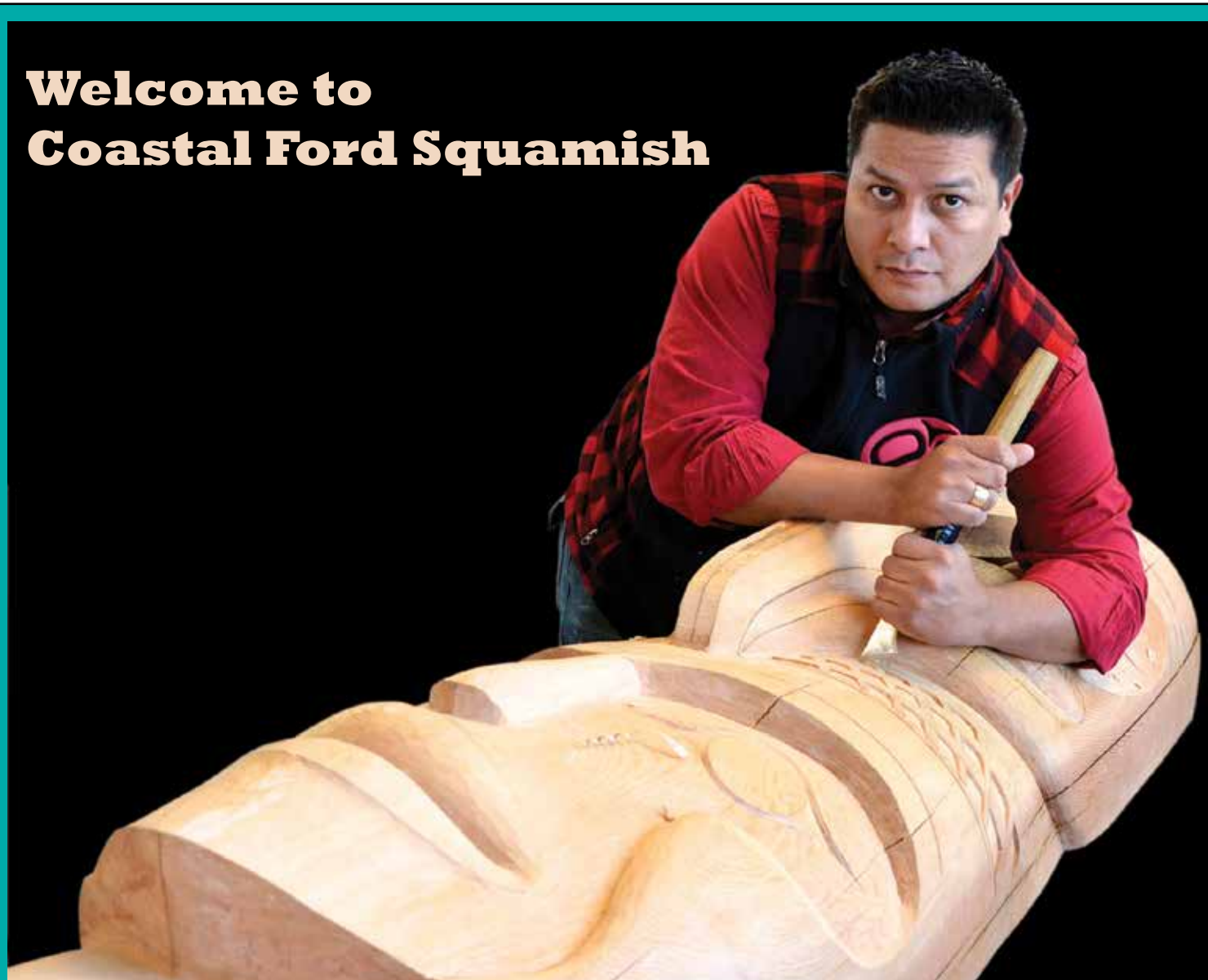
Aboriginal Female Entertainer of the Year to name a few. Leela is from Yellowknife, NT, with a voice that comes straight from the heart. Generations provided another musical evening of emerging and contemporary musicians performing at the York Theatre on February 26, curated by Suzette Amaya. One of

the featured artists is K.A.S.P. who is well known for his collaborations with DMC of the legendary RUNDMC, Moka Only, Chino XL and recently featured with Toronto's Chocclair. K.A.S.P's focus has shifted his music to a whole new level and he shares it with youth to motivate them to persevere no

matter what happens in life. Originally from East Vancouver, his songs tell a story of his struggle and success is dedicating his life to his family, his community and his people to show the youth that there is hope for a better today and brighter tomorrow. The

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### Welcome to Coastal Ford Squamish



Squamish Nation artist Ses Siyam (Ray Natraoro) carving a Welcome Figure at the new Coastal Ford Squamish dealership in Squamish, BC. The Welcome Figure depicts a human being with a Thunderbird on top. Ses Siyam said the monument represents, respect, dignity and living up to responsibilities. Donald Carson played for the UBC Thunderbirds.

Story page 3.

## Social Workers in BC

# Listening, Learning and Working Together

In British Columbia, every individual – whether adult, child, infant, family or even an entire community – is protected through the regulation of health care professionals. You don't need to do anything or ask any questions or pay any fees to get this protection. It is an automatic right that health care professionals in BC are regulated in the public interest.

So what exactly does that mean to you?

In British Columbia, regulated healthcare professions include doctors, nurses, dentists, pharmacists, physiotherapists, chiropractors, and others. In fact, there are 26 regulated healthcare professions in the province and of those, 25 are self-regulated,

which means they each have a board of directors that is made up of people appointed from different communities in BC as well as people currently working in that profession.

Health care professionals and regular people in the community work side-by-side to set requirements to become a member of the profession, to determine necessary continuing education, and to see that professionals act to serve the health needs of people. Those 26 regulated professions are mandated to operate in the public interest.

That is not the same story with social workers.

Only some social workers have to belong to the regulatory body, which is known

as the BC College of Social Workers, but it is not mandatory that all social workers belong. Social workers may choose individually if they wish to belong to the College, while some choose not to belong. It is an individual choice, unlike the other healthcare professions such as physicians who all belong to a College, for instance – none can opt out.

This means that members of the community can ask whether the social worker providing service is registered with the BC College of Social Workers. When a social worker is a registered social worker, it means that he or she meets certain educational and other requirements. It means someone is taking respon-

sibility so that if you have a concern, there is a place to go to have your concern heard.

Many people agree that social workers can play an important role in communities. Today's registered social workers have standards of practice, which make the best interests of clients their number one obligation, while respecting the value of the people in communities they work with.

Social workers in all communities often face difficult decisions. This can be an issue in aboriginal communities, in part because of the role social workers played in residential schools. In the spirit of reconciliation, the College of Social Workers

and registered social workers are keen to listen to stories and learn from those experiences so that they may work together for these communities and the people in them. If you wish to know if your social worker is registered, you can call the College or visit the web site and click on the Find A Social Worker button and type in their name, or you can ask them. If you want to learn who is governing registered social workers, you can read about the social workers and the community representatives who make sure registered social workers are doing the right thing. Just click on this link [www.bccollegeofsocialworkers.ca](http://www.bccollegeofsocialworkers.ca) for further information.

### Fire from page 1

Roundhouse Community Centre will be the home for visual arts exhibition, the Contemporary Dance series and drama. For a theatrical experience, festival is proud to present the hilarious and moving play, *Salt Baby*, written by Falen Johnson and directed by Yvette Nolan. It is a comedy that explores what it means to look white but have native ancestry, of being invisibly ethnic raising questions about how we expect Aboriginal people to look.

To acknowledge a special friend to the Talking Stick Festival, there will be an evening of slam poetry dedicated to honouring spoken word poet, Zaccheus Jackson, who died tragically last year. Jackson, a member of the Blackfoot nation was born in Alberta and eventually ended up living in East Vancouver, where his drug addiction took hold and where he found a way to beat it. He performed at the festival a number of times, and delivered spirited performances, incisive word-play both personal and political.

Again this year, the hugely successful and popular Workshops in Schools Series and the Professional Development Series continued, nurturing future artists in the Aboriginal community.



## REGISTERED SOCIAL WORKERS IN OUR COMMUNITIES

Social workers support clients in complex life transitions. They provide services in our communities, not-for-profit and government agencies, hospitals, schools and through private practice. They connect their clients to services and resources in the community. Those registered with the BC College of Social Workers are the only ones who can use the title Registered Social Worker.

Regulating in the public interest  
[bccollegeofsocialworkers.ca](http://bccollegeofsocialworkers.ca)

**BC CSW**  
British Columbia College of Social Workers

## Welcome Figure honour's Coast Salish people

By Latash Maurice Nahanee

In honour of the Coast Salish people on whose traditional territory his company does business, Donald Carson, and his family-owned corporation, decided to have a Welcome Figure carved for the new dealership Coastal Ford in the town of Squamish. The Carson Automotive Group owns Ford dealerships in the Lower Mainland and on Island.

The Carson Auto Group had its beginnings in April 1961 when Donald's father went into business and bought his first dealership - Suburban Motors. Donald and his siblings James and Leonard began working at their father's dealership at a young age. Their four other siblings also worked at their father's business.

Now, almost 60 years later they are about to open their new premises - Coastal Ford Squamish. It is the latest

addition to the CAG.

"Lindsay Maingot joined our Company in May, 2014. We have always done a lot of business with First Nations people, but now we have a greater focus and appreciation of their needs. Lindsay has brought us her life-long relationships within the communities around us, and we've created a full First Nations Division, with Lindsay Maingot as our Director, said Carson.

"I had the opportunity to sponsor and participate a reconciliation conference at the Squamish Nation Totem Hall community centre. I have always been aware of First Nations issues, and this conference brought their history into a much sharper focus for me," Carson said. "It was a powerful experience for me. After the conference it seemed so natural for Lindsay and I, to commission a Welcome Figure carved at our new site to honour what

we just experienced."

In the planning stages the Carson family investigated the possibility to have a Welcome Figure carved to honour Coast Salish culture at the new dealership. "We have worked in traditional Coast Salish territory so we thought it would be very appropriate to have a Welcome Figure, to honour and welcome all people."

"We met with Squamish Nation master artist Ray Natraoro. He was touched by our excitement. He visited the site and then provided us with several options for the Welcome Figure. Since we have worked in Coast Salish traditional territory we wanted to honour and welcome all Coast Salish people in all the communities surrounding us. After he began carving the monument on our new site we have had hundreds of students visit the site and watch him work and learn about Squamish culture,"

Carson said. "We are really looking forward to the grand opening and

pole raising scheduled for late April or early May.



Donald Carson.

## Congratulations Federal Judge Humetewa

WASHINGTON, DC -- The Senate made history when it confirmed Diane Humetewa as a federal judge. She is the first Native American woman appointed to this post.

Humetewa was confirmed 96-0 to serve on the U.S. District Court for the District of Arizona. She is a former U.S. attorney in Arizona and a member of the Hopi tribe. She is the first active member of a Native American tribe to serve on the federal bench and only the third Native American in history to do so.

Her confirmation elicited a rare moment of bipartisan celebration.

The National Congress of American Indians celebrated Humetewa's achievement. "NCAI greatly appreciates the efforts of the President and Senate in achieving this historic confirmation," the organization said in a statement. "There are many qualified, talented people like Diane Humetewa in Indian Country who are able and willing to serve. We eagerly anticipate many more nominations of Native people to the federal bench and other offices."

In the United States, the title of federal judge means a judge appointed by the President of the United States and confirmed by the United States Senate pursuant to the

Appointments Clause in Article II of the United States Constitution.

In addition to the Supreme Court of the United States, whose existence and jurisdiction are beyond the constitutional power of Congress to alter, Congress has established 13 courts of appeals (also called "circuit courts") with appellate jurisdiction over different regions of the United States, and 94 United States district courts. Every judge appointed to such a court may be categorized as a federal judge; such positions include the Chief Justice and Associate Justices of the Supreme Court, Circuit Judges of the courts of appeals, and district judges of the United States district courts. All of these judges are sometimes referred to as "Article III judges" because they exercise the judicial power vested in the judicial branch of the federal government by Article III of the U.S. Constitution. In addition, judges of the Court of International Trade exercise judicial power pursuant to Article III.

The primary function of the reform federal judges is to resolve matters brought before the United States federal courts. Most federal courts in the United States



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# Nahanee's Text



Established in 1931 the Native Brotherhood of British Columbia (NBBC) is recognized as Canada's oldest active Native organization, and a senior BC fishing organization. The Native Brotherhood was formed by a group of leaders representing coastal villages solely for the betterment of Native people.

Over the years, the Brotherhood has been a very powerful voice on fisheries issues, and on many other concerns affecting the well being of BC's native coastal communities. As the organization grew so did its achievements. These included a better education system, the right to vote for Native people, improved medical care, better jobs and better living conditions at the canneries. From 1946 to 1967, my uncle Edward Nahanee, served as Business Agent for the Native Brotherhood of B.C. He was Awarded the Canada Confederation Medal (1967) for his work with Aboriginal people. Uncle Ed was a highly respected leader. In his role as Business Agent he also represented First Nations people in court.

In one of the court cases a man was charged with hunting out of season. Uncle Ed knew that it would be difficult to win this case. He also knew that the man was only trying to provide food for his family. Nahanee argued that this man did not break the law but had actually followed the law to the letter. Uncle Ed told the judge that the man had no choice but to obey the law. The man had been asked by his mother-in-law to go and get food. What could the man do? He had to obey the law of his wife's mother. The law of the mother-in-law was higher than the law of Canada. The judge, like so many others judges, had no choice but to agree with the law as it is understood by Uncle Ed. I will always remember my visits with Uncle Ed.

On another occasion, Nahanee was interrupted, late at night, from his work by Guy Williams. Mr. Williams was then the president of the Brotherhood. It was late at night but Uncle was working on accounting. Guy asked if there was a problem with the books. Nahanee said that no matter how many times he went over the records he kept coming up .25 cents short. Williams tossed him a quarter and said, "I just found it. Now go home". Uncle Ed was all about integrity. The late Guy Williams went on to be appointed to the Canadian Senate.

At a time when Canada presumed to be lord and master of Aboriginal people it was often difficult for Aboriginal people to gather do discuss and develop strategies on issues of common concern.

At some gatherings an Indian agent would attend meetings. One of the strategies would be to sing religious songs and preach until the Indian Agent got bored and went home. Once the Indian Agent left then the real meeting would begin.

From the time of arrival by foreigners the First Peoples have sought to be treated with respect. They wanted equality with everyone. Like so many young people in coastal communities in the early 1960's I witnessed my parents, aunts and uncles work in the fishing industry. In North Vancouver my extended did just about every job that was offered on shore and off shore. Members of other families from the Squamish Nation also worked in the fishing industry. They were exercising their Aboriginal right to provide for their families. They did not look for excuses, they embraced opportunities.

Excerpts from the NBBC Constitution of 1931, stating the purpose of our organization:

- To promote the social, spiritual, economic and physical conditions of its members, including higher standards of education, health and living conditions.
- To encourage and bring about a closer communication and cooperation between its members.
- To co-operate with recognized organizations and government departments which concern themselves with the advancement of Indian Welfare.
- To regulate relations between employers in the British Columbia fishing industry and employees and dependent contractors.

## First Nations Protocol

By 1763 the empire of Great Britain dominated fifty percent of the globe. In the quest for global dominance of people and resources the British government used protocols as a way of establishing relationships with various peoples. Their relationships were usually one sided due to technological achievements in warfare by the British. Treaties define the nature of the relationship but usually treaties have a short life when one group gains an advantage over another group.

Protocol is a system of traditional practices and etiquette used around the world between communities that define the conduct and procedures to be followed in formal situations. Each culture has its own unique expression of protocol. A treaty is an agreement between sovereign states and international organizations. A treaty may also be known as an (international) agreement, protocol, covenant, convention, pact, or exchange of letters, among other terms. Treaties can be compared to contracts: both are means of willing groups assuming obligations among themselves. When a party fails to live up to their obligations they can be held liable. 1763 was a watershed year for relationships between England and the Aboriginal People of Canada. The British government recognized that warfare was a costly way to control all of its subjects. The Royal Proclamation of 1763 set out to define the relationship between the Crown and

its subjects in Canada. In essence the Royal Proclamation described Aboriginal communities as independent sovereign entities. This will lead to a definition of indigenous communities as First Nations.

To achieve peaceful settlement in Canada the Crown expressed its desire to acquire First Nations lands and resources by compensating Aboriginal people with money, goods and services. Also included in the treaties was the recognition of rights such as hunting and fishing, local government and access to education. The Proclamation also stated that any treaty must be done with the consent of the Aboriginal people.

It is worthwhile to note that the protocol for the conquest of the world by European nations was done with the Blessing of the Roman Catholic Church. The Papal Bull, Inter Caetera explains the process for the colonization of the Americas, Africa and Asia.

On May 4, 1493, at the request of King Ferdinand and Queen Isabella of Spain, Pope Alexander VI confirmed their right of possession of all newly discovered lands in the Americas. Thus began the Christian conquest of the world. Alexander's papal bull is a continuation of what is now called the Doctrine of Discovery. In 1455 Pope Nicholas V urged Catholic rulers to conquer all who were enemies of Christ. The Pope gave them per-

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# 7 SEVEN

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# Support Available to become a Tradesperson

The Industry Training Authority (ITA) has introduced 15 Apprenticeship Advisors throughout British Columbia who will act as an on-the-ground resource for apprentices and employers in all regions of BC.

“Now that we have 15 Advisors in place, we look forward to working closely with local industry and apprentices in communities across the province to ensure we have the right skills, in the right place, at the right time,” says

Gary Herman, Industry Training Authority CEO.

Apprenticeship Advisors serve as an extension of the ITA Customer Support team, with the primary focus of providing regional support to apprentices and sponsors, helping employers and tradespeople enter the certification process, continue and complete the apprenticeship. Key Advisor responsibilities include building knowledge of the BC apprenticeship system, advising

apprentices and sponsors, boosting apprentice success, and supporting apprentice and sponsor connections. The introduction of the Apprenticeship Advisor initiative was the result of an in-depth, province-wide consultation into apprenticeship supports in 2013 that included input from multiple stakeholders. It is also in direct response to the recently launched B.C.’s Skills for Jobs Blueprint as well as recommendations made in The McDon-

ald Report.

The 15 Apprenticeship Advisors service the following regions:

- Lower Mainland, Coast & Mountains - Vancouver/Richmond, North Shore/Whistler/Sunshine Coast\*, Burnaby/Annacis Island/North Delta, Fraser Valley\*, South Fraser
- Thompson Okanagan and Kootenay Rockies - Interior-Kamloops\*, Interior-Kelowna, South East\*
- Northern BC - North West\*,

North East, Central North/Prince George South\*, Central North/Prince George North

- Vancouver Island - North Island, South Island

In addition to supporting apprentices and sponsors, there are six Advisors\* who will focus on supporting apprentices within local Aboriginal communities.

More information: [itabc.ca/apprenticeship-advisors](http://itabc.ca/apprenticeship-advisors)

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# Welcome to the BCAEA!

The British Columbia Alternate Education Association (BCAEA) is a Provincial Specialist Association (PSA) of the BC Teacher's Federation. Dr. Martin Brokenleg was Keynote once more 2015 BCAEA Conference held February 19 & 20, 2015.

Alternate Education attempts to help at-risk youth, who are unsuccessful in the main stream. Problems experienced by these students may include a wide range of social and emotional difficulties, drug issues, trouble with the law, teenage parenthood, and a host of others. What these students share in common is an inability to progress satisfactorily in the regular system. In response, districts have developed a variety of models to help these students succeed. Most programs have strong links with community services, and various government ministries. Often, in addition to the teaching staff, a program will have one or more Youth Care Workers, and other liaisons with the services its students need. Programs may be small or large, attached to the main school, housed separately, or in some instances, even form their own entire high school. The thing they all have in common is a strong desire to help kids in need, and the flexibility to tailor the programs they offer their students to best help them succeed. The constitution of the BCAEA serves three purposes: To promote and advance alternate education throughout the province; To act as a clearing house for ideas and a source of trends and new developments and to recommend and advise the BC Teachers' Federation on matters affecting alternate educa-

tion and alternate education teachers in accordance with Policy 33.06 (representative policy for PSAs) of The Members Guide to the BCTF.

Dr. Martin Brokenleg—co-developed The Circle of Courage. He states, for thousands of years American Indian cultures nourished respectful and courageous children without employing punitive discipline. Now, recent youth development research is revealing the essential elements in raising confident, caring children. Drawing on his research with Drs. Larry Brendtro and Steve Van Bockern in their book, *Reclaiming Youth at Risk*, Dr. Martin Brokenleg presents The Circle of Courage which offers concrete strategies for creating environments in which all young people can grow and flourish.

Dr. Martin Brokenleg, co-founder of the Circle of Courage, consults for Reclaiming Youth International providing training worldwide for working with youth at risk. A graduate of the Anglican Divinity School with a Ph.D. in psychology, Dr. Brokenleg was a Professor of Native American studies at Augustana College in Sioux Falls, South Dakota for 30 years and later Director of Native Ministries and Professor of First Nations Theology and Ministry at the Vancouver School of Theology. He has also been a director of The Neighbourhood Youth Corps, chaplain in a correctional setting, and has extensive experience as an alcohol counsellor. Dr. Brokenleg has consulted and led training programs throughout North America, New Zealand, and South Africa.



Dr. Martin Brokenleg was gifted a Button Blanket to honour the work he has done to help improve the lives of youth. The Blanket was made by Tsimshian artist Georgina Wing from Kitsumkalum



Shyama-Priya led a Pow Wow Dancing Workshop. In this session the participants were taken through each pow wow dance style from the basic steps of the traditional dance to the intricate steps of the fancy dance to learn about each style of dance and its meaning, and gain a better understanding of pow wows. Shyama-Priya is an accomplished International pow wow dancer. One of her notable appearances was sharing the stage with Nelly Furtado and Bryan Adams at the 2010 Olympic Opening Ceremonies.

# Talking Stick Fest presents Kasp

Kasp performed at the Talking Stick festival on February 26, 2015 at the York Theatre, on Commercial Drive in Vancouver. He has committed himself to serving aboriginal youth. His inspirational keynotes have now intertwined the story telling of his life, growing, persevering, and expressing his life through his music which he also shares with the audience. Kasp also performed at the 2010 Winter Olympics in Vancouver B.C. Kasp has facilitated workshops over the past 10 years and can cater to most topics regarding youth. He has worked with youth organizations, bands, health centers, ministries, MCFD and delegated agencies, jails and prison settings, conferences and family events.



## Judge from page 3

are courts of general jurisdiction, meaning that they hear both civil and criminal cases falling within their jurisdiction. District Court judges are recognized as having such authority as is needed to dispose of matters brought before them, ranging from setting the dates for trials and hearings to holding parties in contempt or otherwise sanctioning them for improper behavior.

Diane Joyce Humetewa (hoo-me-tay-wə; was born December 5, 1964.

Humetewa received her law degree in 1993 from the Sandra Day O'Connor College of Law at Arizona State University. A member of the Hopi tribe, Humetewa is the first Native American woman to serve as a U.S. Attorney. Previously the Tribal Liaison and Senior Litigation Counsel in the office she later headed, Humetewa was recommended in January 2007 by both of Arizona's senators, John McCain and Jon Kyl, nominated by President George W. Bush in November and was confirmed by the U.S. Senate and sworn in as the U.S. Attorney for the District of Arizona on December 17, 2007. The Investiture for Humetewa was held on February 6, 2008 at the Sandra Day O'Connor Courthouse in Phoenix.

Humetewa is considered a national expert on Native American legal issues and has instructed law enforcement and prosecutors. She has served since 2002 as a judge pro tem on the Hopi Tribal Appellate Court, and as an ad hoc member of the Native American Subcommittee of the U.S. Sentencing Commission.

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# The Road Forward



Murray Porter.

The “Road Forward” is masterpiece musical which portrays a painful chapter in Canadian history. The story is told with traditional drums and chanting fused with guitars, keyboard and drum kit. It is a memorial to the missing and murdered Aboriginal women from Vancouver and the trail of tears Highway 16 in northern BC. Award winning Marie Clements wrote, produced and directed this musical saga. Acclaimed songwriter and singer Jennifer Kreisberg composed most of the songs and contributed her amazing and haunting vocals. An all star Aboriginal cast of musicians and singers brought to life the heartrending stories of tragedy to the beat

of traditional drums fused with rock n’ roll and blues. Featuring Writer, Director & Producer: Marie Clements | Lead Composer & Performer: Jennifer Kreisberg | Assistant Director & Producer: Valerie Sing Turner | Guest Composer, Performer, Guitar: Wayne Lavallee | Contributing Composers & Vocals: Latash Maurice Nahanee, Delhia Nahanee | Performers: Cheri Maracle, Michelle St. John, Ostwelve, Russell Wallace, Corey Payette | Vocals & Guitar: JJ Lavallee | Vocals & Keyboardist: Murray Porter | Vocals & Drummer: Richard Brown | Vocals & Base Guitarist: Shakti Hayes | Traditional Dancer: Nyla Carpentier | Stage Manager: Samira

Rose | Set Designer: Connie Watts | Lighting Designer Clements drew inspiration from the Native Voice newspaper which chronicled the history and events of the Aboriginal fishermen’s union. The Native Voice was published by the Native Brotherhood of BC. The courageous men and women of Brotherhood and the Native Sisterhood blazed a path to equality. The Brotherhood fought for equality, benefits and fair pay. Among other achievements was winning the right to vote. While we cannot relive the past we can forge a better present and future.

The Road Forward is Produced by red diva projects in association with Visceral Visions. It was presented with PuSh International Performing Arts Festival, The Cultch and Touchstone Theatre. red diva projects and Visceral Visions are small indie companies that are passionately dedicated to giving voice to culturally diverse stories and artists.

The Road Forward was presented Feb 5-7 at the York Theatre, 639 Commercial Drive, Vancouver.

Vancouver has a rich and varied cultural scene. The past 30 years has witnessed the development in the performing arts of Aboriginal musicians, singers and actors. As the musical talent developed so did the writers, directors and composers. The Road Forward is a shining example of what is possible for the multi-talented Aboriginal performing artists in Vancouver and across Canada. red diva projects (founded 2010) was founded by veteran artists Marie Clements and Michelle St. John based

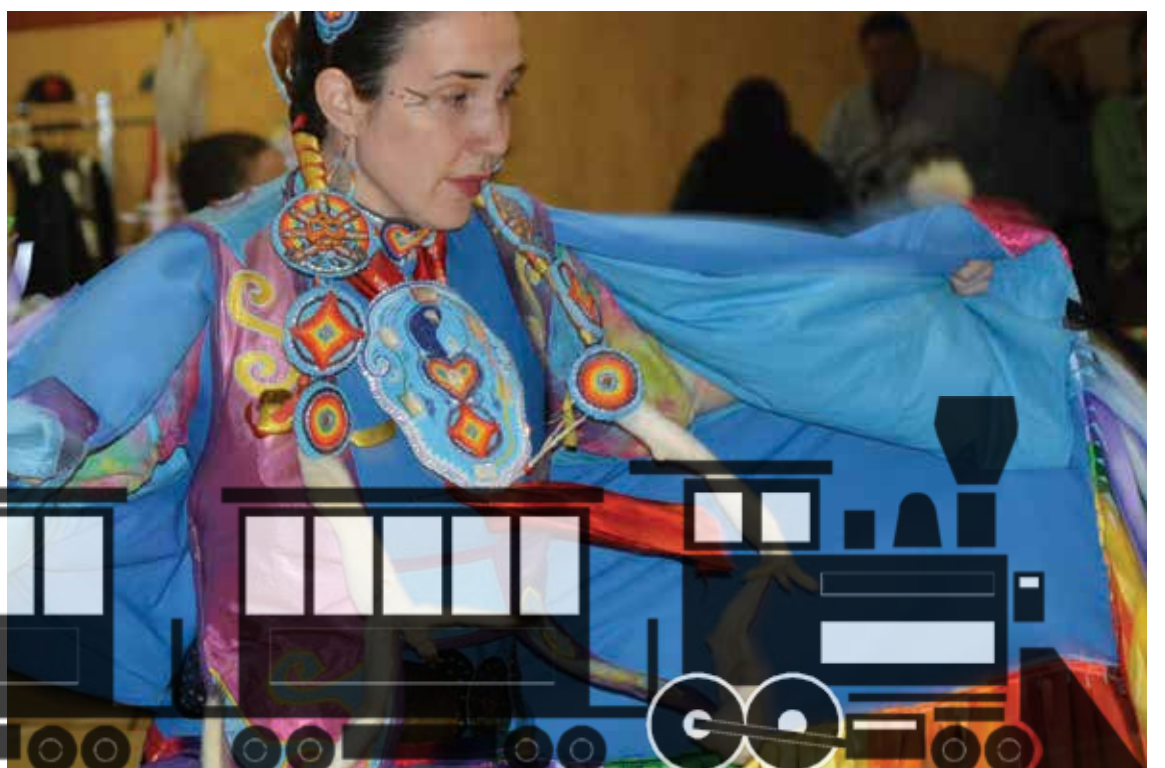


Shakti Hayes.



Jennifer Kreisberg.

Nyla Carpentier.







(L-R) Marissa Nahanee, Michelle St. John and Amanda Nahanee.

on their commitment to the development, creation, and production of innovative works of live performance and new media. red diva projects is inspired to create works of live infused performance, influenced by modern storytelling methods that are ready to shape and shift, encircling artists of all disciplines who are willing to answer the call for social change through artistic expression. Based in Vancouver, British Columbia and Toronto, Ontario, red diva projects specializes in the development of original works that reflect an integrated Aboriginal perspective and a highly actualized creative process towards production.



Cheri Maracle

Russell Wallace and JJ Lavallee.



Wayne Lavallee.

Ronnie Harris – Ostwelve.



Corey Payette.



# Artifaax

“Attitude is everything.”



DENE MOON PHOTOGRAPHY

Denise Brillon's fabulous fashions "Artifaax" were showcased at Woman's Annual Conference and Talking Stick Festival 2015. Contact Brillon at [artifaax@yahoo.com](mailto:artifaax@yahoo.com)

Photo: Dene Moon Photography



DENE MOON PHOTOGRAPHY

DENE MOON PHOTOGRAPHY

DENE MOON PHOTOGRAPHY

## Protocol, from page 4.

mission “to invade, search out, capture, vanquish, and subdue all Saracens [Muslims] and pagans,” take their possessions, and “reduce their persons to perpetual slavery.”

To settle animosity between Spain and Portugal, the papal bull of 1493 divided the world between them, leaving most the Americas to Spain and giving Brazil and all lands in Africa and Asia to Portugal.

The Dutch also wanted a part of the lucrative trade in Asia East, and, in lieu of a papal decree, their esteemed jurist Hugo Grotius wrote legal arguments stating that the Dutch had the same right of possession and conquest as the Portuguese.

All of this was done without the informed consent of the First Nations of the Americas.

Returning to Ferdinand and Isabella, we must recall that they were feeling very confident after retaking Spain. For almost 800 years Muslims, Christians, and Jews had lived in relative peace and prosperity under Muslim rule. In 1492 Spanish authorities declared that all Jews and Muslims would have to convert, emigrate, or be put to death. The Spanish monarchs hired Captain Christopher Columbus to boldly go and test his theory that the world was round and that India could be reached by travelling west across the Atlantic ocean.

In brief, all of this history informs how and why British Columbia has developed its policy of colonization. The first explorers in the Vancouver area of BC were greeted with protocol. On first sight of sailing ships the Coast Salish people went out to meet and greet the visitors. They conducted a Welcome and Blessing ceremony. The Coast Salish sought to determine the nature of the visit. They wanted to establish if they were being invaded or was it a trade mission. The first visit was inconclusive on their part. On the surface all seemed peaceful and nice. In reality the Coast Salish warriors had hidden weapons in the canoes in case the visitors turned out to be unfriendly. The visitors also had concealed weapons. These type of meet and greets occurred

all over the world. Visitors who came later to BC discovered that the resources in BC were there for the taking by force and negotiation. There are three distinct groups of Aboriginal Peoples - First Nation or Indian, Métis and Inuit as defined by the British North America Act, 1867, the Indian Act, and the Constitution Act, 1982. More than one million people in Canada identify as an Aboriginal person (as of 2006) and that breaks out to 53% registered or status Indian, 30% Métis, 11% non-status Indian, and 4% Inuit.

However, cultural diversity of the Aboriginal population is frequently not recognized. There is a misconception that First Nations are one homogenous group who share the same culture, traditions, language, needs and desires. Nothing could be further from reality.

In BC alone there is an amazing diversity of First Nation culture and language - there are over 20 First Nation cultures in the province. These communities represent 60% of the First Nation languages spoken in Canada. Corporations, educators, and public sector represen-

tatives should take the time to research and develop an understanding of the unique background of each community they want to interact with. Although a common thread of environment protection and spirituality are priorities for most Aboriginal communities each have unique past grievances against governments and a consideration for present developments. In simple terms there is a lack of trust by First Nations against the government.

To work effectively with Aboriginal Peoples one must show respect to the people

you are working with by following protocol. Typically, First Nations want respect and acknowledgement of their traditional territory. A meeting should be started with a phrase such as: I would like to thank the \_\_\_\_\_ for agreeing to meet with us today and for welcoming us to your traditional lands.

A part of the protocol may include a Blessing by an Aboriginal Elder. This may be followed with a Welcome Song. The Chief may then ask for introductions and then a statement of purpose for the meeting.



### AHFRPP Knowledge Sharing Workshop March 24-25, 2015

On behalf of the Aboriginal Housing First Readiness Project, we invite you to participate in a Knowledge Sharing event on March 24th and 25th. Registration opens at 10am on March 24 with lunch being served.

The Aboriginal Housing First Readiness Project has been a collaborative effort of InFocus Consulting, Luma Native Housing and Service Canada to identify the gaps and opportunities for Aboriginal organizations in Metro Vancouver to understand and prepare for Housing First. The Knowledge Sharing event will be the culmination of the work of this project, the lessons learned and the opportunities for collaboration.

The event will take place in the beautiful Musqueam Cultural Centre and will include presentations, opportunities for networking and knowledge sharing. We will provide all meals and a special dinner and cultural presentation. This event is sure to be intellectually and culturally stimulating. We hope you can join us! We are pleased to announce that Dr Sam Tsemberis, Founder of Pathways to Housing, New York City will be speaking. The Aboriginal Housing First Readiness team will be presenting the results of a gaps analysis and you will have the opportunity to meet other organizations that may be potential partners and collaborators in the future.

#### AHFRPP Knowledge Sharing Workshop

Musqueam Cultural Centre, 4000 Musqueam Avenue (at the foot of Salish Drive)

##### Day 1 March 24th

10:00am Registration  
12:00pm Traditional Welcome & Lunch  
1:00pm Conference  
5:30pm Dinner & Entertainment

##### Day 2 March 25, 2015

8:00am Breakfast  
9:00am Morning Prayer & Opening  
12:00pm Lunch  
4:00pm End of Conference

#### Please RSVP by Monday, March 16, 2015

On our Website: <http://www.aboriginalhousingfirst.com/events>  
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Telephone: 778-327-5122

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# The Maker of Monsters

The Maker of Monsters is the title bestowed upon Kwakwaka'wakw artist, and hereditary Chief, Walis Gyiyaam, Beau Dick. He was born in Alert Bay in 1955. Beau began carving at an early age, studying under his father, Benjamin Dick, and grandfather, James Dick. Throughout his artistic career he has worked with accomplished carvers including Tony and Henry Hunt, Bill Reid, Doug Cranmer and Robert Davidson. His works include masks, bowls, rattles, drums, original paintings and limited edition prints.

Beau moved beyond the confines of his own Kwakwaka'wakw culture, mastering the styles of other tribal traditions and moving into the realm of contemporary art. He is inspired by Egyptian, Ancient Mesopotamia, Greek, Renaissance and Surrealism, while continuing to express the powerful mythology of his own culture.

Beau has been exhibited in selected solo and many group

exhibitions. He was chosen to carve the large four-way-split transformation mask for the Canada Pavilion at Expo 86; the mask is now in the collection of the Canadian Museum of History, in Gatineau, Quebec. The City of Vancouver commissioned him to carve "Breakfast on the Beach", a major eleven-figure pole for Stanley Park, and his works are displayed in the UBC Museum of Anthropology. He is one of two winners of the 2012 VIVA Award, which is given to artists who show exceptional creative ability and commitment.

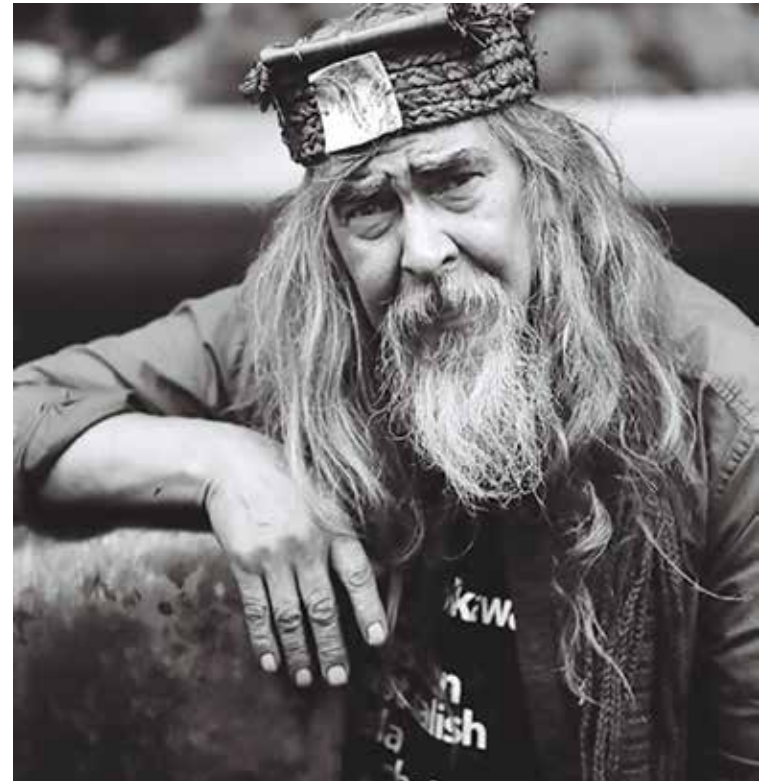
The most remarkable exhibitions of his work exist in the brilliant and intricate Kwakwaka'wakw Potlatches. In his home community of Alert Bay, he works with the Kíká'enuxw means good carvers in Kwak'wala, to create masks and regalia that are used within the ancient Kwakwaka'wakw Ceremonies. The dramatization and pageantry of the masks bring them to life to tell ancient

wisdom and celebrate humanity.

It is the brilliance of his culture and ancestors that feed into the energy force and expression of the works he creates in huge collaborations with many talented carvers. The Box of Treasures: Gifts from the Supernatural provides Beau Dick the opportunity to shine a light on the amazing carvers he works with, to create these remarkable expressions in this exhibition. As a result, none of the works in the exhibition are attributed to one carver as it takes many. This is a celebration of the creators of these magnificent works. The Kíká'enuxw, the master carvers featured in this exhibition include: Beau Dick, Wayne Alfred, Marcus Alfred, Junior Henderson, Gary Peterson, Cole Speck, Aubrey Johnston Jr., Willy Hawkins (Hoss), Alan Hunt, Eddy Walkus (Wakas means Great River and is a traditional last name), Randy Champagne, Corey Bulpitt, Corey

Laroque, Garret Cranmer, Joey Wilson, E.J., White James (The Old Man), Thomas Brown, Shawn Karpes, :gyauustees., Josh Dawson, Jonathan Henderson, Sean Whonnock, Don Svanvik, Eric Angus, Edwin Neel, Eric Gray, Morgan Green, Kerri-lynn Dick and Ned Matilpi.

The Bill Reid Gallery is located at 639 Hornby Street, Vancouver BC Canada V6C 2G3 | Tel: 604.682.3455 Fax: 604.682.3310 www.bill-reidgallery.ca The Bill Reid Gallery of Northwest Coast Art is an initiative of the Bill Reid Foundation, a non-profit charitable organization.



## In memory of Leonard Nimoy

By Latash maurice Nah-  
anee

"Live long and prosper," said Mr. Spock. One of the most fascinating characters on TV and motion pictures came from an alien born on the planet Vulcan. I often found that even though Mr. Spock came from another world he was often a voice of what we humans could be. He came from a world that did not practice violence but chose instead to live with logic as a core value. Leonard Nimoy will always be associated with the Character Mr. Spock, the First Officer from the show Star Trek.

It is, therefore, with sadness that we have lost one of our best friends. Leonard Nimoy died on February 27, 2015, at age 83. Nimoy was born in Boston, Massachusetts, Star Trek debuted in 1966 and turned Nimoy into a legitimate star. After

roles on Dragnet and The Twilight Zone, Leonard Nimoy earned the attention of producer and writer Gene Roddenberry and was cast on Star Trek as Mr. Spock.

Nimoy began acting at an early age always stayed active as an actor and with other projects, working as a photographer and director as well.

His role as Spock on the television show and Star Trek movies over the years dominated his reputation.

The "Vulcan nerve pinch" concept on Star Trek (1966) was invented by Nimoy when he and the series' writers were trying to figure out how an unarmed Spock could overpower an adversary without resorting to violence. The gesture Spock used when saying his most quoted phrase, "Live long and prosper" came from his Jewish background. The sign that Spock

makes with his hand is half of what is commonly done by the Cohanim, the Jewish Priests, when they bless the congregation. "The gesture that I introduced into Star Trek, the split-fingered Vulcan salute, we'll call it... that came from an experience when I was about 8 years old, sitting in the synagogue at high holiday services with my family. There comes a moment in the ceremony when the congregation is blessed by a group of gentlemen known as Kohanim, members of the priestly tribe of the Hebrews. The shape that hand creates is a letter in the Hebrew alphabet, the letter shin, which is the first letter in the word Shaddai, which is the name of the Almighty. So the suggestion is that they're using a symbol of God's name with their hands as they bless the congregation."

### Quotes from Mr. Spock

Once you have eliminated the impossible, whatever remains, however improbable, must be the truth.

The needs of the many outweigh the needs of the few, or the one.  
SPOCK, Star Trek: The Wrath of Khan

Logic is the beginning of wisdom, not the end.

I'm touched by the idea that when we do things that are useful and helpful - collecting these shards of spirituality - that we may be helping to bring about a healing.

You proceed from a false assumption: I have no ego to bruise.

# The Box of Treasures

Ƙawat'si, The Box of Treasures: Gifts from the Supernatural opened at the Bill Reid Gallery Wednesday, March 4, 2015. The collection of masks and regalia presented is sacred, and exists as revered prerogatives of high-ranking families. The Big House in Alert Bay seats hundreds: Chiefs, ladies of high status and the people who are invited to feast and to witness the family bringing out their Box of Treasures. Central to the Big House is a sacred fire, surrounded by a sand dance floor. The interior house posts are elaborately carved with Kwakwaka'wakw ancestors, and symbols of spiritual power and balance. The collective voices of powerful singers come together by beating time on a huge log drum. Initiated dancers masterfully follow intricate rhythms to animate the masks and regalia. Through these dances, ancient stories unfold which share a timeless wisdom, a celebration of life and humanity, and an interconnectedness to everything.

The Potlatch (meaning to give) was declared illegal in 1884. The Potlatch ban existed from 1884 to 1951, as part of the Indian Act. Participants in Potlatches during this period could be arrested, convicted, and imprisoned for two to six months. Nevertheless, Potlatches continued underground, and were held in remote places that were hard to access, during inclement weather to deter the vigilant Indian Agent, RCMP and Church authorities.

"The cultural resilience of the Potlatch speaks to the brilliant and powerful knowledge and celebration it embodies and represents. The Kwakwaka'wakw today celebrate and practice their culture openly without fear of arrest, celebrating their timeless knowledge of what it means to be part of humanity, and the gifts and responsibilities that awareness creates," said Curator, Kwiaahwah Jones.

The great Supernatural Man-Eater birds from the Hamatsa secret society are some of the highest-ranking beings of the Red Cedar Bark Ceremonies. Through the A tlakima, where Ƙwakwalas, the young man and great ancestor, learns about the gifts of life through ancient wisdom from the Spirits of the Forest.

To connect with the ancestor Siwidi is to travel to the House of Ƙ umugwe', the Chief of the Undersea Kingdom, and to learn about our deep interconnectedness to all beings of the ocean. "Masks are used four times then recycled and burned. The masks are recreated again unveiling the cycle of life," explained Beau Dick.

For further information contact:  
Paula Fairweather  
Email: [pfairweather@billreidgallery.ca](mailto:pfairweather@billreidgallery.ca)

## THE BOX OF TREASURES GIFTS FROM THE SUPERNATURAL

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Beau Dick: *Bakwis Mask*, 2014. Photo: Marina Dodis

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