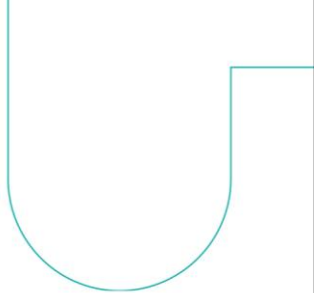
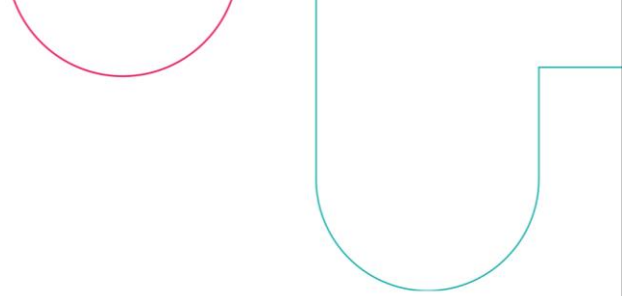


Transcript of Interview with Bill Mussel

[00:06]

I was born and raised in a small Indigenous community in the Fraser Valley of British Columbia. We're actually situated right on the border of the Fraser River, and our people in this nation are called Stó:l people, meaning "people of the river." And of course, then, that means from a cultural perspective, much of what was really important to our growth and development and survival generally was the nurturance we obtained from the river and what was naturally available through Mother Earth in regard to the game that was plentiful in the area. We had, as my grandfather explained, we had thousands and thousands of ducks and geese and other water-based life that loved the area and multiplied like crazy. Dad said that when he was a kid they could harvest ducks by sneaking up at them in the creek or pond and use a big board to catch them, and to injure them with the b(28b)11(28b)11(aEe)115(17h)282W0 G[(5-7e)11(54





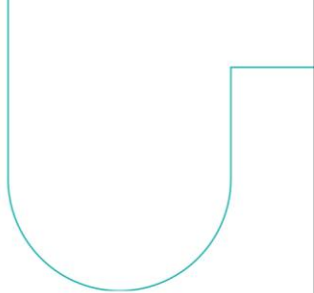
understanding as possible and [unclear] what it is we're doing, how we're doing it, and to be sensitive to the fact that that sensitivity should include awareness of people's movement and behaviour and their expression, the non-verbal sources of messaging, and to consider the importance of that as information that will help us to truly understand what's taking place and what it is that's being talked about, or what is meant in regard to any kind of decision making that we need to make. After I joined the coaches category of participants, and that was about the time that Denise became involved, I had the pleasure of choosing Denise as a co-partner with me from British Columbia because we had worked together for several years. And we ended up constituting the team of two that served the Churchill group in Manitoba and the Alberta group that constituted one of the teams.

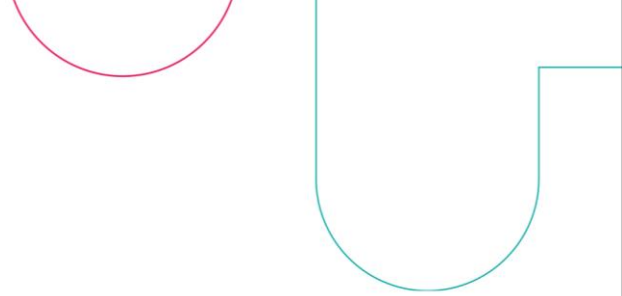
[14:23]

As the, I was— the point that I wanted to make was that I ended up being the chairman of the guidance group and really enjoyed being co-chair with Carol of CFHI, and again doing everything that we could to honour the implementation of the guiding principles, and in particular paying particular attention to knowledge translation both ways, in terms of the English speakers, in terms of what it is they're talking about to help make sure that we understand as the Indigenous participants and vice-versa, that they understand our Indigenous points of view, and appreciating at all times that the project we were working on had to build on strengths of the Indigenous community and how important it was that we build on those strengths in regard to the knowledge that we rely upon in making the decisions and choosing the directions we go, and as was described, creating the kinds of living circumstances where each of us feels safe enough and comfortable enough with each other relationally to be able to be open and honest about our thoughts and feelings and, particularly, comfortable about talking about our inner life, as opposed to playing it safe at all times and waiting for the circumstances to say something that really had little to do with our inner world, because I'm a real believer that we really— we're challenged as human beings to bring together things of our external world with our inner world, and when we're able to do that, we're able to make the kind of meaning necessary that's going to help us to navigate life quite successfully, along with many other people because of the importance of community in our life on Mother Earth, and the importance of all working together, much like it is modelled through Mother Earth for us to be able to ensure that we're attending to the needs of people of seven generations and more into the future.

[16:56]

Willie Ermine, a colleague who I've met who was teaching in Saskatchewan and now basically retired but still working hard, introduced the concept of “etá o eM eM c co Â pt





motivated to enhance their awareness, understanding and knowledge and their effectiveness as leaders, both those of Indigenous background and those of non-Indigenous background. And the big plus, or the gift as Ed speaks of, the big gift was that they had an opportunity together, to work collaboratively together and by doing that enhance the richness of their lives, that I sense is what Nancy is really focusing on, and I have to admit that I really enjoyed the learning as well. And that learning to me was highlighted by the laughter that we enjoyed together, at meals and other gatherings connected with our meetings, and the same kind of things, the same kind of laughter and enjoyment that we share by telephone and even by Zoom.

[27:52]

And so to me, there's lots of evidence of the big pluses, the gifts, and they represent the kinds of possibilities for [unclear]. And the key, of course, is that we always think about, we remember and we have lots of reasons to remember what it was it was like and to want to be able to share that remembering with other people as we go on and live our life, and they in turn do the same kind of thing, so that we really, truly learn to value living in a very strongly connected, interconnected, and form of togetherness that's essential to live life well. And the final point, and I think to remember always that anything and everything we do together as people be done with thoughts about contributing to the making of a richer and better life. And I think if we follow that guide, we would do less and less of things that might be identified with negativity and criticism and put-downs that result in shame and other things that really immobilize and contribute to dysfunctionality of human life, in a world where there's such richness and joy that it's a pity that we do create conditions for people to live in that negative way. All my relations.