



# JOINT WORKING GROUP THE REPORT

JULY 2022





## A NOTE ON ᑭᐱᑭᐱᑭᐱᑭᐱᑭ

ᑭᐱᑭᐱᑭᐱᑭᐱᑭ is the language spoken by Tla'amin and sister Nations. ᑭᐱᑭᐱᑭᐱᑭᐱᑭᐱᑭ can often be found written in International Phonetic Alphabet (IPA), which includes characters which are unfamiliar to many. To learn more about ᑭᐱᑭᐱᑭᐱᑭᐱᑭᐱᑭ, please visit:

- jehjehmedia (<https://jehjehmedia.ca/beautifullanguageclasses/>)
- First Voices (<https://www.firstvoices.com/explore/FV/sections/Data/Salish/Northern%20Salishan/Sliammon/learn/alphabet>)
- Place Names Project: Traditional Place Names of the ʔaʔamun (ʔaʔamun) Nation (<https://powellriver.ca/pages/photo-history-of-powell-river>)

# REPORT CONTENTS

---

ACKNOWLEDGEMENTS	04
q <sup>w</sup> aq <sup>w</sup> θatas BACKGROUND	05
ABOUT THE COMMUNITY ACCORD	06
PROJECT TIMELINE	06
1. COMMUNITY ENGAGEMENT	08
2. RELATIONSHIPS AND RECONCILIATION	10
3. RACISM	12
4. CITY NAME CHANGE	14
γεράσ gə CALL TO ACTION	17



## ACKNOWLEDGEMENTS

The Joint Working Group carried out its work on the ancestral and treaty territory of the Tla'amin Nation.

The Joint Working Group would like to acknowledge and honour the contributions made to this process by residents of the qathet region, by the volunteers that donated their time and energy to the various engagement events, by staff and Elder Doreen Point that supported the Joint Working Group, and by Resilience Planning and 27 Shift Consulting who designed and delivered the community engagement process.

The work of the Joint Working Group was primarily a volunteer effort, with some funding support made available by the Tla'amin Nation, the City of Powell River, and Heritage BC.

# q<sup>w</sup>aq<sup>w</sup>θatas BACKGROUND

At a May 12, 2021 community-to-community-to-community (3C) meeting between the Tla'amin Nation, the City of Powell River, and the qathet Regional District, Tla'amin Executive Council requested the City of Powell River consider a name change. This request was made in light of the increasing social awareness of the truths of colonialism and the harmful legacy the actions of Israel Powell has had and continues to have on the Tla'amin people, and because the continued commemoration of individuals involved with colonialism undermines the dignity of all Canadians.

Because of the City's commitment to reconciliation, and through the agreements in the Community Accord, the City and the Tla'amin Nation entered into a conversation to explore a possible renaming of the City.



## ABOUT THE JOINT WORKING GROUP

In November 2021, the City and the Tla'amin Nation agreed to establish a Joint Working Group (JWG) to oversee a community conversation about the proposed name change and provide a report and recommendations. The JWG released a tender opportunity and engaged the services of Trina Isakson and Lisa Moffatt to carry out the community engagement strategy. The JWG was mandated to conclude its work by June 30, 2022.

The JWG was composed of two members of the City Council; two Tla'amin legislators; two appointees of the City; and, two appointees of the Tla'amin Nation. The Hegus of Tla'amin Nation and the Mayor of Powell River served as ex-officio members.



## ABOUT THIS REPORT

This report was developed through a consensus-building approach amongst the JWG members to identify facts, observations, and recommendations across the major themes of dialogue that arose through the qweyqwaystəm process.

This report was heavily informed by the report developed by Resilience Planning and 27 Shift Consulting who designed and delivered the community engagement process. Their report is appended in its entirety.



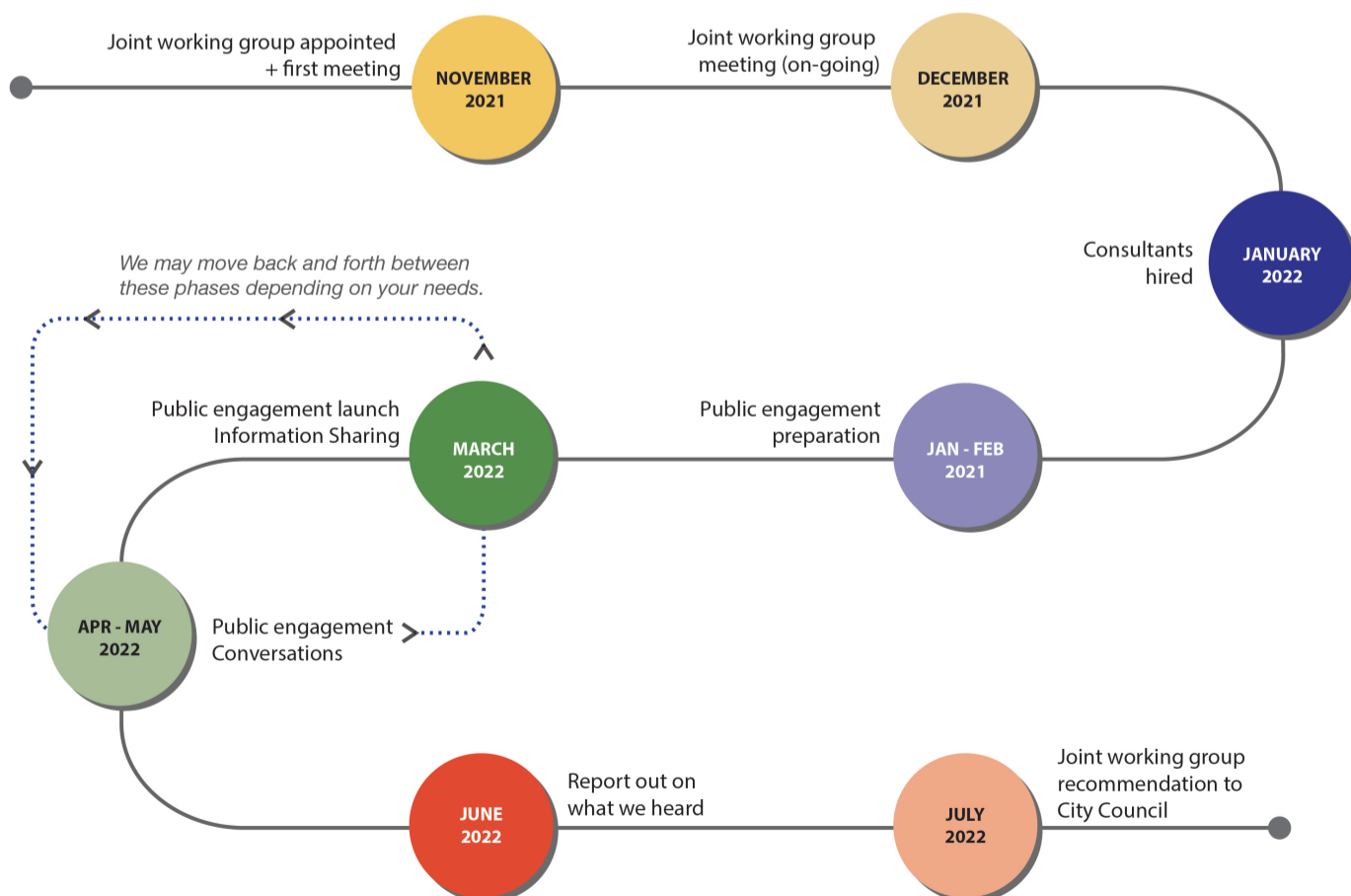
# ABOUT THE COMMUNITY ACCORD

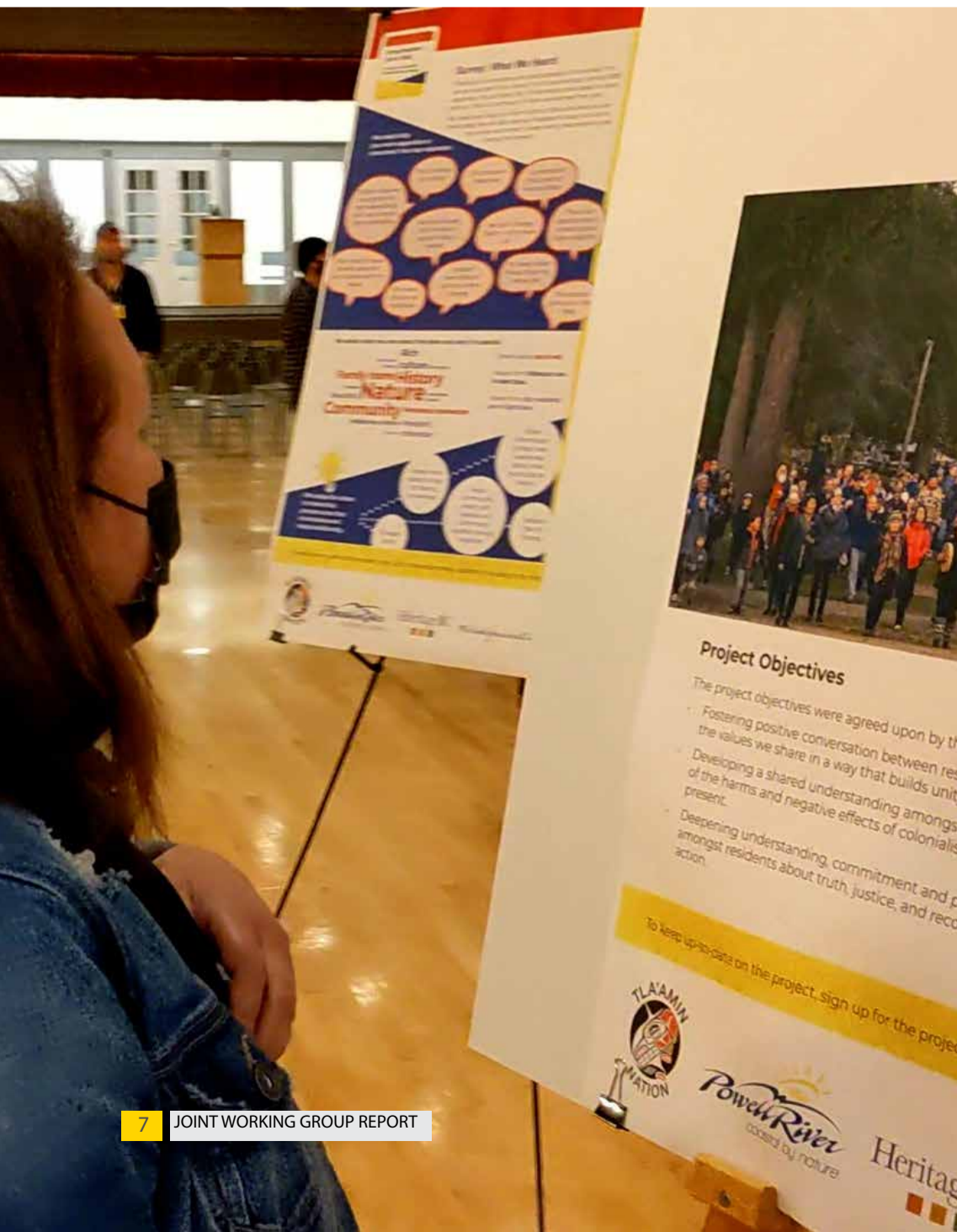
In 2002, a conflict arose between the City of Powell River and Tla'amin Nation regarding the impacts of a planned seawalk on Tla'amin historical sites. This was the catalyst for the two communities to develop a Community Accord signed in 2003 (updated in 2018), and which also supported the development of a Protocol Agreement on culture, heritage, and economic development for Communication and Cooperation signed between the Tla'amin Nation and the Regional District in 2004.

Through these agreements, the communities have worked together on a collaborative basis on many initiatives, including plans for land use, transportation, trails, and emergency response; regional initiatives to enhance social well-being; and climate change.

Through this partnership, a renaming process for the Regional District also took place, resulting in the name qathet. The name qathet is now used throughout the region for many initiatives, places, and organizations. It was in the spirit and trust built by the Community Accord that Tla'amin Nation advanced the request for a name change to the City of Powell River.

## Community Conversation: Possible Name Change PROJECT TIMELINE





# 1. COMMUNITY ENGAGEMENT



## FACTS

The JWG collectively presents the following truths as the foundation for conversation on community engagement:

- The purpose of the community conversation was not to decide upon what a new name for the City should be. In accordance with the JWG terms of reference the qweyqwaystəm community conversation process about the proposed name change was designed to:
  - Foster positive conversations between residents about the values we share in a way that builds unity and pride.
  - Develop a shared understanding amongst residents of the harms and negative effects of colonialism, past and present.
  - Deepen understanding, commitment, and pride amongst residents about truth, justice, and reconciliation in action.
  - Develop greater community consensus and understanding about the role of place naming in building a more welcoming and inclusive community.
  - Communicate to residents why consideration of a name change is important for our shared commitment to reconciliation.
  
- Because of these intentions, the community conversation was designed to:
  - First, ASK: Find out what people know about these issues and what they want to know – by running a survey.
  - Secondly, INFORM: Share information with residents – by way of open house meetings, community walks, meetings with business and community leaders, and creation of a website with information and questions and answers about the process.
  - Thirdly, DISCUSS: Support informed dialogue and discussions amongst residents about the proposed name change – by way of dialogue sessions with students, clubs and groups, and residents.
  
- The six-month qweyqwaystəm community conversation process included a survey, submission of letters, open houses, open mic sessions, leader information sessions, amongst other opportunities. A separate detailed report about the qweyqwaystəm process, including the specific engagement offerings to residents, the number of residents that participated, and analysis of survey and evaluation results is appended to this report.



# THEMES + OBSERVATIONS

- There were significant shared values expressed by participants in this process.
- Some residents felt that the process was rushed and that a change of name was being foisted on them.
- Individual and small group conversations were generally more positive than larger group events.
- The engagement process did not do a good job of reaching youth, lower income individuals, racialized people / people of colour, and those not online.
- The engagement process including the stages of ASK, INFORM, DISCUSS was not well-understood by residents.
- A number of city residents felt that the process required an opportunity for residents to share their views on a microphone in a town hall context which was subsequently accommodated in three open mic events.
- Support for a name change seemed to increase following the INFORM phase of the work and following the first open mic event.

# RECOMMENDATIONS

The JWG recommends:

1. That additional public education and community engagement activities be planned on issues of shared values, history, and reconciliation.
2. That engagement activities be targeted to under-reached demographics.
3. That future engagement on the name change be designed to maximize the safety of all participants.



## 2. RELATIONSHIPS AND RECONCILIATION



### FACTS

The JWG collectively presents the following truths as the foundation for conversation on reconciliation:

- Tla'amin peoples have been here since time immemorial.
- Tla'amin peoples were forcibly removed from their lands.
- In 2015, the Truth and Reconciliation Commission (TRC) defined reconciliation as the process of “establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country.” The TRC went on to say that in order for reconciliation to happen in Canada, “there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.”
- Tla'amin Nation and the City of Powell River signed a Community Accord in 2003 (updated in 2018).
- Tla'amin Nation signed a Final Agreement with federal and provincial governments which came into effect in 2016.
- The Province's Declaration on the Rights of Indigenous Peoples Act Action Plan released on March 30, 2022 includes a commitment to “Review the principles and processes that guide the naming of municipalities and regional districts and evolve practices to foster reconciliation in local processes.”
- The City and the Tla'amin Nation were once seen provincially and nationally as leaders in reconciliation.



# THEMES + OBSERVATIONS

- The community conversation about naming revealed that there is a lack of shared understanding about the definition of reconciliation and what it means. Many residents questioned when reconciliation will be finished, while others described it as an ongoing relationship.
- There is currently no shared agenda and strategy to support reconciliation politically or at a resident level.
- Much of the reconciliation-based work to date has taken place at the Government-to-Government level between the City and the Tla'amin Nation, and has not been resident-focused or staff-involved.
- The City and Tla'amin Nation see an opportunity to become leaders in reconciliation once again.
- Relying on grant-writing, volunteerism, and in-kind support from both Tla'amin and City governments is insufficient to carry out this work in a meaningful and sustained way.

# RECOMMENDATIONS

The JWG recommends:

1. That the City make reconciliation and relations with Tla'amin Nation a strategic priority.
2. That Tla'amin Nation develop a set of educational materials describing what they want their neighbours throughout the qathet region to know about them, and that the City include this information in training for City staff and leadership.
3. That the City, Tla'amin Nation, and qathet Regional District, through the community-to-community (C3) process, establish a Reconciliation Committee mandated and resourced to advance reconciliation throughout the City and Regional District.
4. That the City establish staff position(s) to support the implementation of recommendations in this report and maintain positive reciprocal relationships with the Tla'amin Nation and other Indigenous residents throughout qathet region.



# 3. RACISM



## FACTS

The JWG collectively presents the following truths as the foundation for conversation on racism:

- Race is a social construction of human difference typically based on characteristics such as skin colour, hair texture, and facial features. Race is not a biological fact but rather a socially constructed concept that was created and is maintained to establish disparities in the distribution of resources and power (Merriam-Webster Dictionary, 2013)
- Racism is an attitude or behaviour based on the erroneous belief that ‘race’ produces inherent cognitive, moral and behavioural traits, often involving the belief that one’s own race is superior to others. Racism is avoidable and unfair actions that further disadvantage the disadvantaged or further advantage the advantaged (Paradies, Harris and Anderson (2008) in Allan & Smylie (2015).
- There are many forms of racism, including both interpersonal (person-to-person), systemic (embedded in laws and policies), and epistemic (related to knowledge systems).
- As related to Indigenous peoples, racism is inextricable from colonialism. To advance colonialism, negative stereotypes were created about Indigenous peoples and many of these beliefs and stereotypes remain present in society today.
- Racism is a broad-based process across Canadian society and is not unique or specific to any particular place, town, or city.
- The rights of Indigenous peoples to live their lives without discrimination is a human right described in the United Nations Declaration on the Rights of Indigenous Peoples.
- The Province of BC recently passed anti-racism data legislation, and plans to advance anti-racism legislation, that has far-reaching implications for cities and towns.



# THEMES + OBSERVATIONS

- The name change proposal and subsequent community dialogue exposed significant racism, particularly on social media platforms but also in the experiences of Tla'amin citizens going about their daily lives in the qathet region, and at various gathering events.
- There is a lack of shared understanding about the definition of racism and what it means. As a result, there is a lot of sensitivity and lack of experience in talking about this issue.
- Undertaking the facilitation and leadership work in this space has a significant mental, emotional, physical, and spiritual impact on the people involved.

# RECOMMENDATIONS

The JWG recommends:

1. That public information and engagement events for various ages, groups, and in a range of formats be undertaken to better understand racism and colonialism and promote action to achieve racial equity.
2. That ceremonial efforts be undertaken to reject all forms of racism and support healing and unification amongst all residents of qathet region.



## 4. CITY NAME CHANGE



### FACTS

The JWG collectively presents the following truths as the foundation for conversation on the possible name change:

- Tla'amin peoples been here since time immemorial and have place names across their territory.
- It is not within Tla'amin practice to name places after people. This recognizes that the longevity of places extends beyond individual human beings; that places have their own identity and features to be honoured; and, that people are viewed differently by different people, and across generations.
- It is common within European and western cultures to name places after people.
- Institution, street, and place names throughout Canada are being re-examined, including in some cases to restore original First Nations place names, or to replace names that commemorate individuals who played leading roles in colonialism.
- The name Powell River was not collaboratively chosen by residents.
- The name Powell River commemorates Israel Wood Powell. Powell served as the first Superintendent of Indian Affairs for the Province of British Columbia, a position he held until 1889. In this role, Powell pursued policies aimed at assimilating Indigenous Peoples into European society. These policies have lasting harmful effects on Tla'amin Nation and Indigenous Peoples and continue to negatively affect relations between Indigenous and non-Indigenous people.
- The Province's Declaration on the Rights of Indigenous Peoples Act Action Plan released on March 30, 2022 includes a commitment to "Review the principles and processes that guide the naming of municipalities and regional districts and evolve practices to foster reconciliation in local processes."

- The time / financial costs to residents of a potential name change are minor automatic, and/or optional:
  - BC Driver's License/BC ID: This is free and done through the phone, in-person or online.
  - Business registry (businesses and societies): It costs \$15 to update the Registered Office information for a society and \$20 to update the Registered and Records Office information for a company.
  - Passport/Birth Certificate: There is no need to update one's address for these purposes.
  - Canada Post: Municipally initiated address changes are free.
  - Land Title and Survey Authority: Costs associated with land title updates are free and automatic.



# THEMES + OBSERVATIONS

- There was significant misinformation circulating in the community about the proposed name change, the process, cost, and the implications, particularly on social media.
- There was an organized effort amongst a group of residents to promote the concept of a 'referendum' whereby residents 18+ would vote on whether a City name change should occur.
- There were passionate responses to the concept of a proposed name change which did create and/or expose existing divisions in the community.
- Through the process of public engagement, there was significant interest in having a discussion on what the new name of the City may, or should be.

# RECOMMENDATIONS

The JWG recognizes that further community conversation is needed to build excitement and consensus about this opportunity to transition to a new name rooted in shared values. The relationship between our communities is of paramount importance in this conversation. In this context, the JWG recommends:

1. That additional community engagement activities be planned on issues of shared values, history, and reconciliation as the basis for identifying options for a new name for the City.
2. That a referendum or assent voting process is one of many available tools to engage the public and gauge public opinion. It is not the appropriate tool to utilize right now. A possible assent voting process and topic should only be carefully considered after implementation of the recommendations of this report.





# yeq̓aš gə

## CALL TO ACTION

This has been a difficult process in many ways. We witnessed deep feelings, harms, disrespect, and hate. This has also been an inspiring process. We witnessed courageous conversations, deep listening, and strong allyship. We also experienced these things together as a Joint Working Group made up of people who live in these communities, and have diverse views. In this way, the Joint Working Group and this report demonstrate that consensus development is indeed possible, and this gives us hope for the work ahead.

The Joint Working Group's mandate was simply a starting point for a community conversation. This conversation was both about a municipal name change and yet went well beyond this. It revealed the long overdue need for us to work together to grapple with the legacy we have all inherited. This process revealed the extent to which that legacy is still very much with us and causes harm in the present. Allowing these harms to continue is wrong. We know better and we can do better. It is incumbent upon us to acknowledge the truth, make repairs to the present, and move forward together as people united by our love for this place.

It is our sincere hope that our efforts have made a small starting contribution and call upon the City of Powell River and the Tla'amin Government to advance our recommendations.



### JOINT WORKING GROUP RECOMMENDATIONS

1. That additional public education and community engagement activities be planned on issues of shared values, history, and reconciliation.
2. That engagement activities be targeted to under-reached demographics.
3. That future engagement on the name change be designed to maximize the safety of all participants.
4. That the City make reconciliation and relations with Tla'amin Nation a strategic priority.
5. That Tla'amin Nation develop a set of educational materials describing what they want their neighbours throughout the qathet region to know about them, and that the City include this information in training for City staff and leadership.
6. That the City, Tla'amin Nation, and qathet Regional District, through the community-to-community-to-community (C3) process, establish a Reconciliation Committee mandated and resourced to advance reconciliation throughout the City and Regional District.
7. That the City establish staff position(s) to support the implementation of recommendations in this report and maintain positive reciprocal relationships with the Tla'amin Nation and other Indigenous residents throughout qathet region.
8. That public information and engagement events for various ages, groups, and in a range of formats be undertaken to better understand racism and colonialism and promote action to achieve racial equity.
9. That ceremonial efforts be undertaken to reject all forms of racism and support healing and unification amongst all residents of qathet region.
10. That additional community engagement activities be planned on issues of shared values, history, and reconciliation as the basis for identifying options for a new name for the City.
11. That a referendum or assent voting process is one of many available tools to engage the public and gauge public opinion. It is not the appropriate tool to utilize right now. A possible assent voting process and topic should only be carefully considered after implementation of the recommendations of this report.



# APPENDIX

## CONSULTANT REPORT

JOINT WORKING GROUP - POSSIBLE NAME CHANGE

# CONSULTANT REPORT - PHASE 1

JULY 14, 2022





We acknowledge that this work took place on the traditional and treaty territory of the ʔaʔamin (Tla'amin) People and Nation, who have stewarded these lands since time immemorial so that we might all enjoy living here today and for generations to come. It is an honour and a privilege to be here in your territory.

Cover photo credit: Abby Francis for qathet Living

# TABLE OF CONTENTS

<b>Glossary of ʔayʔajuθəm terms and notes on use of IPA</b>	<b>4</b>	<b>Appendices</b>	<b>84</b>
<b>Acknowledgements</b>	<b>5</b>	Appendix A. Community Accord 2003 and 2018	
<b>Executive summary</b>	<b>6</b>	Appendix B. June 21, 2021 letter from ʔaʔamin (Tla'amin) Hegus John Hackett	
<b>Background</b>	<b>10</b>	Appendix C. Joint Working Group vision	
<b>What We Did</b>	<b>14</b>	Appendix D. March survey questions	
<b>What We Learned</b>	<b>26</b>	Appendix E. List of organizations invited by email to the community leaders launch events	
Survey	26	Appendix F. Survey engagement snapshot	
Walking tours + film discussion	44	Appendix G. Engagement events detailed outcomes	
Interactive open house	46	Appendix H. Invited participation event outcomes	
Open Mic roundtable events	48	Appendix I. Letters to pnc email address - analysis	
Invited participation events	50	Appendix J. Open Mic Roundtable Speakers's Lists Appendix	
Online, recorded Q+A session	58	Appendix K. My Favourite Place Open House Worksheets	
Emails to the Joint Working Group	60		
<b>How We Responded to Engagement Feedback</b>	<b>62</b>		
<b>Observations and Insights</b>	<b>66</b>		
<b>Recommendations</b>	<b>80</b>		

.....

## Glossary of ʔayʔaʔjuθəm (ayajuthem) terms and notes on use of IPA

ʔayʔaʔjuθəm (ayajuthem) is the language traditionally spoken by Tla'amin and sister Nations. ʔayʔaʔjuθəm (ayajuthem) can often be found written in International Phonetic Alphabet (IPA), which includes characters which are unfamiliar to many. For example, Tla'amin is actually written as ʔaʔamin using IPA. ʔayʔaʔjuθəm (ayajuthem) is also often written with anglicized pronunciation; there are sometimes more than one anglicized versions with slightly different spellings.

In this report we use IPA, followed by the anglicized pronunciation in brackets, unless we are using a quote or specific reference that didn't include IPA.

ʔayʔaʔjuθəm (ayajuthem)	Language spoken by Tla'amin and sister Nations
qathet (qathet)	'working together'
qʷeyqʷayštəm (qweyqwayshtum)	'let's talk'
tiskʷat (tis'kwat)	The original name for Powell River (the river). It means 'big river.'
ʔišosəm (tishosum)	The name of the current Tla'amin village. Also often referred to as Tla'amin or Sliammon.
ʔaʔamin (Tla'amin)	Tla'amin People and Nation. Once referred to as Sliammon.

To learn more about ʔayʔaʔjuθəm (ayajuthem), visit:

- › jehjehmedia (<https://jehjehmedia.ca/beautifullanguageclasses/>)
- › First Voices (<https://www.firstvoices.com/explore/FV/sections/Data/Salish/Northern%20Salishan/Sliammon/learn/alphabet>)
- › Place Names Project: Traditional Place Names of the ʔaʔamin (Tla'amin) Nation (<https://powellriver.ca/pages/photo-history-of-powell-river>)

ʔayʔaʔjuθəm (ayajuthem) classes are often taught by jehjehmedia or by language keepers and learners through Powell River Public Library or qathet Museum & Archives.

.....

## **Acknowledgements**

Lisa and Trina would like to thank the dozens of volunteers who helped set up, staff and tear down all the public events. We greatly appreciate your time, efforts and attention.



# EXECUTIVE SUMMARY

Lisa Moffatt and Trina Isakson were hired by the Possible Name Change Joint Working Group in January 2022 to conduct public engagement to help residents understand the relationship between place names and colonialism in a way that builds unity, pride, and shared knowledge among all residents of truth, justice and reconciliation.

## Summary of public engagement events

**Between March 1 and June 6, 2022, we conducted a number of public engagement activities, including:**

- A website launch – 16,334 views (March 1)
- Survey – 3732 responses (March 1 - 25)
- 2 Info sessions – 24 organizations (March 10, 15)
- 2 historical walking tours and film discussions – 72 participants (April 9, 30)
- 4 interactive open houses – 215 participants (April 12, 20, 23, 30)
- 3 open mic events – 60 speakers, 216 attendees (May 7, 11, June 1)
- 1 Pop-up event – 5 participants (May 19)
- 1 Q+A session – 1113 views (May 30)



287 emails received and 680 people signed up for email updates

We were invited to meet with a number of groups, including

- › Brooks Secondary, Assumption School
- › Rotary Club
- › Chamber of Commerce board
- › School Board
- › School District 47 principals and administration

We were invited to witness two events. One organized by the łaʔamin (Tla'amin) Nation and one organized by YouthCAT.

Promotion avenues:

- › Email list
- › The Peak
- › Nehmotl
- › qathet Living
- › 95.7 Coast FM
- › City of Powell River Facebook page
- › Posters and postcards distributed throughout town



Photo credit: Abby Francis for qathet Living

*“It is one important step in the process of reconciliation. Why keep a name associated with oppression and intergenerational pain and trauma?”*

## What we learned

### Throughout the process we learned that:

- › People who are supportive of a name change showed up later in the process (especially after the first open mic roundtable event).
- › People who are opposed to a name change participated in the survey, but not so much in the events (especially the interactive open houses).
- › As people learn more about the longer Indigenous and **ᑭᐱᑦᐱᐱᐱ** (Tla’amin) history and experience of this area, they are more supportive of a name change.
- › The walking tours + film discussion attracted people who support a name change.
- › Once we connected with youth, they were eager to engage and were quite enthusiastic to learn.
- › Although there was interest in one-one conversations, the Human Library events (which offered that opportunity) were not well received and subsequently cancelled.
- › The open mic roundtable events caused harm because of the racist nature of some speakers’ comments.
- › There is a culture of engagement in the city that equals getting to speak into a microphone (i.e., town hall style meetings) and other forms of engagement are not viewed as engagement.
- › People need more time for this conversation.



Photo credit:  
Abby Francis for qathet Living

.....

## Observations

Throughout the process, we had a number of observations and insights.

### Themes in the opinions of City residents included:

- › Powell River is a part of my personal identity
- › Indigenous People are asking for too much
- › A referendum is the only democratic way
- › I believe what I hear from word of mouth (e.g. misinformation about ID change requirements and costs)
- › This is not my place; a name change is inevitable
- › I support this humble request
- › A name change represents justice and reconciliation

### Themes in the opinions of a am n (Tla'amin) citizens include:

- › I am concerned and hesitant
- › This is the just way forward
- › I can open minds through conversations and relationships

### The process was impacted by a sense of urgency to get to an outcome, in part because of:

- › There was pressure on City Council, and therefore on the Joint Working Group and us to start public engagement
- › There were misunderstandings about the intent of the March survey
- › The timing of this process in proximity to the upcoming municipal election

### The process revealed existing divisions and some saw bias in the process, such as:

- › A focus on having conversations on a possible name change and reconciliation is seen as biased
- › The process revealed and amplified existing divisions, but those division were already there
- › People have different definitions of racism

### There is a need to go slower and more relationally, because:

- › Discussions about reconciliation are new to many city residents
- › There is interest among city residents in connecting with ta'am n (Tla'amin) citizens
- › There are tensions among process goals (reconciliation vs. assessing public support)

### Final observations included:

- › City Council's role was challenging (as they were part of, but outside of, the process)
- › Residents with access to power expect a delegation process
- › We weren't on Facebook, and it was a very active space, and where a lot of misinformation was shared
- › There were gaps in engagement among youth, lower-income communities, people of colour, and people who aren't online

*"I am attached to the name but I am willing to learn more, particularly the effect the name has on First Nations people."*

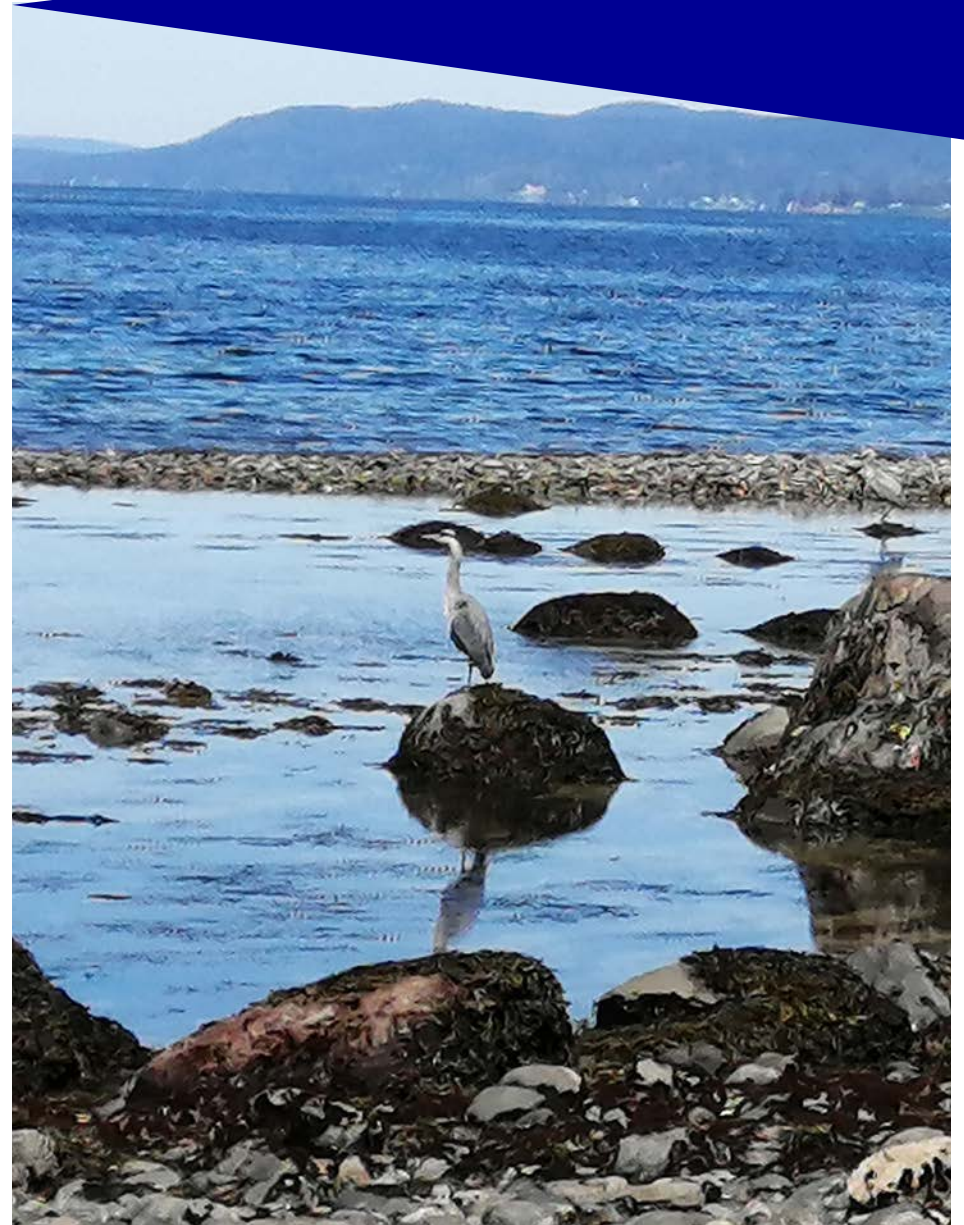
.....

## Recommendations

### Our recommendations include:

1. Slow down conversations about reconciliation, put q<sup>w</sup>eyq<sup>w</sup>ayš<sup>t</sup>əm (qweyqwayshtum, 'let's talk') at the heart of everything.
  - › Host more, varied activities that provide opportunities for conversation, relationship building, positive experiences, and richer learning
  - › Extend the outreach of this process
  - › Increase communications and social media presence and moderation related to City-Nation relations and City work on reconciliation
2. Reimagine the makeup and purpose of a Joint Working group
3. Embed this work at the City, practice qathet ('working together')
4. Council must consider what democracy and decision-making looks like for a possible name change (it's not a referendum)

*"I have agonized for some time over this question, and in the end, I have a gut wrenching feeling that I am being blackmailed into giving up my heritage. Two wrongs do not make a right."*



# BACKGROUND



.....

## Key events leading to possible name change public engagement activities

In 2002 the City of Powell River embarked on a project to construct a seawall in the Westview area, without consultation with ʔaʔamin (Tla'amin) Nation. Early construction activities disrupted a large shell midden as well as destroyed petroglyphs.

On May 10, 2003, councillors from what were then referred to as Sliammon First Nation and Corporation of the District of Powell River signed a Community Accord (see Appendix A), which acknowledges the history and self-determination of ʔaʔamin (Tla'amin) People, and commits both parties to work together in ways that prioritizes common good, cooperation, and open communication. Signatories included Chief Councillor Qwastānayā Maynard Harry and Mayor Stewart Alsgard.

On July 20, 2018, ʔaʔamin (Tla'amin) Nation legislators and City of Powell River city council re-signed the Community Accord (see Appendix A), acknowledging the ratification of treaty between ʔaʔamin (Tla'amin) Nation and Canada and British Columbia on April 5, 2016, and the redesignation from Corporation of the District of Powell River to the City of Powell River in 2005.

At the C3 Meeting on May 12, 2021 (a joint meeting of the ʔaʔamin (Tla'amin) Nation, City of Powell River, and qathet Regional District), ʔaʔamin (Tla'amin) Nation Hegus John Hackett raised the possibility of a name change for Powell River.

On May 28, 2021, Tk'emlúps te Secwépemc Nation announced the rediscovery of 215 unmarked children's graves at the former Kamloops Residential School site.

On June 21, 2021, Hegus John Hackett sent a letter to City of Powell River city council (see Appendix B) requesting the consideration of a name change for Powell River.

At the City of Powell council meeting of July 15, 2021, council carried the following motion brought forward from the Committee of the Whole meeting on July 13, 2021:

*Moved and seconded that Council appoint Mayor Formosa, Councillor Elliott and Councillor Hathaway as Council's representatives to initiate discussions with the Tla'amin Nation on the process regarding possible change of the City's name.*

Between July and October 2021, ʔaʔamin (Tla'amin) Nation and the City of Powell River invoked the Community Accord, deciding on designing a Joint Working Group of Nation legislators and citizens, and Powell River council members and residents.

In November 2021, City of Powell River put out a call for applications to Powell River residents for two members of the Joint Working Group.

In late November 2021, the full list of Joint Working Groups members was confirmed, and the Joint Working Group held its first meeting. In addition to designated Elder Les.Pet Doreen Point, members are listed to the right.

In December 2021, the Joint Working Group approached three consulting firms separately, including Lisa Moffatt at Resilience Planning and Trina Isakson to submit proposals to develop a public engagement process to explore a possible name change for the City of Powell River. The Joint Working group accepted Lisa and Trina's joint proposal, and they are contracted with ʔaʔamin (Tla'amin) Nation under Resilience Planning.

Lisa and Trina began work mid-January 2022.

#### | ʔaʔamin (Tla'amin) Nation members

- › ʔaʔamin (Tla'amin) Nation Hegus John Hackett (ex-officio, non-voting)
- › ʔaʔamin (Tla'amin) Nation executive council member Tiy'ap thote Erik Blaney
- › ʔaʔamin (Tla'amin) Nation legislator Brandon Peters
- › ʔaʔamin (Tla'amin) Nation citizen aʔʔemaθot Davis Mackenzie
- › ʔaʔamin (Tla'amin) Nation citizen seʔakəs Harmony Johnson (co-chair)

#### | City of Powell River members

- › City of Powell River Mayor David Formosa (ex-officio, non-voting)
- › City of Powell River councillor Cindy Elliott
- › City of Powell River councillor Maggie Hathaway
- › City of Powell River appointed member Lyn Adamson
- › City of Powell River appointed member and former Mayor Stewart Alsgard (co-chair)



.....

## Objectives

The Joint Working Group's shared vision document (see Appendix C) outlines a vision and mission for its work:

- › Vision: That place names in Tla'amin Territory are inclusive, respectful and affirming of the history and culture of the area.
- › Mission: Residents and businesses within the City of Powell River and Tla'amin Territory are engaged in a process to understand the relationship between place names and colonialism in a way that builds unity, pride, and shared knowledge among all residents of truth, justice and reconciliation.

The objectives for the process, as defined by our contract with the Joint Working Group are:

- › Foster positive conversations between residents about the values we share in a way that builds unity and pride.
- › Develop a shared understanding amongst residents of the harms and negative effects of colonialism, past and present.
- › Deepen understanding, commitment and pride amongst residents about truth, justice, and reconciliation in action.
- › Develop greater community consensus and understanding about the role of place naming in building a more welcoming and inclusive community.
- › Communicate to residents why consideration of a name change is important for our shared commitment to reconciliation.

.....

## Consultants' approach

We were contracted to:

- › review of existing research and communications related to this project held by Tla'amin and the City,
- › undertake communications and engagement project planning with the Joint Working Group,
- › develop communications and educational materials for public distribution,
- › support the Joint Working Group with broad dissemination of communications content related to the purpose and goals of engagement through a variety of venues and media,
- › undertake community engagement planning, implementation and facilitation, and
- › develop an engagement summary report and recommendations for the Joint Working Group.

We proposed and moved forward with an emergent engagement approach. This meant that the process was not predetermined based on standard public engagement practices. We wanted to be responsive to:

- › the types of information people want to learn and talk about,
- › how they want to have those conversations, and
- › how to do it in ways that builds unity and pride.

We also prioritized an approach that:

- › was co-designed with the Joint Working Group,
- › encouraged people to be curious, kind and come with an open mind,
- › met people where they were at with respect to an understanding of reconciliation and local history,
- › embraced generative conflict through information sharing and listening to understand,
- › set engagement expectations (what is on and off the table) and closing the loop (letting people know what we heard and how that information will be used),
- › embedded dignity in the process - where people could have conversations with people who looked like them (e.g., hiring youth facilitators to talk with youth),
- › ensured people felt seen, heard and understood - deep listening and mirroring back to demonstrate what we heard, and
- › go to them - to break down barriers to participation, we proposed to go to where people are at, where people feel most safe (attend events groups are already organizing and piggy back on those).

# WHAT WE DID

**The process launched on March 1, 2022 with broad promotion, a public survey, and a website launch. This was followed by small launch events for key community leaders representing government, non-profit organizations, large employers, and other key institutions.**

Public engagement events from April to June included:

- › Interactive open houses
- › Walking tours + film discussion
- › Open mic roundtables
- › A recorded Q+A video
- › Attending meetings of community groups to answer questions
- › Attending adjacent events organized by others, to act as witnesses

Details about the process are included in this section.

.....

## Promotion

The process launched March 1. Promotional activities include:

- › Process website (see below for further details) at [powellriver.ca/pnc](http://powellriver.ca/pnc)
  - › Process email list (see below for further details)
  - › Posts to the City's Facebook page, with many reshares into other community Facebook groups
  - › Print ads in qathet Living (March, April, May)
  - › Print ads in The Peak (throughout March, April, May, June)
  - › Print ads in Nemothl (April, May, June)
  - › Radio ads on 95.7 Coast FM (March, April, May)
- Posters and 1000 postcards distributed throughout the City and Nation, including the following locations:
- › Canadian Tire
  - › Rona
  - › Quality Foods
  - › Powell River Town Centre
  - › Public market at Lift Community Centre
  - › Marine Avenue businesses (Marine Avenue businesses (all businesses that were open Saturday March 5)
  - › Base Camp community bulletin board
  - › Townsite Market (all businesses that were open Saturday March 5)
  - › Townsite Market - 2 bulletin boards
  - › Townsite Brewery
  - › Magpies
  - › Cranberry Liquor Store
  - › Mitchell Brothers
  - › Cranberry Community Hall
  - › Cranberry bulletin board
  - › Cranberry Pub
  - › VIU

.....

## Project email list

We set up a subscription email list for the project that people could sign up for to receive updates (Table 1).

At the time of writing, there were 670 people signed up for email updates. Emails were sent to subscribers when there were updates to the webpage and to notify people of upcoming events.

*Table 1: Project Update Emails*

<b>Email date</b>	<b>Subject line</b>
March 31	Engagement events + website updates
April 7	Survey summary+ engagement events update
April 28	Reminder April 30 events
May 2	May events announcement
May 20	Project Update - New events - Open Mic Roundtable and Q+A session
June 2	Phase End and Next Steps

.....

## Website

We launched a website on March 1, 2022 with the following pages:

- › Landing page / Introduction - context for the overall process and invited people to sign up for a project email update list
- › Joint Working Group - photos and bios for all of the Joint Working Group members
- › Engagement Process and Timeline - details about engagement intent, events and overall process timeline
- › What is the process for renaming the City - details of the required process for changing the name of a city
- › Resources and Support - project-related background resources, and information about support for anyone who might experience emotional challenges as part of the process
- › Who was Israel Powell? - background and historical information about Israel Powell
- › Frequently Asked Questions - summary of common questions with answers

The website had major updates on:

- › March 30: Information about April events were posted
- › May 2: Engagement summary snapshot was posted to the website as well as notification about events in May
- › May 24: Boards from the April interactive open houses were posted to the website as well as notification of additional events

.....

## Survey

We launched a survey on March 1, 2022, and kept it open until March 25, 2022. See Appendix D for survey questions.

### | Purpose

The purpose of the survey was to inform the emergent design of the process and to gain a better understanding of:

- › what people are currently feeling about a possible name change,
- › what people wanted to learn more about, what questions they might have,
- › what conversations they might want to be a part of, and
- › if they are aware of related resources to share.

### | Design

The survey was not designed to approximate a vote, and was designed to be as low-barrier as possible. The online survey did not require a login, an email address, nor authentication of identity or location. Paper copies of the survey were available for pick up and drop off at :

- › City Hall
- › Powell River Public Library (PRPL)
- › qathet Museum & Archives
- › Recreation Complex
- › Patricia Theatre

### | Uptake

There were 3,172 responses to the survey and 2,167 of those responses were self-identified as being from the City of Powell River or *t̓išosəm* (tishosum, the name of the current *ʔaʔamin* (Tla'amin) village also referred to as Tla'amin or Sliammon).

## Community leader information sessions

### Purpose

The purposes of these meetings were to:

- › provide information about the public engagement process so that community leaders were better able to address questions or comments from their members, etc.,
- › answer questions from community leaders,
- › gain ideas from community leaders on how this process might be positive and build unity, encourage curiosity, and address reports of racism, and
- › introduce members of the Possible Name Change Joint Working Group.

We also used the events to let community leaders know we were available to attend their events/existing meetings or offer more customized engagement.

### Design

The original agenda included:

- › Opening remarks from Joint Working Group members
- › A presentation on the overall process from Lisa and Trina
- › Small breakout discussions on how to build unity, address racism, and encourage curiosity
- › Q+A

Due to a lack of time, we did not do the originally planned break out discussions.

### Uptake

Representatives from 22 organizations attended over two sessions. Details are provided in Table 2. A list of organizations invited by email is listed in Appendix E.

Table 2: Community leader meeting details

Audience	Attending organizations	Date (2022)
Community leader information session #1 (by invitation)	Assumption School City Council English Group First Credit Union inclusion Powell River jehjeh media	MLA office The Peak Powell River Public Library (PRPL) Powell River United Church School Board
Community leader information session #2 (by invitation)	Carlson Club Chamber of Commerce Divisions of Family Practice inclusion Powell River Lift Powell River Garden Club qathet Living	qathet Regional District board School Board School District 47 Tourism Powell River VIU Wildwood Ratepayers Association

.....  
**Public events**

Table 3 summarizes the public events we hosted.

*Table 3: Possible Name Change Public Events*

<b>Event Type</b>	<b>Date</b>	<b>Event Time</b>	<b>Audience</b>	<b>Location</b>	<b># of Participants</b>
<b>Walking tour + film discussion</b>	April 9	10am–1pm	Public	Townsite (Henderson House) + Patricia Theatre	30
<b>Interactive open house</b>	April 12	7pm–9pm	Public	Dwight Hall	80
<b>Interactive open house</b>	April 20	10am–12pm	Public	Rec Complex Arbutus Room	41
<b>Interactive open house</b>	April 23	2pm–4pm	Public	Rec Complex Arbutus Room	74
<b>Interactive open house</b>	April 30	7pm–9pm	Public	Online (Zoom)	20
<b>Walking tour + film discussion</b>	April 30	10am–1pm	Public	Townsite (Henderson House) + Patricia Theatre	42
<b>Open mic roundtable</b>	May 7	10am–1pm	Public (speakers' list by registration)	Rec Complex Arbutus Room	25 speakers, 75 attendees
<b>Open mic roundtable</b>	May 11	7pm–9pm	Public (speakers' list by registration)	Rec Complex Arbutus Room	14 speakers, 216 attendees
<b>Pop-up event</b>	May 19	5pm–7pm	Youth	Brooks HS - Drop in skate sess	5
<b>Recorded Q+A</b>	May 30	7pm–9pm	Public	City of Powell River Facebook page + Youtube channel, <b>ta?amin</b> (Tla'amin) Nation Facebook page + Youtube channel	1113 views in four locations
<b>Open mic roundtable</b>	June 1	7pm–9pm	Public (speakers' list by registration)	Rec Complex Evergreen Theatre	21 speakers, 125 attendees

.....

## Walking tour + fim discussion

### | Purpose

The purpose of this event were to:

- › Share historical information about ʔaʔamin (Tla'amin)'s Village site at tiskʷat
- › Share information about settler history in the Townsite area
- › Share information about the lives of ʔaʔamin (Tla'amin) and the impacts of colonization

### | Format

The walking tour included:

- › Opening remarks from Elder Les.Pet Doreen Point, Joint Working Group co-chair and former mayor Stewart Alsgard, and former ʔaʔamin (Tla'amin) Nation chief councillor Qwastānayā Maynard Harry
- › Remarks on places and events of historical importance, including tiskʷat (the river of Powell River, and former ʔaʔamin (Tla'amin) village site), the mill, the former hospital, Dwight Hall, residential schools, and the signing of the Community Accord
- › Film viewing of A Canoe Journey<sup>1</sup>
- › Brief discussion + Q+A



<sup>1</sup> Film about a recent collaboration between Powell River Diversity Initiative and the ʔaʔamin (Tla'amin) Nation where non-Indigenous and ʔaʔamin (Tla'amin) people came together for a week long canoe journey to sister Nations.

.....

## Interactive open houses

### | Purpose

The purpose of the interactive open houses was to provide information for all-ages activities on topics such as Powell River and ʔaʔamin (Tla'amin) history, how the City of Powell River and individuals can advance reconciliation, fun facts about local place names, etc. Participants could learn about their neighbours' and others' worldviews.



Photo credit: Abby Francis for qathet Living

### | Format (in-person)

After brief opening remarks from Elder Les.Pet Doreen Point and members of the Joint Working Group, participants were invited to visit a number of interactive stations to learn more about topics related to a possible name change, including:

- › Examples of changes in local place names over time
- › Examples of different ways local places were named (e.g., after a person, after a description)
- › Examples of place name changes around the world
- › A map of the area with a computer able to share ʔayʔajuθəm (ayajuthem) place names and pronunciations (provided by ʔaʔamin (Tla'amin) Nation and the qathet Museum & Archives)
- › A 15 fit historical timeline of highlights from ʔaʔamin (Tla'amin) and settler history, from time immemorial to present day
- › History of Lot 450
- › Canadian history of Residential Schools and ʔaʔamin (Tla'amin) citizen experience in Residential Schools
- › Examples of reconciliation activities between City of Powell River and ʔaʔamin (Tla'amin) Nation

Participants were also given the opportunity to fill in a 'fact finding sheet' of 12 missing facts found among the stations for a chance to win qaʔaxstaləs (Elsie Paul's) book "Written As I Remember It."

Total participation in the three in-person open houses is detailed in Table 4.

Table 4: In-person open house participation rates (April 12, 20, 23)

Residency	# Participants
City of Powell River	143
qathet Regional District	25
ʔišosəm	18
Other	9
<b>Total</b>	<b>195</b>

### | **Format (online)**

For the online open house offered over Zoom, the format differed slightly.

Dr. Keith Carlson (from Powell River, currently a history professor and Tier 1 Canada Research Chair, Indigenous and Community-Engaged History and Director, Peace and Reconciliation Centre (PARC) at University of the Fraser Valley) offered a brief talk about Indigenous place names and colonization

Participants were offered 3 possible stations (place names, history, and reconciliation) and based on interest, the stations were offered in two rounds so that each participant could take part in two different stations in a break-out group.

While the number of attendees fluctuated over the 2 hour event, approximately 20 people attended the online open house.



Photo credit:  
Abby Francis for  
qathet Living

.....

### **Human library**

The idea behind the human library was that people could borrow a 'human book' and have a short conversation with that person.

### | **Purpose**

The purpose of the event was to provide a one-on-one opportunity for people to ask questions of a human book about: the lived experiences of a łaʔamin (Tla'amin) citizen, reconciliation in action and process.

Two events were scheduled in partnership with Powell River Public Library. Unfortunately these events were cancelled due to low registration.

.....

## Open Mic Roundtables

These events were created in response to council deciding to refer public delegations to the possible name change process, and the need of some members of the public to share their thoughts about the name change request and public engagement process.

### | Format

The original intended format differed from what took place at the events.

The original design included:

- › Chairs set up in concentric circles
- › Opening remarks from Elder Les.Pet Doreen Point and a member of the Joint Working Group (Mayor David Formosa)
- › Process remarks by the facilitators (Trina/Lisa) including community agreements
- › Two rounds of questions, answered in a circle by those who had signed up to speak, for other participants to hear and learn:
- › How does a possible name change impact you?
- › What would you like the Joint Working Group to know?
- › Facilitators sharing a summary of what was heard
- › Speakers would be given the opportunity to correct anything we didn't hear they way they intended
- › Joint Working Group members adding anything else they heard that we didn't share

However, once people showed up, it was clear they were expecting a 'delegation-style' event and many people had prepared speeches they wanted to read, so we adjusted the event structure as the first event started to simply give people a microphone for five minutes.

The first event had time for people who didn't sign up to speak to share their thoughts.

For the second event, we had more speakers signed up than space. We drew a lottery (using a random number generator) of those who signed up to speak, as well as a wait list, in case time allowed.

For the second and third events, we updated community agreements, removed the Joint Working Group member summary, and had a set speakers list (no speakers from the floor).

After checking in with the Joint Working Group about the purpose and possible benefits/harms of this style of event, we scheduled one more event to respect those who signed up to speak but had not spoken yet. At the third event, speakers only had four minutes to speak so we could accommodate everyone who had confirmed.



Photo credit: Abby Francis for qathet Living



Photo credit: Abby Francis for qathet Living

.....

## Recorded Q+A

We invited questions for an online Q+A, and also compiled questions that we heard at other events throughout the process. The purpose of the Q+A was to answer common questions about the process, and help dispel misinformation. Questions were answered by ʔaʔamin (Tla'amin) Nation executive council members and Joint Working Group member Tiy'ap thote Erik Blaney, City of Powell River mayor and Joint Working Group member David Formosa, City of Powell River Chief Administrative Office Russell Brewer, and consultants Lisa and Trina.

Questions included:

- › Where did this request come from?
- › Why are we focusing on conversation and information sharing? Why is there a Joint Working Group?
- › What is the process for making a decision?
- › Will there be a referendum?
- › What would the process be for choosing a name?
- › What are the potential names?
- › How much is this process costing the City? What would be the cost to the City if the name is changed?
- › Would we have to change our documents? How much will this cost residents?
- › How would a name change impact business owners? What would the costs be?
- › What about the good Powell did?
- › Why haven't the survey results been released?
- › Will there be more public engagement? More opportunities to discuss?

The recorded video<sup>1</sup> was shared simultaneously on both ʔaʔamin (Tla'amin) Nation and City of Powell River Facebook and Youtube pages.

<sup>1</sup> Link to video: <https://www.facebook.com/tlaaminnation/videos/989993605052884> and <https://www.facebook.com/cityofpowellriver/videos/398943218815053>

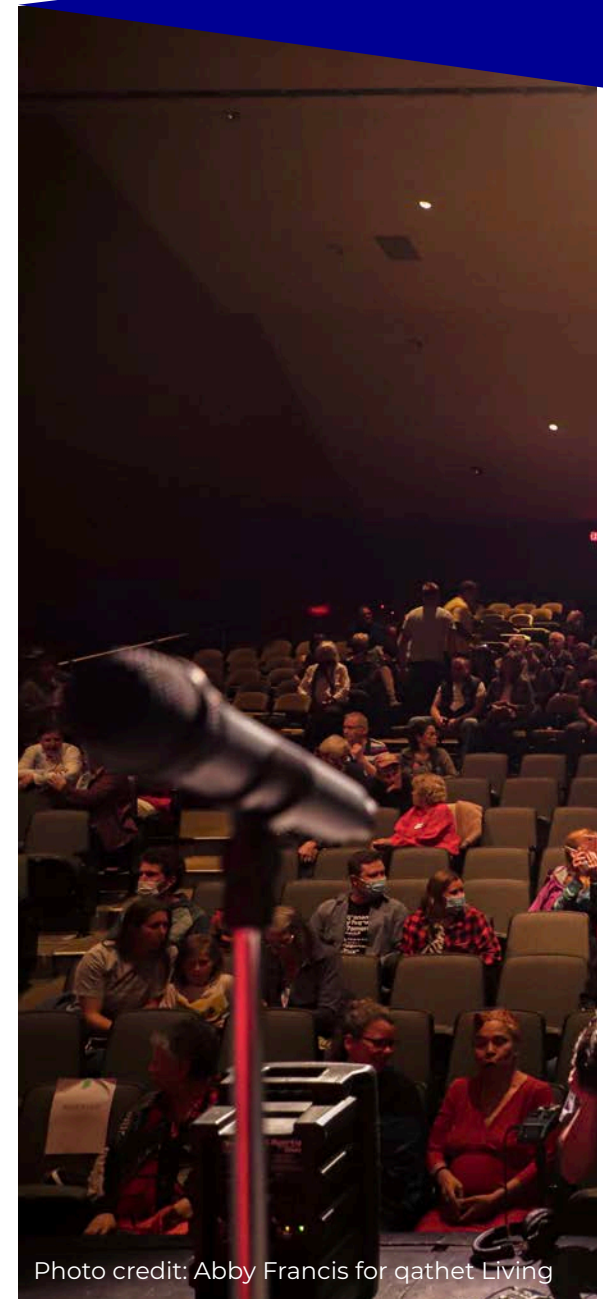


Photo credit: Abby Francis for qathet Living

.....

## Invited participation

We offered to be available to answer questions about the process for any organized group who wanted to be in conversation about the possible name change. Table 5 details who invited us to go to them to provide information about the process and answer their questions.

*Table 5: Organizations who invited us to present at a meeting*

<b>Event Type</b>	<b>Date</b>	<b>Event Time</b>	<b>Audience</b>	<b>Location</b>	<b># of Participants</b>
<b>Information sharing + Q+A</b>	April 13	1:30pm–2pm	School Board	School District office	6
<b>Information sharing + Q+A</b>	April 13	2pm–2:30pm	School District principals and administration	School District office	15
<b>Information sharing, film + Q+A</b>	April 29	10am–11am	Youth (Brooks Secondary students)	Brooks Secondary	52
<b>Information sharing + Q+A</b>	May 10	11:30am–12:30pm	Chamber of Commerce ED and Board	Town Centre Hotel	6
<b>Witnessing</b>	May 18	1:15pm and 2:15pm	Brooks Secondary Grade 10 English	Brooks Secondary	40
<b>Information sharing + Q+A</b>	May 19	7pm–8pm	Rotary Club	Rotary Club (virtual)	20
<b>Walking tour + film discussion</b>	May 24	9:30am–12:30pm	Youth (Brooks Secondary students)	Townsite (Henderson House) + Patricia Theatre	24
<b>Place names lessons</b>	May 24	9:30am–12:30pm	Youth (Assumption School students)	Assumption School	120
<b>Presentation + Q+A</b>	May 31	9:15am–11:30am	Youth (Brooks Secondary students)	Brooks Secondary	126

Two groups organized their own events to seek feedback and have discussion about the possible name change and invited us as witnesses to their conversation. These events are detailed in Table 6.

Table 6: Events we were invited to attend as witnesses

Event Type	Date	Event Time	Invitation request from	Location	# of Participants
ła?amin (Tla'amin) Nation open house	April 21	4pm–7pm	ła?amin (Tla'amin) citizens	Salish Centre + virtual	40
Circle conversation	May 27	4pm–6pm	Youth (YouthCAT)	qathet Arts Centre	25

.....

## Resources

As part of all our events, we hosted a resource table. The following resources were available at each public event (we brought samples of these resources depending on the audience):

- › Signed copies of the 2003 and 2018 Community Accord
- › Letter from Hegus John Hackett requesting the City consider a name change
- › Truth and Reconciliation Calls to Action booklets
- › United Nations Declaration on the Rights of Indigenous Peoples booklets
- › Know History report “Israel Wood Powell’s Legacy”
- › List of supports for people emotionally impacted by the process
- › FAQ sheet (e.g., on costs to the city for this process, on costs and requirements—or lack thereof—to update IDs and addresses)
- › Assent voting information (detailing who can vote, possible reasons in support of or against assent voting)

.....

## Emails to the Joint Working Group

The City of Powell River hosted the project email address (pnc@powellriver.ca), which accepted submitted comments from the public from March 1 to midnight on June 6.

The submissions were redacted of private information, collated approximately monthly, and distributed to Joint Working Group members and us for review.

A total of 287 submissions were received. Some people submitted more than once, and submissions came from people within and outside the city. We did not confirm the identity or location of those who wrote.

People could also submit comments to Powell River mayor and council (info@powellriver.ca). Those submissions are not a part of this report

# WHAT WE LEARNED

## SURVEY

A list of the survey questions is provided in Appendix D. A summary of the responses from the survey are presented below for select questions. Questions not reported out on included too varied comments to analyze.

See “How we responded” section for what we did in response to these suggestions.

A summary that was shared at the open houses and on the website is presented in Appendix F.



Photo credit: Abby Francis for qathet Living



.....

## Question 1: How do you describe your current opinion about a possible renaming?

This response was cross-referenced and analyzed by the various demographic questions we asked. It is clear from these results that people felt strongly one way or the other about a possible name change before we started engagement events. And that the feelings were almost equally in support and not in support, with the exception of the over 50 population and residents who are not white, who are strongly not supportive and with lower-income residents who are strongly supportive.

### Responses Analyzed By Age

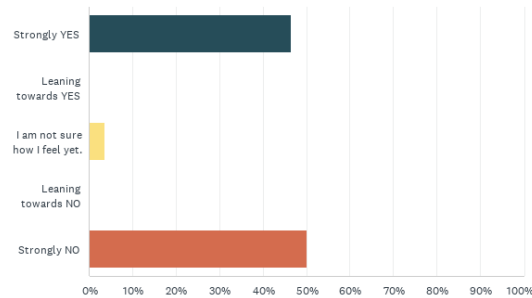


Figure 1: Responses from people under 20 years old

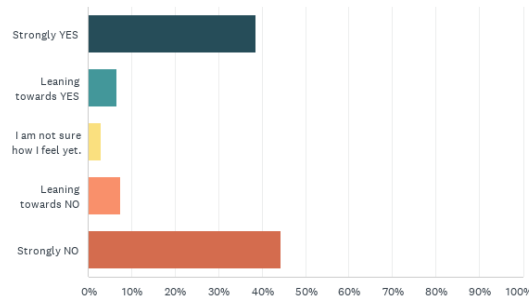


Figure 2: Responses from people 20-34 years old

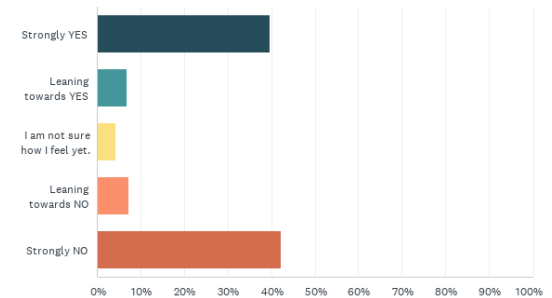


Figure 3: Responses from people 35-49 years old

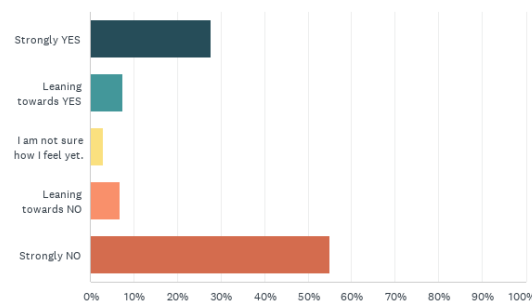


Figure 4: Responses from people 50-64 years old

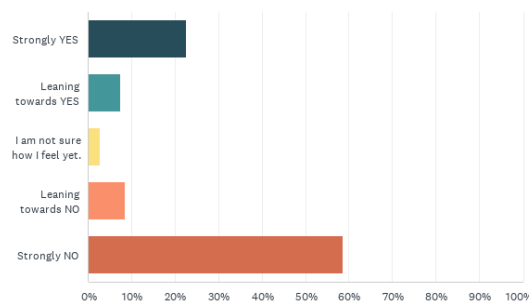


Figure 5: Responses from people 65 years old or older

## Responses Analyzed by Income

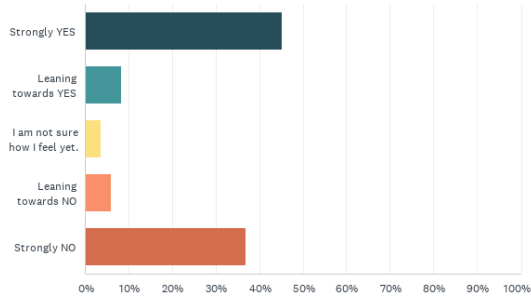


Figure 6: Responses from people with an income under \$40,000

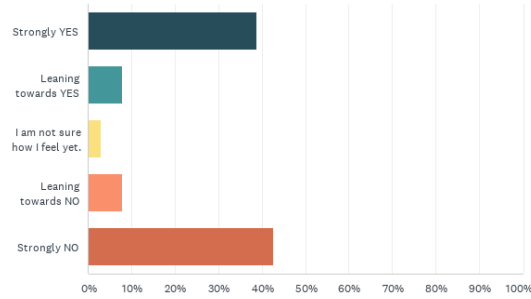


Figure 7: Responses from people with an income between \$40,000-\$79,999

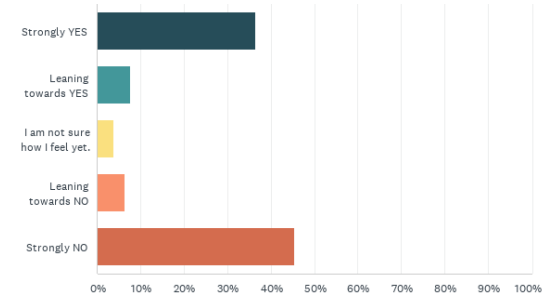


Figure 8: Responses from people with an income \$80,000 or over

## Responses Analyzed By Race

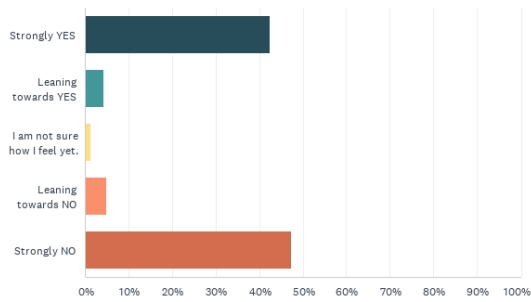


Figure 9: Responses from racialized and Indigenous people who answered (i.e., answered with a race/ethnicity other than White or European ancestry or Canadian)

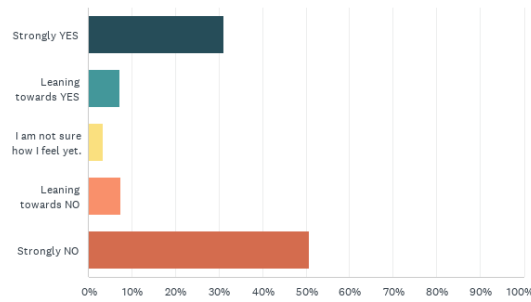


Figure 10: Responses from people who answered with a race/ethnicity of White, European ancestry, or Canadian

.....

**Question 2:**  
**Why did you choose that response? Provide as much detail as you can.**

Analysis for question 2 is presented in Tables 7, 8, and 9.

*Table 7: Analysis for Why did you choose that response? [to question 1] for those with a strong YES opinion*

<b>Theme</b>	<b>Specific mention</b>	<b>Theme</b>	<b>Specific mention</b>
<b>Personal reasons</b>	Outdated name The name feels offensive Sign of respect. Right thing to do. Least we can do. Feels right in my heart. Moral duty to rectify naming of territories in Canada. Want to be a part of the healing. Being open and flexible to change is of paramount importance, especially in a world that is evolving. Honour the roots of the soil and earth that this community is on. Would like to move forward in a good way. Traumas are far greater than the inconveniences that would come with name change.	<b>Personal reasons</b>	Outdated name The name feels offensive Sign of respect. Right thing to do. Least we can do. Feels right in my heart. Moral duty to rectify naming of territories in Canada. Want to be a part of the healing. Being open and flexible to change is of paramount importance, especially in a world that is evolving. Honour the roots of the soil and earth that this community is on. Would like to move forward in a good way. Traumas are far greater than the inconveniences that would come with name change.

Theme	Specific mention
<b>Reconciliation</b>	<p>Name should have virtue of tradition, not trauma</p> <p>Part of the process of reconciliation</p> <p>We know what really happened in history, so we must move toward reconciliation.</p> <p>Choose reconciliation over money.</p> <p>Should reflect culture of FN not colonizers</p> <p>Article 13 of UNDRIP refers directly to this process and therefore should be followed.</p> <p>Stands with the ʔaʔamin (Tla'amin) people.</p> <p>If not now, when?</p> <p>We can create a beautiful future with opportunity.</p> <p>We can lead the way for reconciliation across Canada</p>

Theme	Specific mention
<b>History</b>	<p>It's sad to see the name change, but it should change so as not to glorify someone who has done so much harm.</p> <p>History of the name is clear – we shouldn't be using it.</p> <p>Learning the history of who Powell was, should change name.</p> <p>It's wrong to use Powell's name.</p> <p>There are no places named after Hitler, so therefore we should not name places after individuals like Powell.</p> <p>To change the honour of naming a place, honouring the original inhabitants.</p> <p>We should not reward people like Powell</p> <p>There is no real connection of Powell to Powell River.</p>
<b>Considerations of community</b>	<p>Need a name that everyone can feel good about.</p> <p>Supporting the healing process is important.</p> <p>Not changing the name is effectively moot point, as those who want to the current name will carry on doing so anyway.</p> <p>Need a name that everyone can feel good about.</p> <p>Supporting the healing process is important.</p>

Table 9: Analysis for Why did you choose that response? [to question 1] for those without a strong yes or no opinion

Theme	Specific mention	Theme	Specific mention
<b>Cost</b>	<p>Waste of time and money</p> <p>Doesn't like the name, but the cost/hassle outweighs the benefit of the name change.</p> <p>Administrative costs for businesses to change addresses and names?</p> <p>Who covers the cost in changing passports, driver's license, etc?</p>	<b>Transparency</b>	<p>The process is unclear, will there be a vote? Has it already been decided? Is this a formality?</p> <p>Feels that the survey is a formality, and the decision has already been made.</p> <p>In support, but what is the financial cost?</p> <p>Decision with more information on what the name is.</p> <p>Decision with more information on what the cost is.</p> <p>"It feels like you are asking people to give something up for something that is unknown. It's like asking someone to bet on something without knowing the options. Risking what they have for something else. "</p> <p>Would like to see how others feel about it before making a decision.</p> <p>How would the changes of the name impact individuals, especially those who would need support in changing addresses and all banking details? Older folks and lower-income with minimal time for administrative tasks.</p>
<b>Loss of geographical/geopolitical/touristic relevance</b>	<p>Confusion (old maps, tourists, etc.) does not outweigh the benefits.</p> <p>Loss of tourist revenue if the name is no longer on the map</p>	<b>Alternative ways?</b>	<p>What are other alternatives before name change?</p> <p>It doesn't actually feel like reconciliation, feels like a pat on the back.</p> <p>Other costly priorities right now. Improve first, and then change the name.</p> <p>Put the resources to other things – housing, counseling, drug &amp; addiction services</p>
<b>Yes, BUT/IF</b>	<p>Yes, but a mutually accepted name</p> <p>Yes, but concerned of the effects on the vocal minority</p> <p>Yes, if it's dual signage with English and Indigenous name</p> <p>Yes, but not an Indigenous name.</p> <p>Yes but an easy spelling and pronunciation.</p> <p>Yes, if convinced on how this will support reconciliation.</p> <p>Yes, if it's democratic through a referendum</p>		

Table 10: Analysis for Why did you choose that response? [to question 1] for those with a strong NO opinion

Theme	Specific mention	Theme	Specific mention
<b>History</b>	<p>There is too much history behind the name</p> <p>It's just a name, and no one has to subscribe to old thinking just because they live in a place with that name.</p> <p>You can't erase the past.</p> <p>Let's learn from the past, instead of removing the past.</p> <p>Powell River has separated from the identity of Powell.</p> <p>People don't associate Powell River with Powell.</p>	<b>Cost/Time/Energy/Process</b>	<p>What will be the cost of change?</p> <p>Time/energy/money should be spent on infrastructure.</p> <p>What will my birth certificate say?</p> <p>Incredible hassle to change the name.</p> <p>Better ways to spend time, money, and energy that would directly benefit the native community.</p> <p>Misallocation of valuable taxpayer dollars.</p> <p>I will have to change the name of my business, and who will bear this cost?</p> <p>Referendum is required.</p>
<b>Emotional Connection</b>	<p>Attached to name – born and raised here, family is from here</p> <p>Indigenous peoples have no right in wanting it changed.</p> <p>A name change would be insulting when pronounced improperly.</p> <p>I will call it Powell River, either way.</p> <p>If the name is changed, part of my identity will be stripped away.</p>	<b>Changes to Community</b>	<p>Would divide the town.</p> <p>Name change will not better this place.</p> <p>A change would be difficult for seniors in the community.</p> <p>Changing the name is based on the wishes of a small minority.</p>
		<b>Cancel culture/virtue signaling</b>	<p>There is a limit to acknowledging wrongs and making things right.</p> <p>This is part of cancel culture/ revisionist culture.</p> <p>I am not a participant of generational guilt.</p> <p>I am not guilty for someone else's actions.</p>

.....

**Question 3:  
What ideas do you have to make this process one that is inclusive and helps build unity?**

We pulled a random sampling of 50 responses of the 3,732 responses we received for this question. A summary of those responses is detailed in Table 11.

*Table 11: Summary of ideas respondents had for ways to build unity and pride in this process*

<b>Ways to build unity and pride</b>	<b># mentions</b>
	(for sampling of 50)
Public education program in understanding what reconciliation means	12
Hosting a unifying community event, with healers and community leaders coming together	8
Referendum, vote	5
Validate fear of change	5
Formal and informal meetings	3

.....

**Question 4:  
What do you love about his place, why is it so special?**

We separated analysis for what tīšosəm (tishosum) and city respondents said.

*Table 12: What tīšosəm (tishosum) respondents love / think is special about this place*

<b>What they love / think is special</b>	<b># mentions</b>
Nature (scenery, landscape)	17
Community (sense of community)	13
History	10
Culture (existing, rich)	9

*Table 13: What city respondents love / think is special about this place*

<b>What they love / think is special</b>	<b># mentions</b>
Nature (scenery, landscape)	134
History	101
Community (sense of community)	89
Family home (family lives/lived here)	81
Personal history - attached to place (no mention of attachment to name itself)	47
Spirit/character (self-sufficient, get it done, volunteering, hard-working, friendly)	37
Geographical location	35
Small population, small town feeling	23

.....

### Question 5: As part of this process, what do you want more information about?

There was a drop down menu for this question (see Appendix D for complete survey questions). Rate of response for city and t̄išosəm (tishosum) residents is presented in Figure 11.

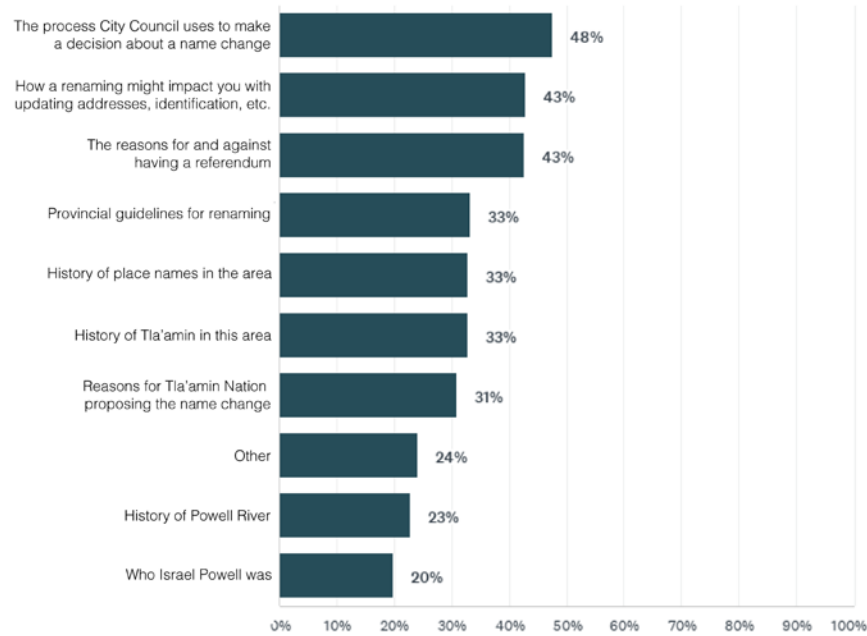


Figure 11: What people wanted to learn more about

.....

**Question 6:**

**Do you have any suggestions for existing resources about any of the above topics, or possible collaborators who may want to host an event or conversation as a part of this process?**

A summary of the responses we received, separated into types of resource, are detailed in Table 16.

Responses have been ordered by number of responses and then alphabetized (for individual people, by last name).

*Table 14: Survey respondents suggested resources*

<b>Theme</b>	<b>Specific mention</b>	<b>Theme</b>	<b>Specific mention</b>
<b>Names</b>	Dr. Elsie Paul and her book “Written as I Remember It” Evan Adams Geoff Allen (facilitator) Stewart Alsgard Drew Blaney Graham Bullen (facilitator and conflict resolution) Ted Cooper Marlane Christensen Rose Henry hehewshin group (Tla’amin elders - Phil, Cindi, John) Dr. Peter Jacobs (University of British Columbia, Skwxwú7mesh) Barbara Ann Lambert (historian) Chief Clarence Louis (Osoyoos Indian Band, elder and wise councilman) Dana Lepofsky (Department of Archaeology at Simon Fraser University, worked at Sliammon) John Louie	<b>Names</b>	Gary Lupul Maureen Mason (community member) Joseph McLean Sue Montabello (Simon Fraser University professor and facilitator) Connie Polman Tuin Peter Schwarthoff (facilitator) Murray Sinclair Neil Smith Lantzville (retired Vancouver Island University professor and facilitator) John Talbot (community facilitator) Keith Thor Carlson (historian) Shelley Wright (Lund, history of addressing colonialism in academia) Connie Wyatt Anderson

Theme	Specific mention	Theme	Specific mention
<b>Organizations + Event Resources</b>	<p>Tla'amin Nation (5 comments)</p> <p>Powell River Film Festival (2 comments)</p> <p>School District 47 (2 comments)</p> <p>Blueberry Commons Farm Cooperative (BCFC) (borders Tla'amin forest in Wildwood)</p> <p>Canadian Federation of Independent Businesses</p> <p>City Ratepayers Groups</p> <p>Fred Guerin's Philosophers' Cafe</p> <p>Powell River Public Library</p> <p>Powell River Museum</p> <p>Indian Residential School History and Dialogue Centre (University of British Columbia)</p> <p>Vancouver Coastal Health</p> <p>Other groups of people:</p> <ul style="list-style-type: none"> <li>› Artists, musicians, poets, writers, dancers, story tellers, comedians!</li> <li>› Family doctors</li> <li>› Realtors</li> <li>› Local churches</li> </ul>	<b>Text Resources</b>	<p>Truth and Reconciliation Commission Final Report (2 comments)</p> <p>A Knock on the Door: The Essential History of Residential Schools from the Truth and Reconciliation Commission of Canada</p> <p>Canada should replace colonial place names with Indigenous ones (article: <a href="https://www.thestar.com/opinion/commentary/2015/06/08/canada-should-replace-colonial-place-names-with-Indigenous-ones.html">https://www.thestar.com/opinion/commentary/2015/06/08/canada-should-replace-colonial-place-names-with-Indigenous-ones.html</a>)</p> <p>City of Vancouver's Criteria for names on the Name Reserve List (<a href="https://vancouver.ca/your-government/criteria-for-names-on-the-name-reserve-list.aspx">https://vancouver.ca/your-government/criteria-for-names-on-the-name-reserve-list.aspx</a>)</p> <p>Renaming places: how Canada is reexamining the map (article: <a href="https://canadiangeographic.ca/articles/renaming-places-how-canada-is-reexamining-the-map/">https://canadiangeographic.ca/articles/renaming-places-how-canada-is-reexamining-the-map/</a>)</p> <p>Report of the Royal Commission on Aboriginal Peoples (1996)</p> <p>United Nations Declaration on the Rights of Indigenous People</p> <p>Truth and Reconciliation Commission Final Report (2 comments)</p>
		<b>Other Communities with Name Changes</b>	<p>Aotearoa (New Zealand) (see: <a href="https://www.nzcer.org.nz/nzcerpress/decolonisation">https://www.nzcer.org.nz/nzcerpress/decolonisation</a>)</p> <p>Iqaluit (used to be named Frobisher Bay)</p> <p>Haida Gwaii</p> <p>Sechelt (changed signs)</p> <p>Thunder Bay (used to be Port Arthur)</p>

.....

**Question 7:  
What types of conversations would you like to have with other people from the community about possible renaming?**

There was a drop down menu for this question (see Appendix X for complete survey questions). Rate of response for city and tīšosəm (tishosum) residents is presented in Figure 12.

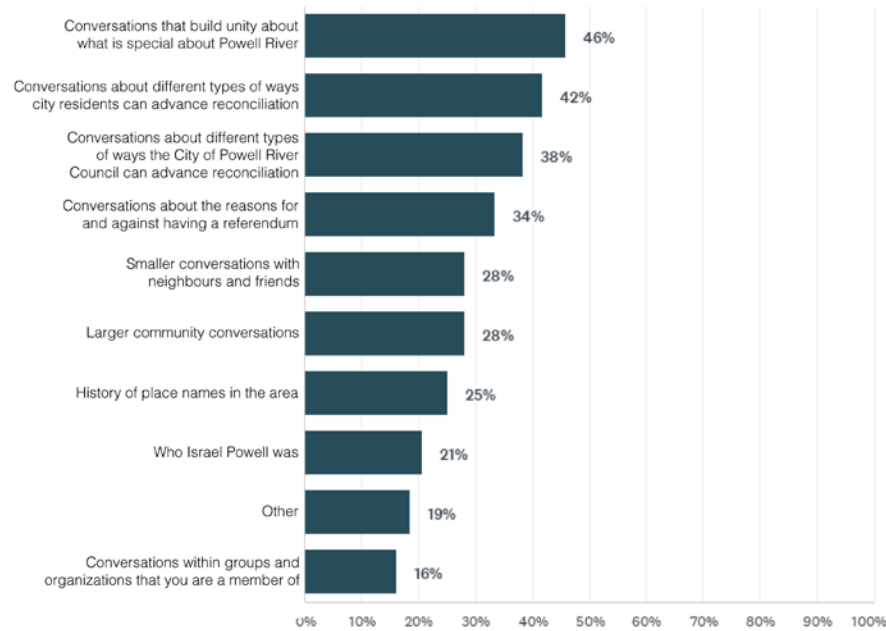


Figure 12: How people wanted to have conversations

.....

**Question 8:  
Where would you go to find out about how the possible name change process is going?**

There was a drop down menu for this question (see Appendix D for complete survey questions). Rate of response for city and tīšosəm (tishosum) residents is presented in Figure 13.

There were 2,850 responses to this question and 577 chose to skip it.

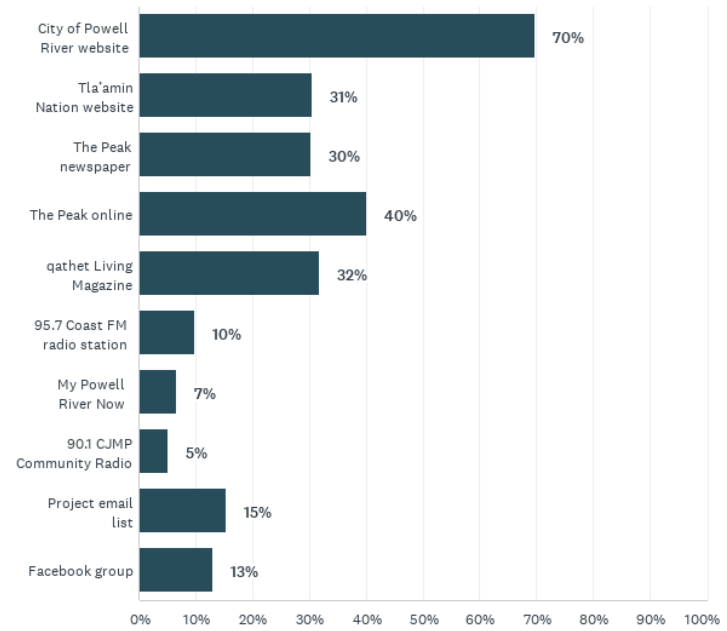


Figure 13: Where all survey respondents said they go to find information about the possible name change process



.....

## Question 10: What additional questions might you have right now?

Table 15: Additional questions respondents had

Theme	Question	Theme	Question
<b>Deciding how to go about reconciliation?</b>	Is there another way to go forward with reconciliation without name change?	<b>Referendum questions</b>	How is this not a question for referendum?
	Will a name change be enough?		Is a referendum necessary to ask the question “should we change the name”. I suggest we have a referendum to choose the name.
	Has a decolonization approach been considered, instead of a reconciliation approach?		Who decides if this decision goes to referendum?
<b>Fund transparency</b>	Where is the money coming to pay for this name change? Is Tla'min also contributing funds? (Should not be paid for by tax payers)		Why can't council make the decision for the 'greater good' of the people? – That's democracy.
	What have responses been and what is the sentiment from residents?		Can the referendum, if there is one, happen during the fall with election?
	What amount of money has already been spent on the name change?		Is a referendum necessary to ask the question “should we change the name”. I suggest we have a referendum to choose the name.
	What additional costs would need to be considered?	Do we need a referendum when it costs so much to do?	
	Is there funding or businesses with significant additional costs to change name?	<b>What is the process?</b>	What is the legal process of name change?
Why can't the money for this process be put toward inclusive services, or harm reduction?	How will we change our official documents, such as passport mailing address?		

Theme	Question
<b>What is the timeline?</b>	What is the timeline? When is the decision supposed to be made by?
	Would you consider postponing this until there is time to heal from the pandemic?
	How long would the transition period between name changes be?
	Why was it such a tight deadline for this survey?
	How soon can the name change take place?
	When is the decision supposed to be made by?
	Is this urgent? Or we can we take time to come to a consensus?
	Why wasn't this issue brought up decades ago?
<b>What would name change actually look like?</b>	Would we have to update our address, or would it be automatically redirected?

Theme	Question
<b>What would the name be?</b>	What would the proposed name be?
	Could the name be a dual name?
	Is it possible to do a vote with multiple choices of name?
	Could the name be a dual name?
	How may I submit ideas for a new name?
	Will it be a name that people can pronounce?
	Will the name be lowercase? Or will it conform to English grammar?
<b>Other</b>	Does Powell River change as well?
	What has been the outcome of other name change processes in other situations?
	Where does Powell River Council stand?

.....

## Demographic analysis

We collected demographic data to see who we were and were not reaching as part of the survey so that we could then seek out groups for whom the survey was not a good tool to reach. The summary of the demographic questions is below.

### | Age of survey respondents

There were 2,103 respondents of the city and *tīšosəm* (tishosum) respondents who answered this question and 54 who did not.

From Figure 14, we see the survey was really good at reaching people over 50 and not good at reaching people under 20.

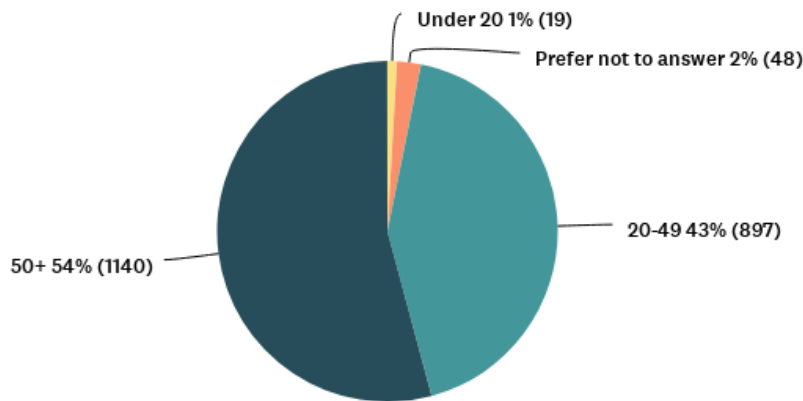


Figure 14: Age of survey respondents

### | Household income

There were 2,109 respondents of the city and *tīšosəm* (tishosum) respondents who answered this question and 58 who did not. From Figure 15 we see that the survey was good at reaching people who have a household income of \$40,000 to over \$80,000 a year and not good at reaching people who have a household income of under \$39,999.

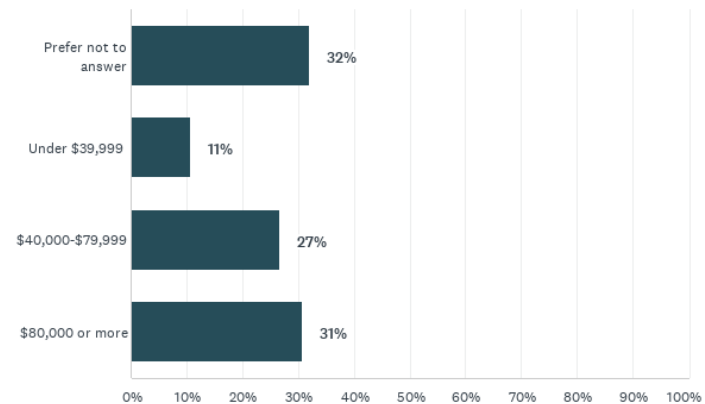


Figure 15: Household income of survey respondents

## | Gender

There were 2,149 respondents of the city and *t̓iṣosəm* (tishosum) respondents who answered this question and 18 who did not. From Figure 16 we see that the survey was good at reaching women in particular.

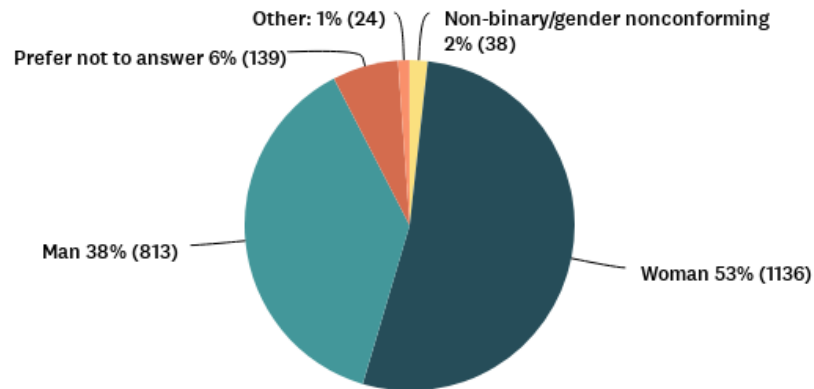


Figure 16: Gender of survey respondents

## | Where people live

2,167 people answered this question and indicated that they lived in one of the neighbourhoods of the City, or in *t̓iṣosəm* (tishosum). From Figure 18 we see that the majority of survey respondents in the city live in Westview.

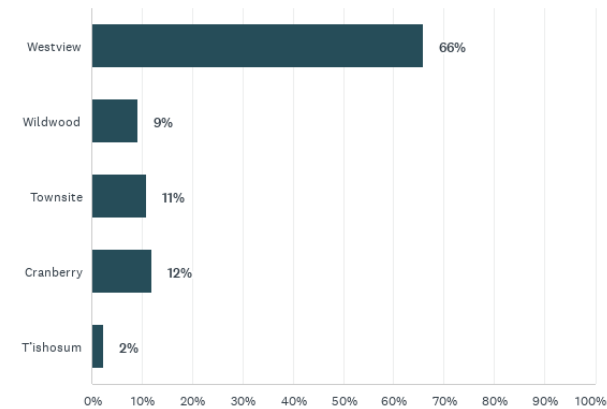


Figure 18: Where people from the city and *t̓iṣosəm* (tishosum) live

## | Race / ethnicity

2,148 people answered this question. 20 people skipped this question. See Figure 17.

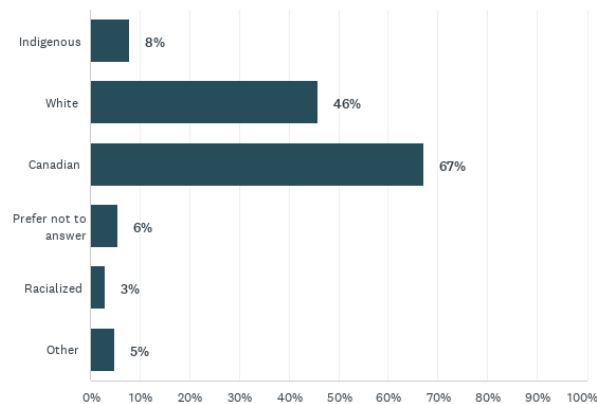


Figure 17: Race of respondents

## WALKING TOURS + FILM DISCUSSION.....

After the walking tour of Townsite tiskwat and upon entering the Patricia Theatre, participants were given a worksheet with the following questions on it:

- › What did you learn today?
- › What is your positive vision for the future of the City and Tla'amin?
- › The City is recognized as a leader in reconciliation, starting with the signing of the community accord, and continuing today. What does that mean to you?
- › What do you want the event organizers to know?

### Our high level takeaways from the walking tours

- › These events were great for sharing history and for attracting people who are supportive of a name change and not great at attracting people who are not supportive of a name change.
- › They helped people better understand what reconciliation looks like and gave people an opportunity to hear more directly and more intimately from łaʔamin (Tla'amin) citizens, including an Elder.
- › People felt the City needs to show more leadership and they are hopeful for the future.

### Our high level takeaways from the Brooks Secondary walking tour

- › Students understood reconciliation better and know they have a key role to play in our reconciliation journey as the future of this place.
- › Students have compassion and empathy and see this request as helping us to become stronger together over time and that white people don't deserve rewards or accolades for this work.

More detailed results are presented in Appendix G.



.....

## Event Evaluation

As part of our event evaluation, we asked participants:

- › How likely they would participate in future engagement events
- › How likely they would recommend this event to someone to attend in the future?
- › What are you curious about now and what questions do you have?
- › What do you want the event organizers to know?

### Our high level takeaways from the walking tour event evaluation forms

- › People are likely to participate in future events and to recommend this type of event to others.
- › People were still confused as to whether a name was already chosen.
- › People wanted more information about the process and are interested in doing more to help promote the conversation in the community.

### Our high level takeaways from Brooks Secondary walking tour event evaluation forms

We asked the same questions of Brooks Secondary students at the event they requested and we've kept the analysis separate to show the difference in feedback from a younger audience.

- › Students are interested in participating in this process
- › Younger residents are interested in reconciliation and what they can do to advance it
- › There is a misunderstanding about what a Treaty Nation is

More detailed results are presented in Appendix G.

Photo credit: Abby Francis for qathet Living



Photo credit: Abby Francis for qathet Living



## INTERACTIVE OPEN HOUSE .....

Across the April 12, 20, 23 and 30 events, we asked people who attended the interactive open houses the following on the event evaluation forms:

- › What is something you are taking away?
- › What questions do you still have?
- › What would you like to see come next?

We thematically analyzed the feedback from event evaluation forms across all the interactive open house events, a high level takeaways are immediately below, and analyzed results are in Appendix G.

### | Our high level takeaways from interactive open house event evaluation forms

- › People enjoyed the interactive stations.
- › People were really drawn in by the 15 foot long historical timeline dating back to 7500 before present.
- › People recognized there were members of the community missing and wondering how we engage everyone in this process.
- › People felt the event was biased towards a name change.
- › People appreciated the opportunity to learn and look forward to more opportunities to learn.
- › People still had questions about what happens next, how the decision would be made and if there was a name chosen.
- › People had ideas for other ways to be engaged including smaller group discussions, informal gatherings to have conversations, involving more youth, and embracing those who are not supportive.
- › People wanted to know how they could take action regarding the Truth and Reconciliation Calls to Action.
- › For those who attended the virtual session, they liked that format and wanted more online opportunities to engage.



Photo credit: Abby Francis for qathet Living



Photo credit: Abby Francis for qathet Living

## OPEN MIC ROUNDTABLE EVENTS .....

As part of the open mic roundtable events, we thematically summarized, in real time, what we heard people say and read that back to participants and the audience at the end of each event. There were a variety of opinions across the spectrum of support for the possible name change. We provide our takeaways below. Detailed summary is presented in Appendix G.

### | Our high level takeaways from speakers across all events

- › Some people were open to learning and familiar with what reconciliation might look like. They may think that this request and process could lead to healing the whole community, and that this request and process is an opportunity.
- › Some people were curious what the new name might be and if they could pronounce it. They may feel inconvenience with having to update mailing addresses and identification<sup>1</sup>.
- › Some people wanted to leave what happened in the past behind them and thought that this request and process were causing division in the community. They wondered how far this would go - where would it end? They were concerned about updating personal identification and the associated costs, and typically supportive of a referendum.

### ..... Feedback forms

As part of the open mic roundtable events, we asked participants and attendees to complete an event evaluation form. The questions on the form were:

- › How likely are you to participate in the future public engagement events related to this conversation?
- › How likely are you to recommend that other people attend a future event like this?
- › What is something you are taking away?
- › What questions do you still have?
- › What would you like to see come next?
- › What do you want event organizers to know?

<sup>1</sup>The idea that people would have to pay or need to update identification was a common misconception that was difficult to dispel throughout the project. Driver's licenses would need to have an address update. Birth certificates and passports require no updating. A name change today doesn't change the name of the place you were born when you were born.

Summaries below are from the May 7 and May 11 events. At the June 1 event, we forgot to promote the event evaluation forms, and only two were completed. Those are not included in this analysis. At a high level, our takeaways from this feedback is summarized here. Detailed analysis is in Appendix G.

**For the question: What are you taking away? Our takeaways include:**

- › People are learning from each other
- › There are experiences of racism in the community
- › There are racist ideas about this request
- › There are different opinions about a referendum
- › There is need for more education (and we can only offer the education, we can't make people learn or understand if they aren't willing)
- › There are mixed feelings about the format and concerns for the safety of ʔamin (Tla'amin) (Tla'amin) and other Indigenous Peoples because of what some speakers have to say

**For the question: What questions do you still have? Our takeaways include:**

- › Need for clarification about who Council is representing in their decision making
- › There is a desire to reach those who are opposed in a compassionate way and there are those who may never be open to understanding what the ʔamin (Tla'amin) experience has been and continues to be because of colonization
- › There are concerns about the lack of youth present at the events
- › There's a desire to correct misinformation
- › There are still misconceptions about the impacts of a possible name change, especially around updating identification
- › There are concerns with a referendum as a decision making tool

**For the question: What would you like to see come next? Our takeaways include:**

- › Some people support a referendum to help make this decision
- › There is a desire for Council to demonstrate leadership and address experiences of racism and violence in the community
- › People want more time and more opportunities to be in conversation about this
- › There is a desire to elevate marginalized voices and youth and learn from other communities who have gone through a name change

**For the question: What do you want event organizers to know? Our takeaways include:**

- › Better crowd management and improved expectation setting at similar events
- › Direct reference to support resources for those who may need access to them because of how some speakers' comments impact them (i.e., retraumatization, racist comments, revisionist history, etc.)
- › People want more transparency

# INVITED PARTICIPATION EVENTS .....

## School Board - information sharing and Q+A

We were invited to give a short presentation on the possible name change process and answer questions of the school board trustees.

### Questions and comments the school board were interested in included:

- › What our relationship [as consultants] was to the Joint Working Group
- › Reconciliation matters and takes time
- › The school board is apolitical and their community includes the students and their caregivers
- › The process is not about a broader conversation
- › Place names are complex
- › When the possible name change comes up people think of division

## School District Principals and Administration - information sharing and Q+A

We were invited to give a short presentation on the possible name change process and answer questions of the school district principals and administrators.

### Questions and comments the school district principles and administration were interested in included:

- › Question about historical perspectives of the project (i.e., history of colonization)
- › Discussion about how experiences and incidents of racism are dealt with in secondary schools
- › Discussion of the curricula that speak to colonialism and reconciliation moving forward
- › Collected contact information for staff to circulate promotional materials across newsletters

.....

## **Brooks Secondary - information sharing, film, and Q+A (April 29)**

We worked with youth facilitators to share some information about the project, share their experiences of the renaming of the Regional District to qathet, showed two short films about ʔaʔamin (Tla'amin) Peoples (films were: tišosəm - Tla'amin Community and Tla'amin Nation Watershed Protection Plan, 2020), and circulated a worksheet.

On the worksheet, we asked Brooks Secondary students:

- › What are you learning about the possible name change?
- › What are you hearing about a possible name change?
- › How is this process impacting you?
- › How might this process impact you in the future?
- › What are you taking away today?

Our high level feedback is below. Detailed analysis of their feedback is provided in Appendix H.

### **| Our high level takeaways from the Brooks Secondary information sharing event**

For the question: What are you learning about a possible name change?

- › Students feel this helps them learn more about residential schools and that this process moves us towards reconciliation and building relationships and that it shows respect for people healing from residential schools
- › They feel the name change may be confusing to some people and that if the name change goes ahead, it will take time for people to stop using Powell River.
- › Some students feel there is no impact to them while others feel this impacts our future legacy and how we are perceived in the world.
- › Some students are tied to the heritage of the name Powell River and some think there should be a referendum while others see this process as informing their decision.

**For the question: How is this process impacting you?**

- › Most students said it isn't impacting them.
- › Students are learning more through this process about our past and ʔaʔamin (Tla'amin) culture and want to get more involved in their community.
- › Students see that the name "Powell River" has a negative impact on Indigenous people and changing the name is a way forward and aligned with reconciliation.
- › Some students identify with the name "Powell River" and believe you can't change the past through a name change.
- › Some students see the potential for division in the community and are experiencing it themselves and feel pressured to form an opinion.
- › Some feel changing the name would inconvenience them and that it is a waste of time and money.

**For the question: How might this process impact you in the future?**

- › Students shared they are learning about Israel Wood Powell and his role as superintendent of Indian Affairs and why ʔaʔamin (Tla'amin) requested the name change while some students have heard very little about the request or process.
- › Some students feel tied to the heritage of the name and that we can't change the past and that Indigenous people shouldn't get to rename the City.
- › Some students feel names are important tools and recognize that many places have changed their names and that this action is part of decolonization and reconciliation.
- › Some students feel there is no point to changing the name while others feel the name should be changed.
- › Some students feel that this process should be led by Indigenous leaders.
- › Students have questions about the process for deciding to change the name and they are unsure of the timeline.

**For the question: what are you taking away today?**

- › Students learned about ʔaʔamin (Tla'amin) Nation and culture and the history of Powell River.
- › Some students believe the name change will have a positive impact on people and that people value the place we live.
- › Some students believe the name will change and understand a name hasn't been decided while others think there is no point to changing the name and it will always be Powell River to them.

.....

## ł̓aʔamin (Tla'amin) Nation Open House

We were invited to attend an open house hosted by the ł̓aʔamin (Tla'amin) Nation to be witnesses to the conversation. The Nation hired a graphic recorder for the session. We use the graphic recording as our takeaways from this event.



.....

### **Chamber of Commerce Board - information sharing and Q+A**

We were invited to attend a meeting of the board of the Chamber of Commerce. We gave an overview of the process, answered questions and had a short discussion. The discussion included:

- › Concern that we weren't reaching seniors or those not online.
- › Comment that there was no lead up to the process.
- › Comment that Hegus' letter confused people and businesses (in reference to the September 21, 2021 letter from Hegus offering to compensate businesses who decide to change their name) - people thought this was a demand to change their business name.
- › Comment that the City needs better communications about this request.
- › They suggested a direct mailer would have been the best route to share information out about the project.
- › Curious about who will help with the costs of a name change? (in reference to changing business name)
- › Request a slower, longer engagement process and they look forward to phase 2 as a reset

.....

### **Rotary Club - information sharing and Q+A**

We were invited to attend a meeting of the Rotary Club. We gave an overview of the process and answered questions. The discussion included:

- › Confirming ID and address change requirements and costs
- › The process used in Daajing Giids to restore its name from Queen Charlotte
- › Reasons for and against a referendum or other type of vote
- › Why the survey results weren't released/ the intent of the survey
- › Appreciation for the difficult work, concerns about strong opinions/division in the public

.....

### **Brooks Secondary - walking tour + film discussion (May 24)**

See analysis in walking tour + film discussion.

.....

### **Assumption School - Place Names Lesson**

We were invited to share short lessons on place naming to each class at Assumption School (K-9), from 15-30 minutes depending on age. The lessons generally consisted of an exploration of how different places that the students are connected may have got their names (e.g. Powell River, Comox, Vancouver), exploration of how ƛaʔamin (Tla'amin). People name places, and examples of local place names in ƛaʔamin (Tla'amin). Younger students shared drawing and names of their favourite places. Older students had a discussion about the possible name change. Discussions included:

- › Interest in learning about ƛaʔamin (Tla'amin) place names (and their English translations)
- › Interest in what the new name will be
- › Curiosity about why people would be opposed to a name change
- › Questions about why past actions for reconciliation aren't enough
- › Who Israel Powell was, what his work was, his impact on ƛaʔamin (Tla'amin) People today
- › How different people have different opinions and for some people it is hard to have a conversation about this with friends or family members

.....

## Brooks Secondary - Witnessing classroom assignment review (May 18)

We were invited to attend two grade 10 English classes at Brooks Secondary to witness a discussion on the possible name change and see the outcomes of assignments on the possible name change.

### | Our high level takeaways from the Brooks Secondary Classroom assignment

- › Youth understand reconciliation and they see benefits on all sides of this discussion.
- › Youth don't see this as erasing history, they recognize history doesn't go away.
- › They understand shorter term history here is tied to pride re the mill.
- › They want Powell River to remain small. (This was in concern to a comment from public engagement "people will forget where we are" - this was in reference to Powell River's famous production from the mill where at one time a quarter of all the world's newsprint came from the mill).
- › They suggest there are lots of ways to celebrate this place beyond a name.
- › They believe that exploring a name change is uncovering our history and they don't want to erase all the good this place is about.
- › They see this as a way to heal past harms together.
- › There is recognition that changing a name is challenging and complex as is the journey of reconciliation.
- › They believe people should feel comfortable with the process (in reference to some of the events and the survey where there was low attendance and participation from youth), and that people need more time to share information, understand both sides and then inform an opinion.
- › They see a values misalignment between the impacts of colonialism and the name; and between those who are opposed or neutral and those who are supportive.
- › They see learning about our history as an opportunity to act and that this is an opportunity to move forward in a good way and that talking about history is important to understanding its impacts.
- › They do not believe a new name will cause harm and that choosing a new name is a way we could move forward that causes less harm.
- › They have little to no tie to the name Powell River and they see Powell River as their identity and it is all less about the name and more about where we live (nature, quiet, rural).
- › Several international students felt that being from away gave them a unique perspective. Some did and some did not have strong opinions about the possible name change.



.....

## YouthCAT Discussion Circle (May 27)

We were invited to a discussion circle organized by YouthCAT, in collaboration with Youth Volunteer Powell River, qathet Community Justice and Community Restorative Action. It was attended by approximately 24 youth ranging in age from 15 to 23.

They asked participants the following questions:

- › What does a possible name change mean to you?
- › What are some thoughts and concerns you've heard, and how do you feel about them?
- › What will you be taking away or wondering?

Detailed analysis of their comments and questions are in Appendix H.

### Our high level takeaways from the YouthCAT Discussion Circle

We feel it is important to highlight that several youth at this session shared stories of being front line workers (cashiers, receptionists, etc.) with a lot of touch points with residents. They shared that residents who are not supportive are sharing their opinions with youth while at work where youth do not feel responding with how they feel is appropriate. They feel accosted at work and do not have an outlet to express that experience.

### What does a possible name change mean to you?

- › Young people are more open to change, see that they are the ones who will advance reconciliation and see that change causes conflict.
- › They see themselves as being of services on this reconciliation journey.
- › This request is an opportunity to not erase the past, but doing better going forward in a way that promotes healing.

- › You see how important and impactful this is for others and are learning to hold patience for the community.
- › They are not aligned with the values of Powell's work and how that a new name will be more respectful.
- › The process brings up a lot of emotions including fear and anger (they feel that saying "Powell River" is a microaggression).

### What are some thoughts and concerns you've heard, and how do you feel about them?

- › Youth are open to different viewpoints and see some opinions in the public sphere are rooted in feelings, not education and facts.
- › They see the negativity associated with changing business names and identification and that this process doesn't feel good and they are upset with the racist and other hurtful comments they hear.

- › Youth do not support a referendum and know they are restricted from voting in one. They see it as a colonial tool.
- › They are experiencing a lack of connection across the community and wonder if it was always here and they challenge the notion that this is a 'welcoming and inclusive' community. They see the demographic divide on this issue across ages (older adults are generally not supportive)

### What will you be taking away or wondering?

- › Youth crave the small community with strong connections.
- › They are interested in more learning opportunities and more respectful conversations.
- › They do not feel scared at events that are for youth and they know they have power in this conversation.
- › They are walking away with feelings of joy, hope and curiosity

.....

## Brooks Secondary - Presentation and Q+A (May 31)

We were invited to Brooks Secondary a second time as part of a collaborative event. We brought 1a?amin (Tla'amin) elders and citizens to speak with students about the request and we used a virtual tool<sup>2</sup> for students to ask and vote up questions and comments. Students also asked questions from the audience directly. Detailed analysis of their comments and questions are in Appendix H. We asked students the following questions:

- › Do you feel you are being heard?
- › Do you have a voice in this process?
- › Do you know how to share your opinions about this process?
- › What does a possible name change mean to you? (How might a possible name change impact you?)
- › What are some thoughts and concerns you've heard? How do you feel about that?
- › What are your questions about this process?

### | Our high level takeaways from the Brooks Secondary presentation

#### **For the questions: Do you feel you are being heard? Do you have a voice in this process? Do you know how to share your opinions about this process?**

- › Students feel heard sometimes, don't really feel they have a voice in this process and are unclear how to have their voices heard.

#### **For the question: What does a possible name change mean to you? (How might a possible name change impact you?)**

Students have mixed feelings about a possible name change including:

- › It's an important step forward
- › It will not impact them much
- › It is about decolonization
- › It is confusing
- › Some have attachment to the name

#### **For the question: What are some thoughts and concerns you've heard? How do you feel about that?**

- › Students are concerned about racism, that no one will use the name, that it will erase history, that there are costs and some have no concerns.

#### **For the question: What are your questions about this process?**

- › Students have questions about logistics: how to pronounce the new name, are there new names, what are the impacts to their identification
- › Students want to know how to talk to their family, especially if their family shares a non-supportive view and they are supportive.
- › Students want to know what non-colonial decision making would look like, why people are trying to stop the name change and what they can do to support residential school survivors.
- › Students want to know what happens if the Joint Working Group finds there is not a support for a name change and how they will have their voices heard if the City chooses to go to a vote.

---

<sup>2</sup> Although there were 126 participants, we were not made aware that wifi access can be challenging in the theatre, so response rates are lower than attendance.

.....

## Online, recorded Q+A session

We analyzed all the questions we'd received throughout the process across multiple inputs. Analysis of the questions is presented in Table 15, including a sampling of actual questions received. We used this information to create and record the content for a question and answer session on May 27, 2022 and it aired on the City's Facebook page and the 4a?amin (Tla'amin) Nation public Facebook page on Monday, May 30, 2022.

Table 16: Questions used to populate responses for Q+A Session

General Question Theme	Questions	General Question Theme	Questions
<b>What is the process?</b>	<ul style="list-style-type: none"> <li>What will the process be for engagement be?</li> <li>What is the city doing as part of this process?</li> <li>What will the process for the actual name change be?</li> <li>How will relevant information be disseminated out?</li> <li>What are the results of the SWG survey?</li> </ul>	<b>Timing of process</b>	<ul style="list-style-type: none"> <li>When will/would the process take place?</li> <li>When is the name change occurring?</li> <li>How long will the process take?</li> </ul>
<b>Questions specific to 'referendum'</b>	<ul style="list-style-type: none"> <li>Will there be a referendum?</li> <li>If there is a referendum, what would a referendum process actually mean?</li> <li>Does city council have the right to call a referendum on a name change according to the province?</li> <li>Is there another process than referendum being considered?</li> </ul>	<b>Questions related to the name</b>	<ul style="list-style-type: none"> <li>What are the potential names?</li> <li>What name has been chosen?</li> <li>Will the name be pronounceable?</li> </ul>
<b>Questions specific to 'voting'</b>	<ul style="list-style-type: none"> <li>When is the vote?</li> <li>Where is the vote?</li> <li>Why would a vote represent fairness and what people want?</li> </ul>	<b>Questions regarding alternatives to total name change</b>	<ul style="list-style-type: none"> <li>Instead of name change, could we have double signage?</li> </ul>
		<b>Questions related to community discussions, opinions, etc.</b>	<ul style="list-style-type: none"> <li>Why do people not agree with the name change?</li> <li>Why do people agree with the name change?</li> <li>What will it take for people to understand why this needs to happen?</li> <li>What will it take for people to understand why this doesn't need to happen?</li> <li>Will there be more chances to discuss?</li> <li>How are we engaging with all parts of the community?</li> </ul>

<b>General Question Theme</b>	<b>Questions</b>
<b>Questions related to name change logistics</b>	<p>How would we change our documents?</p> <p>Would local businesses have to change their names?</p> <p>How would businesses be supported in changing their names?</p>
<b>Other examples</b>	<p>Where else have there been successful name changes and what was their process?</p>
<b>Economy and name change</b>	<p>Can we do a cost analysis for the name change?</p> <p>Would the city cover the cost of changing names on documents, signage, etc?</p> <p>What kind of impact would this have on our economy?</p> <p>What is the cost of this engagement process?</p> <p>What is the cost of the entire name change process?</p>
<b>More information</b>	<p>Where can I get more information on the name change?</p> <p>How can I learn more about Tla'amin culture?</p> <p>What is the history of the First Nations in the area?</p>

.....

## Emails to the Joint Working Group

A total of 287 letters<sup>1</sup> were sent to the pnc@powellriver.ca email address<sup>2</sup> over the course of this phase of the process. Of the 287, 5 people declared they did not live in Powell River. A breakdown of what people supported or what they were concerned about are presented in Table 16. The numbers in the table exceed 287, as several themes may have been mentioned in one letter. Detailed analysis of the letters received are in Appendix I.

The City of Powell River was presented with a petition in support of a referendum. The petition had approximately 1968 signatures, most from March before any engagement events occurred.. This was forwarded to the Joint Working Group for information.

*Table 17: High level summary of themes mentioned in letters received to PNC project email address.*

<b>Theme</b>	<b># Mentions</b>
In favour of name change	159
Not in favour of name change	57
Voicing concern/ wanting clarity	10
In favour of combined name	4
In favour of referendum	19
Not in favour of referendum	55

Across all the letters eight major themes emerged:

- › Comments on truth and reconciliation
- › Name change process
- › Open mic feedback
- › History
- › Other name change examples
- › New name possibilities
- › Feelings in favour of a name change
- › Feelings not in favour of a name change

Within these themes, there were subthemes. Our high level takeaways are below and detailed analysis is presented in Appendix I.

<sup>1</sup> Several residents wrote multiple letters including one person who wrote up to 10 letters.

<sup>2</sup> It was outside our scope of work to review and analyze the letters also written to Council on the possible name change.

## Our high level takeaways from letters to pnc@powellriver.ca

- › There is still a lot of misinformation circulating and misunderstanding about the personal costs (e.g., updating identification) if a name change proceeds, that a name is already chosen (it is not) and that the name is not pronounceable (there is no name chosen).
- › Our lack of presence on social media didn't help clarify these misunderstandings and misinformation.
- › People are not reading the materials on the website that address a lot of the misunderstandings about updating identification and that there is no name chosen.
- › There appears to be more support for the name change at the end of Phase 1 than there was from the survey results.
- › There are people in this community who are not interested in learning about the on-going experiences of trauma for the ʔaʔamin (Tla'amin).
- › There are people in this community who care deeply about the traumatic experiences of the ʔaʔamin (Tla'amin) people and wish the City Council would demonstrate leadership and honour the good relationship we have with the ʔaʔamin (Tla'amin) and honour this request.
- › People are confusing rights and privileges in this conversation (e.g., it is not a right to have a vote in this decision, it is a privilege).
- › Some people cannot sit in their discomfort when new information is presented that suggests what they knew or were taught was not true or was not the whole truth.
- › This conversation needs more time. People need more time to process and to make an informed opinion.
- › Some of the comments made throughout this process were racist and caused harm and people don't like being told their comments are racist and become defensive instead of wanting to learn how to be anti-racist.
- › A name change is seen as erasing history and it is seen as reconciling our history.
- › Youth voices are valued and should have a place to be heard.
- › We may not have done the best job at reaching older residents<sup>3</sup> and those not online.
- › There are strong and mixed emotions about this request and process.
- › Some see the Joint Working Group and this process as biased towards supporting a name change.

## Major questions from supporters include:

- › Why was this a 'possible' name change process and not a 'What will the new name be?' process?
- › What will the next steps towards reconciliation be?
- › What kinds of emotional/community support are First Nations folks receiving as a result of the trauma related with this name change process (increased accounts of racism in community, verbal/racial hostility at in-person events)?
- › How is misinformation being addressed? How is accurate and factual information regarding history and process being shared to non-supporters?

## Major questions that remain from non-supporters include:

- › What are the costs of a new name? (citing inconvenience of a name change)
- › What is the spelling and branding of the new name?

## Major questions for those undecided:

- › What are the costs or procedures related to the name change?
- › What would the new name be?

<sup>3</sup> Anecdotally from event participation, and from survey results, the process reached older residents in significant numbers.

# HOW WE RESPONDED TO ENGAGEMENT FEEDBACK



.....  
**Survey**

**Q3: What ideas do you have to make this process one that is inclusive and helps build unity?**

*Table 18: Summary of how we responded to the top five ways to build unity and pride*

**Top five ideas**

**How we responded**

**Public education program in understanding what reparations mean**

Provided educational materials at interactive open houses about place names, reconciliation and included an interactive station on what we as individuals can do to advance reconciliation

**Hosting a unifying community event, with healers and community leaders coming together**

ł̄aʔamin (Tla'amin) Elders were at every public event except one

**Referendum, vote**

This is outside or scope of work

**Validate fear of change**

During opening remarks at the open mic roundtable events we addressed this

**Formal and informal meetings**

We did this through the events we planned and by attending meetings we were invited to

**Q5: As part of this process, what do you want more information about?**

Table 19: Order of responses for what people wanted to know about and how we responded

Order of responses	How the engagement addressed that
<b>The process City Council uses to make a decision about a name change</b>	Website content, handout at resources table at open houses
<b>How a renaming might impact you with updating addresses, identification, etc.</b>	Website content, handout at resources table at open houses
<b>The reasons for and against having a referendum</b>	Handout at resources table at open houses
<b>History of place names in the area</b>	Station at open house events
<b>History of Tla'amin in this area</b>	Station at open house events
<b>Provincial guidelines for renaming</b>	Website content, handout at resources table at open houses
<b>Reasons for Tla'amin Nation proposing the name change</b>	Hegus John Hackett's letter on website and at resources table at open houses, opening remarks at some of the open houses
<b>History of Powell River</b>	Station at open house events
<b>Other, share more details</b>	Too varied to address
<b>Who Israel Powell was</b>	Know History paper available on process website (content already created), content within stations at open house events

**Q6: Do you have any suggestions for existing resources about any of the above topics, or possible collaborators who may want to host an event or conversation as a part of this process?**

Table 20: with how we responded to suggestions for resources

Order of responses	How the engagement addressed that
<b>Names</b>	We actively worked with several of the people whose names were suggested, including Stewart Alsgard (JWG member), and Dr. Keith Carlson.
<b>Organizations</b>	We were able to connect with several organizations listed, including: Powell River Film Festival, school board, ʔaʔamin (Tla'amin) Nation citizens, ratepayer associations (specifically Cranberry and Wildwood), and Powell River Public Library.
<b>Text resources</b>	There were several articles in The Peak locally as well as across media in other jurisdictions about the project. We also ran ads across most local media. We circulated copies of the TRC Calls to Action and UNDRIP at all events. We are familiar with the 1996 report on the Royal Commission on Aboriginal Peoples.
<b>Other communities</b>	We did some research on those communities as well as Daajing Giids and several others presented at the open houses.

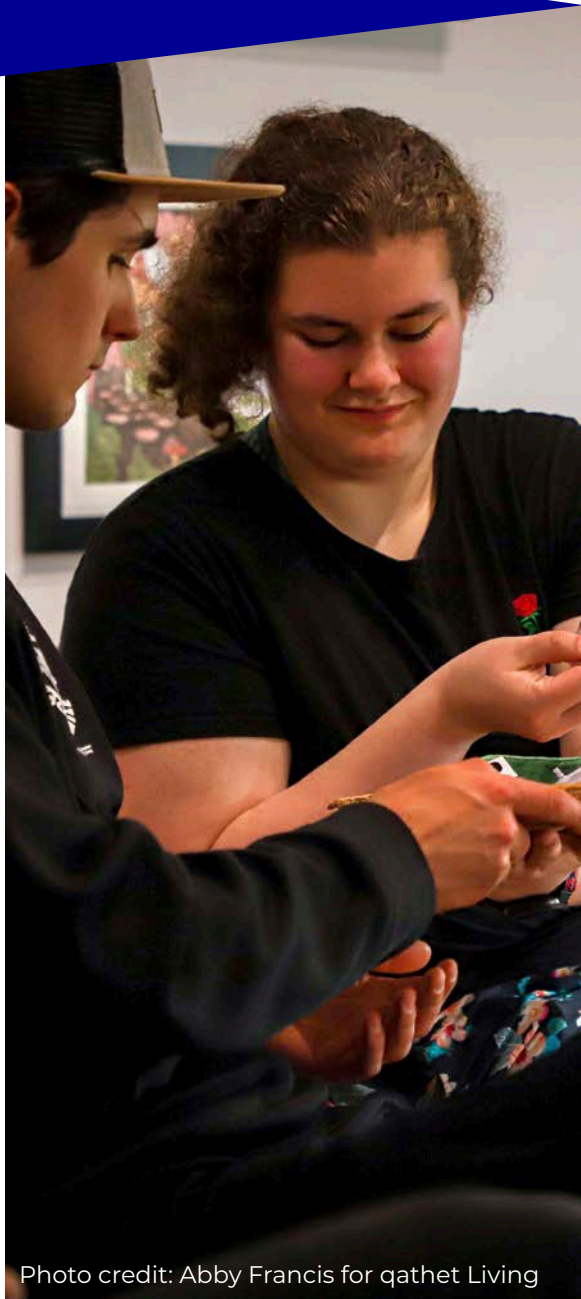


Photo credit: Abby Francis for qathet Living

**Q7: What types of conversations would you like to have with other people from the community about possible renaming?**

*Table 21: How people wanted to have conversations and how we responded*

<b>Order of responses</b>	<b>How the engagement addressed that</b>
<b>Conversations that build unity about what is special about Powell River</b>	Engagement snapshot shows our shared values, station at open house
<b>Conversations about different types of ways city residents can advance reconciliation</b>	Station at open house (included activity for kids)
<b>Conversations about different types of ways the City of Powell River Council can advance reconciliation</b>	Station at open house (included activity for kids)
<b>Larger community conversations</b>	April open houses, May open mic roundtables
<b>Smaller conversations with neighbours and friends</b>	Resources coming in early June
<b>Conversations about the reasons for and against having a referendum</b>	Handout at engagement events
<b>Conversations within groups and organizations that you are a member of</b>	The offer to attend community meetings is on-going
<b>Other, share more details:</b>	Too varied to address

**Q8: Where would you go to find out about how the possible name change process is going?**

*Table 22: How we responded to avenues where people wanted to learn more about the possible name change process*

<b>Order of responses</b>	<b>How the engagement addressed that</b>
<b>City of Powell River website</b>	The City of Powell River hosted the project information
<b>Tla’amin Nation website</b>	<p>łaʔamin (Tla’amin) Nation did not have a specific webpage for the project.</p> <p>We did advertise in Nehmotl.</p>
<b>The Peak online</b>	<p>We had digital ads in The Peak online March through June.</p> <p>The Peak picked up our press release on March 1, 2022.</p>
<b>qathet Living magazine</b>	We had ads in qathet Living March through May
<b>The Peak newspaper</b>	<p>We had ads in The Peak online March through June.</p> <p>The Peak picked up our press release on March 1, 2022.</p>
<b>Facebook groups</b>	<p>The City of Powell River posted project social media posts to their Facebook page, as did łaʔamin (Tla’amin) Nation at times.</p> <p>We did not have an active presence on Facebook.</p>

# OBSERVATIONS AND INSIGHTS

Throughout this work, a number of common themes and issues came to the surface.

## Themed Observations of Area Residents

When observing people at events, on social media, in letters to the Joint Working Group and City Council, and in email communication, we noted a number of themes among opinions about a possible name change. These themes are not mutually exclusive, and people will likely see their opinion represented in more than one theme.

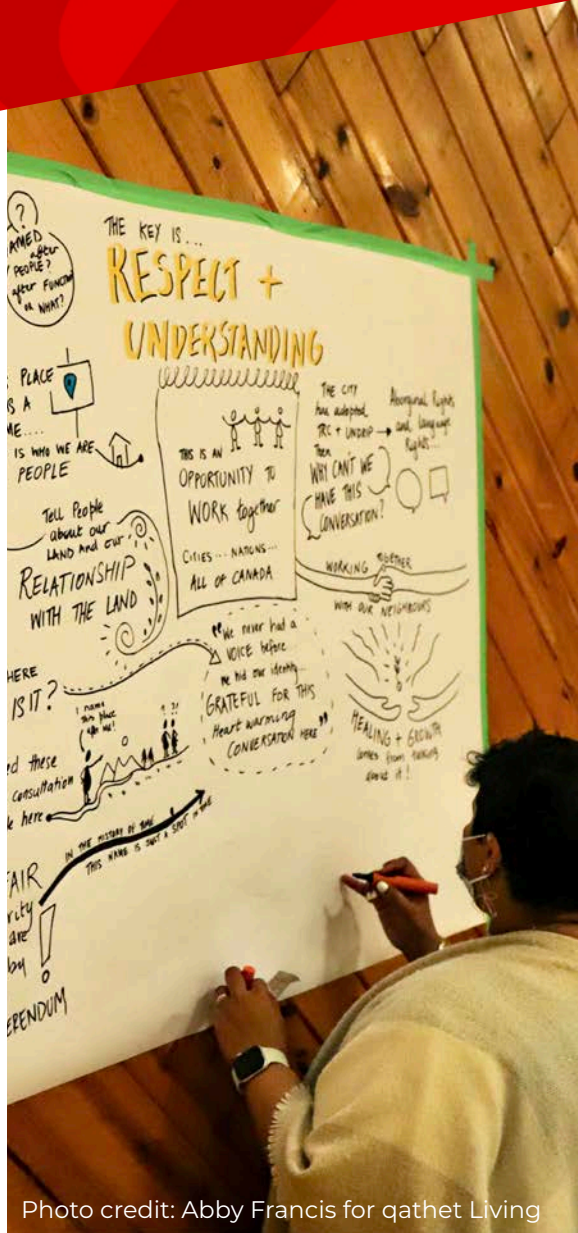


Photo credit: Abby Francis for qathet Living

.....

## Themes among city residents<sup>1</sup>

### | Powell River is part of personal identity

Most people who invoke Powell River as part of their personal identity are not supportive of a name change. Many were born and raised in Powell River, and have always known it as Powell River. They are proud of the people and the hard work that built the town (especially the mill and the original townsite) and identify with those people and that hard work. They are concerned that changing the name will erase the history that they are proud of, and that a name change would be confusing. Many may wear I ♥ PR pins and stickers. Some feel dishonoured, disrespected, and even attacked by the name change request. They are offended when some of their comments are called racist.

“I have agonized for some time over this question, and in the end, I have a gut wrenching feeling that I am being blackmailed into giving up my heritage. Two wrongs do not make a right.”

“We should not change the name. Let’s not confuse everyone. It’s been Powell River

forever, no point to change it now.”

“I think it could create additional problems such as dividing our community further. Insulting when pronounced improperly. Visitors would have a very difficult time communicating re: directions, etc. Who will teach the community how to pronounce



<sup>1</sup> While this process was most concerned with residents of the City of Powell River, these roles are also represented among residents outside the city who have a connection to Powell River (e.g., who live in qathet Regional District).

## | Indigenous people are asking for too much

Most people who feel that Indigenous people are asking for too much are not supportive of a name change. They feel like Indigenous people have received a lot over time (e.g., money, apologies) and wonder when it will end. They feel like information about residential schools, and other impacts of colonialism that was shared through this process is not accurate (i.e., the impacts are not as bad as described, or were beneficial to Indigenous people). They may have conducted their own research or speak of hearing from an Indigenous person who enjoyed residential school or a ʔamin (Tla'amin) person who does not support a name change. They see reconciliation as a two-way street, and see the name change request as an unfair demand. They see the Regional District name change to qathet and the many organizations that are changing their names as going too far and are worried about where this might take us (i.e., where does it end?). They may be afraid of being called racist when they express their views and may consider it an act of reverse racism<sup>2</sup>. They may adopt other opinions in public (e.g. I ♥ PR or express concern for logistics and costs).

*"Because no one cared about this for as long as Powell river has been around. Now all of a sudden it's offensive and triggering..Why change it now? What is it really going to do??? Nothing! Powell river for life!!! It's not just all about the indigenous folks feelings. Change the Name of sliamon to whatever they want if the want to change a name!!"*

*"The cost of changing the name in both confusion and cost would be high and is not warranted. I own a business that bears the name Powell River. If the name changes am I supposed to feel guilty about that and if I change my business name who bears the cost?"*

*"Name change will be / is divisive (and racist towards white people). Can't blame us for the past."*

*"I believe the demand (because it was not a request) to change the name is based in hate and anger. Changing the name is not going to change that. Those who want this change are allowing a name to hold negative power over them. This is not a path to reconciliation. There cannot be reconciliation without forgiveness. I do not relate the city name to the man Israel Powell. Even if I did, he was not a bad man, he was just a man of his time. In his time colonization to convert indigenous peoples to Christianity and "modernize" them was considered good and a service to God."*

*"I don't think that the name should be changed because they [Tla'amin] can't just take over the town. The name of Powell River has been the same for over 50 years. They can change their own part of the town, But ours they ask for something and they get it they keep asking for more I don't think they should get any more. I get that they want their culture spread around the world but they shouldn't get to change the name of our town and schools"*

*"I don't think this change of name will help the reconciliation process. I moved here from the lower mainland in 1980 and have brought up a family here. I worked for Macmillan Bloedel for 35 years and Powell River was world renowned for it's products. I didn't know anything about the person who is being blamed for what he did as a Minister of the BC government but changing the name of the city won't fix anything. I think the process is simply a means of showing that indigenous people have the power to do what they wish but a City name change is a big deal. Change the name on the "welcome" road signs with the new name alongside it. If anything, changing the name of the city will damage relations with the local First Nation. Colonization happened - it could have been a lot worse had some other country colonized Canada."*

---

<sup>2</sup> Reverse racism does not exist. Racism is about racial-based disparities and systems of advantages and influence.

## | A referendum is the only democratic way

Most people who have made calls for a referendum are not supportive of a name change. They feel like a name change is an important decision for taxpayers to have a say. They feel that this process, which focuses on information sharing and conversation, wasn't proper public engagement and they were not interested in engaging. They are used to town hall style meetings and feel that is the best way of having their voices heard in a process. They feel like assent voting is the only democratic way to make a decision on a name change.

They are active in getting residents to sign a petition in support of assent voting. Organizers (who refer to themselves a "committee of concerned citizens for a community voice on a potential name change to the City of Powell River") have power and access in the community and

*"If it is not democratic (i.e., voting) then I am not interested in conversations about changing the name."*

are familiar with or connected to common methods to share opinions with Mayor and council (e.g. requesting meetings with council members, appearing as a delegation at Committee of the Whole, speaking at public hearings). Organizers had time, and access to residents through door-to-door canvassing, tabling at Town Centre Mall, and distributing petition forms to local businesses. After this phase of the process was over, they requested a meeting with us. City staff attended on our behalf as we had already begun to focus on analysis and this report. At that meeting, they indicated they were open to a form of voting beyond assent voting, such as an opinion poll or referendum-like process that was accessible to the entire region.

They are offended when some of their comments are called racist.

*"I believe that the name should remain as it is but if change is voted by the majority it should be changed possibly to that of someone that has done good things for British Columbia or possibly a name that represents the beauty of our town. I don't agree with giving it a first nations name that we can't pronounce."*

<sup>3</sup> No name is currently 'on the table'. Hegus John Hackett has expressed interest in "a respectful and inclusive name that is more reflective of both the oral history of these lands and the present-day collaborative communities". q<sup>w</sup>eyq<sup>w</sup>ayštəm was used in many communications during the process, and means 'let's talk' in ʔayʔajuθəm (ayajuthem, spoken by ʔaʔamin (Tla'amin) and sister Nations). It was not translated on early materials, but was on later materials and may have caused confusion.

<sup>4</sup> See previous footnote.

<sup>5</sup> The City of Powell River Council and ʔaʔamin (Tla'amin) Nation each allocated \$20,000 to provide project funding to support this public engagement process. Additional funding have been provided by grants and other sources of funding that may contribute to project costs. There will be no impact to taxes from the engagement. Costs for implementing a name change for other jurisdictions have ranged from approximately \$50,000 to \$100,000. Costs can generally be incurred as part of existing budgets or spread out over a number of years as items and supplies required replacing.

## | I believe what I hear from word of mouth

Some people received all information about a possible name change through informal channels (e.g. Facebook, personal conversations) and not through this Joint Working Group process, and believed what they heard when they heard it. They might believe that:

- › the name was already chosen (e.g. tisk<sup>w</sup>at or q<sup>w</sup>eyq<sup>w</sup>ayštəm)<sup>3</sup>
- › the name would not be pronounceable, or not in English<sup>4</sup>
- › this process or a name change would be costly to taxpayers<sup>5</sup>
- › businesses would be required to change their names<sup>6</sup>
- › everyone would be required to update their driver's license, passport, and birth certificate at their own expense<sup>7</sup>
- › Israel Powell was the architect of the residential school system<sup>8</sup>

*"It does not need to be changed. The money that it would take would be better spent on infrastructure like sewer and water mains which badly need replacing."*

*"My family has been in Powell River since the 30's. We've grown used to the name. That doesn't change the harm Israel Powell has caused the pre-colonization residents. Knowing what I now do about Powell's involvement in sending children to residential schools and banning the native cultural practices makes me embarrassed by our having named our town in his honour."*

## | This is not my place; a name change is inevitable

People who feel it's not appropriate for them to have a say in this process are supportive of a name change. They want to take the lead from the Nation as the original people of this land, and will be happy with whatever the Nation desires. They believe in ʔaʔamin (Tla'amin) rights to land and naming of that land, and that a name change or restoration is inevitable. Many were not involved in the process (survey, events) as they felt that the process is illegitimate (i.e., ʔaʔamin (Tla'amin) are

the only voice that matters). Some became involved after the May 7th open mic event, where the majority of speakers were not in support of a name change and some of whom promoted revisionist history and made racist comments. They see a referendum as a colonial tool that gives power to the majority where minority rights are concerned, and do not support it.

*"...when I tell people where I'm from and where I grew up I don't want to have to say I'm from a place with a name from a horrible person. When I describe all the beautiful things we have here, I don't want Israel Powell to have any association with that because he does not deserve that type of recognition. I don't believe I have much say in what the name should be changed to because this is not my land. I love this land with all my heart and I grew up here and I appreciate all of it, but it is not my place to name it. I believe Indigenous peoples deserve to name their land because it is theirs not ours."*



6 If Powell River changes its name, businesses are not required to also change their name. For those who do, ʔaʔamin (Tla'amin) Nation has previously offered funding to help cover those costs (through a 2021 letter to the Chamber of Commerce).

7 Birth certificates do not need to be updated. Driver's licenses and passports can be updated as part of the regular renewal process. Before renewal, residents can submit a free change of address request for the driver's license and receive a sticker by mail. Residents can also manually change their address in their passport before renewal.

8 Powell was a supporter of residential schools, and advocated for one to be built in BC's interior, but was not the architect nor built them during his time in office.

## | I support this humble request

People who feel that the ask to rename Powell River is a humble request from the Nation are supportive of a name change. They have empathy with ʔaʔamin (Tla'amin) citizens and feel that the actions of people opposed to a name change are harmful. They are surprised and confused why friends and family are opposed, as they feel like a name change is the right thing to do and they didn't realize or are disappointed to learn that people in their lives might feel differently. They wish people who opposed

a name change could understand the impact of the name "Powell". They may have avoided events out of fear of open conflict, but participated in events in order to show their support for ʔaʔamin (Tla'amin) Nation, but would rather be in small conversations than at open mic events where division is revealed. They see a name change as reconciliation in action.

*"Being open and flexible to changes- especially as we evolve and adapt to our ever-changing, ever-evolving world is of paramount importance. Seems like such a small concession for such a HUGE reconciliation."*

*"The current name is a constant reminder of a very real and recent colonization to our neighbours in Tla'amin, the same people whose land we now live on. This is a small sign of respect to show we understand, and would like to move forward in a good way."*

## | A name change represents justice and reconciliation

People who feel like a name change represents justice and reconciliation support a name change. They are active in reconciliation learning and activities, and feel that if City council believed in reconciliation, this decision would be made already. They are looking for council leadership. They are actively involved in attending events, encouraging others to participate, and promoting letter writing. They may be involved with The Name Matters.

*"There is nothing significant or 'precious' about the current name. It was used for convenience for shipping and communication. However, to the Tla'amin people, any inadvertent commemoration of Dr. Powell is an unnecessarily thoughtless continuation of a horrific time in their history. I would far prefer a more neutral descriptive name or a positive historical place naming that has the virtue of tradition or local significance."*

*"I am horrified as a mother to watch the number of murdered children they are uncovering at the residential schools, and they're not even done yet! I don't know what I would do if someone came and took my baby...it is the right thing to do, as humans, to embrace a name that our town should have always had. It should have never been taken, it should have been embraced and shared. We should have accustomed to the culture that already called this land home. I want the name changed because it feels right in my heart."*

*"I will be very proud to live in a community that has the courage to take a big step towards reconciliation. I believe there is nothing to fear, this beautiful place will not change and the great people will continue to love living here. The town will not be lost, if anything it will gain national and international attention as we boast about the forwardness and thoughtfulness of its citizens. Regardless of all that, it comes down to a very public and strong statement regarding the wrongs that have been done and the healing process. We all get to enjoy this little piece of the world we call home, it is so important that we recognize those that first settled this land, a simple way of doing this is to revert to its original place name."*

.....

## Themes among ɫaʔamin (Tla'amin) citizens<sup>9</sup>

### | I am concerned and hesitant

Some ɫaʔamin (Tla'amin) citizens are concerned about the extra (negative) attention that this process has shone on ɫaʔamin (Tla'amin) Nation, and about increases in experiences of racism. They feel that this process is for others to take on, and are not interested in getting involved. Some may not support the request.

### | This is the just way forward

Some ɫaʔamin (Tla'amin) citizens have been active at events and in encouraging supporters to participate, especially after the May 7th open mic event. They feel restoring original names is an act of honouring Indigenous rights and sovereignty. They want the City to honour commitments to reconciliation and to demonstrate leadership by moving forward with a process to change Powell River's name. They may be involved with The Name Matters.

### | I can open minds through conversations and relationships

Some ɫaʔamin (Tla'amin) citizens believe in the power of sharing their perspectives and lived experiences through individual conversations, and changing “one mind at a time”. They have energy and the will to be in conversation with people who need more time to process the request for a name change. They might reach out to friends and former classmates from the city who have shared opposition (e.g., on social media).



Photo credit: Abby Francis for qathet Living

<sup>9</sup> In addition to these roles, many ɫaʔamin citizens mentioned disconnecting from social media or making fewer trips into town to avoid experiencing racist actions or comments.

.....

## The process was impacted by a sense of urgency to get to an outcome

The short timeline of the Joint Working group meant that people believed that this was the only opportunity to impact a potential outcome of the process.

### Pressure on City Council, and therefore on the Joint Working Group and us to start public engagement

At the beginning of our work, it was evident people wanted to know what was going on with this process. The decision to proceed with a process was agreed upon by Council in June 2021 with little or no information publicly available until March 2022. The community was antsy and there was a palpable sense of urgency - this was especially true for the experiences City Councillors were having in conversation with residents.

This urgency carried over to our own work, and led to a frantic pace that was not healthy or sustainable.

### Misunderstanding the intent of the March survey

The purpose of the survey was to learn more about what people wanted from a process, so that we could be responsive in designing events, materials, and resources. This was described in the introduction to the survey. However, many people treated the survey like a vote.

- › “Ballot stuffing”: Because the March survey was low-barrier (i.e., people weren’t required to create a profile or sign in with their email address), it was possible for more than one response from an IP address. In reviewing the few situations where 3 or more responses came in from one IP address, we could see that there was some ‘stuffing of the ballot box’ from those opposed to the possible name change.
- › Focus on the “voting questions” only: Many people who oppose a possible name change did not complete the survey beyond the first question asking about their current opinion, so we couldn’t learn about what they wanted from the process.
- › Expecting results to be released: Many people wanted the results to be released immediately. Because the survey was low-barrier, we cannot guarantee any of the quantitative results.

### Election timing

Because the timing of engagement is in proximity to the municipal election, the process became a political one. The referendum supporters felt an urgency to get a referendum question on the ballot, and worked to generate support through a petition. Because of the awkward role of Council, two councillors likely running for reelection spoke at open mic events in a way that could be perceived as campaigning.

.....

## Revealing division, seeing bias

### A focus on having conversations on a possible name change and reconciliation is seen as biased

Because this process encouraged conversation, some people felt the process was biased towards a name change. While there are nuanced views on this process, many felt like having a conversation about a possible name change would lead to a probable name change—or, that having a referendum would lead to not having a name change. And therefore to businesses and organizations, supporting this process felt biased, political, or risky. This meant that places that might be helpful for us to reach residents that we weren't seeing in the survey or at events were not accessible to us because the organization or business didn't want to be seen as taking a side. There also wasn't as much as an uptake on our offer to go to existing meetings/groups as we had expected, or came too late in the phase (or after the engagement phase) for us to accommodate.

### The process revealed existing divisions

People talked about division that emerged in the community because of this process. We believe division existed in this community and was revealed as part of this process. Many people feel that Powell River is a friendly, welcoming town, and may not realize that it is not always friendly and welcoming to everyone.

We believe that what people felt as division was actually discomfort. Opinions that may have been held in private have become public. Social media, not a place for nuanced conversation, amplified division and discomfort. The petition campaign also reinforced division by rushing to focus on a decision-making tool without giving space for the process to take place.

### People have different definitions of racism<sup>10</sup>

For some people who were afraid to speak up because of being called racist, or who did speak up and were called racist, the word 'racism' evokes open hateful actions of the KKK or neo-nazis and doesn't seem relevant to their thoughts. Racism, however, can be subtle and even polite, leading it to go unchallenged. As a result, people are not confronted by the possible racism underlying their words or actions, and therefore can deny racism in their words.

<sup>10</sup> For an exploration of racism the public engagement process of reclaiming Daajing Giids Llnagaay, see McGuire, Michaela M. "Racism and Reclamation in Daajing Giids Llnagaay (Briefly known as Queen Charlotte Municipal Village)." Yellowhead Institute. 8 June 2022. <https://yellowheadinstitute.org/2022/06/07/racism-and-reclamation/>

### **The open mic events was a space for the strongly opinionated**

The in-the-moment redesign of the open mic roundtables, and subsequently honouring all of the people who wanted to speak, meant that the last month of events were focused on giving air to people who had strongly held beliefs and opinions. A few supporters of the name change turned their backs on speakers that they disagreed with at the second open mic event. Some of those opposed to a name change walked out on speakers at all three events. This was most notable at the first open mic roundtable when a handful of people stood up and left the room as Joint Working Group member, ʔaʔamin (Tla'amin) citizen and ʔaʔamin (Tla'amin) Nation legislator Brandon Peters spoke (the only ʔaʔamin (Tla'amin) citizen to speak that evening).

### **Uncoordinated response to referendum petitioners**

The previously mentioned “committee of concerned citizens for a community voice on a potential name change to the City of Powell River” had a lot of access to the community throughout this process, including going door-to-door to collect signatures as well as having a table set up at the mall for over a month, also collecting signatures. At the April 5 Committee of the Whole Meeting, referendum petition supporters were passing around the petition under the guise of an attendance sheet. They also, without asking and without permission, set up a table with signage at the May 7 open mic roundtable event. We were prevented from removing them by Mayor Dave Fomosa who said it would be less of a disruption to let them have the table. This resulted in them having a table set up in front of two boards on the impacts of residential schools. We had a request from hɛhɛwʂin (hehewshin)<sup>11</sup> to share materials at this event, and we had declined because the CAO had confirmed in a previous project management meeting that only we (consultants) would host process tables/ materials at the events.

<sup>11</sup> hɛhɛwʂin (hehewshin) means ‘the way forward.’ It is a group of Indigenous and non-Indigenous people from the qathet area who are committed to learning and working together in ways that advance reconciliation.

.....

## The need to go slower and more relationally

There is a need for conversations about place naming and reconciliation and shared values to continue in a slower way. Non-Indigenous people need time to digest information that is potentially new to them about the place they live, and about the Canadian history of residential schools and the present-day intergenerational impacts of them.

### Discussions about reconciliation are new to many city residents

This process was the first time many people participated in conversations about reconciliation, or learned about the Community Accord. While the City as a council and employer has been engaged in reconciliation in a number of ways, the City has not included residents in that journey. An understanding of reconciliation and the impacts of colonialism takes time, and we didn't have time in the three months of this public process.

Some people shared support of reconciliation, but not a name change. Their suggestions attempted to relieve discomfort or responsibility without having to change, grow, or learn.

### Interest in connecting with ɬaʔamin (Tla'amin) citizens

Despite living in the same community, many residents in the area have not had the opportunity to have meaningful conversations with ɬaʔamin (Tla'amin) citizens, and we know that many of those who did through this process were positively impacted by those conversations. We tried to balance the interests of those wanting to speak with and learn from ɬaʔamin (Tla'amin) citizens, with the desire to minimize experiences of retraumatization and racism for ɬaʔamin (Tla'amin) citizens. We also know that some ɬaʔamin (Tla'amin) citizens had capacity for sharing their thoughts and stories, and some were empowered by doing so. The short nature of this process meant we didn't have much time for facilitating these conversations and relationships in intentional ways.

### Tension among process goals

The goal of assessing levels of public support for a name change is in tension with goals of deepening understanding of reconciliation and impacts of colonialism in ways that build unity. The former can be done fairly quickly, if imperfectly. If done quickly, public support will be measured before many people have had the opportunity to deepen their understanding of reconciliation, especially considering over 30% of Powell River's population are older adults and did not receive education about the impacts of colonialism in school. The latter takes time.

.....

## City Council's role was challenging

Council's involvement was awkward in that three members sat on the Joint Working Group, and four did not. As a group, Council didn't have authority over the process. Yet decisions they made to support the process ultimately impacted the process in negative ways.

Although we understand Council's decision to refer delegations to Council to participate in the possible name change process, they didn't successfully manage public expectations about what this would mean. Council wasn't explicit with the public that there was no 'delegation' process through the possible name change process. The timing of this decision (April 5), one week before the first public event (an April 12 interactive open house), set off the engagement events in a negative way for people who wanted to speak to the Joint Working Group, like they would as a delegation to council. A few residents showed up to the April 12 open house expecting to have access to a microphone—some left early and many of

those who stayed didn't interact with open house informational materials.

The process continued to be impacted by those who wanted a delegation process, which we tried to accommodate in May events, completely shifting our intended event format to the open mic roundtables. This also meant taking us away from deeper, smaller conversations that we had originally hoped to include in this phase.

There also wasn't a mechanism through this process to report to Council. As those fielding questions and concerns from residents, and as those with positional power to make next steps in this process, it was awkward for Council to not have a more informed and engaged role. We appreciated that Councillors (including those not on the Joint Working Group) attended many of the public events.

.....

## Residents with access to power expect a delegation process

When we began planning events for May, our original idea was for small group conversations, as we were learning there was an appetite for them in the community, and we understood that this is where most of the idea exchange and learning was going to be effective. However, because of the outstanding expectation of a delegation-type process, we planned open mic roundtable events where we would ask participants questions and have them share their thoughts in a circle setting. However, most speakers showed up with prepared speeches, and we adjusted the event plan as the event started, and simply gave people the microphone for five minutes each (four minutes at the June 1 event to accommodate a longer speakers' list).

.....

## We weren't on Facebook, and it was a very active space

We did not have a strong social media presence as part of this phase of this process. We were able to post event updates through the City's Facebook page. However, not having direct access to a process-specific social media account meant we weren't able to quickly address misinformation or engage in social media tools as another way of having a conversation (e.g., live Facebook events, short video posts, longer information posts, etc.). While we tried through aspects of this process to go to where the people are, this is one place we didn't get to.

.....

## Gaps in engagement among residents

### Youth, lower-income communities, people of colour

Based on survey results and visual scans at in-person events, we knew we weren't reaching youth, lower income communities, or people of colour. We focussed efforts to work through community organizations to partner to reach these audiences. We were successful in reaching youth and timing prevented us from coordinating to reach lower-income communities (we reached out and staff are busy helping people meet basic needs, so this will take more time). We did not have time to make a coordinated effort to reach communities of colour.

### People who aren't online or rely on phone

Anecdotal feedback indicates we may be missing people who aren't online and might rely on the phone to ask questions or register for events, or on mailers to learn about this process. This community tends to be older. We did have good participation from older adults across all events.







# RECOMMENDATIONS

Based on our learnings from this process, including from public engagement, broader observations, and our own experience, we recommend the following.

.....

## Slow down conversations about reconciliation, put q<sup>w</sup>eyq<sup>w</sup>ayštəm (qweyqwayshtum, ‘let’s talk’) at the heart of everything.

The work of engaging City residents in conversation about reconciliation and relationship with ƭaʔamin (Tla’amin) Nation is a long-term process that does not have an end date.

### Host more, varied activities that provide opportunities for conversation, relationship building, positive experiences, and richer learning

- › Host small group conversations where participants can:
  - › explore issues more deeply
  - › build relationships with people they don’t know
  - › explore shared values
- › Host Elder conversations among ƭaʔamin (Tla’amin) Elders and long-term, older city residents
- › Develop conversation guides for people to hold conversations with friends, family, or community groups on topics that have revealed division or conflict (such as a possible name change)
- › Give energy to the “but if we do decide to change a name” interest by encouraging people to share and explore possible names
- › Provide opportunities for non-Indigenous city residents to be in deeper conversation with willing ƭaʔamin (Tla’amin) citizens
- › Host/promote ƭaʔamin (Tla’amin)-led educational activities:
  - › ʔayʔajuthəm (ayajuthem) language classes (e.g., by jehjehmedia, available at <https://jehjehmedia.ca/beautifullanguageclasses/>)
  - › ƭaʔamin (Tla’amin) place names presentations (e.g., events that Drew Blaney has hosted with qathet Museum & Archives and PRPL)
- › Host activities that help bring out non-usual voices (e.g. older people who were born and raised in Powell River that support a name change, people who are newer to town who oppose a name change, people who want to explore inner conflict related to a name change, youth, lower-income communities)

### **Extend the outreach of this process**

- › Spend more time at existing meetings (as we did with groups like the Rotary Club and the Chamber of Commerce) so that people have direct access to the Joint Working Group and public engagement organizers
- › Spend more time to successfully reach lower income households, people who rely on phone (less tech savvy or not online), people of colour, people who speak English as an additional language, queer people.
- › Promote/provide supporting materials to other community actors to host reconciliation and name change-related conversations (e.g. PRPL, VIU, Philosophers Café, Film Society, qathet Museum & Archives, community organizations exploring a name change)

### **Increase communications and social media presence and moderation related to City-Nation relations and City work on reconciliation**

- › Host an active social media presence for City-Nation relations activities
- › Invest more (time and financial resources) in communications:
  - › information out (email, mailouts, social media posts)
  - › information in (phone line)
  - › conversation (moderated social media, live Q+As)
  - › more functionality for the City's website

### **Reimagine the makeup and purpose of a Joint Working group**

The current makeup of the Joint Working group guarantees a bias towards supporting a name change: half of the members are from ʔaʔamin (Tla'amin) Nation, and city members needed to be willing to be involved with a process to consider a possible name change.

If the City and Nation feel like this process must continue, we suggest the following:

- › for city representation on a Joint Working Group, only include residents (not elected representatives) and include people who aren't fully supportive
- › begin with working on a statement of facts
- › have active support of a City staff member to carry out the work (not the CAO, who provided support in his authority, but not in logistics)
- › have a longer time frame for membership (2+ years) to remove the false sense of urgency to conversations about reconciliation
- › ensure a regular rotation of co-chairs (one each from the Nation and the city)
- › focus on issues beyond, but including, a possible name change

### **Embed this work at the City, practice qathet ('working together')**

Any future work on this request from the ʔaʔamin (Tla'amin) Nation should involve a senior staff person with time dedicated to this work. Currently, the Social Planner is the most connected staff member among communities in the region.

Conduct information and Q+A sessions with staff on this request so that staff are able to answer questions from the public and staff are able to have informed conversations. Continue to host the blanket exercise and other reconciliation learning activities for staff.

Embed reconciliation and ʔaʔamin (Tla'amin) Nation government relationship in a Director role at the City. Create a position to focus on on-going reconciliation efforts between the City and the ʔaʔamin (Tla'amin) People, intergovernmental relations. This position should report directly to the CAO, can help build staff capacity re: reconciliation, and can do the internal relationship building and access the information we didn't have as external consultants.

If the work is embedded, the work can be less ad hoc, more intentional, more ongoing, and can be a collaborative effort of City and Nation staff. City staff can support and lead communications and event logistics in ways that save the city money and help consultants focus on public engagement strategy.

.....

## Council must consider what democracy and decision-making looks like for a possible name change (it's not a referendum)

From Council's Role and Responsibilities at powellriver.ca:

*"Council's role is to consider the best interests of the City, represent the will of the public, determine services and establish levels of service delivery, and provide leadership and governance by focusing on key issues, strategic planning, and setting policy."*

Representing the will of the public is a major role of City Council. We suggest that there is no one perfect way to gauge the will of the public. Different public engagement tools include (and exclude) different types of people.

- › Voting in municipal elections or referendums represents the will of voters. Those voters may or may not be informed on the nuances of the candidates and issues represented on the ballots. Voters tend to be older and have higher income than non-voters.

- › Public hearings and delegations to council represent the views of people who know about and have the time to engage in traditional council public engagement and who feel comfortable speaking in public.
- › Open houses and public engagement events reveal opinions of people who have time to participate in them, and are aware they are happening.
- › Facebook conversations represent people who have easy access to the internet and who have time to be on Facebook.
- › Personal conversations between individual Council members and residents reveal opinions of people who have access to Council members.

The majority of the public is not engaged in any of the above (municipal voter turnout in Powell River is under 50%). There is not one tool or checklist to complete to determine the will of the public.

Representing the will of the public is not the only role. Council must also consider the best interests of the city, and provide leadership and governance on key issues. Issues relevant to a possible name change include:

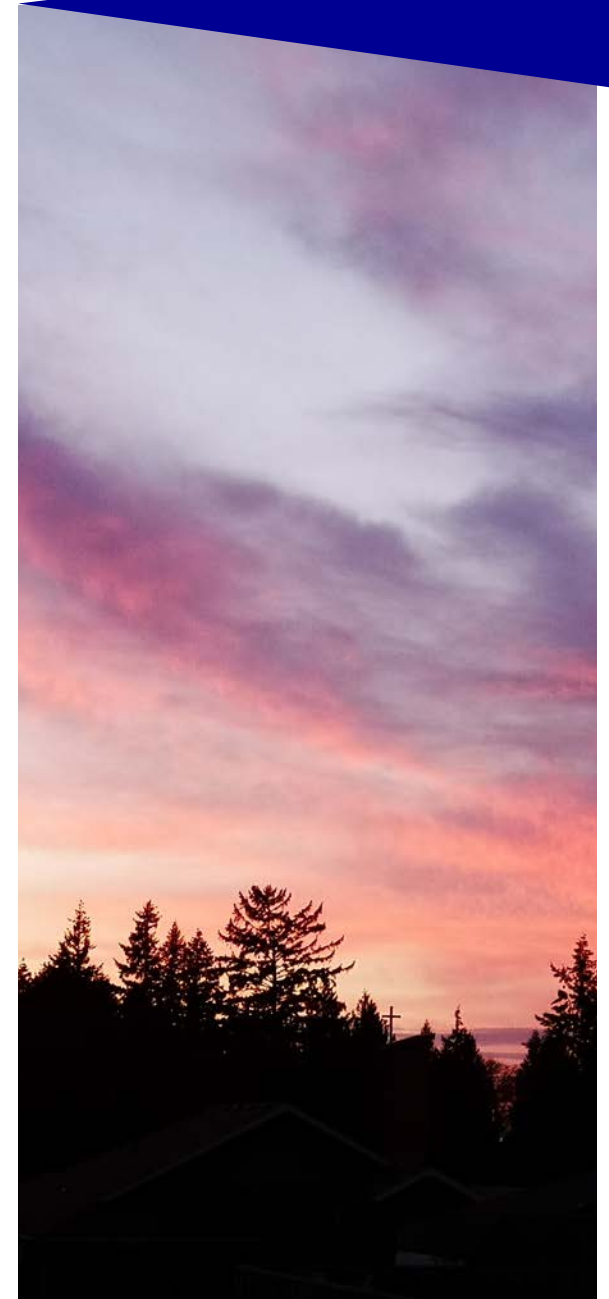
- › the City of Powell River Council and staff relationship with ʔaʔamin (Tla'amin) Nation government
- › division among area residents, and the relationship more broadly between City and Nation,
- › the expectations and agreements set up in the Community Accord,
- › impacts on city identity and brand as many organizations change their names to include qathet rather than the city's name,
- › the current reputation of the city, and its future, as a progressive and welcoming place of good will with strong values, and
- › the City's commitment to reconciliation, United Nations Declaration for the Rights of Indigenous Peoples, Truth and Reconciliation Commission calls to action<sup>12</sup>, and anti-racism.

<sup>12</sup> The City of Powell River endorsed TRC calls to action and adopted UNDRIP on July 7, 2016.

For these reasons, we do not recommend assent voting (commonly called a referendum) or other vote as a central decision-making tool. A referendum represents the opposite of a conversation, and will divide the city into two opposing opinions. It will escalate the negativity and campaigning that we saw this spring. Campaigns are successful when distilled to simple messages. Referendum questions tend to be worded in confusing ways, don't encourage people to understand or learn from their neighbours, and quite often can lead to people voting against their intent and beliefs.

Because assent voting is not required and not legal binding for a name change process, the results of a referendum or other vote would still be up for City Council to vote on. Consider the possible outcomes of assent voting:

- › The majority of voting residents oppose a name change. City council weighs this with their other responsibilities and decides to move forward with a name change. City relations with a majority of voters are strongly damaged.
- › The majority of voting residents oppose a name change. City council weighs this with their other responsibilities and decides to not move forward with a name change. City relations with ʔamin (Tla'amin) Nation and those who support a name change are strongly damaged.
- › The majority of voting residents support a name change. City council weighs this with their other responsibilities and decides to not move forward with a name change. City relations with ʔamin (Tla'amin) Nation and those who support a name change are strongly damaged.





# **APPENDIX A. COMMUNITY ACCORD 2003 AND 2018**



# Community Accord



This agreement made this 10<sup>th</sup> day of May 2003

Between: The Corporation of the District of Powell River  
And: Sliammon First Nation

## Whereas:

All residents of Powell River and Sliammon trace their origin to societies of different cultural traditions, beliefs and values, and  
The residents of the Municipality and the members of Sliammon have created, or have had created on their behalf, distinct local governing institutions, and  
Powell River and Sliammon deem recognition, understanding and reconciliation the foundation of their communities' common good. Paramount is the respect for and appreciation of each other's diverse backgrounds.

## Article 1 - Mutual Recognition

- 1.1 Powell River recognizes Sliammon people as the original inhabitants of this land, acknowledges Sliammon's Traditional Territory, respects Sliammon's unresolved aboriginal rights and title to their traditional territories, inherent right for self-government and the legitimacy of the Chief and Council as the governing authority for the Sliammon First Nation and its membership.
- 1.2 Sliammon recognizes, acknowledges and respects Powell River as a duly and properly constituted municipal government established under the provisions of the Local Government Act and having all of the authority and responsibilities of a British Columbia municipality.

Sliammon and Powell River each have distinct authorities and responsibilities towards their members and residents and acknowledge that the interests of all persons living in the two communities are best served by working together in the spirit of cooperation.

## Article 2 - Principles of Cooperation

- 2.1 The first principle of cooperation between Sliammon and Powell River shall be the mutual respect and recognition.
- 2.2 The second principle of cooperation shall be the reciprocal consideration of common ground and common interests in all dealings between the communities.

## Article 3 - Maintenance of Relationship

- 3.1 The communities agree that Sliammon Chief and Council and Powell River Municipal Council will meet regularly to promote and encourage open and constructive dialogue.
- 3.2 The parties will form working groups, from time to time, to explore and initiate activities designed to facilitate economic diversification, to protect cultural heritage resources, to promote community growth, to increase investment and to generate employment.

## Article 4 - Inclusion and Information of the Community at Large

From time to time joint meetings of the two governments shall be open to the public to inform, receive community input and feedback. Those meetings shall be co-chaired by two members of the governments respectively.

## Article 5 - Dispute Resolution

- 5.1 Both governments are committed to open, frank, honest and straight forward interaction with each other in order to communicate effectively and avoid conflict.
- 5.2 Where a dispute between Sliammon and Powell River arises, either party may, at any time, call a special joint meeting to resolve the issue. Where the partners are unable to resolve a dispute, either party may request a dispute resolution workshop.

## Article 6 - Living Document

- 6.1 This document is intended to be a living document, subject to change from time to time, to reflect the relationship between the parties.
- 6.2 Any changes to this document must be mutually agreed to by the parties.

Powell River Signatories

*Stewart Bratt*  
*[Signature]*  
*[Signature]*  
*Myrna Leishman*  
*[Signature]*  
*[Signature]*

Sliammon Signatories

*[Signature]* Chief  
*[Signature]* (Amy Tomoko) - Councillor  
*[Signature]*  
*[Signature]* Councillor  
*[Signature]* Councillor



# Community Accord



This agreement originally made the 10<sup>th</sup> day of May 2003  
Renewed this 20<sup>th</sup> day of July 2018

Between: **City of Powell River**

And: **Tla'amin Nation**

**Whereas:**

All residents of Powell River and Tla'amin trace their origin to societies of different cultural traditions, beliefs and values, and The residents of the City and the citizens of Tla'amin have created, or have had created on their behalf, distinct local governing institutions, and Powell River and Tla'amin deem recognition, understanding and reconciliation the foundation of their communities' common good. Paramount is the respect for and appreciation of each other's diverse backgrounds.

**Article 1 - Mutual Recognition**

- 1.1 Powell River recognizes Tla'amin people as the original inhabitants of this land, acknowledges Tla'amin's Traditional Territory, respects Tla'amin's sovereignty and jurisdiction, inherent right for self-government with the Hagus and Tla'amin Government as the governing authority.
- 1.2 Tla'amin recognizes, acknowledges and respects Powell River as a duly and properly constituted municipal government established under the provisions of Provincial Law and having all of the authority and responsibilities of a British Columbia municipality.

Tla'amin and Powell River each have distinct authorities and responsibilities towards their citizens and residents and acknowledge that the interests of all persons living in these communities are best served by working together in the spirit of cooperation.

**Article 2 - Principles of Cooperation**

- 2.1 The first principle of cooperation between Tla'amin and Powell River shall be the mutual respect and recognition.
- 2.2 The second principle of cooperation shall be the reciprocal consideration of common ground and common interests in all dealings between the communities.

**Article 3 - Maintenance of Relationship**

- 3.1 The communities agree that Tla'amin Legislature and Powell River City Council will meet regularly to promote and encourage open and constructive dialogue.
- 3.2 The parties will form working groups, from time to time, to explore and initiate activities designed to facilitate economic diversification, to protect cultural heritage resources, to promote community growth, to increase investment and to generate employment.

**Article 4 - Inclusion and Information of the Community at Large**

From time to time joint meetings of the two governments shall be open to the public to inform, receive community input and feedback.


**Article 5 - Dispute Resolution**

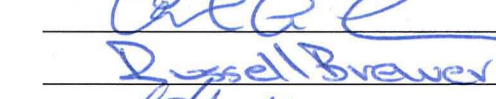
- 5.1 Both governments are committed to open, frank, honest and straight forward interaction with each other in order to communicate effectively and avoid conflict.
- 5.2 Where a dispute between Tla'amin and Powell River arises, either party may, at any time, call a special joint meeting to resolve the issue. Where the partners are unable to resolve a dispute, either party may request a dispute resolution workshop.


**Article 6 - Living Document**


- 6.1 This document is intended to be a living document, subject to change from time to time, to reflect the relationship between the parties.
- 6.2 Any changes to this document must be mutually agreed to by the parties.


**Powell River Signatories**


 MAYOR

 Russell Brewer councillor


 COUNCILLOR

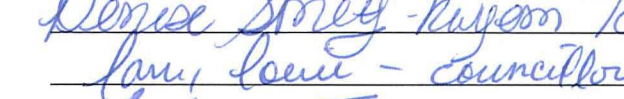
 COUNCILLOR

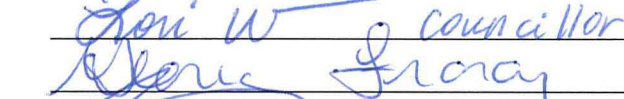
 COUNCILLOR


 Stewart B. Allen


**Tla'amin Signatories**

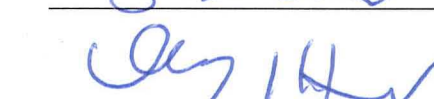
 Denise Spieg - Kuyoon Tomols


 Amy Laine - councillor


 Lori W - councillor

 Marie Gray

 Bob Dockett

 John L

 Jay H



**APPENDIX B.  
JUNE 21, 2021 LETTER FROM  
ᑭᑭᑭᑭᑭᑭ (TLA'AMIN) HEGUS  
JOHN HACKETT**



Original for Filing  
Rec'd: June 21, 2021  
File No: 0470-01  
Action: To be included on  
July 13 COTW agenda

June 21, 2021

Mayor and Council  
City of Powell River

**Re: Proposed Name Change**

We, Tla'amin Nation Executive Council, are writing to you to follow up on our request of Mayor and Council at our May 12<sup>th</sup> 3C meeting to change the name of the City of Powell River. We have observed the discussions had at your table and the Committee of the Whole and we felt the need to share some of our positions on the matter in advance of your July 15<sup>th</sup> meeting.

If the City believes in reconciliation, it must disassociate our homelands with the name of Israel Powell, a man who was instrumental in carrying out the residential school policy and is credited with outlawing the potlatch. This legacy has been devastating to our people, inflicting severe generational trauma and causing irreversible loss to our culture and language. In light of the recent finding of a 215-child grave at the Kamloops Residential School, and more being found daily at other schools, no one can deny the truth any longer that the atrocities our people faced under this appalling colonial policy are **real**.

We are extremely concerned with the idea to have a referendum as a means to determine whether the name of Powell River should be changed. A referendum has no place in this process. Having the dominant culture decide whether the harms done to Tla'amin people and our rights outweigh their attachment to colonialism is a classic strategy to maintain the status quo. This is not reconciliation – it is doubling down on the colonial playbook. The correct approach for this process is to work collaboratively government to government, with meaningful community engagement. Based on the overwhelming positive response evident from the letters from City residents included in the June 15<sup>th</sup> Committee of the Whole meeting package, we believe there is general support for this approach.

We understand that the City has adopted both the Truth and Reconciliation Commission (TRC) Calls to Action and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). We raise our hands to the City leadership for these commitments, and these commitments must now be followed up with actions. We are not aware of any actions that have been identified to breathe life into the UNDRIP commitment, and would like to point out Article 13 which reads:

*Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to **designate and retain their own names for communities, places and persons.***

We do acknowledge that some meaningful actions have been taken to support the TRC Calls to Action, such as mandating the blanket exercise. Another action that City Council committed to was to “*consider reforming those bylaws and municipal policies that continue to rely on concepts used to justify European sovereignty over Indigenous peoples and lands*”.

The prospect of changing the name must not be a matter of “**if**”, but a matter of “**when**”. To suggest that a name change is simply a possibility and not an eventuality is to suggest that it is still appropriate to celebrate the legacy of residential schools and cultural genocide. How will this be viewed by your grandchildren and great-grandchildren? Now is the time to make things right and be on the right side of history – commit to changing the name as part of the City’s commitment to reconciliation, UNDRIP, and TRC, and let’s work together on process, options and timing.

We are prepared to establish a joint Committee process founded in mutual respect to advance this work, including the necessary community engagement. In the spirit of reconciliation and *qathet* (working together), let’s find a more respectful and inclusive name that is more reflective of both the oral history of these lands and the present-day collaborative communities. Additionally, the Nation is committed to contributing financially to support this initiative.

On behalf of Tla’amin Nation, *čəčəhatənapəč* (I honour you all),



---

Hegus John Hackett

Cc:



# **APPENDIX C. JOINT WORKING GROUP VISION**

**Tla'amin Nation and City of Powell River Shared Vision for  
*City Renaming Process Engagement***

**Shared Understanding:**

The City of Powell River and Tla'amin Nation are leaders in reconciliation and have a shared responsibility to acknowledge and make amends for the atrocities of colonialism. Naming the city after Israel Powell, whose racist and oppressive policies against Indigenous Peoples have recently come to light, is inconsistent with our shared commitment to reconciliation. Communication with residents about why the existing name is inconsistent with reconciliation is important.

**Vision:**

Place names in Tla'amin Territory are inclusive, respectful and affirming of the history and culture of the area.

**Mission:**

Residents and businesses within the City of Powell River and Tla'amin Territory are engaged in a process to understand the relationship between place names and colonialism in a way that builds unity, pride, and shared knowledge among all residents of truth, justice and reconciliation.

**Project Oversight:**

A Joint Working Group will provide leadership for this engagement project. As identified by the existing Community Accord, the Joint Working Group will include 2 members of City Council, 2 Tla'amin Legislators, 2 appointees of the City, and 2 appointees of the Tla'amin Nation. The Hagus of Tla'amin Nation and the Mayor of Powell River will be ex-officio members. The Joint Working Group will be co-Chaired, with one Chair appointed by the City Council and one Chair appointed by the Tla'amin Legislature.

**Communications:**

The Joint Working Group and all communications between the City of Powell River and Tla'amin Nation will respect the existing Community Accord signed by the City of Powell River and Tla'amin Nation. Any dispute resolution that may arise will be guided by the Accord.

**Resourcing:**

The City of Powell River and Tla'amin Nation will both provide project initiation funding, and will work to find grants or other sources of funding that may contribute to the project costs. In-kind resources will also be pursued, including staff and elder expertise, community volunteers and other community organizations that wish to contribute to the project. A facilitator and/or consultant will be engaged to carry out technical work, including project planning and content development, on behalf of the Joint Working Group.



# **APPENDIX D. MARCH SURVEY QUESTIONS**

## Appendix D. March survey questions

### čęčęhaθęč taθ qwal (Welcome) qweyqwaystəm (Let's talk) Community Conversation: Possible Name Change

#### Introduction

Thank you for joining this conversation. We know many people care deeply about Powell River and we look forward to hearing from you.

At the May 12, 2021 community-to-community-to-community (C3) meeting, Tla'amin Executive Council requested the City of Powell River consider a name change in light of the devastating legacy the actions of Israel Powell has had and continues to have on the Tla'amin people. Because of the City's commitment to reconciliation, and through the agreements in the Community Accord, the City and the Tla'amin Nation have entered into a conversation to explore a possible renaming of the City through a Joint Working Group.

To learn more about this process, visit the [project website](#).

Through this survey we hope to gain a better understanding of:

- what you are currently feeling about a possible name change;
- what you want to learn more about, what questions you might have;
- what conversations you might want to be a part of; and
- if you are aware of related resources to share.

This survey will take approximately 15 minutes to complete and will be **open from March 1 to March 25**. We will use the information from your responses to create materials, resources and events to help us have this conversation.

#### Survey questions

1. How do you describe your current opinion about a possible renaming? [rating scale]
  - I feel very strongly that YES, we SHOULD rename Powell River.
  - I am leaning towards YES, but I would like some more time to learn more and talk to others.
  - I am not sure how I feel yet.
  - I am leaning towards NO, but I would like some more time to learn more and talk to others.
  - I feel very strongly that NO, we SHOULD NOT rename Powell River.
2. Why did you choose that response? Provide as much detail as you can. [text box]

3. The City of Powell River Council has heard from many people about concerns that this process could create division in this community. As a result, some people may not feel welcome participating in this conversation.

What ideas do you have to make this process one that is inclusive and helps build unity?

[text box]

4. What do you love about this place? Why is it special? [text box]
5. As part of this process, what do you want more information about?

Select all that apply. [check boxes]

- Who Israel Powell was
  - History of place names in the area
  - Reasons for Tla'amin Nation proposing the name change
  - History of Tla'amin in this area
  - History of Powell River
  - How a renaming might impact you with updating addresses, identification, etc.
  - Provincial guidelines for renaming
  - The process City Council uses to make a decision about a name change
  - The reasons for and against having a referendum
  - Other (share more details): [text box]
6. Do you have any suggestions for existing resources about any of the above topics, or possible collaborators who may want to host an event or conversation as a part of this process? [text box]
  7. What types of conversations would you like to have with other people from the community about possible renaming?

Select all that apply. [check boxes]

- Who Israel Powell was
- History of place names in the area
- Smaller conversations with neighbours and friends
- Conversations within groups and organizations that you are a member of
- Larger community conversations
- Conversations about different types of ways city residents can advance reconciliation
- Conversations about different types of ways the City of Powell River Council can advance reconciliation
- Conversations about the reasons for and against having a referendum
- Conversations that build unity about what is special about Powell River

- Other (share more details): [text box]
8. Where would you go to find out about how the possible name change process is going?
- City of Powell River website
  - Tla'amin Nation website
  - The Peak newspaper
  - The Peak online
  - qathet Living Magazine
  - 95.7 Coast FM radio station
  - My Powell River Now (95.7 Coast FM website)
  - 90.1 CJMP Community Radio for Powell River
  - Project specific email list (*you can sign up for this on the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc)*)
  - Facebook group (specify): [text box]
9. If you go to find out information about the possible name change from a source that is not on the list in question 8, where would you go? [text box]
10. What additional questions might you have right now? [text box]

### Tell us a bit more about who you are...

We ask these questions to better understand who's participating in the possible name change conversation - who we're hearing from, and importantly, who we haven't heard from. This helps the project team tailor approaches to try and reach those who were less represented to make sure we hear from all the different groups as part of this work.

These questions are optional, though we appreciate you completing them.

11. Tell us your age [drop down menu]
- under 20
  - 20-34
  - 35-49
  - 50-64
  - 65-79
  - 80 and older
  - Prefer not to answer
12. Tell us your gender [drop down menu]
- Non-binary/gender nonconforming
  - Woman
  - Man
  - Other: [text box]

- Prefer not to answer
13. Tell us your ethnicity/race (select all that apply)
- Indigenous (First Nations, Métis, Inuit)
  - Black, African ancestry, or Afro-Caribbean (e.g., Nigerian, Somali, Ghanaian, Jamaican, Haitian)
  - South Asian (e.g., Indian, Pakistani, Sri Lankan)
  - East Asian (e.g., Chinese, Japanese, Korean)
  - Southeast Asian (e.g., Thai, Malaysian, Vietnamese)
  - Central Asian (e.g., Kazakh, Afghan, Uzbek)
  - West Asian or North African (e.g., Iranian, Algerian, Egyptian)
  - Latin American (e.g., Brazilian, Mexican, Colombian)
  - White or European ancestry (e.g., British, German, French, Canadian)
  - Prefer not to answer
  - Other:
14. Tell us your household income
- Under \$19,999
  - \$20,000-\$39,999
  - \$40,000-\$59,999
  - \$60,000-\$79,999
  - \$80,000-\$99,999
  - \$100,000+
  - Prefer not to answer
15. Tell us where you live:
- Westview (including Edgehill and Grief Point)
  - Wildwood
  - Townsite
  - Cranberry
  - T'ishosum
  - qathet Regional District (outside of the City)
  - Other:
16. Tell us the last three digits of your postal code:

**Thank you!**

In addition to filling out this survey, there will be other public engagement events this spring. At any time you are welcome to send your ideas and opinions to City Council. In your message, be sure to include your name and address.

Thank you for participating in this survey, your responses will inform the materials, resources and events we create to help us have this conversation. Note that this process is not straightforward and we may shift to address different needs as they emerge along the way. Above all, we ask everyone to stay curious and stay kind.

If you would like to receive updates about events and other information about this process, go to the [project website](#) to sign up with your email address. It will not be linked to your responses in this survey.



**APPENDIX E.  
LIST OF ORGANIZATIONS  
INVITED BY EMAIL TO THE  
COMMUNITY LEADERS  
LAUNCH EVENTS**

## Appendix E. List of organizations invited by email to the community leaders launch events

100+ Women Who Care
Agius Builders
Arts Council
Assumption School
BC Ferries community advisory committee
Brooks Secondary School
Carlson Club
Catalyst/UNIFOR Local 76
Chamber of Commerce
Christian School
Church of the Assumption
City of Powell River council
Club Bon Accueil
Community Futures
Cranberry Seniors Centre
CUPE 798 Local, municipal, regional and library workers of Powell River
Curling Club
Darren Edwards
Davic Group
Divisions of Family Practice
Edgehill Elementary
English Group
Farmers' Market
First Credit Union
Food Bank/Brain Injury Society
French Immersion school
hehewshin
Henderson Elementary
Powell River Hospital
Hospital Auxiliary
inclusion Powell River
James Thompson Elementary

jehjehmedia

Kings Hockey

Lazlo Dance Academy

Legion

Lifecycle Housing

Lift

Living Water Foursquare Church

Marine Area Business Association

MLA Nicholas Simons

Modern

MP Rachel Blaney

Outdoor Recreation Users Group

Partners In Education (PIE)

Patricia Theatre

Powell River Academy of Music/Kathaumixw

Powell River Cycling Association

Powell River Garden Club

Powell River Museum

Powell River Professional Fire Fighters Association

Powell River Public Library

Powell River Sunshine Coast Real Estate Board

Powell River United Church

PRISMA

qathet Living

qathet Pride

qathet Regional District board

Quality Foods

Salvation Army

School Board

School District 47

St. David and St. Paul Anglican Church

Tempco

The Peak

Tla'amin Health

Tla'amin Nation

Tourism Powell River

Town Centre

Townsite Heritage Society

Townsite Ratepayers Association

United Way

Valley Builders

Villa Soccer

VIU

Westview Baptist Church

Westview Elementary

Westview Ratepayers Association

Wildwood Ratepayers Association

Youth CAT



# **APPENDIX F. SURVEY ENGAGEMENT SNAPSHOT**

# Engagement Snapshot

Thank you to everyone who participated in the survey!

The survey was open from March 1 to 25 and we had almost 3800 responses!

You all had a lot of information and ideas to share with us.

This is a summary of what we learned from you.

## We asked why you were supportive or concerned. Your top responses:

Tla'amin deserve recognition for their stewardship and I want to be in right relationship

This process is expensive

The name change will be divisive

This is erasing our history

I understand this is part of reconciliation

This is an opportunity to create a good future together

We should keep the name and explain history instead

The impact of Israel Powell's decisions aren't aligned with my values

It's been called Powell River my whole life

I support reconciliation but not a name change

We can't change history – let's move on

This process puts us on the map

## We asked what you love about this place and why it is special.

Shared values are in red.

Values from t'ishosum are in dark blue.

Values from city residents are in light blue.

Rich culture Recreation

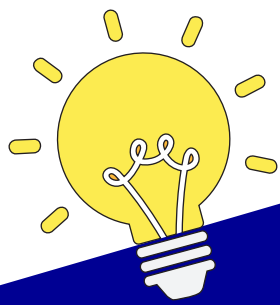
Small town feeling

Family home History

Paradise Beautiful Nature Connection to land

Community Personal connection

Indigenous culture People's character



## We asked for ideas to make this process one that is inclusive and helps build unity.

Share information to help raise awareness about what reconciliation means

Create more opportunities for sharing knowledge

Validate fear of change

Engage youth

Host a community event with healers and community leaders coming together



3732

Completed Surveys



2167

Surveys from residents of the City of Powell River and t'ishosum



459

People signed up for email updates

## Who participated?

**Age:** We reached lots of people over 50 years old – but very few people under 20 years old.

**Income:** We struggled to reach people earning less than \$40,000 per year.

**Gender:** 53% of people who completed the survey were women, 38% were men, and 3% were nonbinary, gender nonconforming, or other. (The rest preferred not to answer.)

**Location:** Respondents were from t'ishosum and all four neighbourhoods in Powell River. Over 65% of respondents live in Westview.



*We look forward to being in conversation with you!*





# **APPENDIX G. ENGAGEMENT EVENTS DETAILED OUTCOMES**

## Appendix G. Engagement events detailed outcomes

### Walking tours + film discussion - worksheet outcomes

Results are presented in Table G.1 for the public events and in Table G.2 for the Brooks Secondary event. We are reporting on these separately to give space to the youth voice.

**Table G.1. Public walking tour + film discussion worksheet outcomes (April 9 and 30)**

<b>Thematic Summary</b> (What did you learn today?)	<b>Summary</b> (What is your positive vision for the future relationship between the City + Tla'amin?)	<b>Summary</b> (The City is recognized as a leader in reconciliation, starting with the signing of the community accord, and continuing today. What does that mean to you?)	<b>Thematic summary</b> (What do you want the event organizers to know?)
History (of geography, of łaʔamɪn (Tla'amin), of reconciliation, of the mill)	Active and consistent engagement and collaboration with everyone regarding name change.	First time realizing that this is a unique situation.	Significant learning and teaching occurred that was effective.
Relationship between łaʔamɪn (Tla'amin) and Powell River has not been without challenges	Active and consistent engagement and collaboration with everyone regarding name change.	Pride	History of łaʔamɪn (Tla'amin) and Powell River was shared.
Unifying event for those who are for the name change	Partnerships between Nation and Powell River municipality will be formed.	Acknowledgement that more action is needed by government.	Overall a good event including the information shared, the structure, and the teachers chosen to present
That this type of event would already attract those who are in favor of a name change	Further change will happen throughout Canada as a result of this name change.	Leadership is still lacking.	More info on First Nation's history and naming should be shared to the community
What the reasons for reconciliation are.	Friendship between Nation and PR through understanding and	Hope	Make clear that the name chosen can be

	empathy		pronounceable to ease fear
There are other examples of name changes nearby.	More agency given to łaʔamɨn (Tla'amin) Nation.	Ignorance and fear still exists.	Invite those who are opposed to another event in order to teach
There is hope for change.	Active and consistent engagement and collaboration with everyone (in Powell River and in łaʔamɨn (Tla'amin)) regarding name change.	Overall positive feelings	
How important it is to connect with Powell River community	Stronger leadership from municipal government through respect and listening.	More education is needed.	
How important it is to connect with First Nations culture	Furthering of education on łaʔamɨn (Tla'amin) history and culture.	Demonstrates respect in partnership.	
	Cultural symbiosis	Important for future society and culture.	

**Table G.2. Brooks Secondary walking tour + film discussion worksheet outcomes (May 24)**

<b>Thematic Summary</b> (What did you learn today?)	<b>Summary</b> (What is your positive vision for the future relationship between the City + Tla'amin?)	<b>Summary</b> (The City is recognized as a leader in reconciliation, starting with the signing of the community accord, and continuing today. What does that mean to you?)	<b>Thematic summary</b> (What do you want the event organizers to know?)
History (of geography, of łaʔamɨn (Tla'amin), of reconciliation, of the mill, of the dam, of the layout of the town)	Stronger together over time	There is hope for Powell River.	Thank you for explaining the past.
Relationship between łaʔamɨn (Tla'amin) and	More conversations between each other	We still have so far to go.	

Powell River has not been without challenges			
We are the future.	Integration and appreciation of two cultures.	We are progressing, little by little.	
Those who experienced trauma are not gone.	Opportunities for people of all cultures.	We can rebuild our relationships with First Nations folks.	
First community to make First Nations a self governing community	Learn more about the past and culture of the łaʔamɩn (Tla'amin) Nation.	There is still so much to do.	
Reconciliation is hard, but necessary.	Compassion and empathy.	It's white privilege to look fondly at signing of the accord	
	Listening to the stories of łaʔamɩn (Tla'amin) Nation.	We can't get comfortable	
	Looking forward to name change and everyone participating in reconciliation.	It doesn't mean much, why are we feeling congratulatory for that?	
	Education will continue.	We are the example, we need to be a good example.	
	Our generation will be more open-minded and curious.		
	No judgement.		

Walking tours + film discussion - event evaluation outcomes public events

How likely are you to participate in future engagement events related to the possible name change?

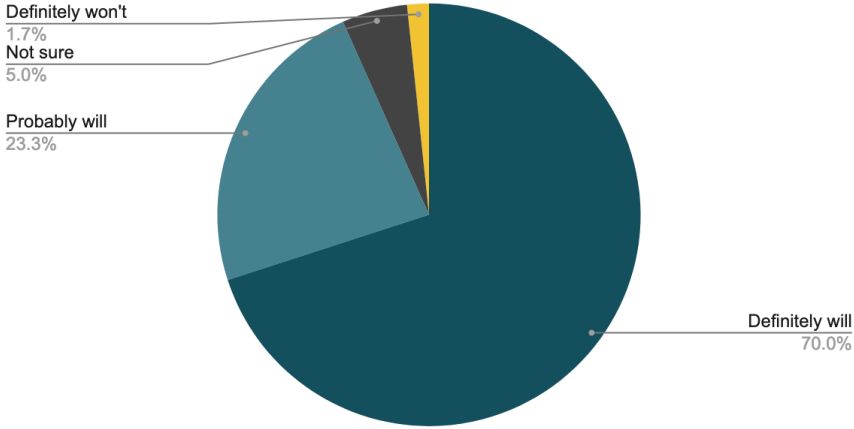


Figure G.1. Public response to how likely they would participate in future engagement events on a possible name change (April 9 and 30)

How likely are you to recommend that other people attend a future event like this?

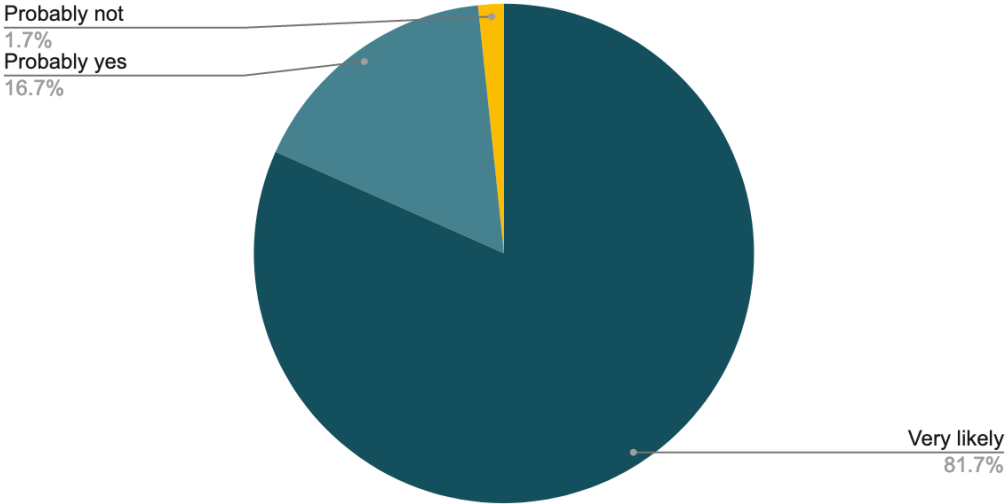


Figure G.2. Public response to how likely they would recommend a walking tour + film event to others (April 9 and 30)

**Table G.3. Walking Tour + Film event evaluation outcomes (April 9 and 30)**

What are you curious about now? What questions do you have?	What do you want the event organizers to know?
What new names are possible?	Is there an opportunity to sit down during the tour?
How do we engage those who are uninterested?	I wish it was reaching more people
What more can I know about First Nations history and culture?	Acoustics in Dwight Hall are poor. Maybe a loudspeaker?
What does Powell River Council have to say?	Graphical representation of timelines of First Nations groups.
What does Tla'amin need?	Can future events be in school announcements?
How can we communicate that a name change is not so scary?	Reach out to the youth
How can I promote the name change?	Thank you! Interesting!
What are ideas for the name change?	
What kind of process would it be for name change?	
Is it a referendum or committee?	
What are the meanings of symbols and dance in Tla'amin culture?	
What are the name options? More information on Tiskwat?	
What can we learn from other examples of name change? (Patricia Theatre)	
How do we reconcile with Tla'amin?	
What happens if there are increased incidents of racism towards the nation of name change? How can we support them?	

<p>How much will a name change cost?          Could that money be spent in ways that more effectively contribute to reconciliation?</p>	
<p>What has been the response to the name change of the regional district name to qathet?</p>	

Walking tours + film discussion - event evaluation outcomes Brooks Secondary event

How likely are you to participate in future engagement events related to the possible name change?

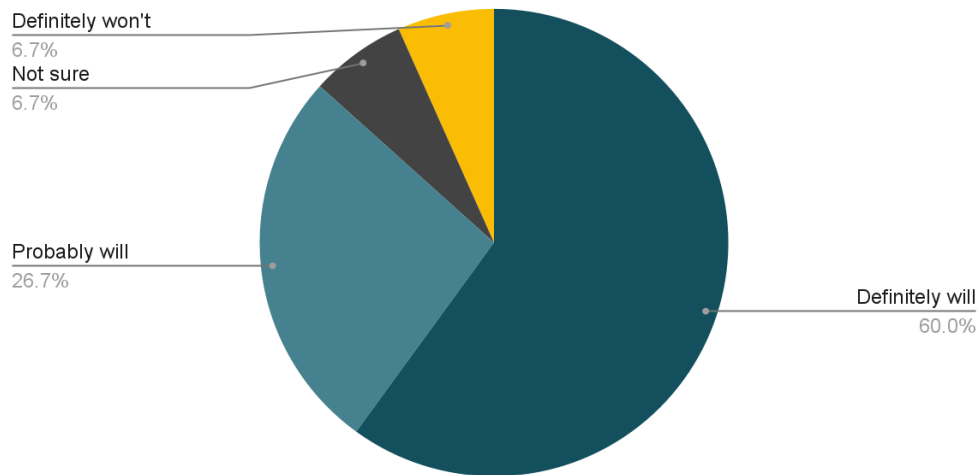
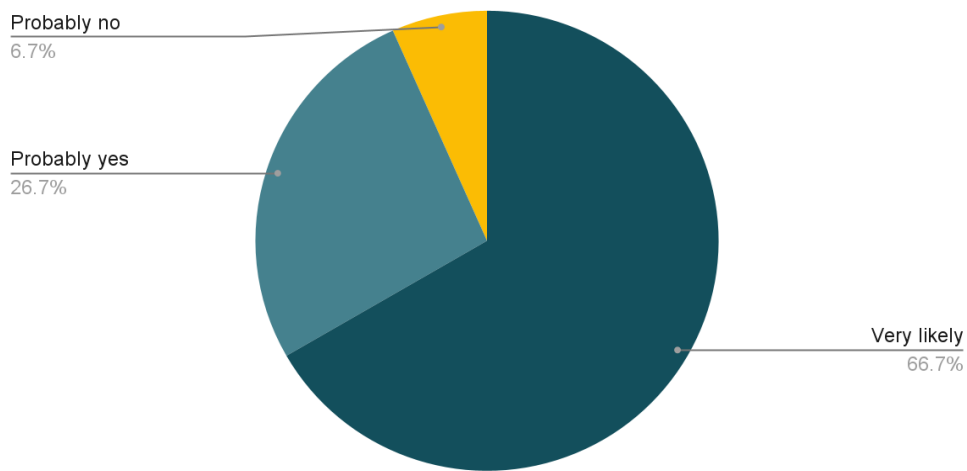


Figure G.3. Brooks Secondary response to how likely they would participate future engagement events (May 24)

How likely are you to recommend that other people attend a future event like this?



**Figure G.4. Brooks Secondary response to how likely they would recommend a walking tour + film event to others (May 24)**

**Table G.4. Walking Tour + Film Discussion event evaluation outcomes - Brooks Secondary Event**

What are you curious about now? What questions do you have?	What do you want the event organizers to know?
What are the names of interest?	Thank you for waiting for students to have answers and say something.
What are the other types of reconciliation that are needed/wanted?	Thank you! Amazing! Helped me learn!
Are there other types of reconciliation?	
What does the process look like with council?	
Why wasn't Tla'amin made part of the City?	
Why now?	
What can individuals do for reconciliation?	
How can I have a conversation with someone who is opposed to name change and reconciliation?	

Will the name change happen or are we just thinking about it?	
What can young people do to support reconciliation?	
What happens if others don't agree to the name change? or support reconciliation?	
How will the cost of name change be resolved?	

## Interactive open houses - event evaluation form outcomes

**Table G.5. Interactive open houses evaluation outcomes - What is something you are taking away?**

Theme	What is something you are taking away?
<b>History</b>	Indigenous history - context for name change, timelines
	Different perspectives on history
<b>Reconciliation</b>	Reconciliation is a process
<b>Name change process</b>	The process is flawed
	The process is aimed for name change
	The significance of a name
	Fluidity of a name
	What a referendum is
	Name change has happened before, it's not a new idea that hasn't been done previously
	The name change process will take a long time.
<b>Community connections</b>	New social connections, good conversations with individuals
	Awareness of those in the movement
	Our community is very progressive
	Audience was (mostly) receptive to listening
<b>Learning</b>	I have still more to learn
	New vocabulary
	The names, alphabet, and sounds of Tla'amin
	There are more resources online.
	More confused leaving

	Positivity
Engagement	We need more structured and facilitated events (deliberative democracy + ethical political agency)
	How are youth being engaged?
	How can we appeal these events for all crowds
Survey	The survey was biased towards First Nations

Table G.6. Interactive open houses evaluation outcomes - What questions do you still have?

Theme	What questions do you still have?
Name change process	What will the process be?
	What comes next?
	When is the name changing?
	What are the potential names?
	Where is the vote?
	How do I make my voice heard?
	How will the decision be made?
	Why did it take so long to make change?
	How long until there is a decision
	Can we change the name without a referendum?
Engagement	How do we engage everyone?
	Why do people not agree with the name change?
	How do we engage those who are resistant?

	Is history and context being taught to local schools?
	How does the name change have an effect on Tla'amin?
<b>Reconciliation</b>	When will reconciliation be done?

Table G.7. Interactive open houses evaluation outcomes - What would you like to see come next?

Theme	What would you like to see come next?
<b>Event technicalities</b>	Better audio/acoustics.
	Engagement that doesn't feel like being lectured
	Multi-generational engagement opportunities (messaging designed for children can help adults)
	Opportunities to meet with ƛaʔamɫn (Hegus Hackett)
	A summer picnic/potluck
	Open mic/ people allowed to speak
	Blanket exercise
	Speakers from the nation
	More info on other reconciliation initiatives
	More details ons succesful name changes elsewhere.
	Name suggestion box.
	Invite those who are against name change
<b>Engagement ideas</b>	More events in other areas of district (Qathet, for example)
	Smaller group discussions/ more respectful dialogue
	Lengthy talks about specific information (costs)
<b>Dialogues/conversations</b>	Discussion on reclaiming privatized land for public use

<b>Reconciliation</b>	More information throughout the physical town on the truth of injustices against Indigenous peoples
<b>Youth engagement</b>	More education with schools

Interactive open house (virtual) - event feedback summary

**Table G.8. Interactive open house - What is something you are taking away?**

Sub-theme	What is something you are taking away?
<b>Learning</b>	Understanding/timeline of process
	History - names, places, meanings
	Understanding where those who are against name change are coming from
<b>Community</b>	Disheartened more people aren't participating
	Connection between community of Powell River and ʔaʔamin (Tla'amin) -- not an us vs. them situation

**Table G.9. Interactive open house - What questions do you still have?**

Sub-theme	What questions do you still have?
<b>Process</b>	What's next? What's the timeline?
<b>TRC engagement</b>	What policies have been implemented thus far related to TRC? policy (TRC)
	What actions can I take to participate in TRC?
<b>Communication</b>	How to engage with those who opposed to name change?

**Table G.10. Interactive open house - What would you like to see come next?**

Sub-theme	What would you like to see come next?
-----------	---------------------------------------

<b>Events</b>	More conversation, round table, info sessions, sharing of the process/timeline
<b>Youth</b>	Focus on youth -- invite two students to speak on their opposing viewpoints

**Table G.11. Interactive open house - What do you want event organizers to know?**

Sub-theme	What do you want event organizers to know? (about the event, the venue, etc.)
Events	More zoom sessions
	More events (with weeks advance notice)
	More in-person knowledge-sharing opportunities with/from ʔaʔamin (Tla'amin)
Technical details	Lapel mics, improve sound quality, avoid poor acoustics

Open mic roundtable events - speaker summary

**Table G.12 Open mic roundtable speaker summary May 7**

Theme	Comments
<b>Pro-reconciliation</b>	<ul style="list-style-type: none"> <li>● We have had many hard years, we need more time to heal before more change</li> <li>● Reconciliation/name change is a hard, emotional process but one that can lead to solidarity/healing</li> <li>● We, as a community, are open to learning new cultures, histories, lived-experiences</li> <li>● Reconciliation - negative associations with name of Powell</li> <li>● Reconciliation - change is welcome</li> <li>● Inclusion of a ʔaʔamin (Tla'amin) nation is representation of reconciliation</li> <li>● Collaboration is part of reconciliation</li> <li>● Providing opportunity to support reconciliation through different mechanisms/reasonings</li> </ul>
<b>Anti-reconciliation</b>	<ul style="list-style-type: none"> <li>● What about identities and traumas of non-First Nations people? Will those be addressed?</li> <li>● Powell's history/impact doesn't impact who I am (anti-reconciliation)</li> <li>● Leave the past in the past (anti-reconciliation)</li> </ul>
<b>Challenges to accepting a name change</b>	<ul style="list-style-type: none"> <li>● Pronunciation/unknown language is a barrier</li> </ul>
<b>Divisions within the community</b>	<ul style="list-style-type: none"> <li>● Feeling that there is a divide between First Nations and non-First Nations</li> <li>● Community/neighborhood impacts - shame, blaming, bullying by both pro-name change and anti-name change</li> </ul>
<b>Referendum</b>	<ul style="list-style-type: none"> <li>● Referendum and voting is the most democratic</li> </ul>

**Table G.13 Open mic roundtable speaker summary May 11**

Theme	Comments
<b>Pro-reconciliation</b>	<ul style="list-style-type: none"> <li>● Reconciliation is the morally-right thing to do</li> <li>● Reconciliation is understanding intergenerational trauma</li> <li>● Knowledge of history of Powell, Powell River and sharing lived-experience is part of reconciliation</li> <li>● We, as a community, are open to learning new cultures, histories, lived-experiences</li> <li>● Supporting ʔaʔamin (Tla'amin) with what they need</li> <li>● People understand they benefit from colonialism</li> <li>● Referendum is a colonial tool and divisive</li> </ul>
<b>Anti-reconciliation</b>	<ul style="list-style-type: none"> <li>● People don't understand they benefit from colonialism</li> <li>● When does reconciliation end?</li> </ul>
<b>Challenges to accepting a name change</b>	<ul style="list-style-type: none"> <li>● Name change would be an inconvenience</li> <li>● Updating identification</li> <li>● What is the process?</li> <li>● Naming a place should be based on its function, stewardship, or geographical feature</li> <li>● Divisive concept of ownership of land</li> </ul>
<b>Divisions within the community</b>	<ul style="list-style-type: none"> <li>● Feeling that there is a divide amongst community</li> <li>● Division in community was already present before name change proposal</li> <li>● Demographic divide amongst community</li> <li>● The request for name change is perceived as a threat</li> <li>● The request for name change is perceived as an opportunity</li> <li>● People are angry and for different reasons</li> </ul>

**Table G.14 Open mic roundtable speaker summary June 1**

Theme	Comments
<b>Critiques of leadership / government</b>	<ul style="list-style-type: none"> <li>● No faith in the process, leadership, or City Council</li> <li>● What is council's commitment to TRC and UNDRIP?</li> <li>● How inclusive is the government in seeing or classifying Indigenous identity?</li> </ul>

	<ul style="list-style-type: none"> <li>• From whom does the request for process come from? People who have benefited from the systems in place to make this decision</li> <li>• This process excludes youth</li> </ul>
<b>Referendum</b>	<ul style="list-style-type: none"> <li>• Referendum does not honour TRC and UNDRIP</li> </ul>
<b>Reconciliation</b>	<ul style="list-style-type: none"> <li>• Privilege means things aren't a problem for you. ʔaʔamin (Tla'amin) don't have privilege of forgetting history</li> <li>• There are answers in our discomfort</li> <li>• Harms against Indigenous people is part of genocide</li> <li>• Reconciliation / name change is a hard, emotional process but one that can lead to solidarity / healing</li> <li>• Reconciliation for friends</li> <li>• Immigrants were part of oppressing Indigenous Peoples, without even knowing it because the truth was kept from them</li> <li>• The request for name change is a gift and addresses the harms done</li> </ul>
<b>Anti-reconciliation</b>	<ul style="list-style-type: none"> <li>• Name change process is not a way to achieve reconciliation</li> </ul>
<b>Youth<sup>23</sup></b>	<ul style="list-style-type: none"> <li>• The impacts of Powell's actions are seen in our high school students</li> <li>• Youth inherit problems, but also inherit successes</li> <li>• Children were unprotected in residential schools</li> <li>• Schooling was white-privileged and posited white power</li> <li>• We must acknowledge the leadership of youth, enable more open communication with youth</li> </ul>
<b>After a name change process</b>	<ul style="list-style-type: none"> <li>• Request for name change will still remain if not made reality today</li> </ul>
<b>Divisions within community</b>	<ul style="list-style-type: none"> <li>• Right vs privilege is unclear</li> <li>• Good intent vs impact</li> </ul>

<sup>23</sup> Several teachers from Brooks Secondary used their time as speakers to share thoughts from their students. Some of these comments reflect that.

Open mic roundtable - feedback summary

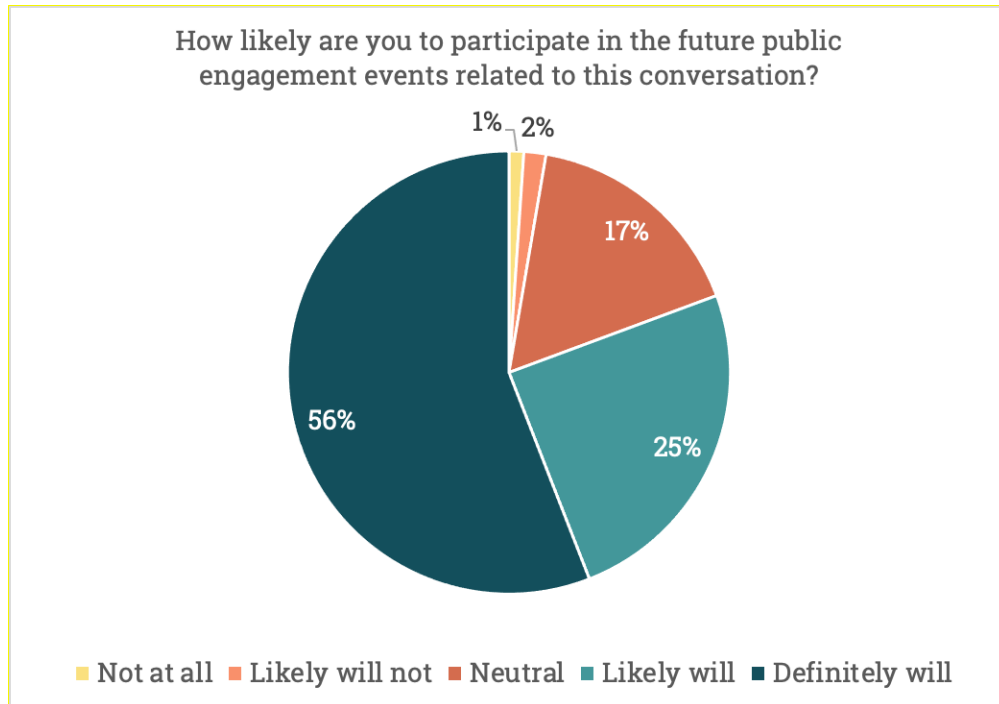


Figure G.5. Open Mic Event Feedback Forms Summary - How likely are you to participate in the future public engagement events related to this conversation?

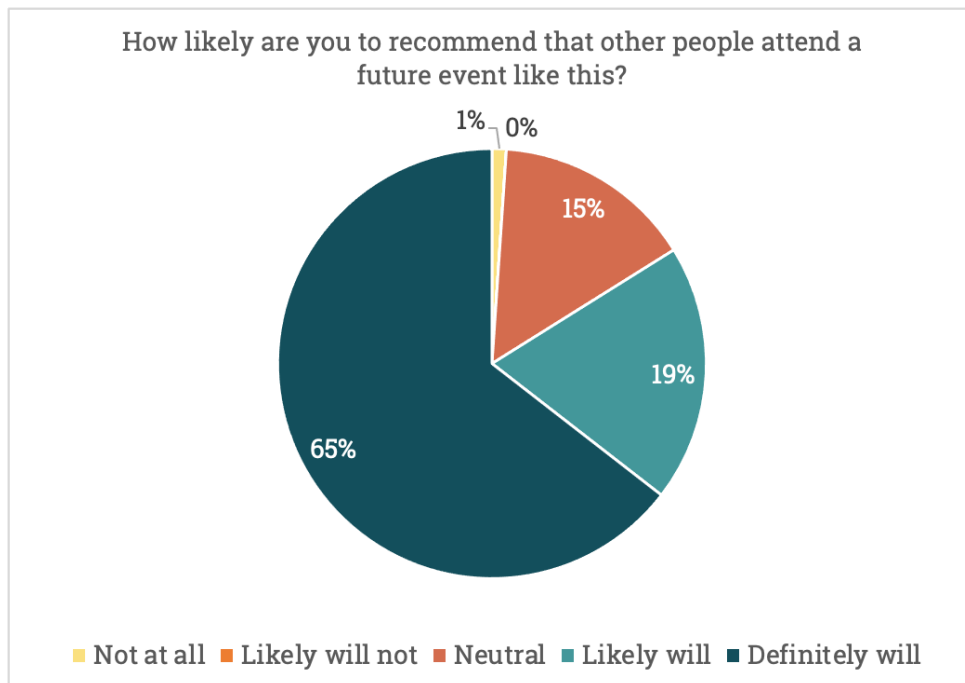


Figure G.6. Open Mic Event Feedback Forms Summary - How likely are you to recommend that other people attend a future event like this?

Table G.15. Open Mic Event Feedback Forms Summary - What is something you are taking away?

Major theme	Q3. What is something you are taking away? (May 7 & 11 combined)
<b>Pro-reconciliation</b>	Sense that name change is inevitable
	Good to hear both sides
	The name Powell River is racist
	People
	Hope
	Lots of emotion
	People are angry at injustice and racism
<b>Challenges to accepting name change</b>	People have mind made up already
	Division is growing
	Everything is polarized, even beyond this issue
<b>Divisions/connection within community</b>	Racism in community (x2)
	Harmony (x3)
	People fear change
	Angry people hurt people leading to sad people
	There are people out there who think the same
	Passion on both sides
	People are fearful of losing something
	Demographic divide
	Remaining silent is difficult
<b>Referendum</b>	Referendum is needed
	Referendum would cause more division
	Referendum would not be fair to youth

	Referendum would provide space for racism
<b>Education</b>	Community needs more education - democracy, colonialism, reconciliation
	People are uninformed and ignorant
	People don't understand settler-colonialism
	People don't recognize their own biases
	Have to educate the older generation
	School did not teach these issues
<b>Process</b>	Better understanding from the event
	More events for those who still need to learn
<b>Event specific</b>	Lots of emotion
	Great speakers
	Love the listening format
	Important for people to feel heard while also listening
	Not the best format (allows for too many racist viewpoints)

	Unsafe environment for Indigenous people
	Impressed with the turnout

**Table G.16. Open Mic Event Feedback Forms Summary - What questions do you still have?**

Major theme	What questions do you still have?
<b>Critiques of leadership/government</b>	Who does council actually represent?
<b>Divisions within community</b>	How can we reach those opposed compassionately?
<b>ᓄᓗᓐᓂᓂ (Tla'amin) community</b>	How do ᓄᓗᓐᓂᓂ (Tla'amin) elders and council feel?
<b>Anti-reconciliation</b>	How are First Nations peoples supposedly oppressed?
<b>Demographics</b>	Where are the younger folks?
<b>Misinformation</b>	Can we fact check misinformation?
<b>Process</b>	Can we do another survey?
	Would a double name be possible or period of time when both names exist?
	What happens next?
	What is the fastest possible way to change the name?
	Can we better communicate the process?
	What were the results of the survey?
	Can we talk about what a compromise would look like?
	Are there alternatives or ways around the inconveniences of changing passports/licenses, etc?
	What is the cost analysis of changing birth certificates of those whom are born here?
<b>Referendum</b>	Does city council have the right to call a referendum on a name change according to the province?
	Is there another process besides referendum being considered?
	Why was a referendum proposed and who proposed it?
	How is a referendum democratic?

**Table G.17. Open Mic Event Feedback Forms Summary - What would you like to see come next?**

Major theme	What would you like to see come next?
<b>Referendum</b>	Referendum (x4)
<b>Reconciliation</b>	Work with First Nations to have 2 names
	More education
<b>Leadership</b>	A firm statement from mayor and council on what will be tolerated concerning the racism + violence playing out in the broader community
<b>Event ideas</b>	Sweat lodge events
	Support/healing services
	More time
	More debate
	Higher attendance rates
	Online forums
	Make clear the social expectations, time/start of event
	Keep records of how this is going for future generations
	More info + sharing meetings
	More dialogue
	Name selection process conversations
<b>Process</b>	Elevate marginalized voices
	Speaker from another community that changed their name
	Smaller debate groups/ focus groups
	More news coverage
	More young people
	Less platform for racism

**Table G.18. Open Mic Event Feedback Forms Summary - What do you want event organizers to know?**

Major theme	What do you want event organizers to know?
<b>Event specifics</b>	No signs or placards
	The format should be more strict around crowd involvement as speakers are speaking. Provide a moderator.
	Larger meeting venue
	Use standard seating pattern
	Announce what resources are available for mental health support in the beginning of events.
	Ask people either to hold applause or just applause by hitting side of leg to save time.
	First Nations people should have as much time allotted to speak as non-Indigenous people
<b>Process</b>	More transparency. Release the survey.
	Do not publish a list of names of who is in favour and who is opposed like the regional district did
	Follow the steps - Village of Queen Charlotte is doing a more transparent process than what we are facing here.



# **APPENDIX H. INVITED PARTICIPATION EVENT OUTCOMES**

## Appendix H. Invited participation event outcomes

Brooks Secondary Event - presentation + film discussion (April 29)

**Table H.1. Brooks Secondary Event Summary - What are you learning about a possible name change?**

What are you learning about a possible name change?	
Theme	Comment
<b>History of name and Israel Powell</b>	<ul style="list-style-type: none"> <li>• Learning that Powell River is named after Israel Powell and that he was superintendent of Indian Affairs.</li> <li>• Learning the impact of Powell's actions.</li> <li>• That this is a meaningful step towards reconciliation because of Powell's involvement in residential schools and the impact that has on the ʔaʔamun (Tla'amin) Nation's citizens</li> <li>• Some students were talking about this in class and others were not and had not heard of the possible name change process before the event.</li> <li>• Some students believe Powell's actions were racist.</li> <li>• Some students understand why the request is being made.</li> </ul>
<b>Heard nothing</b>	<ul style="list-style-type: none"> <li>• Some students had not learned anything about this request until the event.</li> <li>• Some students would like to know more and others seem ambivalent.</li> </ul>
<b>Against the name change</b>	<ul style="list-style-type: none"> <li>• Some students see the name of the city being closely connected to our heritage and changing the name is removing history.</li> <li>• Some students view the name change as taking over the city and that Tla;amin should stick to changes on their treaty lands.</li> </ul>
<b>Supportive of a name change</b>	<ul style="list-style-type: none"> <li>• Students recognize Powell River used to have traditional Indigenous names and that names are important to ʔaʔamun (Tla'amin) culture.</li> <li>• Students recognize that many other places have renamed and this is part of our reconciliation journey.</li> </ul>

<b>Why change the name</b>	<ul style="list-style-type: none"> <li>Some students don't understand why there is a request to change the name and why the request is coming now, after all this time.</li> </ul>
<b>Process</b>	<ul style="list-style-type: none"> <li>Some students wondered why there were no Indigenous leaders at the event and that this is not the work of non-Indigenous people.</li> <li>There were questions about the process for a name change and how the decision will be made and if it will be a referendum.</li> </ul>
<b>Name change is a possibility</b>	<ul style="list-style-type: none"> <li>Names are changing all the time and that because of the negative impacts of Powell's actions, it seems like it will happen.</li> </ul>

**Table H.2. Brooks Secondary Event Summary - How is the process impacting you?**

<b>How is the process impacting you?</b>	
<b>Theme</b>	<b>Comments</b>
<b>No impact</b>	<ul style="list-style-type: none"> <li>Many students are not experiencing an impact through this process and some aren't experiencing an impact because they don't support the request or they plan to leave Powell River upon graduation.</li> </ul>
<b>Learning more and becoming more involved</b>	<ul style="list-style-type: none"> <li>As students learn more some of them are drawn to become more involved in the process as a way to be part of and support their community.</li> <li>Some students like learning more about topics like this and understand this has a huge impact on ƛaʔamɫn (Tla'amin) and other Indigenous communities.</li> <li>Students who enjoy learning more express being open to a name change.</li> </ul>
<b>Over-extraction<sup>24</sup></b>	<ul style="list-style-type: none"> <li>Students recognize there is a connection between this request and over-extraction of resources.</li> </ul>

<sup>24</sup> These comments were in response to the film we showed about the ƛaʔamɫn Watershed Management Plan.

	<ul style="list-style-type: none"> <li>Students learned that ʔaʔamin (Tla'amin) settlement had to move because of resource extraction and had to find other locations for food (e.g., new fishing locations).</li> </ul>
<b>Reconciliation</b>	<ul style="list-style-type: none"> <li>Students feel there is a values misalignment between the name Powell, his actions and how they view their community. They understand this request is part of our reconciliation journey.</li> <li>Even though the name of the town isn't impacting students directly, they see it is negatively impacting ʔaʔamin (Tla'amin) and support the name change.</li> </ul>
<b>Heritage/attachment of the name</b>	<ul style="list-style-type: none"> <li>Students feel changing the name is changing the past and they have pride in this place and like the name Powell River even though they also see a values misalignment between the impacts of his actions and do not support them.</li> </ul>
<b>Division</b>	<ul style="list-style-type: none"> <li>Students see potential for division in the community and feel pressured to form an opinion without much knowledge of the request or the reason for it.</li> <li>Some students recognize that some people's opinions are causing division.</li> </ul>
<b>Inconvenience</b>	<ul style="list-style-type: none"> <li>Some students are concerned about friends and families who own businesses with the name Powell in them and what the impacts to them might be and if there will be financial assistance to change business names.</li> <li>Some students feel that the money for this process should be used to support children on 'reserve'.</li> </ul>
<b>Anti-reconciliation / reconciliation happened</b>	<ul style="list-style-type: none"> <li>Some don't feel the name change will help survivors heal and that reconciliation already happened and some students see that we can't forget what happened.</li> </ul>
<b>Legacy</b>	<ul style="list-style-type: none"> <li>Some students want to leave a good legacy and they don't agree with Powell's impacts and don't want to have to explain Powell's lasting legacy to others.</li> </ul>

**Table H.3. Brooks Secondary Event Summary - What are you learning about the possible name change process?**

What are you learning about the possible name change process?	
Theme	Comments
<b>Reconciliation</b>	<ul style="list-style-type: none"> <li>• This request could have ripple effects for our relationship with the ɬaʔamun (Tla'amin) Nation and can educate future generations on the impacts of residential schools.</li> <li>• Will help with relationship building, improve community relations, support healing and will show growth and progression.</li> <li>• May be difficult to get used to at first and will help us to never forget the negative impacts that happened.</li> </ul>
<b>Confusing</b>	<ul style="list-style-type: none"> <li>• Some people may continue to call it Powell River and might confuse people for a while and it is a good step forward toward the future.</li> </ul>
<b>Over-extraction<sup>25</sup></b>	<ul style="list-style-type: none"> <li>• There is a tension between continuing current resource extraction practices (e.g., clear cutting) and different, more conservative approaches that may lead to traditional extraction job losses.</li> <li>• Students see the connection between healthy forests and a safe water supply.</li> </ul>
<b>No impacts</b>	<ul style="list-style-type: none"> <li>• Some students feel there will be no impact of the name change because they believe the name won't change and others feel it will have little to no impact.</li> </ul>
<b>Learning</b>	<ul style="list-style-type: none"> <li>• Students see the name change as a way to educate themselves and future generations and they feel more connected to their hometown now that they know more of the history, especially that of the ɬaʔamun (Tla'amin) Nation.</li> </ul>

<sup>25</sup> These comments are in reference to the film we showed about the ɬaʔamun (Tla'amin) Watershed Management Plan.

**Legacy**

- Some feel they will have more pride in this place if it were to undergo a name change and they see this as a way to celebrate inclusivity and connection.

## YouthCAT Discussion Circle (May 27) - outcomes

**Table H.4. YouthCAT Discussion Circle - What does a possible name change mean to you?**

General theme	What does a possible name change mean to you?
<b>Change</b>	Open to change
	Embracing change
	Opportunity for community and ecotourism
	Still more to be done
	Won't change the way I live
	Change causes conflict
	Change is uncomfortable
	Change to reconciliation will come from youth
<b>Service</b>	The least we can do
	Opportunity to reconcile the past
<b>New beginnings</b>	New start
	New era
	Not erasing past, but new future
	Opportunity to do better
	Opportunity for rest of Canada to learn
	Name change is important for healing
<b>Learning</b>	Education through listening
	Knowledge vs information

	Learning to hold patience for community
	Learning empathy
	Learning history
	How do we be in community and still disagree?
	Learning how important this is to other people
	This process, the name have impact on people
<b>Meaning of name</b>	A name is just a name
	Name change is inconsequential
	A name has honour, don't want to honour Powell
	Hope that the new name will respect people
<b>Emotional</b>	Brings up a lot of feelings
	Fear
	Powell River is a micro-aggression

**Table H.5. YouthCAT Discussion Circle - What are some thoughts and concerns you've heard, and how do you feel about them?**

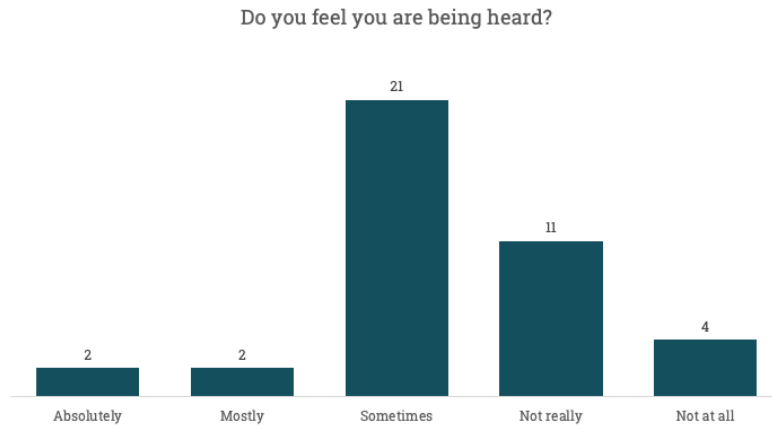
<b>General theme</b>	<b>What are some thoughts and concerns you've heard, and how do you feel about them?</b>
<b>Learning</b>	Open to different views
	Opinions are rooted in feelings, not education and facts
	Name change is an opportunity to learn
<b>Process</b>	Negativity around having to change birth certificates
	Negativity around changing business names
	Spreading misinformation
<b>Feelings</b>	Angry
	Can't be in conversations about the topic -- overwhelmed

	Negativity on social media, in class halls
	People are in their feelings
	Name change process doesn't feel good
	Upsetting & disappointing with hurtful, racist things said
	Exhausting to hear negativity
	Don't understand apathy
<b>Referendum</b>	Referendums are a colonial tool
	Youth would be restricted from voting
	Education around referendum is needed
<b>Divisive community</b>	Understanding perceptions of "It's always been this way"
	Lack of connection amongst community
	Is name change causing division or has it always been here?
	Perception that community is 'welcoming' and 'inclusive'
	Demographic divide -- racism amongst seniors

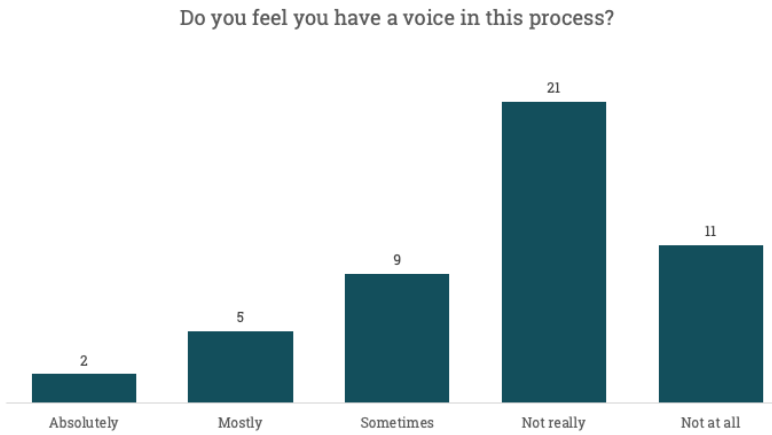
**Table H.6. YouthCAT Discussion Circle - What will you be taking away or wondering?**

General theme	What will you be taking away or wondering?
<b>Changes to community</b>	Want a 'small community'
	Stronger connection with community
<b>Education</b>	More information
	More knowledge (x7)
	More language
<b>Engagement</b>	Opportunity for respectful conversations
	Shared experiences with youth
	What are other peoples' views?
	Opportunity for connection and sharing without interruption
<b>Realizations</b>	Youth are powerful
	Youth events aren't scary
	Connection with community can come from engagement
	There are others who share similar thoughts
	Joy in supporting youth
	This generation is willing to listen
<b>Feelings</b>	Joy
	Hope
	Curiosity
	Cool people
<b>Negative consequences of name change process</b>	I am being accosted at work and I don't have an outlet.

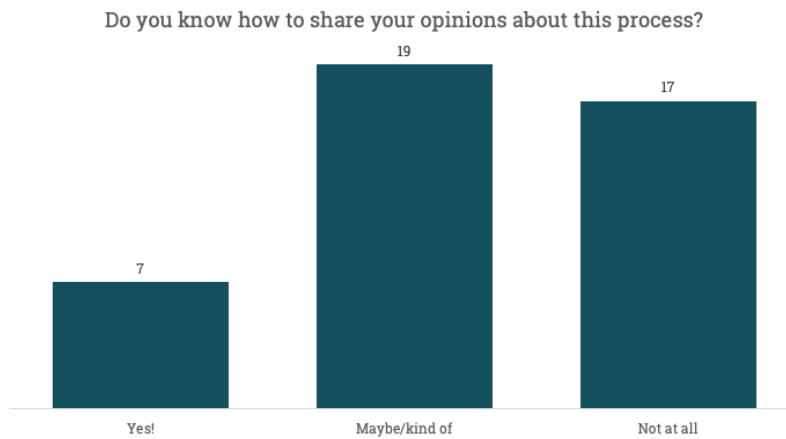
## Brooks Secondary presentation and Q+A (May 31) - outcomes



**Figure H.1. Brooks Secondary Presentation - Do you feel you are being heard?**



**Figure H.2. Brooks Secondary Presentation - Do you feel you have a voice in this process?**



**Figure H.3. Brooks Secondary Presentation - Do you know how to share your opinions about this process?**

**Table H.7. Brooks Secondary Presentation Summary - What does a possible name change mean to you? (How might a possible name change impact you?)**


<b>Major theme</b>	<b>What does a possible name change mean to you? (How might a possible name change impact you?)</b>
<b>Important step forward</b>	Some students identified that a name change would be an important step forward for the community, including recognizing the harm Israel Powell did.
	Some students identified that a name change would make Powell River safer and more welcoming for all people.
	Some students said that a name change would honour and increase visibility for ʔaʔamin (Tla'amin) Nation.
<b>Not much impact</b>	Some students think it won't have much impact on them.
	Some students said that they are leaving in a year or two, and so it won't impact them.
<b>Process moving forward</b>	Some students are glad to witness the process moving forward and changes.
<b>Decolonize</b>	Some students identified that a possible name change would be part of decolonization and reconciliation.
	Some students said that non-Indigenous people should not have much say in this.
<b>Confusing</b>	Some students think the possible name change would be confusing.
<b>Attachment to name</b>	Some students have an attachment to the name "Powell River", and if it changes it wouldn't feel like home.

**Table H.8. Brooks Secondary Presentation Summary - What are some thoughts and concerns you've heard? How do you feel about that?**

<b>Major theme</b>	<b>What are some thoughts and concerns you've heard? How do you feel about that?</b>
<b>Racism</b>	Some students identified that they have heard significant amounts of racism.
	Some students have heard white people who do not understand how important and impactful this could be.
	Some students have heard concerns (e.g., around pronunciation) but have identified that these comments may be a cover for racism.
<b>No one will use the name</b>	Some students have heard that no one will actually use the new name.
	Some students have identified that a new name will confuse people.
<b>Unknown</b>	Some students haven't heard about the name change prior to this event.
<b>Agreed</b>	Some students said they have heard people agree with the possible name change.
<b>No valid concerns</b>	Some students said there are no valid concerns.
<b>Erase history</b>	Some students have heard concerns around erasing history.
<b>Cost and complications</b>	Some students have heard concerns around cost and complications of the possible name change.

**Table H.9. Brooks Secondary Presentation Summary - What are your questions about this process?**

<b>Major theme</b>	<b>What are your questions about this process?</b>
<b>Logistical</b>	How do you pronounce the name?
	Will a new name be on maps?
	Are there potential new names yet?
	Will I have to change my identification (e.g., Care Card)?
<b>Talking to family</b>	How can I help my family and other loved ones realise the impact of the possible name change?
<b>Decolonization</b>	What would a non-colonial and more inclusive form of decision-making look like (versus a referendum)?
	Why are people trying to stop the name change after the impacts of colonization and residential schools?
	What can we do to support residential school survivors and address white privilege?
<b>Process</b>	If the Joint Working Group does not find support for a name change, what will happen next?
	If I am under the age of majority, will I be able to vote for the possible name change?
	How can I have my voice heard?
<b>Shared values</b>	What do you think our shared values are?



# **APPENDIX I. LETTERS TO PNC EMAIL ADDRESS - ANALYSIS**

## Appendix I. Letters to pnc email address - analysis

**Table I.1 Project email theme results for truth and reconciliation**

	Major theme
<b>Sub-theme</b>	<b>Comments on Truth &amp; Reconciliation</b>
<b>Advocacy</b>	Plea to the working group -- do not listen to the voice of the many
<b>Blame</b>	Anyone who is white is being blamed
	Accusation of 'settler'
<b>Cancel culture</b>	Preserving language is important, but avoiding cancellation of language is too
	Removing of harmful events does not accomplish reconciliation "See no Powell, Hear no Powell, Speak no Powell"
<b>Change</b>	There will always be resistance to change
	When is enough, enough?
	This is the beginning of truth and reconciliation, not the end
	Commitment to T&R must be backed by action
	It's immoral to rip the name away from people.
	Powell River is stuck in 'Truth' part of Truth & Reconciliation
	Reconciliation of remembrance trajectory is preferred
<b>Emotions</b>	Range of emotions
	Name change would be mean hope
	Name change will not bring healing
	Imagining family going through what Indigenous peoples had to suffer

<b>Example for other communities</b>	Powell River is a positive example for other communities
	Bold, progressive action
<b>History of Israel Poweell</b>	No denying name change based on the history of Israel Powell (x12)
<b>Other issues</b>	What about the continued abuse, hunger, rape, etc. of children who live in Powell River now?
	What about the other pressing issues of reconciliation? Housing, drug dependency, healthcare, the environment etc.
<b>Other options</b>	Can the mill be offered as infrastructure for reconciliation?
<b>Other resources</b>	CBC Adrian Arsenal short documentary
<b>Rationalization</b>	This is a human rights issue
	łaʔamłn (Tla'amin) request is a modest one
	Name change does not mean loss of identity (people change their name all the time)
	Indigenous naming is different than colonial ways -- never after people, more after things that represent land
	racism is toxic, not changing the name is racist
	Reconciliation is a teachable moment
	Opression and psychological warfare are at the heart of colonialism
	The goal of name change is not to erase history but to change it.
	Want more info on <i>why</i> łaʔamłn (Tla'amin) leaders and others want to change the name
	Money is just an inconvenience, trauma is trauma

<b>Relationships</b>	Reconciliation is about finding common ground between two groups -- name change is causing adversity
	Reconciliation is establishing and maintaining respectful relationships
	Nation should rescind its request -- causing resent and anger on both sides
<b>Time</b>	Reconciliation takes time -- grieving, re-calibrating, letting go, listening
<b>Youth</b>	Involve young people in reconciliation.

Table I.2 Project email theme results for name change process

	Major theme
Sub-theme	Name change process
Anti-referendum	Opposed to referendum unless it includes ʔaʔamun (Tla'amin) voters
	A referendum would be a mistake
	Referendum is not standard procedure (we live in a representative democracy)
	Referendum would silent the youth voice
	Must balance majority rules and minority rights
	Referendum is white supremacy in sheep's clothing
	Do NOT put in referendum, assent voting nor community survey process
Bias	Appointed committee is biased
	Had the process been unbiased, there wouldn't be need for refereendum
	The mayor, Dave Formosa, is involved financially with the local indigenous community and should not be involved in the renaming process
Cost	How much has this already cost? How much will this cost businesses, governments, post offices in the future? How much would a referendum cost? How much are the tours costing?
	Council should focus on saving taxpayer money
	Better use of money and time would be for educational programs on ʔaʔamun (Tla'amin) culture and history
	ʔaʔamun (Tla'amin) have offered to support the name change cost, why hasn't this been communicated?
	Tax-payers are overburdened
Demographics	Those under 50 believe this is a positiive step forward
Leadership	City council was elected to represent Powell River, not ʔaʔamun (Tla'amin).
	Our elected must show leadership and help residents navigate the issue

	City council responsibility to depoliticize the issue
Organization/p rocess	Unable to attend forums because of work, childcare
	People feel the decision has already taken place
	Process needs to be longer
	Support for in-person delegations instead of letters to Council (provides more opportunity to be heard)
	Support for letters to council over in-person delegations (provides less opportunity for hate speech)
	History being presented of Israel Powell is biased (x3)
	Discussions of what the details of name change will look like has not been shared
	Summary of results of most recent survey should be made public
	Statement was made that the name changing would have to take place in a year -- is this true? This will push many to against name change, if so.
	Is there a plan for how to approach changing the name on documents? This should be announced to clear worries.
	Not every opinion is valid nor deserves air time
	The decision to change the name is separate from the ongoing investigation into residential school systems in Canada
	"I agree that a name change should only be considered once a comprehensive historical analysis has been completed and provided for public consideration prior to a referendum."
	Share that birth certificates and passports do not need to be changed -- they were not changed in Thunder Bay
	This process is inconsistent with UNDRIP and is damaging to reconciliation processes as a whole.
Older citizens aren't computer literate so should be given more options to vote/discuss	

	What happened to survey? -- Error message when trying to input survey: "required changes for data collection were needed"
Other issues	There are other larger challenges (affordable housing, wastewater treatment plant cost overruns, uncertainty over what happens next since the mill closure)
	We need to deal with issues that unite us, not divide us
Outcome	The new name should be something acceptable to everyone.
	Concern for no-win outcome
	The following questions should be asked by each individual: how did I treat people? how did what I said land? how much space did I take up on this issue? who am I accountable to? what is my discomfort trying to tell me? can I admit if I made a mistake? how can I show up with integrity when faced with ideas or language that I disagree with or don't understand?
	The process should have been about 'what the changed name will be', not the more divisive 'will there be a name change?' (x5) -- Disappointment the conversation is not about "what will the new name be?"
	Why is 'possible' in the name change process? -- this instigated divisive spirits
	Parallel naming (Add the tis'kwat name to official city signage) would meet UNDRIP
	How do we recover from conflict? How do we rebuild strong community ties?
	The ultimate goal is not clear nor clearly stated -- website, signage
	The relationship built by Mayor Formosa with the Indigenous Peoples is being jeopardized
	Would support changing of landmarks, such as the hospital or the river
Pro-referendum	Referendum should take place
	Those in Powell River who pay taxes should have the right to vote on how taxpayer money is used

Rights	First Nations are pushing for rights that are not theirs
	Name change does not trump Constitution of Canada and every Character, Act, and Treaty that follows it
Significance of name	"It's just a name"
	Names are incredibly powerful -- culture, history, lived-experience
Understanding opposition	Process is being conducted too fast'
	Name change is an overthrow of world view, which puts people in the defensive
Youth	Youth Community Action Letter should be shared -- represents the future leaders of our communities
	Could voting be open to ƒa7amin (Tla'amin) and to youth 12+?

Table I.3 Project email theme results for roundtable feedback

	Major theme
Sub-theme	Roundtable feedback (x15)
Attendees	Actions and behaviours of others at roundtable is aggressive/off putting
	I feel silenced by fear because of the attendees
Bias	Joint working group is biased towards name change
	Dave Formosa -- Is only being politically correct for show and not representing his constituents.
	Powell River elders have not been respected
Demoralized	Reactions of others is negative
General comments	June 1st session was emotional
Organization/pr ocess	3 minutes is not enough
	Lottery system for speaking is unfair (x5)
	What's the hurry with 3 minutes?
	Not everyone is getting a chance to speak
	The name change process is biased
	Cancelling of meetings
	Negative comments on podcast
	Open mic sessions should be discretionary as otherwise they are triggering and harmful
	Opportunity to share how we really feel
	Powerpoints with too much text do not educate well

	Make Youtube videos -- interviewing elders, highschool students
	Icebreaking activity where you introduce neighbours
	Listening to adults behave like children
	Facilitators from outside of First Nations experience should have been brought in for the engagement process
	Lessons from the dialogues should be codified and reported for future community conversations as well as for other communities who may take on this challenge
<b>Safety concerns</b>	Racism during event
	Vocal minority , not-vocal majority
	Council allowed a conspiracist share the 'real' history of Powell is an affront
	Othering atmosphere
	Did not feel safe in speaking at public engagement
	Body language and actions of others
	Naming of bigotry and racists is inappropriate
<b>Suggestions for speakers and events</b>	Keith Carlson excellent presenter -- from Powell River, explained the history of "Dr. Powell"
	Suggested events: Potlatch time event at Willingdon Beach
	Invite Dr. Keith Carlson to speak on his historical research

**Table I.4 Project email theme results for concerns with social media**

	<b>Major theme</b>
<b>Sub-theme</b>	<b>Concerns with social media (x10)</b>
<b>Hate speech</b>	disturbed by the dialogue (anger, ignorance, hatred on communication platforms)
	Damaging, hurtful
	Hurtful
	Hateful and ignorant on both sides
	Inflammatory
	People are given too many platforms for bigotry
<b>Leadership</b>	Wish city would take a better stand with Indigenous people in this unsafe space
<b>Rights</b>	Irony of folks writing in on name change as an infringement on human rights
<b>Silencing</b>	There are not enough platforms to speak out, we are being silenced
<b>Support available?</b>	Support for those who need it as a result of trauma from these platforms

Table I.5 Project email theme results for history

	Major theme
Sub-theme	History (x20)
Can't change the past	The past doesn't define us
	Changing the name of Powell River does not change the past
Demonization of Israel Powell (x10)	Website does not include the full history of Mr. Powell
	Israel Powell shares some responsibility, but he did not create that legislation
Economic history	Closing of the mill is having an effect on economy
Education on history	It's no accident previous generations were not taught history of genocide
	Powell was an assimilationist
	Oral history of Indigenous peoples lacks rigour.
	Powell River was named when the four communities were amalgamated -- Wildwood, Town Site, Cranberry, and Westview
Lack of actual connection of Powell to Powell River	Israel Powell never even stepped foot on Powell river soil
Revisionist history	the real history for why First Nations peoples abandoned their children should be explored
	Cheating lot size -- Shrinking of 15,000 to 2,775 acres -- Lot 450 by Rithet (October 1878)
	First Nations residential schools were not part of a larger genocide -- this was not the Holocaust, Rwanda, or Vietnam
	Powell River community history (sports, community groups) are not being acknowledged

	The history of Powell River is already known, we don't need to know anymore history
	History being presented needs to be factual - role of prime ministers, of the times, etc.

**Table I.6 Other themes from letters to project email**

Major theme	
Other name change examples (x6)	<ul style="list-style-type: none"> <li>• Name change will be accepted eventually</li> <li>• It has happened elsewhere, so it can work</li> <li>• Queen Charlotte city took three years to change name -- it's a slow process</li> <li>• If name change goes through, they will leave Powell River after 7 decades of living there</li> <li>• I will still love this community after the name change, I may even love it more</li> <li>• Geographic features have already had their name changed</li> </ul>
New name possibilities:	<ul style="list-style-type: none"> <li>• Tla'amin</li> <li>• Wildwood</li> <li>• Cranberry</li> <li>• Stillwater</li> <li>• Something related to 'river'</li> <li>• Something unrelated to 'river' as this is no longer relevant</li> <li>• Welcome River</li> <li>• Paul River</li> <li>• Something easily pronounceable</li> <li>• Cedar River</li> <li>• Opportunity to rename and rebrand -- 'River' is confusing and highlights ecological destruction as a result of the dam's creation; misrepresentative</li> </ul>

<b>Feelings -- In favour of name change</b>	<ul style="list-style-type: none"><li>• Emotional</li><li>• Range of feelings</li><li>• sadness (towards racism, hatred, divisiveness)</li><li>• anger (towards divisiveness, racism, hatred, bigotry, lack of action)</li><li>• disappointment (towards divisiveness, racism, hatred, bigotry, lack of action)</li></ul>
<b>Feelings -- Not in favour of name change</b>	<ul style="list-style-type: none"><li>• Triggering (towards the events, past trauma)</li><li>• Anger (towards the events, not being heard, being silenced, change to world-view)</li></ul>



# **APPENDIX J. OPEN MIC ROUNDTABLE SPEAKERS'S LISTS**

## Appendix J. Open Mic Roundtable Speakers's Lists

Speakers are listed in alphabetical order by first name and not in the order they spoke. With apologies to speakers for any name misspellings.

**Table J.1. May 7 speakers**

Arthur Richards	Don Edwards	Meghan Hildebrand
Brandon Peters	Doug Clark	Mike Kaban
Carolyn Jackson	Jess Leavens	Philip Russell
catherine kelford	Jodie Foster	Rod Perrault
Darick Holler	Kelli Gallagher	Roger Whitaker
David Shepherd	Ken Needham	Russell Werner
David St Cyr	Kirsten Vantschip	Verne Kinley Sr
Dean Gerhart	Len Lacombe	
Diane Sparks	Mark Hasam	

**Table J.1. May 11 speakers**

Brian Burroughs	Dillon Johnson	Patricia Martinuk
Carrie McKellar	Eve Stegenga	Stan Proboszcz
Clare Liggett	George Doubt	Steve MacDonald
Claudia Medina-Culos	Henrietta Johnson	Vivian Thickett
Courtney Harrop	Janet May	

**Table J.1. June 1 speakers**

Angela Young	Dieudonné Mugeni	Joshua deGroot
Brittany Vivier	Ermen DelliCarpini	Luke Ramsey
Brodie Jacob	Frederick Allan Guerin	Patricia Keays
Candace Parker	Gary Shilling	Qwastánayá (Maynard Harry)
Christine Behan	Jen McGuinness	Robin Tremblay
Crystal Thomas	Jen Zacher	Ron Berezan
Cynthia Pallen (Chennai)	John Young	Zach Pollard



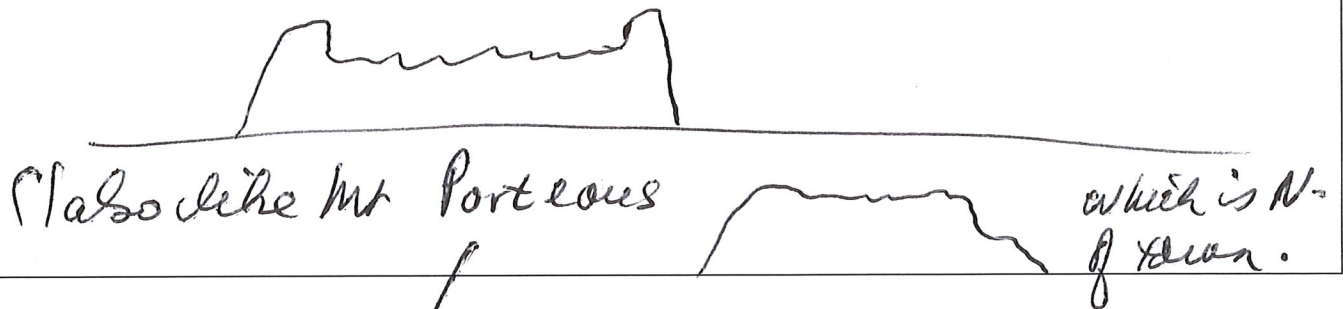
# **APPENDIX K. MY FAVOURITE PLACE OPEN HOUSE WORKSHEETS**

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?

Not a favourite place; I like many places,  
but

("Forbidden Plateau"?) in Courtenay/Conox



My name for this place is \_\_\_\_\_

~~Just official official name~~

I gave it this name because \_\_\_\_\_

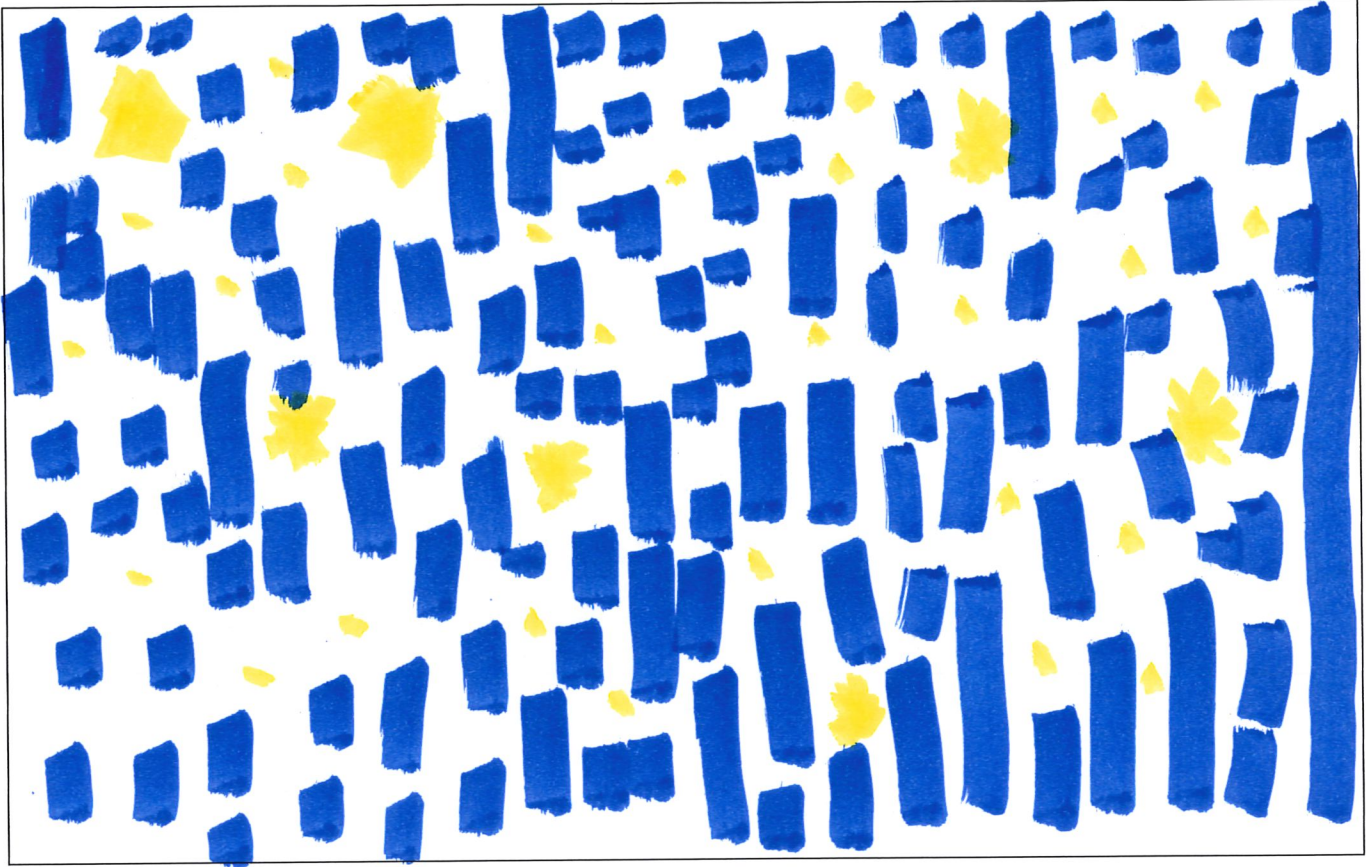
I just like the interesting shapes  
of these 2 places.  
They are pretty, too

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Mowat Bay - Night Sky

I gave it this name because its how I know it

It's my favourite place because calm and bright stars

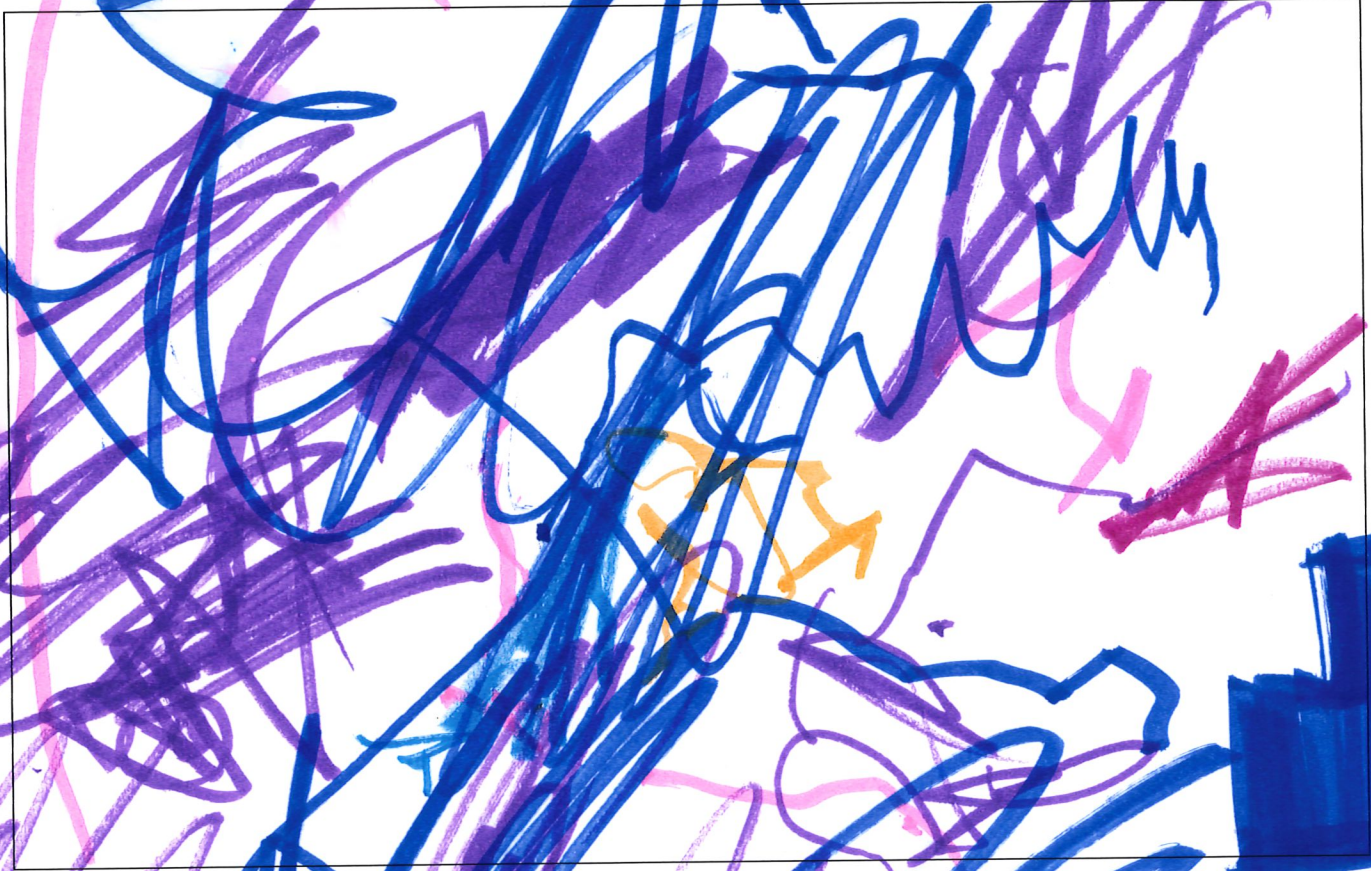
To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

qweyqwaystam  
(Let's Talk)

Community Conversation:  
Possible Name Change

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



*We look forward to being in conversation with you!*

# My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Duck Lake Eco City

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



We look forward to being in conversation with you!

qweyqwayštəm  
(Let's Talk)

Community Conversation:  
Possible Name Change

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

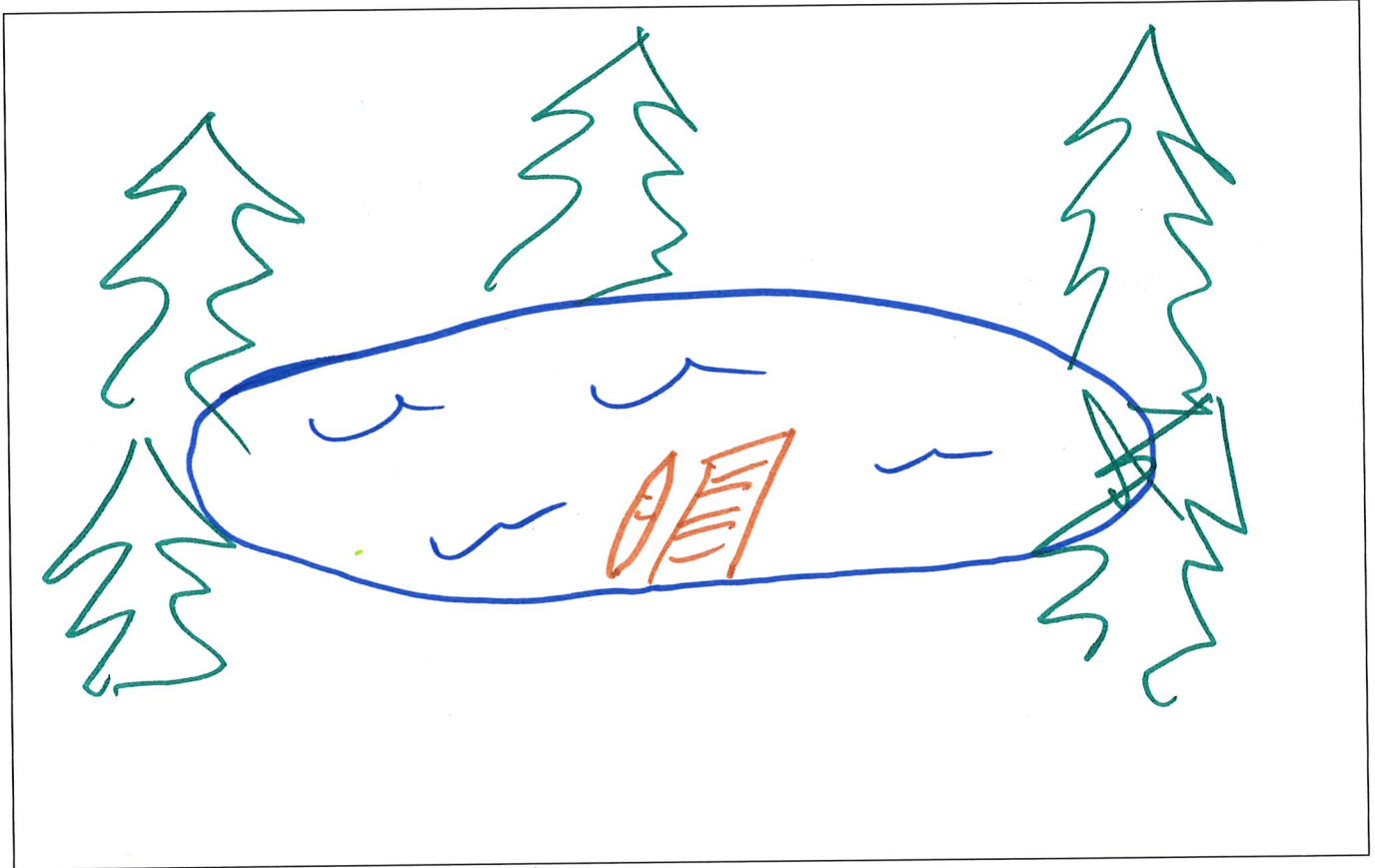
To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



*We look forward to being in conversation with you!*

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Little Sliammon Lake

I gave it this name because \_\_\_\_\_

It's my favourite place because The water is warm. It's quiet.

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

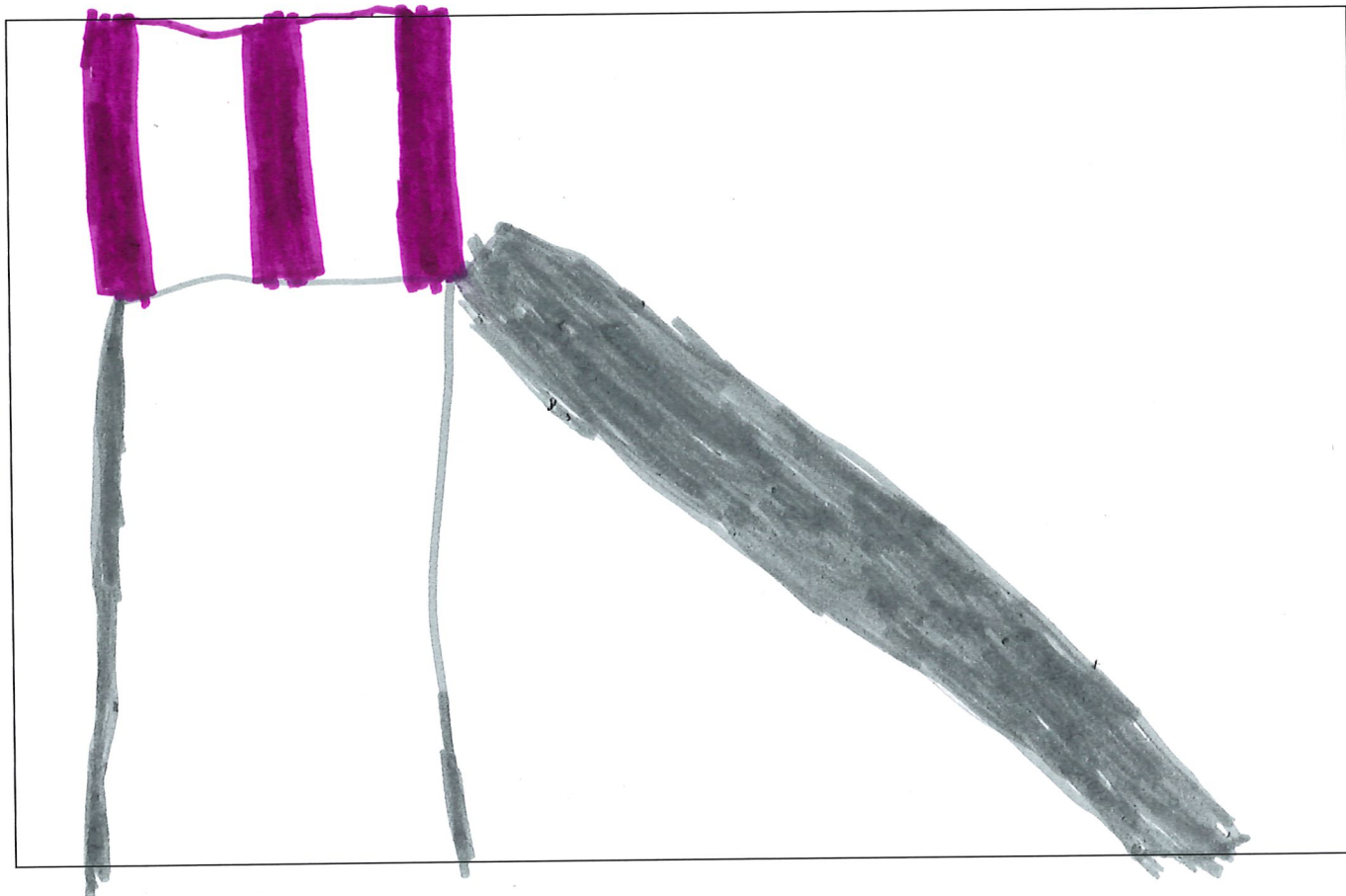
I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Slide

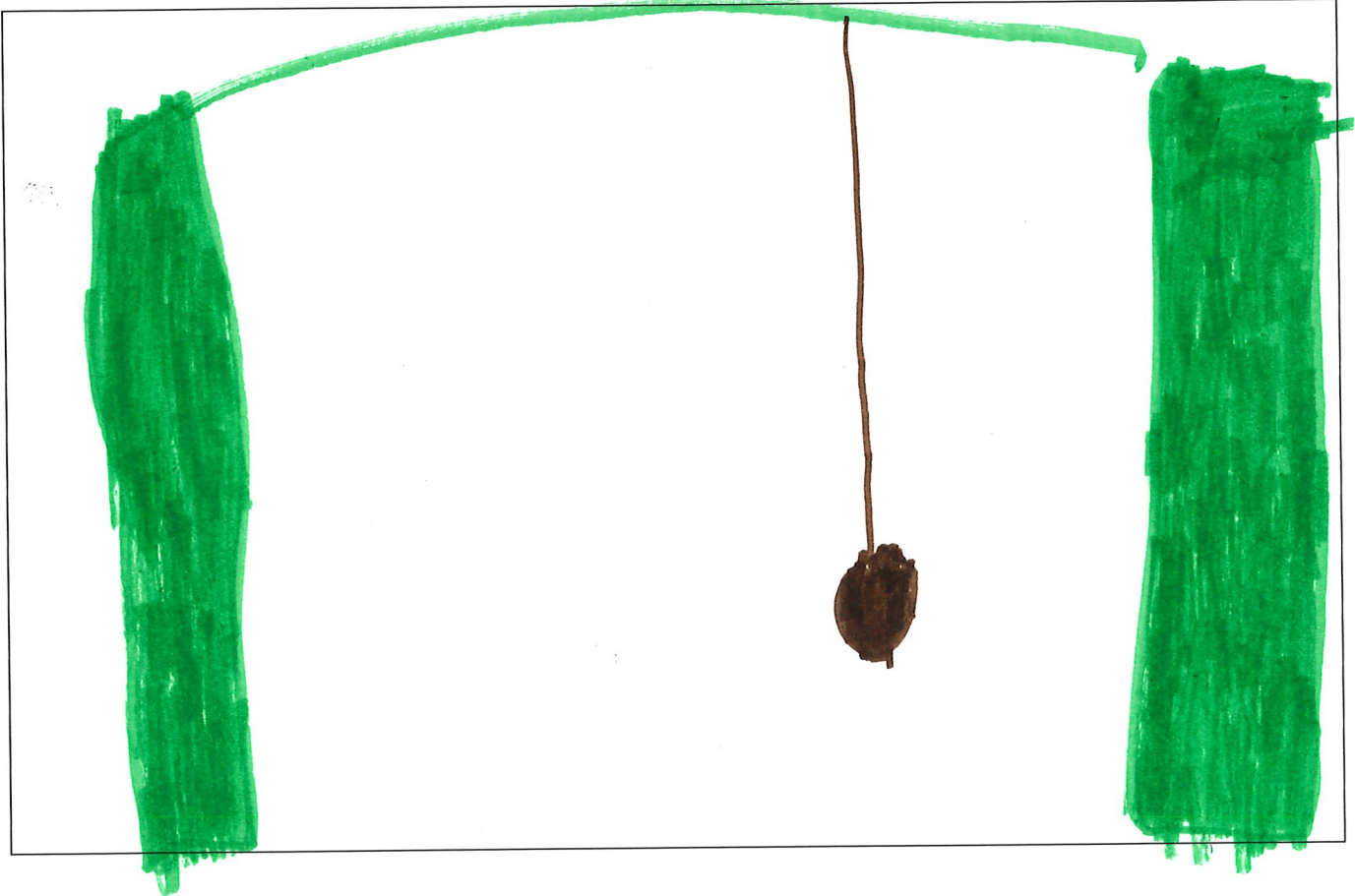
I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

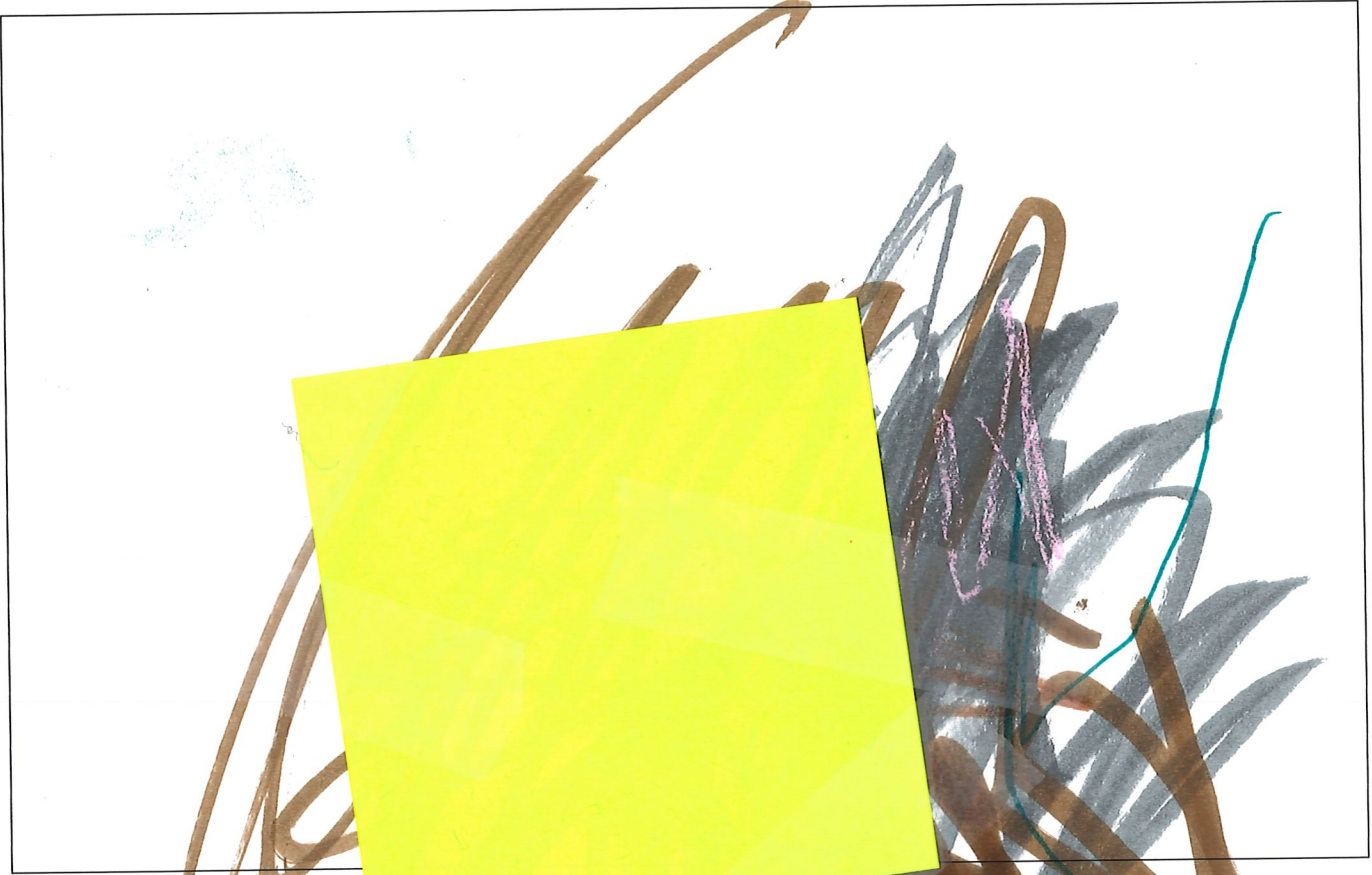
I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

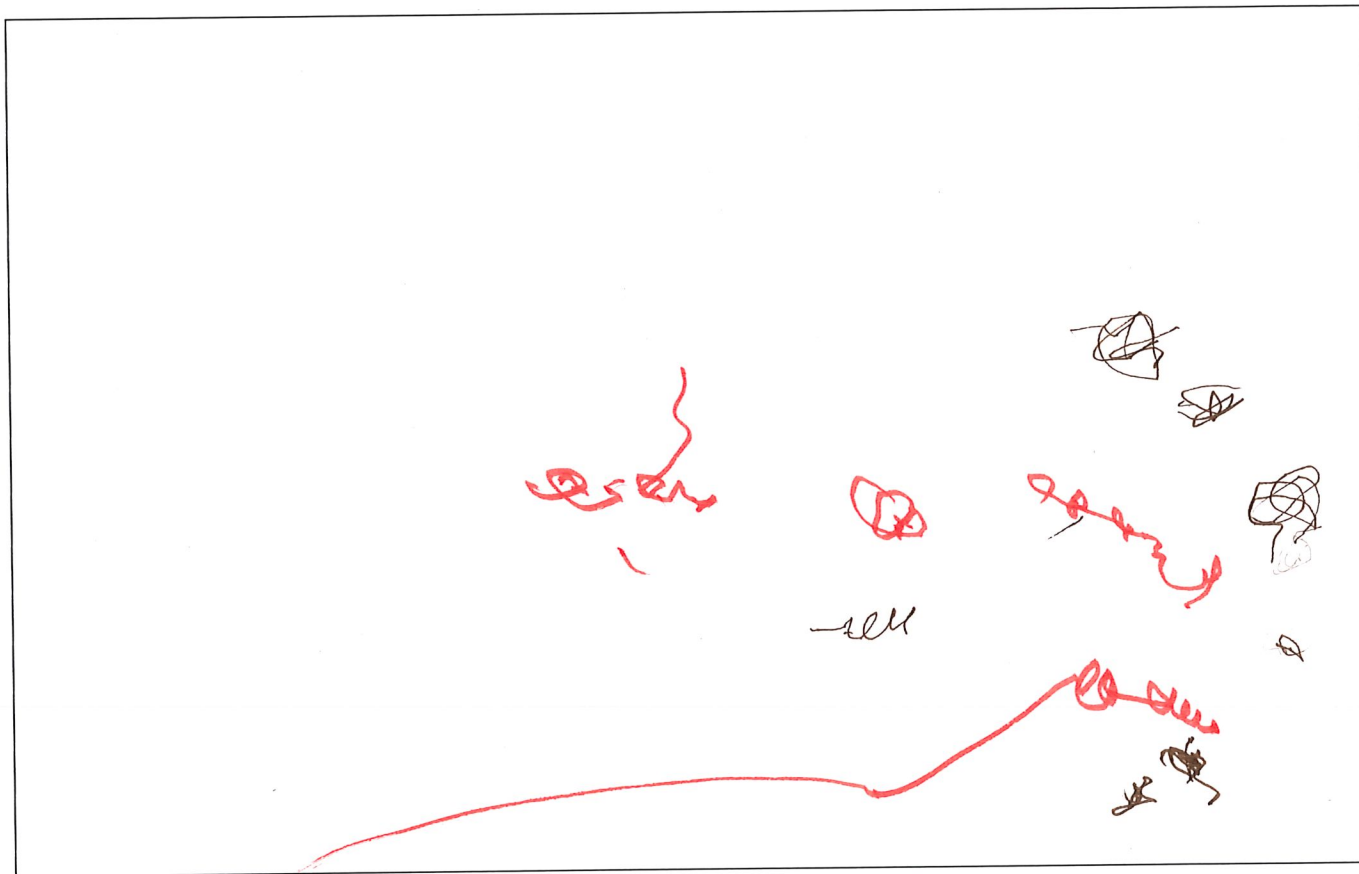
To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



*We look forward to being in conversation with you!*

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



We look forward to being in conversation with you!

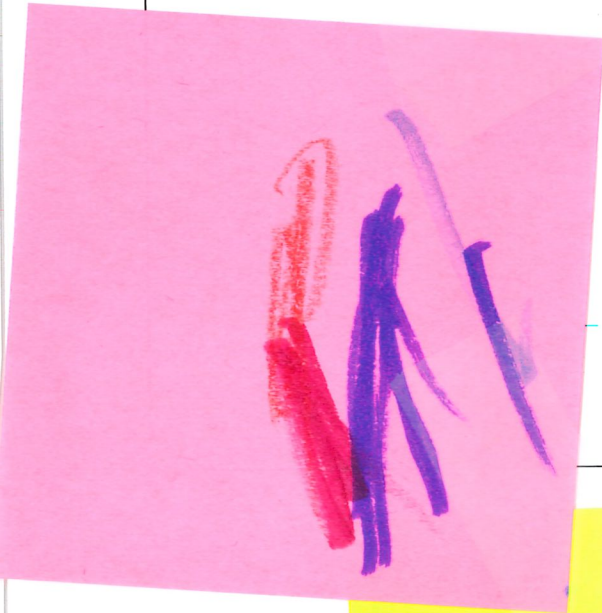
qweyqwayštəm  
(Let's Talk)

Community Conversation:  
Possible Name Change

write place

Do you have a favourite place

it?



My name for this

I gave it this name

It's my favourite

to keep up-to-date on the pro



We look forward to being in conversation with you!

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## favourite place

Do you have a favourite place? What is it? Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

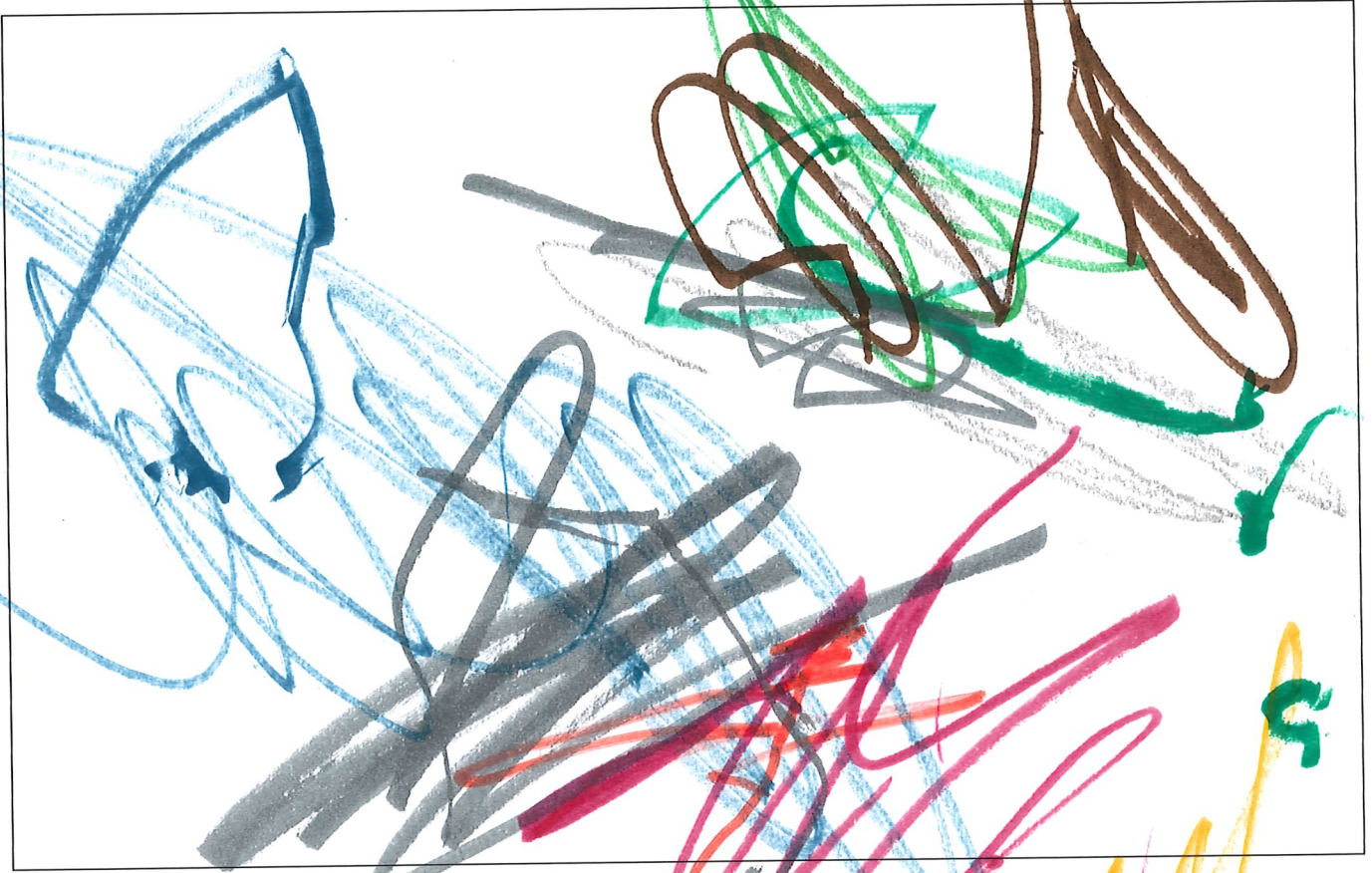
It's my favourite place because \_\_\_\_\_



To keep up-to-date on the project, sign up for the project email update list by visit

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

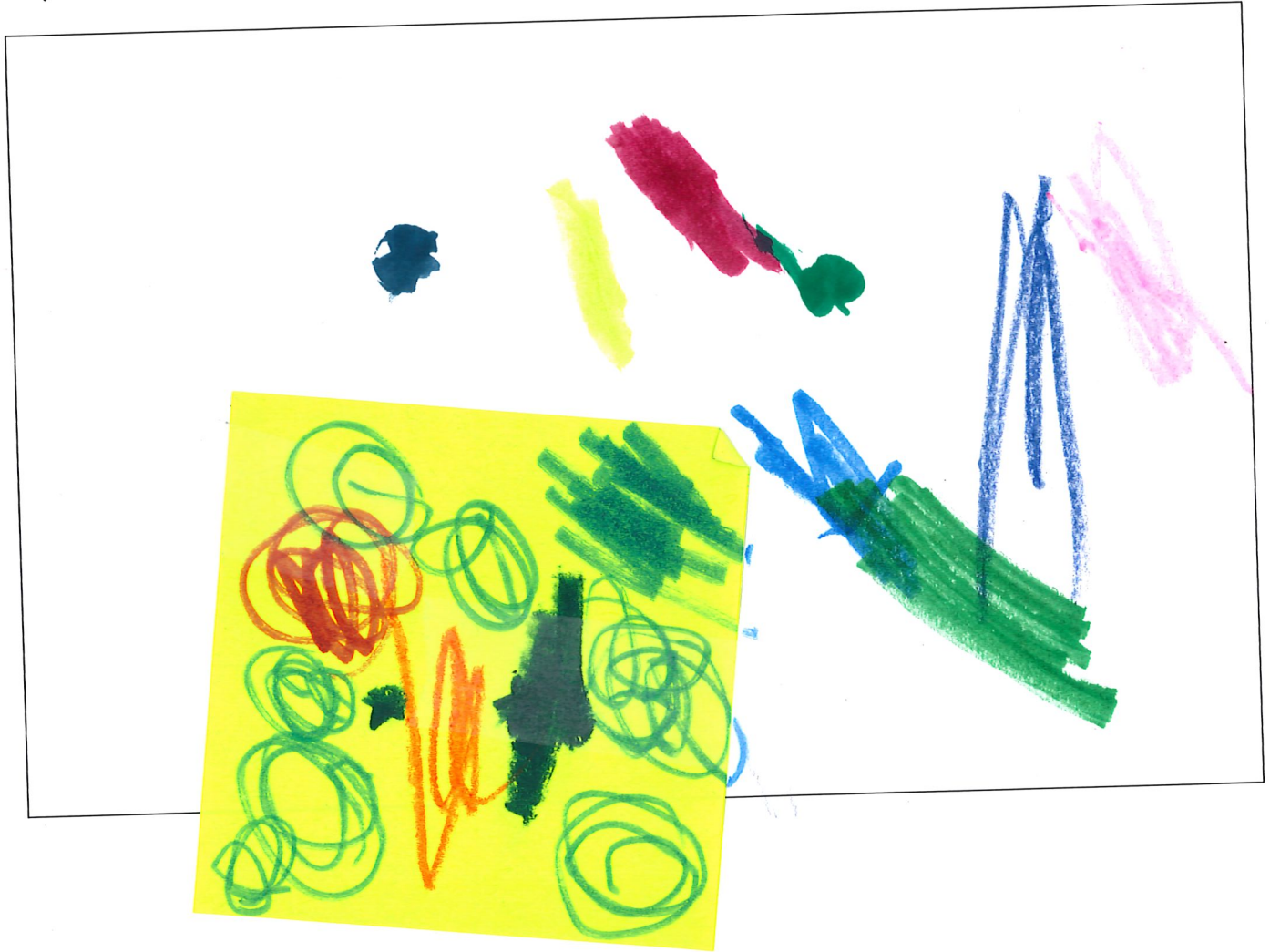
I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

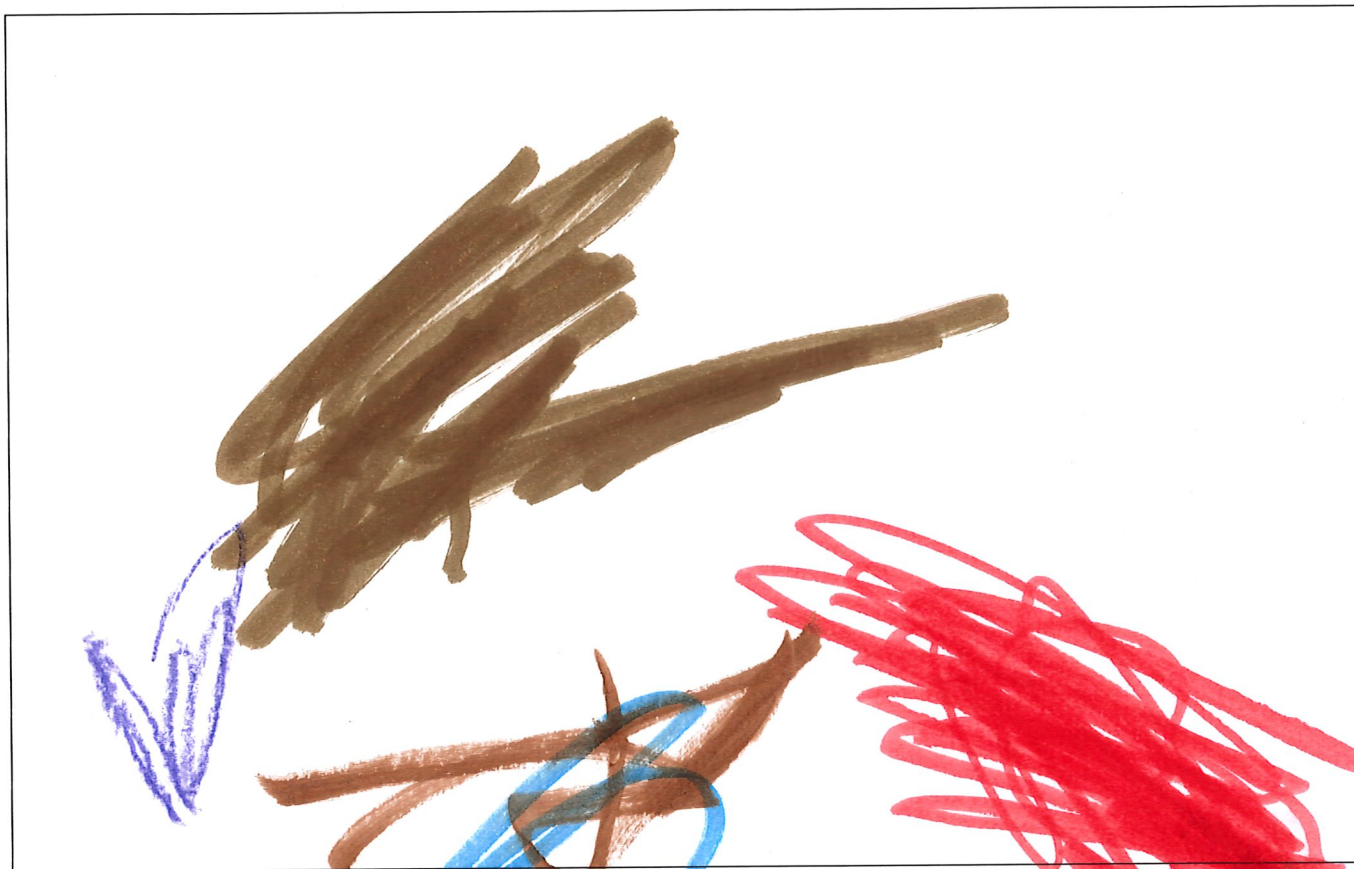
I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is

Band with dogs

I gave it this name because

\_\_\_\_\_

It's my favourite place because

\_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is house

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Tree

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Stowman Bee's

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_



To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Home

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

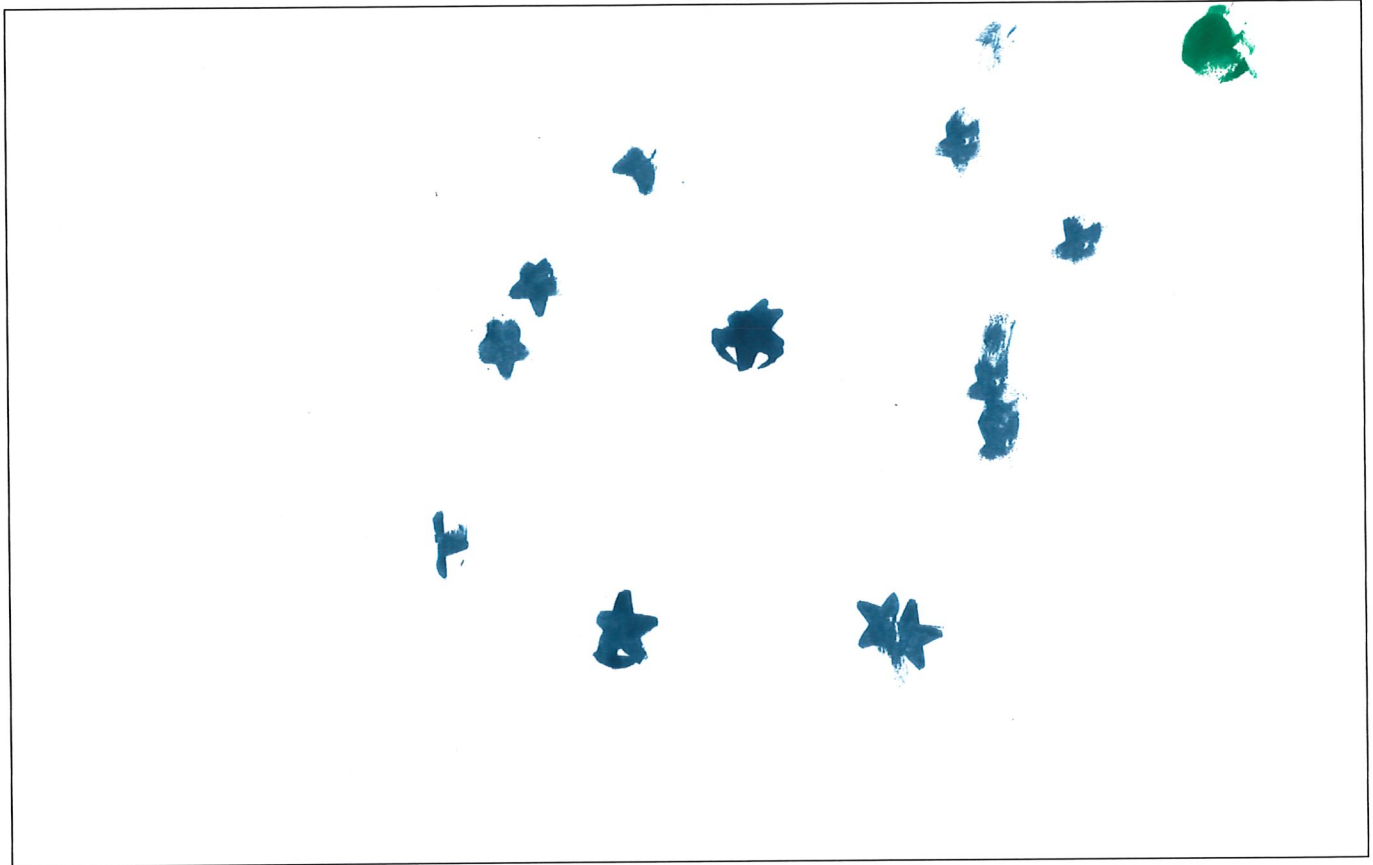
To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



*We look forward to being in conversation with you!*

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



*We look forward to being in conversation with you!*

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Garden

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Night Sky

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Slower

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



We look forward to being in conversation with you!

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is \_\_\_\_\_

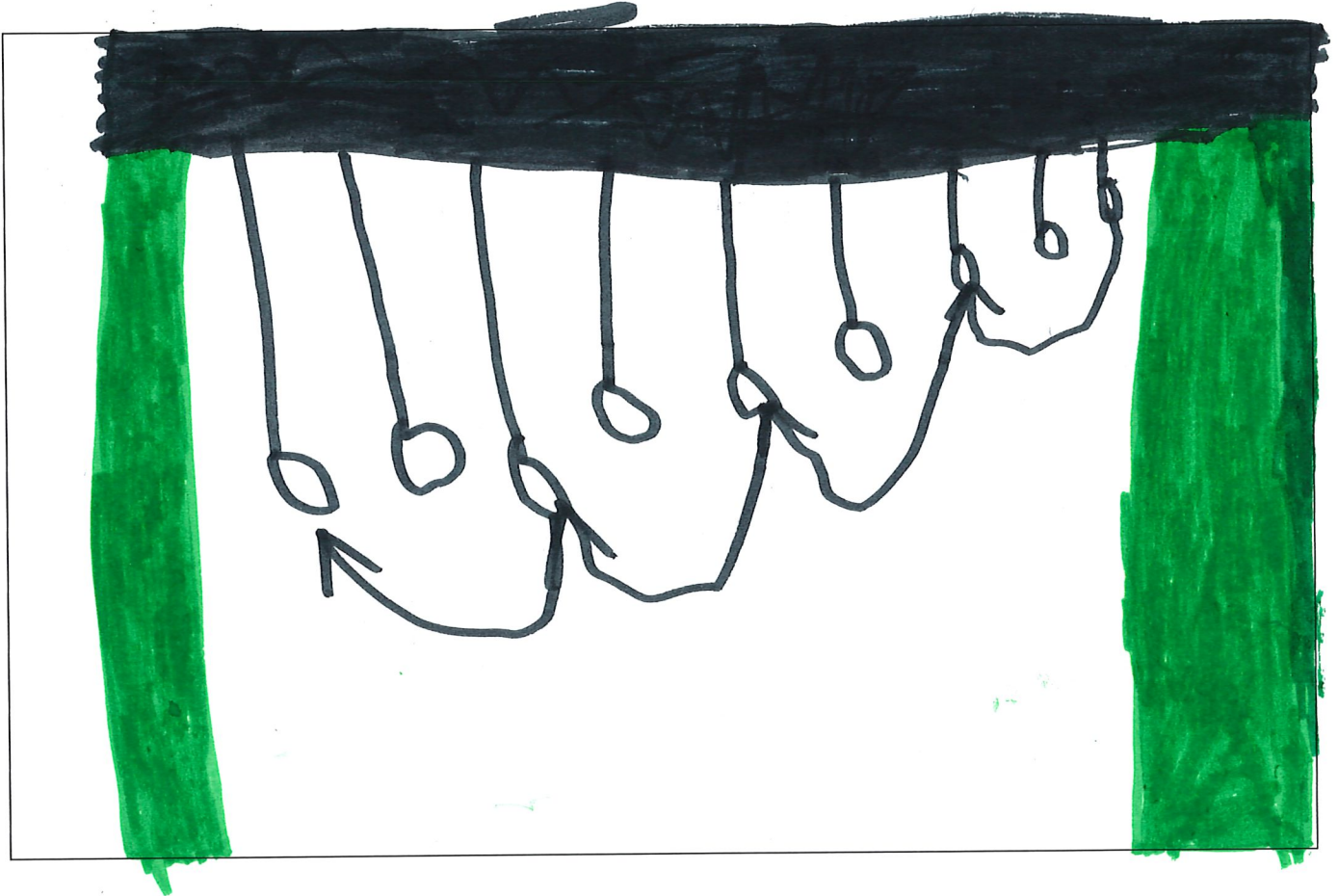
I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Pling yrdmnd

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).

My favourite place

name? Draw it for



To keep up-to-date on the project, sign up for the project email update list by [\[link\]](#)

nc.



We look forward to being in conversation with you!

qweyqwayštəm  
(Let's Talk)

Community Conversation:  
Possible Name Change

Do you have a favourite place w \_\_\_\_\_ ?



My name for this place is \_\_\_\_\_

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



*We look forward to being in conversation with you!*

## My favourite place

Do you have a favourite place with a special name? Draw it for us. Where is it?



My name for this place is Night Sky

I gave it this name because \_\_\_\_\_

It's my favourite place because \_\_\_\_\_

To keep up-to-date on the project, sign up for the project email update list by visiting the project website: [www.powellriver.ca/pnc](http://www.powellriver.ca/pnc).



We look forward to being in conversation with you!

THANK YOU

