



# NEHMOTL "US"

April 2016

Community News | Events | Updates for the Sliammon People

## Largest Transfer of Lands in the History of the Province of BC to take place in our New Governance House on April 4<sup>th</sup> Midnight

*By Roy Francis  
Chief Negotiator's Message*

This message will be the very last one from me as your pre-effective date Chief Negotiator. It has been an honor and privilege to serve in that role for our Nation. Our team has been made up of negotiators, researchers, managers, advisors, legal counsel, board members, elected leaders, community members, and vital support staff. Each member of our team has contributed to a historic effort that has made our nation proud. The work to reach Effective Date has been an incredible journey. Our work has involved some very special people, carrying out a very difficult job that has changed our lives; and the lives of future Tla'amin generations. Our community has been transformed from being a Sliammon Indian Band, in a position of dependence under the Indian Act, to a new position of strength and self-determination as the Tla'amin Nation. We are now taking some very important first steps on a new path to building our future.

On Midnight of April 4, 2016 our Chief and Council will host the first meeting to take place in our new Government House. The first order of business will be to approve and bring into force a set of Tla'amin Laws. The laws will transform our Chief and Council into the Tla'amin Legislature, and the Tla'amin Executive. The laws will replace the Indian Act with our own system of governance. The laws will provide the foundation for managing our lands, our finances and programs and services. Our laws will provide Tla'amin Citizens access to our territories for hunting, fishing and



gathering of cultural resources.

In the early business hours of April 5, 2016 a historic transfer of lands will take place. The transfer will be the largest electronic transfer of lands in the history of the province of British Columbia. It's never been done before; and it's special. Lands will be officially registered in the provincial land title office as Tla'amin Lands. At that point it's official, it's legal, and it's certain that Tla'amin is the legal owner of it's lands. Our battle to own our lands will be over; we've won and it's done. The transfer event is truly something to be celebrated; and celebrate we will.

On the morning of Saturday, April 9, 2016 our Tla'amin community members are invited to attend a pole blessing event to take place at our new Government House. Three poles will be raised to honor our past, our present, and our future. Our community will be introduced to our new building which will be the home for our programs and services. The building will house our new legislative chambers and represents a very warm and welcome improvement; a nice symbol of promise for our future.

At 11:30 of April 9, 2016 a celebration event will be hosted at the Powell River Recreation Complex. We are expecting the event to be very well

attended, and our own Salish Center is not big enough to support the event. **The event will be held in the Evergreen Theatre in the upstairs portion of the complex. Seating will be limited, but we encourage all of our Tla'amin community members to attend. Please call our treaty office at 604 483-4427 if you wish to attend, and your name will be added to an attendance list.**

We look forward to seeing you at our Effective Date celebrations, and we thank you for your support. These celebrations would not be possible without you.

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



# Celebrating the Effective Date of our Treaty

Saturday, April 9th, 2016

## Pole Raising

9:30 am

Tla'amin Government House  
4779 Klahanie Road  
Powell River

## Main Celebration

11:30 am Evergreen Theatre (Complex) Powell River  
Appetizers catered by the Laughing Oystert

Please RSVP with Sliammon Treaty Society  
(604) 483-4427 or toll free 1-877 483-4427  
Limited Tickets Available



Sliammon people have always occupied the territory since time immemorial

## First Round of Law Making is Now Complete for Lands, Governance and Finance Working Groups

Over the past three years working groups were developed to ensure that there is a foundation for our nation to move forward come effective date of our treaty. On midnight of April 4th Chief and Council will enact these laws as the first order of business

## Lands and Resources Law Development



Larry Louie and David George

## Water (Kaya) Licensing and Protection Law

### PURPOSE OF THE LAW

The purpose of the Water Law is to establish a comprehensive, effective system for managing access to, and use of, flow from the Tla'amin Water Reservation within a watershed-based approach to water management that implements the provisions of the Tla'amin Final Agreement. Also to develop and implement water and watershed management plans and policies that focus on the entire water cycle in a manner that respects traditional teachings and principles and aims to protect both Tla'amin Citizens and the Environment.

## Fisheries and Wildlife Law

### PURPOSE OF THE LAW

The purpose of this Law is to set out a system for managing Tla'amin Harvesting Rights. Tla'amin members will have a right to fish and hunt but will need to follow Tla'amin laws. This includes the conservation, protection and recovery of species at risk or a species for which there is a conservation concern.

## Tla'amin Forestry Law

### PURPOSE OF THE LAW

Tla'amin will own all of the forest resources on Tla'amin Lands. The purpose of this law is to set out a system for managing Tla'amin's forest resources. This includes protecting and restoring forest ecosystems; developing a robust forest economy; and establishing decision making structures, revenue generation mechanisms, and licensing.

## Tla'amin Subdivision, Development and Servicing Law

### PURPOSE OF THE LAW

- (a) To establish a fair, effective and environmentally sustainable system for managing Tla'amin Lands.
- (b) To ensure that people applying to subdivide, develop or service Tla'amin Lands or to construct buildings know what is required, and that buildings are safely constructed.
- (c) To ensure coordination and standardization of infrastructure.
- (d) To ensure that the Tla'amin community benefits from development of Tla'amin Lands.

# *Your Are Invited...*

## ***Tla'amin ceremony to open Special Session of the Tla'amin Legislative Assembly***

**Monday April 4th  
10:30 P.M. (evening)**

- **Drum protocol** (*Drumming participants in*)
- **Prayer**
- **Welcoming Remarks and Opening of the Government House**  
(*Hegus Clint Williams*)
- **Coast Salish ceremony to call & acknowledge witnesses**  
(*Elder Eugene Louie*)

**Witnesses: Representatives from the Tla'amin Nation Community**

**Working Groups**

- **Cedar brushing ceremony**
- **Ceremonial Burning – Indian Act**

## Finance and Programs and Services Law Review

### Economic Development Law

#### PURPOSE OF THE LAW

The purpose of the Tla'amin Economic Development Law (Ec Dev Law) is to establish the overall framework for economic development and business operations of the Nation.

#### SUMMARY OF THE LAW

The Ec Dev Law sets out the objectives, values, and rules for engaging in economic development. This includes provisions for the composition of the Economic Development Committee, Holdings Board and requirements for planning, transparency, accountability and an Economic Development Agreement.



### Administration and Finance Law

#### PURPOSE OF THE LAW

The purpose of the Tla'amin Finance and Administration Law (FAL) is to establish

- (a) the overall framework for the management of the Nation's finances and
- (b) requirements for administrative positions and practices as they relate to financial management.

#### SUMMARY OF THE LAW

The FAL sets out the rules for managing the Nation's finances after Treaty, including some provisions for human resources management. The Tla'amin FAL 2016 will replace the earlier versions of the Sliammon Financial Administration Law (2011 and 2013), and incorporates the financial management requirements of the Tla'amin Constitution and the standards set by the First Nations Financial Management Board (FMB) for financial administration laws.



**First waterline in Sliammon being dug by Charlie Peters and Charlie Wilson**



### Summary of the Trust Deed

#### PURPOSE OF THE LAW

The purpose of the Qaməs ʔəms tala (our money is safely put away) Tla'amin Settlement Trust is to provide for the management, investment and disbursement of the Capital Transfer, Resource Revenue Sharing Payments and the Economic Development Fund for both the long-term and short-term benefit of Tla'amin Citizens and the Tla'amin Nation.

#### SUMMARY OF THE LAW

Section 87 of the Tla'amin Constitution requires the Tla'amin Government to establish one or more settlement trusts to preserve and protect the Capital Transfer, Economic Development Fund, and the Resource Revenue Sharing amounts.

A trust is a legal relationship where one party (e.g. Tla'amin Nation) transfers property (e.g. treaty funds) to another party (i.e. trustees) to be managed for the benefit of a third party (e.g. Tla'amin Citizens). The trustees manage the trust property in accordance with the terms of the trust deed, which is a legally enforceable agreement that trustees must follow.

### Conflict of Interest

#### PURPOSE OF THE LAW

The purpose of the Tla'amin Conflict of Interest Law is to govern conflicts of interest for the Tla'amin Nation and Tla'amin entities.

#### SUMMARY OF THE LAW

The Tla'amin Conflict of Interest Law (COI) sets out the rules for conflict of interest that will apply to elected officials, directors, officers, employees, contractors and agents of the Tla'amin Nation and Tla'amin entities.

## Governance Laws

(Continued from page 2)

### Referendum and Recall Law

#### PURPOSE OF THE LAW

Tla'amin members have always protected our culture, way of living, lands and resources in a manner consistent with our Ta'ow. Part of our Ta'ow is acknowledging, respecting and honouring the role of responsible governance. After Effective Date, the Tla'amin Nation will assume the responsibility of providing transparent and accountable government, elected through fair and impartial elections. This requires that governing processes that promotes confidence and trust in the integrity of the elected Tla'amin Nation Government. The purposes of this Law are to establish a fair, efficient, accessible and transparent system for conducting the following: a referendum;

1. a recall petition for an elected member of
2. the Tla'amin Government;
3. a petition for an amendment to the Tla'amin Constitution.

### Freedom of Information and Protection of Privacy Act

#### PURPOSE OF THE LAW

The purpose of this Law is to provide Tla'amin Citizens and other "qualifying persons" with access to information in the custody and control of the Tla'amin Government and its Institutions (defined as Tla'amin Government, and any body, board or commission it may establish); and to mandate the protection of personal information that is collected by the Tla'amin Government and Institutions.

### Tla'amin Government Law

#### PURPOSE OF THE LAW

The Draft Tla'amin Nation Government Law ("Government Law") is one of the most important laws to be passed by Tla'amin. It establishes the overall framework for the structure and function of our new Tla'amin Government.

#### SUMMARY OF THE LAW

The Draft Government Law sets out the overall framework for the structure and function of the Tla'amin Government, consistent with the Tla'amin Constitution and Final Agreement. On Effective Date a number of laws, regulations and policies will be passed which will work together to provide a transparent, accountable, responsible and effective Tla'amin Nation Government. The Tla'amin Government Law will be one law in that suite of laws.



Fishing Fleet at Rivers Inlet



### Tla'amin Election Law 2016

#### PURPOSE OF THE LAW

Tla'amin members have always protected our culture, way of living, lands and resources in a manner consistent with our Ta'ow. Part of our Ta'ow is acknowledging, respecting and honouring the role of responsible governance.

After Effective Date, the Tla'amin Nation will assume the responsibility of providing transparent and accountable government, elected through fair and impartial elections. This requires that a process be established which provides that elections be conducted in a manner that promotes confidence and trust in the integrity of the elected Tla'amin Nation Government.

The Tla'amin Election Law and regulations will help us to achieve our goals. There are various elements that we are bound to follow in building the Tla'amin Election Law. Generally, the Tla'amin Final Agreement sets out various election-related requirements, which focus on the following:

- the Tla'amin Nation will act through a democratically accountable Tla'amin Government in exercising its rights, powers, privileges and authorities in carrying out its duties, functions and obligations;
- the Tla'amin Nation may make laws in relation to the election, by-elections, referenda;
- elections will be held at least every five years;
- a majority of members of Tla'amin Government will be elected;
- elections will be held in accordance with the Tla'amin Constitution and other Tla'amin Laws;
- the first election for Tla'amin Government will be held no later than six months after the Effective Date.

Additionally, the Tla'amin Constitution also sets out various principles and requirements regarding elections and the administration of the elections process. The requirements in addition to those noted above include:

- subject to requirements set out in Tla'amin Law, every Tla'amin Citizen who is at least 18 years of age is eligible to vote in Tla'amin elections and to hold office.
- the Tla'amin Government will make laws in respect of Tla'amin elections for Tla'amin Government and Tla'amin Public Institutions and referenda, including the establishment of:
  - voter qualification,
  - qualifications of candidates for election,
  - the independent office of the chief electoral officer to administer, elections and referenda and related procedures.

### Citizenship and Enrolment Law

#### PURPOSE OF THE LAW

The purpose of the Tla'amin Citizenship and Enrolment Law (CEL) is to establish the overall process by which individuals may become enrolled as, or cease to be, Tla'amin Citizens. (N.B. The CEL will not impact on the status of any individual as a registered Indian under the Indian Act.)

**MEN WITH ADZES:** Outside the shed where they're working, this "Group of Six" paused from their looming deadline for a photo. From left to right they are: apprentice Phil Russell; head carver Darren Joseph; apprentice and spokesperson Randy Timothy; apprentice Vincent Timothy; Elder Alvin Wilson and carver Ivan Rosypskye. photo by Pieta Woolley



Still here,  
standing  
strong

BY PIETA WOOLLEY

As a child back in the 1940s and 50s, Alvin Wilson would walk down to the beach at Sliammon and watch the few men who still knew how to carve dig out hefty cedar canoes. They were working canoes, made for fishing the Salish Sea at Grief Point, Blubber Bay, Harwood Island, and Okeover Inlet.

Only a couple of people carved masks here in the mid-20th century – and they weren't locals, Alvin recalled in an interview near the shed where he's the elder-in-residence of the biggest carving commission Tla'amin has seen – maybe ever.

"It was so interesting to me to watch them carve," said Alvin. "I never learned how. After I retired [from logging and fishing], I picked it up, through trial and error." He went on to carve the pole at the traffic lights on Marine – though, he said, there was really no one around to teach him.

Now he, along with five other men, is carving six poles for Governance House, the new headquarters of the Tla'amin Nation. On April 9, the poles will be raised in a ceremony celebrating Tla'amin's final treaty.

In mid-March, though, the red cedar chips were still flying and the thick smell of the wood hung in the air in the little shed on the reserve, where the to-be-poles lay. The deadline was looming. Two poles were finished, and three were under construction. The sixth – a welcome figure of a woman – was still a log. Since early January, the team carved five days a week, up to 10 hours a day, to make sure the poles are ready for raising.

Unlike other Coast Salish communities, Tla'amin

Nation has very few carvers. Those who know how have learned recently. The skill was nearly lost, due to Canadian policies that punished First Nations cultural practices for a century.

Now, these men are part of a surging cultural renaissance bringing back Tla'amin carving – plus language, songs, drumming, dances, and much more. Instead of hunkering down, though, this particular group of carvers represents how much Tla'amin is reaching out.

Lead carver is Darren Joseph, from Squamish Nation in North Vancouver. He brings the most polished skills of the group. An internationally recognized artist, Darren is represented by galleries in Vancouver and Seattle.

"These poles are about reigniting the fire for the creation of art work, and the stories it can tell," he said.

From Heitsuk Nation (Bella Bella's region), carver Ivan Rosypskye learned to carve at Tla'amin in 2001. The project was carving Tla'amin's tribal journey canoe Gahnos under lead Nuu-chah-nulth artist Art Thompson.

"There's just a handful of us carvers here, but it seems to be reemerging," said Ivan. "People are letting us use tools that have been sitting in garages for I don't know how long. It's a magic time."

From Ireland, Phil Russell's carving apprenticeship is about "paying respect to the territory where I live. I am in Coast Salish Territory." His dream, he says, is that carving will become a tool for reconciliation – that the City of Powell River will commission a dugout canoe and participate in tribal journeys under the guidance of Tla'amin – a unique kind of cultural immersion, he said.

"I think it would change the world for the better," he said.

Apprentice Randy Timothy belongs to Tla'amin Nation. Against all odds, he kept his his language in residential school, where he lived for eight years starting at age five. At 65, he recalls the era when Tla'amin members would be incarcerated for practicing traditional singing and dance.

"This is a new beginning. My hope is that, for the kids who are a part of the 'future' pole, that they'll grow up and be able to show their own children that they were a part of this [cultural moment]. That when they're my age, these poles will still be there."

Tla'amin Nation member and apprentice Vincent Timothy learned to carve eagle and bear masks from his uncle, Jackie Timothy. When Jackie was commissioned to carve the poles that are now at the Powell River lookout, Vincent carved along side him. He also worked on the pole at James Thomson elementary.

He never learned to speak Tla'amin. Now, being around the other men as they carve together, he says he is starting to pick up on the language.

Most exciting for this group are the people who wander in with their own small carving projects. A bowl. A plaque. A mask.

Independently, many locals are sharpening their knives and carving their own visions into cedar.

"I'm glad they're picking this up and passing on the tradition on to the future," said Alvin. "I'd like to thank the community for getting us together, and for everyone who cooked for us and visited."



## Tla'amin Nation, Canada & BC Final Treaty: April 5 Independent at last

Overestimating the importance of the final treaty between the people of Canada, BC and Tla'amin? Impossible.

April 5 begins a new era for everyone who lives in the Pow-

ell River region. While the treaty doesn't fix all historical and current injustices, it is a critical step towards right relations, and reconciliation.



1860S & 70S

**TLA'AMIN'S ERA OF CONTACT**  
First missionaries and the first Indian Agent arrive. The reserve is created. The residential school era begins.

1867 • CANADA CONFEDERATES

1871 • BC JOINS CANADA

1876 • INDIAN ACT SIGNED



1993 • BC TREATY COMMISSION

The Province of BC creates the BC Treaty Commission, a process to negotiate comprehensive modern treaties with the 60+ First Nations that never ceded land or rights.

1994 • TLA'AMIN TREATY

PROCESS BEGINS

2003 • TLA'AMIN-POWELL RIVER COMMUNITY ACCORD SIGNED

2008 • RECONCILIATION ERA  
Federal government apologizes for residential schools. The Truth and Reconciliation Commission begins its work.

2012 • TLA'AMIN VOTES  
"YES" FOR TREATY

2016 • APRIL 5

FINAL TREATY IMPLEMENTED



**STARTING A LONG TIME AGO THIS IS TLA'AMIN TERRITORY**  
Tla'amin people "live and invest" here for millennia. (The oldest "scientific" evidence of settlements is 7,600 years old, at Saltery Bay and Grace Harbour.)

**1701 TO 1923 • TREATY ERA**  
The Queen & Canada sign dozens of treaties with First Nations, intended as government-to-government agreements to ensure peace and clarity about land use (note: it didn't always work out that way). Unlike the rest of Canada, very little of what is now BC was settled by treaty. It remained unceded, even as non-First Nations settled on it - including the area around Powell River.

1780S • DISEASES

European diseases precede contact at Tla'amin. Smallpox, tuberculosis, Spanish flu, measles affect people in this region for the next 150 years.

**1850-1854 • DOUGLAS TREATIES**  
14 land purchases / treaties are signed between the British Colony at Victoria and Vancouver Island First Nations.



1899 • LAST OLD BC TREATY  
Treaty 8 covers Northern Alberta and North-Eastern BC.

1923 • TREATY ERA ENDS

The Government of Canada makes it illegal for First Nations to hire lawyers and pursue land claims. The first era of treaty-signing ends - with no treaty ever having been signed with Tla'amin.

1949 • VOTE!

All First Nations people gain the right to vote in Canada.

1951 • POTLATCH BAN IS LIFTED.

1960S AND 1970S

**DEVELOPMENT AT TLA'AMIN**

Tla'amin reserve gets electricity, telephones and plumbing. The band builds many of the buildings that exist there today, including houses, the sewage treatment plant, the salmon hatchery, and more. Still, a curfew remains, and segregation on transportation and in public buildings is common.

1990S • CULTURAL REVIVAL

Residential school era is over. SD47 implements Tla'amin language classes.

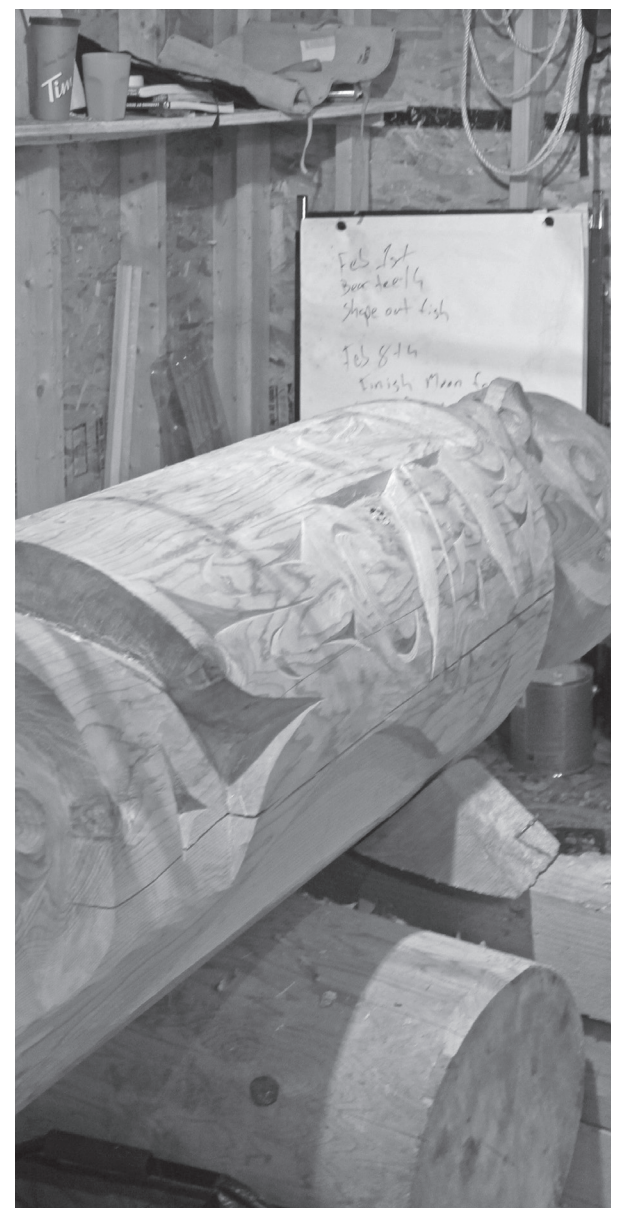
So far, the 23-year-old BC Treaty Commission process has implemented three treaties. Tla'amin's was the third; Tsawwassen First Nation and Maa-nulth First Nations (a group of five nations on eastern Vancouver Island) were signed in 2009 and 2011. The Nisga'a Treaty, settled in 2000, was negotiated outside the Treaty Commission process. Nine agreements-in-principal are signed (but not yet implemented) under the commission - and another 51 BC First Nations in other stages of negotiations.

## GET TO KNOW THE SIX POLES

On April 9, the six poles these six men are carving will be installed at Government House, on Tla'amin Lands. The red cedar logs were gifts from Klahoose First Nation, from Toba Inlet.

The poles are:

1. A male welcome pole
2. A female welcome pole
3. A child welcome pole
4. A "Past" pole visioned by Alvin Wilson, topped by a watchman, and featuring a bear, a baby bear, and a killer whale – the clan figure of his late wife.
5. A "Present" pole designed by Darren Joseph, topped by ancestors, and featuring an eagle, a raven and a bear – plus one fish representing each of the other carvers: three salmon, an orca and a halibut.
6. A "Future" pole designed in part by students at Brooks and James Thomson, and featuring a thunderbird about to take flight – plus the handprints of several students.





## Silviculture Forestry

by Lori Sparrow  
Thichum Forest Products LP

This brushing season started on September 14, 2015 and finished on February 24, 2016. Thichum Forest Products used the manual application of brushing to help meet forest licence obligations. The manual brushing technique is a type of silviculture forestry that helps us protect our tree-planting investment so that the cut block regenerates back into a mature forest. A Forest licence obligation called Free-to-grow allowed us to hire five community members to brush three cut blocks. We used the same brushers to work on the annual brushing of the Alterra powerlines. The five brushers were Daryl Galligos, Jason Francis, Pat Galligos, Justin Sweet and Tom Treacle. They all worked very hard and exercised good safety practices.

Our tree-planting program is very short this Spring and is only a two-week program. Daryl Galligos and Tom Treacle were hired to tree-plant for their fifth season in a row. A five season work experience is a minimum in the industry so I would like to congratulate them for gaining work experience acceptable to the industry standard.



## Lands and Housing Department Assist with Ownership Documents

By Paula Stewart, Housing

Corinne Mitchell is shown here with Cathy Galligos, Lands Manager, and Paula Stewart, Housing Manager. Work is currently being done to allow Tla'amin Citizens and Tla'amin Individuals to have home ownership papers and legally pass their home to another Tla'amin Citizen in their will, or to sell the home to another Tla'amin Citizen. In order to be able to do either of these things, Tla'amin Citizens and Tla'amin Individuals must first register as the legal home and land owner. Corinne worked diligently with the Lands and Housing Department, along with keeping detailed records of her own, in order to provide proof to the Nation that she had paid off her home and was eligible to be a registered Tla'amin Nation Land and Homeowner.

When determining if a Member can qualify for home and land owner status, the Lands and the Housing department check to verify that the person is a Tla'amin Citizen or Tla'amin Individual, conclude if there are any relevant historical or current arrears, whether or not the Nation provided financing on the home and other contributing factors to help The Executive Council decide whether or not ownership can be confirmed.

Tla'amin appreciates the patience of our Members who have been waiting for confirmation of home ownership and acknowledges the hard work of all involved to move forward towards greater home ownership and opportunities and options for our Members.

## Getting Ready for Post Secondary

**For continued sponsorship when completed spring term, students are required to submit grades in April after completing spring or winter term. Students can request for application package for sponsorship in upcoming year.**

1. Student are responsible for ensuring completed Sponsorship Application/ Student Contract form is received by Louise Dominick before the required deadline of May 1st or earlier for fall term, as reporting is due May 27<sup>th</sup> 2016.

2. Health and Dental is a mandatory fee for full time semester students and students taking some specific vocational programs. Sponsored student must opt-out of Health and Dental plan as it is not covered by Sliammon First Nation Post-Secondary Department or be willing to be responsible for his/her own health/dental fee.

3. Student is responsible for completing and signing the Consent to Release Personal Information form and submitting it along with Sponsorship Application form. The Consent form gives institution permission to release information regarding his/her student account to the sponsor (Sliammon First Nation post-secondary coordinator).

4. Students will inform SFN Post-Secondary Coordinator if there are any educational changes or personal information like address change, email, and telephone contact number. Students can email the post-secondary coordinator on any issues or updates for any communication purposes. **Students must send a copy of his/her registered courses to acknowledge of fulltime sponsorship.**

Please contact Louise Dominick, Sliammon Post-Secondary Coordinator; if you have any questions.

EMAIL: [postsec@sliammon.bc.ca](mailto:postsec@sliammon.bc.ca)

# TLA'AMIN HEALTH

## Healthy Happenings



We hope to see more community members taking advantage of the nice weather with brighter and longer days - I know I definitely will.

I look forward to working with our new Interim Executive Director Brendan Behan – his start date is March 29th Brendan had worked as our Home and

Community Care coordinator a few months back. Welcome Brendan!

I would like to thank all those community members who take the time to attend our Health Services activities. Our programs have offered very beneficial and interesting activities for the community. We are getting positive feedback from members which in turn makes us strive even more to please our children, youth, adults and elders. Thank you to those who had the trust in me as the acting Executive Health Director for the last 5 months it was a venture.

## Home and Community Care

### Why do they get a housekeeper?

The mandate and philosophy of Home Care for the Tla'Amin Nation is to assist the individual, preserve their independence and dignity and remain at home for as long as possible by assisting the family in caring for their loved one.

The homemaking service is to enhance the independence of Elderly, physically and mentally challenged by putting homemaking services in place that the client is not physically able to complete.

### How come they get....

The Home Care Aide is there to supplement, not replace the care provided by families and other unpaid caregivers. The Home Care RN comes to your home and does an intake assessment and determine your individual needs. A Client is assessed on a "Needs AND Serviceable hours" scale. This scale helps determine the type of service and the amount of service a Client is eligible for and a Plan of Care and Support is implemented with Client and Family input as to how best use the services of Home and Community Care.

Home Support Aides have medical training and report directly to the Home Care RN or LPN. The Home Support Aide have the training to administer blister packed meds, nebulizers, and other medical treatments for example; blood pressures and glucometer readings.

### Why won't the staff.....

Individuals are encouraged to participate in the planning of their care. Services do not include major home repair or yard work. Services can include meal preparation, laundry, and housekeeping. To receive services the Client needs to be in the home. This is a WorkSafeBC requirement and Home and Community must abide by this rule.

If you have questions about your services or how to receive services please call the office, we are happy to answer any questions and provide information regarding Home and Community Care.

## Bike Safety Fair for 6-12 year old Date yet to be determined.

Sliammon Kindergarten/Preschool Health Fair Wed. April 27. Please let Dana or Shelley know if your child will be attending. This health fair is for children entering kindergarten or preschool in the fall of 2016.

We routinely provide vision, hearing, dental, developmental screening as well as height and weight, immunization updates and nutritional information for children entering the school system.

Stay Tuned  
More details to follow

## Welcoming 2015 Babies into our community

**Sunday April 24 1-5 pm.**

## Dr. Machin's Dental Clinic

will be held every 3 weeks rather than monthly to address our wait list. The upcoming clinics for April will be on Friday, April 8 and Friday, April 29th. We currently have 42 people on the wait list – Priority is given to children. Thank you for your patience. For appointments call Cathy @ 604 483 3009 ext. 242

## Family Service Programs for April 2016

Tuesdays	Yoga	11 – 12 noon	Salish Centre
Wednesdays	Grandparents Support Group	5:30 – 7:30	
	Light dinner provided		
Thursdays	Social Support Group	10 – 2 pm	lunch provided
April 14th	Basic First Aid	10 – 12	
April 21st	Cultural Teachings	10 – 12	

For more information and to register please call Sally @ 604.483-3009

## “Walking the Healing Road; From Survival to Facilitating Healing within Yourself, your Family & your Community.”

By: Gerry Oleman

### A vision of the Healing Journey, Our Vision Statement

- I respect the place where I am today
- I've survived and now it is time to live, heal, and grow
- With gentleness and understanding I can help my family and myself to confront and release the shame and heartache that comes from the residential school experience
- In order to make positive growth happen, I must be willing to change

### Steps to a Healthy Mind

- admit and recognize that the residential school experience has had a negative impact on my behaviour with my family, my community and myself have been struggling to find an outlet for my pain, frustration, fear, depression and anger
- I know I must improve my communication skills, so I can express love and gratitude and also so I can make amends for mistakes and wrongs I have done
- I realize today that to have a quality of life, I must establish life goals

### Steps to a Healthy Body

- I recognize that to deal with the impacts of residential school, I have harmed myself and family through becoming addicted to substances (alcohol, drugs, cigarettes, etc.) and processes (TV, gambling, sports, work, etc.)
- I know that I must restore balance in my life as there are triggers such as smells, sounds, sights, being touched, that bring back memories that create negative energy in me.
- My goal is to model a healthy lifestyle within my home and community
- I will reconnect with my family!!

### Pathways to Healthy Emotions

- I recognize that I need help, because I struggle with my life when I encounter feelings such as love, anger, hate, affection, etc.
- I know that with members of my family and community there is negative energy and that I can take steps to clear this by making amends, in a respectful way
- I realize that as part of my healing, I must let go (forgive) of what is bothering me
- I know that to achieve a balanced quality of life, I need to honour my emotions

### Journey to a Healthy Spirit

- I will rebuild and strengthen my will to live by addressing the issues that are holding me back
- I will search for answers and resources that will work for me, whether it is through traditional or modern methods.
- I will reclaim my spirit by saying goodbye to what is bothering me
- As part of my healing I will extend support to others in my family & community

### Where we are coming from?

- Before contact, our people had complete cultural way of life, of which included spirituality, governance, economics, education, arts and entertainment
- We occupied and cared for a territory that clothed and fed us for generations (kept us alive)

### Our Healing Journey

- We can heal our lives from the residential school based problems, such as: depression, anger, guilt, loneliness, fear, jealousy, low self-esteem, resentment, addictions, broken or strained relationships

### Guiding Thoughts for our Journey

- Be proud of our culture of old. With this pride we will start rebuilding our lives that were shattered by the residential school experience
- We will now use our voice to help us stand up for ourselves, and in this way bring love to our family and community
- On the healing road we can: increase belief in ourselves, improve family relationships, celebrate our culture as practiced and lived by our ancestors

## SUICIDE QUICK REFERENCE GUIDE

### What are some of the issues that contribute to suicide?



Suicide isn't usually caused by a single issue or event. It is usually the result of many combined issues that a person or community faces. Some risk factors that can increase a person's risk of suicide include:

- Low self-esteem
- Depression
- Substance use problems
- Intergenerational trauma
- Other known suicides in someone's peer group, family or community
- Feeling disconnected from family, peers, school, the community and one's culture
- Unresolved grief or trauma, as a person or in a community
- A history of emotional, sexual or physical abuse

Although these factors have been linked to suicide, they don't necessarily mean that people who have some or all of these traits will become suicidal.

How can I help?

- Ask a person directly if she/he is considering suicide. This will not "give them the idea", but it does show that you care and are taking them seriously
- Listen and provide non-judgemental support
- Arrange for the person to get help, whether from a crisis centre, hospital, mental health centre or another local resource.
- Do not leave a suicidal person alone
- Do not agree to keep another person's suicidal thoughts a secret

How can I tell if someone is thinking about suicide?

There are warning signals that may appear in someone who is thinking about suicide. These signals include:

- Talks about or threatens to hurt or kill themselves, or looks for ways to do it
- Says things like, "I wish that I were dead" or "Life is hopeless"
- Increases their use of alcohol or other drugs
- Mentions having no reason to live or no purpose in life
- Shows increased anxiety and changes in sleep patterns
- Demonstrates significant changes in behaviour like giving away all personal possessions with dampened spirits (not including ceremonial gifting) or changes in spending habits
- Talks about feeling trapped – like there's no way out
- Expresses hopelessness about the future
- Withdraws from friends, family members or activities they enjoy
- Has experienced sudden losses (e.g., financial, relationship break-up, death of a loved one)
- Shows uncontrolled anger or suggests they want to seek revenge
- Engages in risky activities, seemingly without thinking about consequences
- Experiences dramatic changes in mood

## Child Youth and Family Advocate

Parent support group meets Wednesdays  
10:30-noon

Brenda Pielle  
Child Youth and Family Advocate



- **Nurse Practitioner**
  - Monday's Primary Care Clinic Closed
  - Tuesday to Friday 9-3:30pm Book appointments
  - Late appointments available Tuesday evenings by appointment only
- Info about **Sweat Lodge** phone John Louie Ext 232
- **Tuximuy Group** Every Tuesday to Friday 10-



Sun	Mon	Tue	Wed	Thu	Fri	Sat
					01	02
03	04 -Primary Care Clinic Closed -Men's Hydrotherapy 1:30-2:30pm -Girls Group 3:30-5:30 meet @ CDRC	05 -EDP 11-1pm	06 -Parent Education & Support Group 10:30-12pm -Women's Hydrotherapy 1:30-2:30pm -Grandparents Support Group 5:30-7:30pm -Ball Hockey 6:00-7:30 @ Salish Centre	07 -Social Craft Group 10-2pm -Prenatal & Infant Tot Group 11-1pm @ CDRC -GFB \$\$\$ Due	08 Dental Clinic	09
10	11 -Primary Care Clinic Closed -Men's Hydrotherapy 1:30-2:30pm -Girls Group 3:30-5:30 meet @ CDRC	12 -EDP 11-1pm	13 -Parent Education & Support Group 10:30-12pm -Women's Hydrotherapy 1:30-2:30pm -Grandparents Support Group 5:30-7:30pm -Ball Hockey 6:00-7:30 @ Salish Centre -Good Food Box Pick up	14 -Social Craft Group 10-2pm -Prenatal & Infant Tot Group 11-1pm @ CDRC	15	16
17	18 -Primary Care Clinic Closed -Men's Hydrotherapy 1:30-2:30pm -Girls Group 3:30-5:30 meet @ CDRC	19 -EDP 11-1pm	20 -Parent Education & Support Group 10:30-12pm -Women's Hydrotherapy 1:30-2:30pm -Ball Hockey 6:00-7:30 @ Salish Centre -Grandparents Support Group 5:30-7:30pm	21 -Social Craft Group 10-2pm -Prenatal & Infant Tot Group 11-1pm @ CDRC	22	23
24 Welcoming 2015 Babies Ceremony 1-5pm	25 -Primary Care Clinic Closed	26 -EDP 11-1pm -Community Luncheon 12-2pm	27 -Parent Education & Support Group 10:30-12pm -Women's Hydrotherapy 1:30-2:30pm -Grandparents Support Group 5:30-7:30 pm -Ball Hockey 6:00-7:30 @ Salish Centre -Kindergarten/Preschool Health Fair @ CDRC	28 -Social Craft Group 10-2pm -Prenatal & Infant Tot Group 11-1pm @ CDRC	29 Dental Clinic	31

Continued from page 10

## Other Helpful Resources:

**Powell River General Hospital**  
5000 Joyce Ave, Powell River, BC;  
Phone: 604-485-3211.

**Powell River Mental Health & Addictions Services**  
5000 Joyce Ave, Powell River, BC;  
Phone: 604-485-3300

**Tla'Amin Community Health Addictions & Counselling Services**  
4895 Salish Drive, Sliammon; Phone:  
604-483-3009; Mon-Fri, 8:30am-4:30pm

**1-800-SUICIDE**  
If you are in distress or are worried about someone in distress who may hurt themselves, call SUICIDE (1-800-784-2433) 24 hours a day to connect to a BC crisis line, without a wait or busy signal.

**KUU-US Crisis Line Society**  
First Nations and Aboriginal specific 24/7 crisis line based in Port Alberni and serving the entire province. Toll free: 1-800-588-8717 – Youth Line: 250-723-2040 – Adult Line: 250-723-4050.

**Native Youth Crisis Hotline – 1-877-209-1266**  
Answered by staff 24/7. Available throughout Canada & the U.S.

**Youth in BC**  
Visit [www.youthinbc.com](http://www.youthinbc.com) for youth resources or chat with a counselor online. You can also call 1-866-661-3311 (toll free in BC) 24 hours a day.

**Centre for Suicide Prevention**  
Visit [www.suicideinfo.ca](http://www.suicideinfo.ca) for information, research and links to national distress websites.

**310-6789 (no area code needed) Mental Health Information Line**  
Answered 24/7/365 it provides empowering emotional support, information on appropriate referral options and a wide range of support relating to mental health concerns. See the Here to Help website for more information, [www.heretohelp.bc.ca/](http://www.heretohelp.bc.ca/)

For a complete list of all crisis line numbers in BC, go to: [www.crisislines.bc.ca/index\\_files/Page338.htm](http://www.crisislines.bc.ca/index_files/Page338.htm)

## Tuxahmiy Wellness & Recovery Group

Tues to Fri 10:00 AM to Noon  
Complimented by Lunch

The sacred circle is a place for people to come for support, whether they are struggling with addiction or not. Are you feeling hurt, depressed or lonely? Come join us. Are you feeling like you can't cope, stressed out, no one to talk to?

Tuxahmiy is the place to be, what we can't do alone, we can do together. We have an open door policy, with no judgment. Confidentiality is a priority. We look forward to seeing you.

## Culture Programs

So come out and enjoy and learn at your own pace, and make the most of our programs before they break for the Summer in mid June.

### CARVING

Every Tuesday  
6:00 to 9:00pm held at the Salish Center

### BASKET WEAVING

Every Thursday  
3:30 to 5:30pm held at the Culture Lodge

### LANGUAGE CLASSES

Every Saturday 12:00 - 3:00 pm

## Sliammon Justice Program

By Verna Francis

### INDIAN DAY SCHOOL CLASS ACTION

➤ **What is Indian Day School?**

Day School is a school located on or near Indian Reserves in Canada, and that was operated for the purposes of educating registered Indian, Metis, and Inuit children. Sliammon had two schools built in our community, which is now the Ahms Tow Learning Centre, and the other school was built behind Ahms tow.

➤ **What is Day Scholar Class Action?**

People who attended residential school built on reserve land and returned home after classes, and did not reside in residential school.

**Example:** Sechelt had a residential school built in their community, St. Mary's, kids from Sechelt community attended St. Mary's residential school for academics and returned home at the end of class. Day Scholar is totally different class action from Indian Day School, this class action won a year ago today and was approved by courts along with Kamloops Day Scholar.

**Note:**

If to date you have not filled out an application or registered with Alghoul and Associates please do not to worry, early registration is only to prove to the court how many First Nation's children attended Indian Day School.

If and when the Indian Day School Class Action should go through or be accepted by court there will be plenty of time and opportunity to fill out an application for compensation.

**If you require further information please call Alghoul & Associates in Winnipeg 1-877-378-4487, (please note that there is time difference).**

**Hours of Operation & Location**

**Justice Program Office Hours:** Monday to Friday - 8:30 - 4:30  
 Located @ Sliammon RCMP Detachment  
 Office Phone # - 604-483-9646 Ext. 237  
 Work Cell # - 604-578-8850

**Sliammon Liaison Officer: Jennifer Crossman**  
 Office Hours: Tuesday, Wednesday, Thursday, Friday  
 (depending on schedule at the PR RCMP Detachment)  
 Located @ Sliammon RCMP Detachment  
 Phone #: 604 483 9646 Ext. 237  
 Work Cell #: 604 414 3853

**In Case of Emergency Please Call - 911**  
**Non - Emergency #: 604 485 6255**



*We will be remembering Grandma and baby Makara especially during the month of April where it will be three years when you went on your spiritual journey to be with our lucky little lady bug on April 1st. We all miss your smiles and strength that you gave us. Forever in our hearts!*



## Hehewshin – The Way Forward

Vancouver Island University staff, faculty and students congratulate the Tla'Amin Nation for having forged a new relationship with Canada, the Province of British Columbia and the people who are residing on the traditional lands of the Tla'Amin Nation.

May your People and Nation continue to grow and prosper as you transition into self-governance and may we all be inspired as we collaborate and partner in new and good ways.

With gratitude,  
 VIU - Powell River Campus



VANCOUVER ISLAND  
 UNIVERSITY

POWELL RIVER

[www.pr.viu.ca](http://www.pr.viu.ca)

604.485.2878



*The Powell River  
 Royal Canadian Mounted Police  
 Regimental Ball*

Saturday the 14th of May, 2016  
 at Dwight Hall  
 Powell River, BC

Cocktails 5:30 pm  
 Dinner 6:30 pm  
 Dancing 8:00 pm  
*Formal attire required*

Dinner catered by  
 David Bowes of the Laughing Oyster  
 Midnight snack provided  
 Cash bar

Tickets: \$100  
 available at Powell River detachment  
 604-485-6255 (cash or cheque)

Music by the  
**"Groove Diggers"**  
 of Victoria

Safe rides home provided by Dry Grad  
 Proceeds to The Bruce Denniston Bone Marrow Society

# Lund Hotel is Now 100% Owned by the Tla'amin Nation

Change of Management Delivers a Team of Expertise to Improve Standards

By Steve Gallagher, Editor

**The** Tla'amin nation has been a significant economic driver for the Historic Lund Hotel for the past fifteen years as we breathed life into what was once a ghost town for Lund residents. Since then there have been thousands of tourists and local visitors that have hit the gas bar as they prepare to head out in their yachts and take in the bounty of our traditional territory into what is known as the "Gateway into Desolation Sound", a well known destination and hiding place for Americans and Europeans alike all across the world.

When they stop at the Lund Hotel to purchase fuel or groceries and admire the landscape they are kick starting another year of the economy that certainly thrives over the summer creating jobs opportunities while boosting sales in the local grocery store and gift shops. But it only takes a couple of months before all of this synergy to slow down to a grinding freeze once the winter season arrives to bring the hotel to a standstill shutting down the restaurant and illuminate the "No Vacancy" sign leaving behind the echoes of the summer seafood festival, pub entertainment and artisans that had left their trademark with some of the local residents in the area of Lund and Powell River area. Realizing the potential for a year round hospitality business the Tla'amin Nation took advan-



tage of their financial position to purchase the business partner's percentage of ownership and strategize over the potential for generating a year round business operation that will not only generate revenue for the nation but provide extended services for the region as a whole.

On a beautiful sunny March afternoon I had the opportunity to visit the Lund Hotel and meet up with the Development Corporation Manager Kelly Rankin, Nicole Robertson who is in charge of Sales and Marketing and Joe Striegan who is

the Interim General Manager of Training who has been a certified Hotel Administrator since 1991.

Joe plans for the immediate future are very simple and realistic in moving forward. "The first thing we want to do is to really give the hotel what it deserves, and that is a good appearance from the inside out." Currently there are two maintenance workers that are cleaning the hotel grounds from the top down and junking out old furniture from what appears to have been hoarded in the basement for years. "After a few containers full of garbage we managed to finally unveil a lot of extra space to consider some options that will benefit the hotel customers and residents.

Joe's next plans is to open up the restaurant not only on a seasonal basis but all year round. Recently two Tla'amin chefs have been hired to open up the kitchen in the morning and provide quality food between the hours of 7:00 am until 2:00 in the afternoon. "I could not understand the rea-

son for there being no kitchen service being available at this time of year when there are so many people outside who are eventually going to get hungry." We have all the resources available to draw people inside and to have our doors locked doesn't make any sense. Our plan now is to keep the kitchen available to the public not just on a seasonal basis but year round.

Nicole Robertson has been working with the Lund Hotel for the past seven years and had to admit there had been some inconsistencies with the standard rooms not having the same amenities that they deserve. "I am very pleased that now we can offer the same price for the rooms because they have all been cleaned and upgraded to ensure each room offers the same comfort level that they deserve for our customers"

We have 31 rooms available and all of which have experienced housekeepers to keep them clean with a consistent look. With the change of management we want to keep staff

busy year round so we do not have to go through training new staff year after year and that is a big bonus for not only the hotel but for our clients, so now we can move forward without the hassle of change-over and re-training because we could not offer a full time position to satisfy our employees," said Nicole"

Kelly Rankin has been the Economic Development Manager for the Tla'amin Nation for almost a year and is very excited about his position as economic opportunities are within reach and producing revenue for the nation while taking on challenges that pursue his own aspirations in the local economy.

"My wife and I moved here to raise our family with motivation of making a difference to the local economy and building bridges with our neighboring communities, while exploring opportunities to move forward. The nation has other businesses to generate the revenue it needs to secure a foundation for future generations while provide employment opportunities in a vast field of career choices. In the next ten years I hope to see all of our communities grow and have our children make educational choices that will be invested in the future of all our local economies," concluded Kelly.

There are a lot of successes we can mention about the Hotel but none bigger than the Tla'amin Nation having full control of their destiny in economic ventures as they move forward into self-government, a position where not many first nations have gone before and having succeeded. On the stroke of midnight on April 4th there will be a changing of the guard to give full control and jurisdiction to approximately 8,300 hectares of land that could only be acknowledged as the "Gate-way to Tla'amin Traditional Territory" with the respect and acknowledgment that the nation has used and occupied for thousands of years.



Nicole Robertson, Kelly Rankin and Joe Striegan is part of the Management Team

# The Road To Self-Sufficiency Starts Here!



*Crews pave the new road between the Tla'amin Health and our New Government House towards Klahanie Road (March 29)*



## WINNERS OF A NEW BICYCLE FROM TAWS AT THE COMMUNITY AWARENESS WORKSHOP

### Get An Emergency Kit

If an emergency happens in your community, it may take emergency workers some time to reach you. You should be prepared to take care of yourself and your family for a minimum of 72 hours.

Learn how quick and easy it is to become better prepared to face a range of emergencies- anytime, anywhere. Use a checklist to build a 72 hour emergency kit. These basic steps will help you and your loved ones during an emergency.

In an emergency, you will need some basic supplies. You may need to get by without power or tap water. Be prepared to be self-sufficient for at least 72 hours.

You may have some of the items already, such as food, water and a battery operated or crank flashlight. The key is to make sure they are organized and easy to find. Would you be able to find your flashlight in the dark?

Make sure your kit is easy to carry and everyone in the household knows where it is. Keep it in a backpack, duffle bag or suitcase with wheels, in a easy to reach , accessible place, such as your front hall closet. If you have many people in your household, your emergency kit could get heavy. It's a good idea to separate some of these supplies in backpacks. That way, your kit will be more portable and each person can personalize his or her own grab-and-go emergency kit.

### Basic Emergency Kit

- Water- at least two liters of water per person per day; include small bottles that can be carried easily in case of an evacuation order



PreparedBC

### BASIC EMERGENCY SUPPLY KIT

[gov.bc.ca/PreparedBC](http://gov.bc.ca/PreparedBC)



First Aid kit and medications



Cell phone with chargers, inverter or solar charger



Garbage bags, moist towelettes and plastic ties for personal sanitation



Battery-powered or hand crank radio tuned to Environment Canada weather



Local maps (identify a family meeting place) and some cash in small bills



Water, four litres per person per day for at least three days, for drinking and sanitation



Battery-powered or hand crank flashlight with extra batteries



At least a three-day supply of non-perishable food. Manual can opener for cans



Dust mask to help filter contaminated air



Whistle to signal for help



Seasonal clothing and footwear

- Food that won't spoil, such as canned food energy bars and dried foods (replace food and water once a year)
- Manual can-opener
- Crank or battery powered flashlight (and extra batteries). Replace batteries once a year.
- Crank, battery-powered radio (and extra batteries) or a weatheradio
- First Aid Kit
- Extra keys to your car and house
- Some cash in small bills for just in case
- A copy of your emergency plan and contact information
- If applicable, other items such as prescription medication, infant formula, equipment for people with disabilities and food and water for your pets.

# *Chah chah hah tahn nah pesht!*

On the stroke of Midnight of April 4th we will be known to the world as the Tla'amin Nation

TLA'AMIN WILL be a self-governing with law-making authority over our lands and resources, governance and finance and administration

TLA'AMIN WILL have a say as to what development is acceptable on our Treaty Settlement Lands

TLA'AMIN WILL have defined hunting and fishing rights to allow us to thrive within our traditional territories

TLA'AMIN WILL protect our revenue and resources to ensure our children and the ones yet unborn have a sustainable future

TLA'AMIN WILL no longer be wards of the federal government

**TLA'AMIN WILL move forward as  
“One Heart...**

**One Mine...**

**and One Nation”**