

# NEHIMOTL "US"



SEPTEMBER 2022

Community News | Events | Updates for the Tla'amin Nation

## From the Straights to our Plates

*Tla'amin harvest sockeye when the diversion rate was at its highest*

By Erik Blaney  
Land & Resources House Post

This year, the early run was estimated to be one of the largest runs we could have seen in recent history. A decision was made not to purchase sockeye from the early runs as the average size was about 3lbs. The later runs were showing average signs of about a 6lbs, so it was best to wait the two weeks and get larger fish from the Straits.

Our Treaty provides clear wording to help guide us when to fish. Our harvest is based on the peak run as the number is set with DFO and in the Treaty. It's all about the waiting game to see when, where, and how many fish we can harvest. Especially when the numbers look good for us to maximize our allocation.

What is unclear is why DFO's numbers were off by Millions putting the runs in danger of overharvesting based on preliminary Canadian Total Allowable Catch (CTAC) numbers.

As the CTAC goes up, the allocation to Tla'amin gets higher and higher. Similarly, if the CTAC goes down the Tla'amin allocation also decreases. Early on it looked bleak. Then rapidly changed upwards from 4500 to 5775 then up to 10,600. That was when we made the decision to harvest.

Once the later run hit the Fraser River our allocation dropped to 8800 which is where it was as of August 29th. However, Tla'amin harvested our allocation based on the higher numbers provided to us on the previous day we harvested.

This season was particularly challenging for those Nations that rely on fish through the Johnstone Straits as the diversion rate (amount of fish that go North around Vancouver Island rather than south through Juan de Fuca Strait) was very low for most of the season. Tla'amin timed



Thousands of sockeye were processed at the hatchery to help members in preparation for canning and freezing

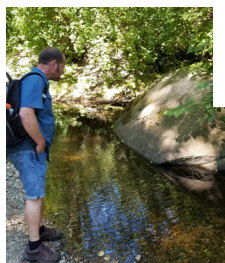
it just right as the diversion rate was it's highest when Tla'amin was fishing!

Tla'amin was extremely fortunate this year to get so much sockeye. Many neighbouring Nations will not be so lucky and many nations in the Fraser River Watershed will be going another 4 years without sockeye in the Freezer. **Sockeye return on a 4 year cycle so the next abundant year for Tla'amin will be in 2026.**

Our Tlwusht are very important to us, and with the costs of food on the rise it is important that we help out our family where we can. Our Lands Department is working on a plan to get Salmon and Prawns to the City for our membership. For those who don't want fish, we are look-

ing at some food security plans for gift cards. April Treacle will be working on getting to the City to do the distribution as soon as we can secure a reefer truck to do so.

Huge Shoutout to the Lands and Resources Department which includes our Fisheries staff. It is a very tough job when people are anxious and sometimes angry as we deliver fish. I applaud the courteous and professional service that our staff conducted during the distribution. We commend all the extra hours worked to get fish into the freezers of our people. Logistics and Organization of the Lands and Resources Staff made for easier work for our delivery teams. I am proud to say that we have never been more organized than this year.



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



## Tla'amin Governance House Updates

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**The Governance House  
will be closed on Monday  
September 5th in  
recognition of Labor Day**

**“Canada will change its approach to the phasing out of section 87 of the Indian Act as a requirement in Canada’s Modern Treaties,”** said minister of Crown-Indigenous affairs Marc Miller in a statement from July.

By Abby Francis

Section 87 of the Indian Act, is about tax exemption of personal property of an ‘Indian’ located on a reserve. In other words, income tax, GST, PST, and property tax are exempt for those under the Indian Act, living (and for income tax, working) on a reserve.

“Since becoming minister, I have heard very clearly from across the country that the discontinuance of section 87 of the Indian Act and the removal of the federal tax exemption on First Nations’ reserve lands is a significant disincentive to advancing self-governance,” said Marc.

“It’s a divisive issue within communities that have recently signed modern treaty arrangements, and a material barrier to entering into modern treaties.”

The minister said the tax exemption will be continued on Indigenous governments’ former reserves and other First Nations’ reserves in Canada, as well as existing and future modern treaty nations registered to the Indian Act, including Tla’amin Nation.

“It’s a game changer,” says Tla’amin executive council member and housepost of community services Dillon Johnson. “The tax issue was one of the biggest challenges with the treaty process and it has caused a lot of division and anxiety.”

“Many of our people have decided not to enrol as Tla’amin citizens because they rely on the tax exemption which would continue on other reserves as long as they didn’t enrol. The announcement will enable our people to enrol and remove the anxiety of taxation being imposed in a few years time.”

In the nation, there are around 200 people who have status but are not enrolled as Tla’amin citizens, compared to the 900 people who have status and are enrolled as Tla’amin citizens.

While the continuation of the tax exemption may not change some minds on enrolling as citizens, Dillon thinks that many Tla’amin folks will as result of the minister’s announcement.

“Section 87 has been very difficult on self-governance. It was a non-negotiable part of the treaty process. “If we wanted to get out of the Indian Act, the only pathway available to us at that time was a modern treaty in which Canada and BC required tax exemption to expire after eight years [GST and PST] and 12 years [income and property tax].”

Tla’amin’s GST and PST tax exemptions were set to expire in April 2024. The exemptions for income and property tax were to expire in December 2028. Every modern treaty First Nation had the same eight and 12 year period of transition into taxation.

“The ‘eight and 12 year’ mandate was completely arbitrary and not enough time for First Nations to demonstrate the benefits of the treaty to members and prepare for the transition to taxation,” Dillon says.

“And the tax revenue that would be shared with us was not worth the cost of introducing taxation on our people.”

“We basically had no choice - it was all baked into the treaty. Take it or leave it,” says Dillon.

“I believe that is the biggest reason there have only been four modern treaties done in BC after almost 30 years. This approach went against what self-determination is supposed to be about, and after many years of us and other First Nations telling them this, the government of Canada has finally changed their policy.”

The BC Treaty Commission says the phase out of section 87 of the Indian Act tax exemption has been a longstanding challenge to advance and ratify treaties and other agreements.

“In BC, there are eight modern treaties, and seven treaties were negotiated through the BC treaty negotiations process. Each nation should be able to determine if and when to exercise their tax jurisdiction. We commend the federal government for working with First Nations to make these important tax policy changes. Work is ongoing and this change may enable governments to take a closer look at existing tax-sharing policies and what is necessary to support Indigenous self-government,” the Commission said in an email.

The seven treaties negotiated through the BC Treaty Commission are: Huu-ay-aht First Nations, Ka:’yu:’k’t’h’/Che:k’tles7e’h’ First Nations, Tla’amin Nation, Toquaht Nation, Tsawwassen First Nation, Uchucklesaht Tribe, and Yuułu?i?ath First Nation.

The Treaty Commission also says there have been a number of significant changes in negotiations, including the ‘Recognition and Reconciliation of Rights Policy’ for treaty negotiations BC, which commits to co-development and collaboration.

“With the adoption and implementation of the provincial and federal UN Declaration legislation innovations will continue. Treaties are living agreements and ongoing partnerships that must adapt to changing circumstances.”

Back in May during Tla’amin’s annual general assembly, the Nation announced that Tla’amin may introduce its own tax. Dillon says that the Tla’amin government doesn’t know what that future Nation tax might look like yet.

“It’s way too early to tell what the new tax policy will be for Canada and how that will impact the government funding we receive.”

In Tla’amin’s Final Agreement, there is a Fiscal Financing Agreement; Tla’amin would receive around \$9 million in federal and \$446,000 in provincial funding yearly for the first five years of treaty, plus a one time



Minister of Crown-Indigenous Affairs Marc Miller and Executive Council Dillon Johnson at the CDRC Grand Opening in July

\$5 million of federal funding. The annual funds from Ottawa and the Province would be re-negotiated every five years. These funds go towards programs and services for Tla’amin that both the federal and provincial governments agree on.

Tla’amin has been self-governing for six years now, meaning the three governments have met about renewing the fiscal agreement. The new agreement is an annual \$14 million of federal funding and \$200,000 of provincial funding, these negotiations took place in April 2019.

“We don’t know what the Province’s policy will be for property taxation. I believe they will do what Canada has done and remove the requirement for modern treaty nations to impose property taxation on its members. We continue to push for that, but we don’t know whether they [the Province] will make that change.”

With the change in section 87, Indigenous governments will also have the choice of maintaining tax arrangements that already exist, or to take on direct tax powers when the nations are ready.

For Tla’amin, Dillon says there is a lot more work to do, to figure out if and when would ever be a good time to do that.

“Sharing is a big part of ʔəms təʔaw; our teachings, our culture. The potlatch was an important way our people would share the wealth. Thinking of it in this way, taxation is not a scary or foreign thing.

“But it has to be something we build for ourselves as a nation, based on our values and choices,” says Dillon. “That is one way I see it could work. What we need to remember is tax exemption and Indian status are not ‘rights.’ They come from the Indian Act, which could be repealed or replaced some day. “The recent announcement on the tax exemption by the federal government is amazing news and was very hard fought for, so we have to be happy with that.

“But it doesn’t mean it will last forever, whether it is Canada’s choice or our own.”

# TLA'AMIN FOOD SECURITY PROGRAM



By Sean McKinnon, Project Manager

Indigenous peoples have the rights to access traditional food sources, which were impacted during the colonialism period. This includes the right to have food security and the ability to manage food sources in a traditional and sustainable manner.

In 2011, the First Nations Food, Nutrition and Environmental Study (FNFNES) was released. The comprehensive research was a 10-year study done by University of British Columbia, Université de Montreal, and the Assembly of First Nations. It examined five components related to the relationship between First Nations food, health and environment in twenty-one First Nations communities in BC. One component of the study involved household interviews for information on dietary patterns, lifestyle and general health status, environmental concerns, and food security. Most First Nation peoples that participated in the study have indicated the desire to harvest traditional foods but have reported that there are many barriers that impede access.

The work that is described in this Statement of Objectives is founded on the Comprehensive Nation Plan 2021 (CNP), the results of the FNFNES study, and various consultations within the Nation on the topic of food security and food sovereignty.

This Food Security Program will build on existing food security initiatives within the Nation, including, but not limited to, the 'Developing adaptation strategies for healthy fisheries and food security for First Nations in British Columbia under climate change' project, the community gardens, Super Harvesters, the Traditional Foods Processing building, and food fish distributions.

It should be acknowledged that food (in)security is directly and indirectly related to poverty, housing, health and wellness, and general well-being, and that the Food Security Program should be developed and operated in collaboration with multiple departments.

As retribution advances and Canada works to correct the wrongs that were committed to First Nations during the colonial period, the desire of many First Nations peoples to incorporate traditional lifestyles into their lives has become a priority. The voices of First Nation peoples will be heard, and their desire to have food sovereignty fulfilled.

**In the Comprehensive Nation Plan 2021, developing a Tla'amin Food Security Program was identified as a priority goal. There are five strategies/actions listed to achieve this goal.**

20. Establish a Food Security Program on Tla'amin Lands including traditional hunting; fishing and gathering activities.
21. Update the Land Use Plan to include policies on food security and to ensure sufficient agricultural, livestock, and food production land uses.
22. Research and apply for funding to support Tla'amin food production and resources.
23. Hire Tla'amin individuals to hunt, fish, gather, and farm for community distribution. Link to food allocation provisions required under Treaty.
24. Create and implement Fish Harvest Management Plans (requirement

## What's Happening in our River

If you take a walk from the Hatchery down to the lower bridge, erosion stands out on the banks. The erosion in our river is caused by varying water levels and clay banks that erode over decades creating a concern to any spot on the river that has unstable banks with structures above are the main concern. In this case it's below the Firehall and below the homes on River Road.

Erosion sites create different flows which in turn cast the water flow towards opposite banks where new erosion may occur.

For our fish that return up the river, high water flows are bringing a lot of the cobble and smaller rocks from up stream and depositing them down river which fills the river bed up and provides less spawning habitat up stream. Global warming also has an affect on the river as it impacts water levels and flows.

To address the concerns of the erosion, public Works is seeking proposals from Engineering firms to quote on reinforcing and protecting a few key spots on the river bank to alleviate the impact on these two key problem areas. One is the first bend in the river after the hatchery and the other is the next bend after that. Both areas have clay banks that are steep and support structures above. The Firehall on the first and homes on the second.

There are archeological sites at the 1st bend problem area leading up to the second and then below the bridge on River Road. The area in between hasn't been fully investigated so we will have to take great care in working here.

Remember swimming at the Big Rock? This area has been drastically changed over the decades, by material being moved from up stream and deposited down stream. Also all the material that is being eroded from the 2 problem areas is being deposited here. All rivers shift, this one is no different, we just have to try to minimise the impact on banks that support structures and the opposing banks from where we supply measures to control this erosion.



Sean McKinnon  
Project Manager



under Treaty).

This Statement of Objectives is for strategy 20, to establish a Food Security Program for Tla'amin Nation. Naturally, strategies 21 to 24 will contribute to increasing food security, and thus will be a part of the Food Security Program.

Through the FNFNES study, the CNP, and consultations held within Tla'amin Nation, the following six interconnected measures of food security were developed:

- 1) Availability of traditional food sources
- 2) Cultural Importance
- 3) Decision making power and management (sovereignty)
- 4) Health and wellness
- 5) Stability
- 6) Accessibility
- 7) Traditional learning

These seven measures will inform the development and management of the Tla'amin Nation Food Security Program, including the development of a Food Security Conceptual Framework that will be housed in the Nation's CNP.

# Managing the Intertidal Landscape of Xwe'etay (Lasqueti Island)

By Dana Lepofsky

There was a time – not that long ago on the scale of such things – when the marine intertidal zone flourished, supplying on-going abundant and reliable foods for the many thousands of Indigenous Peoples who lived along the north Pacific coast. In recent years, as we are all well aware, our intertidal ecosystems have experienced a decline in both species abundance and diversity. The decline has to do with a myriad of factors including deposition of silts from upland clearing, dragging of logs through eelgrass beds, the introduction of invasive species (e.g., the Japanese oyster), and various kinds of foreshore development.

Another major factor contributing to shifts in intertidal abundance and diversity is the effects of removing the people who, for thousands of years, actively stewarded their lands and seas to ensure food harvests into the future. Oral traditions, memories, and the archaeological record demonstrate the extent to which Indigenous peoples in this region and in fact, throughout the Pacific ([www.sea-gardens.net](http://www.sea-gardens.net)), have tended the intertidal landscape. Region-wide practices include selective harvesting (limiting when and what), removal of predators, and maintaining healthy spawning and growing conditions by tilling, adding sediment, and by creating or removing barriers. For most coastal Indigenous peoples of the Pacific coast, these practices were embedded in age-old systems of tenure, governance, and spiritual beliefs that determined the right way to interact with the intertidal landscape.

One of the goals of the Xwe'etay/Lasqueti Archaeology Project (XLAP; [www.lasquetiarc.ca](http://www.lasquetiarc.ca)) is to map the temporal and spatial extent of all the ancient Indigenous settlements on Xwe'etay in relation to their surrounding land- and seascape. This has involved us timing our shoreline surveys for the lowest-low tides in May – August so that we could record the fish traps, clam gardens, and other intertidal features associated with the many Indigenous settlements. Prior to our survey, only a few fish traps had been recorded, but not in detail, and no clam gardens were known from the island. This is because many of these features are under water for all but a few daylight hours every year.

And boy, our Xwe'etay intertidal surveys did not disappoint! We found an intertidal management feature on almost every beach we visited, especially on the northern side of the island – where most of the ancient settlements are located. For instance, False Bay (the large bay where the ferry comes into today), is lined with ancient settlements (visible today as shell platforms on which houses were built); associated with these settlements, lining the foreshore, are rock features that are the remnants of the once carefully managed intertidal landscape.

At the lowest intertidal zone are clam gardens (wúxwuthin in the Northern Coast Salish language). These are rock-faced terraces created by Indigenous people to expand and improve clam habitat at the zone where littleneck and butter clams thrive ([www.clamgarden.com](http://www.clamgarden.com)). Our work on Quadra Island has shown that some of these gardens are almost 4000 years old and that they provided a sustainable and abundant source of clams for generations. In fact, our experiments show that clam gardens have 2- 4x more clams than non-garden beaches and increased clam productivity by 150 – 300%. In some case, by building clam gardens on rocky substrates, people increased the amount of clam habitat by a third. We also learned on Quadra that since ancient sea levels have been dropping for the last many 1000s of years, we can use the height of the wall above

a zero tide as a relative measure of age. That is, older garden terrace walls were built when sea level was higher and now they are too high to support clams. On Xwe'etay, we found gardens that were as high as 1.4 meters above the zero tide. These are too high for native clams today and based on our work elsewhere, may have been constructed and used over 1500 years ago. On the other extreme, there are garden terraces that are very low in the intertidal, sitting at about 30 cm above the zero tide. These low terraces were likely built to cultivate low intertidal species, such as horse clams. Given their tidal level, they can't be more than a few hundred years old. What is particularly neat is that some of the gardens are multi-terraced – so they track how people shifted the location and height of the wall to maximize clam production in changing ocean conditions.



Clam gardens on islands near to Xwe'etay

Just a bit higher in the intertidal zone are a variety of carefully engineered fish traps and holding ponds. The rock walls were likely used as the foundation for wooden “fences” that would have facilitated trapping and releasing fish at various tidal levels. These have several shapes including a form that, to my knowledge, is unique to this area: a “teardrop” with a long lead line. We recorded this form in two different locations and not only is the form identical in both places, but the size only varies by a meter or so. Remarkable engineering. We suspect, based on their placement, that these were used to trap herring.



**Tear drop fish trap and lead line, possibly for capturing herring.**



**Other forms of fish traps are common on Xwe’etay, including this V-shaped form.**

The degree to which entire intertidal landscapes were altered and managed is even more remarkable than the variety of intertidal feature forms used. In subtle and ingenious ways, the ancestral peoples of Xwe’etay took full advantage of the natural abundance of the extensive intertidal flats between islets. In some areas, we found many small rock walls built between bedrock outcrops; these were placed in such a way to hold water, to funnel fish, or to raise the level of the beach. Often, one feature blended with the next and with the “natural” landscape such that it was not uncommon for us to find it difficult to put boundaries around the “archaeological site”. In the end, we often, and appropriately, recorded the entire intertidal flat as a single archaeological site to reflect the landscape level of the traditional management practices.



**Complex of stone walls in the intertidal showing the degree to which the intertidal landscape was managed.**

In mid-August, we were so pleased to share some of the magic of these ancestral marine management features with our neighbours from Tla’amin and Qualicum Nations. About 20 people from these Nations joined about 70 Xwe’etay islanders to share food, stories, songs, and fun during a low-tide window. We marveled at the degree to which Indigenous peoples tended the marine landscape, and for many settlers who have lived on the island for decades, it opened their eyes to a new way of seeing the island’s deep history.

Next summer, the XLAP team will continue to explore the Indigenous archaeological heritage of Xwe’etay. We hope to host more inter-community events where all people can come together to celebrate Xwe’etay’s deep history.



**Intertidal picnic with Xwe’etay settlers and neighbours from Qualicum and Tla’amin Nations**

# q<sup>w</sup>ən sounds like Qaye qwun (Savary Island)



By Michael Gustafson

Savary Island was named by Captain George Vancouver in 1792 as his ships, the Discovery and Chatham, were passing westward along the continental shore of present-day British Columbia. They were accompanied by the Spanish Vessels; Sutil and Mexicana. Captain Vancouver notes in his journal that he sailed past an island lying in an East and West direction which he named Savary Island. No explanation was given as to for whom or why the name Savary was chosen. qeye q<sup>w</sup>ən is approximately 0.8-1.5 km wide and 7.5 kilometres qeye long. It has a permanent population of about 100, expanding to perhaps 2,000 or more in the summer months.

There are indications that the island was a place for ceremonial and spiritual gatherings. There are lots of clam digging areas on both sides of the island. It was a herring spawning area in the past, near the reef. The cedar trees are good for root digging, and there are lots of berries on the island. Oral histories speak of multitudes of clams [littlenecks, cockles, butters, oysters] and of low tides occurring throughout the spring making for good harvesting conditions. Tla'amin people used to dry them long ago, specifically Butter clams "...The butters are all along the reef. And Oyster."

There was a time when there were no oysters and the colonial people were known to ask the Tla'amin people to transport oysters to the island that's why Savary has oysters today. "...when my grandmother used to go to there to sell her baskets to these white people that lived there, they always asked my grandmother to bring them oysters, cause there was never any oysters on Savary [It's suggested that overharvesting may have depleted local populations]. ...so my grandmother says 'load up the canoes with oysters', and we had them filled with oysters and went back to Savary Island. My dad towed us along and he made us get on the canoe and throw the oysters from one end of Savary to the other so the oysters would grow there. ... Transplanting clams and oysters from the bay; from Squirrel Cove. So that's why there's oysters there."



## What is qeye q<sup>w</sup>ən known for?

For Tla'amin, Savary island was historically known as ?ayhos - the double headed serpent; One day, ?ayhos was feasting near mał nač (Mitlenatch Is.), χαχye ti qaymıx<sup>w</sup> (the transformer) came and transformed the serpent into the island we know today. As you look at the island from a map or a plane you can still see ?ayhos making its way back to its cave at χαχα gił (Hurtado Point),

Today Savary is known for its white sand beaches, beautiful swimming waters and stunning ocean and mountain views. The Island is home to a range of highly sensitive ecosystems from sand cliffs to dune meadows and ancient forested dunes. By the turn of the 20th century, CPR coastal ships and Union Steamships called in, popularizing the place among colonial settlers. qeye q<sup>w</sup>ən has always been a popular island for clamming and swimming owing to the sandy beaches. A government wharf was built near Green Point, close to Dinner Rock and Lund Giving the island easier access to the mainland; in 1910 Savary Island was subdivided into over 1400 lots. Savary became a favourite summer cabin location for those with means. Further subdivision resulted in a total of over 1700 (mostly 50 foot) lots, roads were built, and cabins established.

## Sources:

Sliammon Nation Treaty Society Research Department; Sliammon Traditional Use Study Interviews, 1996.

Sliammon Nation Treaty Society Research Department; Sliammon Traditional Use Study Overview Report, 1999.

Powell River Historical Museum and Archives; Traditional Place Names of the Tla'amin Nation, 2018.

Tla'amin Nation GIS Department; Cultural Heritage Viewer Web Mapping Application, 2022.

# ELK DRAW WINNERS

August 18th, 2022

Tla'amin Nation Government Building

## Haslam Harvest Area

1. Bull - Andrew Timothy
2. Bull - Larry Louie
3. Bull - Trisha Wilson
4. Bull - Dennis Francis



## Theodosia Harvest Area

1. Bull - Cathy Galligos
2. Bull - Kyle McGee

## Daniels Harvest Area - Community Elk

Tla'amin Nation will harvest elk in the Daniels Harvest Area for Tla'amin Community food storage.

# Firearms Safety Course



## Weekend of Nov. 26-27th?

Group size will be limited. Save your spot by emailing Noreen (Noreen.paul@tn-bc.ca).

Details will follow in October, as well as a formal registration process where it will be important for folks to have their TN Harvesting Card.



**Tla'amin Nation**  
čaʔəmen Nation

FOR IMMEDIATE RELEASE

## Tla'amin Nation partners on green energy project at tiskwat

August 17, 2022 –łišosəm, qathet Regional District – The Tla'amin Nation (“Tla'amin”) has entered into a Memorandum of Understanding with Pacific Hydrogen Canada Corp (“PHC”) committing the Parties to reach a respectful and mutually beneficial business partnership for the development and operation of a green energy project at the mill site at tiskwat. This green energy project will use renewable electricity in various forms to produce a low carbon, renewable methanol for export to global e-methanol users. As part of the MOU, Tla'amin has signalled its intention to acquire a meaningful equity position in PHC.

“This agreement is a positive step in Tla'amin’s continued efforts to re-acquire and re-establish stewardship of our historic village site at tiskwat, while at the same time contributing to the local economy,” said Hegus John Hackett. “This is a winning solution for all parties and ensures local involvement and leadership in the next steps for this exciting project on this critical site within the qathet region.”

Tla'amin Nation Executive Council looks forward to continuing to work with PHC and other potential partners to realize our vision for an environmentally sustainable and reconciliation-oriented economy.

čəčəhatanapešt (we honour you all),

Tla'amin Nation Government

For More information please contact:

Communications Coordinator, Tla'amin Nation nehmotl@tn-bc.ca

# Thichum Introduces New Forestry Stewardship Manager



Thichum would like to introduce Shawn Tougas as the Forest Stewardship Manager for Thichum Forest Products. Shawn brings an impressive background on land-use planning and stewardship policy. Please join us in welcoming Shawn to the team!

“I am looking forward to my new role with Thichum Forest Prod-

ucts as Forest Stewardship Manager. I previously worked with Nation in the Lands and Resources Department and will bring this experience to Thichum Forest Products with a focus on contributing to the quadruple bottom line of cultural, environmental, social, and economic values. I have worked across the coast as a forester in resource monitoring, land use planning, and forest stewardship policy and am excited to work on the many forestry initiatives in Tla'amin Territory. čəčəhaθəč!” – Shawn Tougas

# CITIZENSHIP & MEMBERSHIP

The Citizenship Registrar is updating addresses from the Tla'amin Citizens. Have you moved lately? Changed your phone number or email address? Changed your surname?

To assist the process, we are hoping you can call or email Kylie Paul directly with any new updates regarding:

- Name
- Address
- Phone
- Email



## Do you need a new harvest card or citizenship card?

Applications are available at the admin front desk area or can be sent to you via email.

I can work with you to create a citizenship card long distance and I can mail completed cards to our citizens who reside not in community.

Please remember to bring in your firearms license in with your application if you have it.

You must have a valid HARVESTING CARD for fishing this summer. Please contact me to renew.

## REPORT YOUR CATCH ON THE HARVESTING APP!

## New Baby

Please remember to register your little ones within the first year. I can help you process the registration for status and citizenship.

**CITIZENSHIP@TN-BC.CA**

**MEMBERSHIP@TN-BC.CA**

**(604) 483-9646**

**EXTENSION: 122**

*All information received by the Tla'amin Government are subject to confidentiality and privacy protection. Data collected by the Tla'amin Government are meant only for the administration of internal programs.*

## Membership

### Do you need a new status card?

-I can assist you with filling out the forms for the SCIS (Secure Certificate of Indian Status) card. This card is valid 5 years for children and 10 years for adults.

-The turnaround time for a card is estimated to be a little bit longer because of the covid pandemic. Current estimate of time for receiving a card back is 10-12 weeks.

-For adults (16+), you will need valid ID to be included with your application. The BC ID card, Service card, or Driver's license works best.

-For children (15 and under), parents ID is used.

-I can use an ipad app for photos for the new status cards in my office.

### Please call or email to set up an appointment!

čečhaθeč



# NOTICE

UPCOMING!

## Community Engagement Sessions

### CITIZENSHIP LAW

Let's get together and discuss the proposed changes to the Tla'amin  
*Citizenship Law.*

Mark your calendars!

#### VANCOUVER

Saturday, September 10

Location: Chateau Granville  
1100 Granville Street

**Meeting Room: Granville Room**

Doors Open: 10 am

Presentations: 10:30 am

#### VICTORIA

Sunday, September 11

Location: Coast Victoria Hotel  
146 Kingston Street

**Meeting Room: Coast Ballroom**

Doors Open: 10 am

Presentations: 10:30 am

- **Parking:** Parking costs will be covered, please check in at the hotel reception to register your license plate number before parking.
- **Travel Assistance:** Fuel vouchers are available to assist with travel to the meeting. Please contact the number below to provide your name and information.  
For those taking public transportation, you can be reimbursed for your fare at the meeting.
- **Agenda:** This meeting is focussed on proposed changes to the *Citizenship Law*. The law has received FIRST READING and is now at the stage of community engagement as part of the approval process. Please review the materials provided in advance of the meeting.
- **Note: An engagement session in Tishosum (Tla'amin) is scheduled for Tuesday, September 27 at the Salish Centre at 4:30 pm**

Questions? Please call 778-762-3716



Back to School  
September 6th

# TUTORING IN TĪŠOSƏM

Tla'amin Nation in collaboration with VIU and SD47



## AHMS TAH OW

Once again this year, qualified tutoring support for high school and post secondary students will be available at Ahms Tah Ow.

Students can also come get help with homework, access a computer/printer, and get online to complete assignments.

✉ Contact Louise Dominick at [postsec@tn-bc.ca](mailto:postsec@tn-bc.ca) for further information.

**When? 3:30-5:30 pm  
Monday - Thursday  
\*Starting Sept. 12\***

\*If you are a student in the PIE or Brooks Online programs and would like in-person help at Ahms Tah Ow, please let Louise know. If there is enough need, drop-in times will be increased with program staff.

### Do you want after school tutoring for your student in Grade 1-7 ?

Please contact Noreen at [noreen.paul@tn-bc.ca](mailto:noreen.paul@tn-bc.ca) with your child's name, grade & the subject(s) they need help with.

Tutoring will be from 3-5 Mon-Thurs starting Sept. 26th

# Health and Wellness

*EH KWA'A'NUNS KYE'AMIEUX*  
"When the people in our community are well again, all around us will also be well."

**# Itstartswithme**

**ʔot ne taməs yeʔeθots θ qəmqəm  
hočxʷut čεgət, payεčxʷut čεčεgət.**

"If your family is doing something, you go and help. Always be helpful"  
-Tla'amin Elders-



**Big thank you to all the staff/ volunteers who helped the elders with their fish this year. It was hard work and really means alot!**

*Cheh eht Thum Kwa'no meh*

## Tla'amin Elders Corner

*please come and join us!*  
Coordinator: Doreen Hopkins  
604-483-3009  
(leave message and I will return call)

What: Elders Luncheon  
Dates: **September 13th, 2027**  
Guests: Losa Luaifoa (Protocols)

**September 27th, 2022**  
Guests: will be Denise Smith & April Treakle / Lands Department  
Location: Tla'amin Health Building

Time: 11:00 a.m. to 1:00 p.m.  
**Stretching and Walking**  
**Tuesday mornings (14-Week Program)**  
Where: Tla'amin Health  
What: Elders Gentle Stretching please arrive by 9:30

**Walking group** - 1 hour starts at 10:15 a.m.  
**Dates:** September 13th, 20th, 27th October 4th, 11th, 18th, and 25th November 1st, 8th, 15th, 22nd, 29th  
December 6th and 13th, 2022

**What: Elders iPad training 3-hour course – 9:00 a.m. to 12:00pm**  
September 1st, 8th, or 15th, 2022  
**Register at Vancouver Island University – 604-485-2878**  
Location: Vancouver Island University  
If you need rides – please phone Doreen.

If you would like to invite an elder/elders to your function or an opening prayer, please contact Coordinator – Doreen Hopkins



**Congratulations Zoe Mae for completing her ECE diploma while being a mom!**  
**Love from all of us !**

# SECHELT RESIDENTIAL SCHOOL #72: 1952-1954

## (PART 3)

*(The Conclusion will be in the October edition of the Neh Motl)*

By Dr. Jeanne Paul

Sister Mary Ange's health was not optimal. She confessed she had a lot of allergies, to food, dust, mold and chemicals. She constantly was blowing into this white handkerchief to wipe her runny nose. If she was on any medication for her ailments we will never know. What I remember of her was she never smiled or said a kind word to us.

The other supervisor was Sister Pierre Celestine, I believe she was about 21 years old.

She was the youngest of the nuns. She was in charge of music. She formed a mixed choir of both boys and girls. I loved to sing. I was not shy when I sang. We learned many songs, hymns in English, Latin, and French to sing in local musical choir competitions. We won a cup one year. She even had annual plays on the stage. I was a maid in this particular play. Diane Johnson was the Queen in this play. She had an older brother Jerry on the boy's side. She was very outgoing, laughed a lot and when she laughed, she'd arch her back. She fit the part. I was the maid at her feet. I lost all shyness while on the stage. Sister Pierre Celestine also called us "you people" in a tone which seemed worse than the other nuns had. Why did we have this special title? She just barked orders at us. What was wrong with these women of God?

The head of all these nuns was Mother Superior Bernard. She was very old, had a thick Irish accent and had this unsteady walk. She also had this stern commanding voice. She headed all the nuns and she was the head of the Girls side of the school. She commanded respect. Not sure why of all the girls or how she came to decide but she picked me to work with her to clean the two houses that the priests lived in. In 1952 Father Nolan had the big house as the principal of the school and Father Viney was the missionary priest whose job, once a month to visit the villages of Tla'amin, Klahoose, Homalco and Sechelt. He stayed about 1 day in each and return to his house in Sechelt. Father Viney was replaced by Father Royer 1954. He had a very heavy French accent apparently from France somewhere. Not much was learned about God and Catholicism when these men would spend a day in these villages. Not sure what held these villagers to remain Catholics as they did. This missionary post would change seemingly every few years as an Obedience they get assigned to another village to spread the gospel of the Catholic church. The Oblates of Mary Immaculate were the missionaries in B.C. where there was a Native Reserve or a Residential School there were the Oblates. Along with the Government the churches agreed to kill the Indian race through the children who attended these Residential schools.



I had to clean Father Nolan's house daily. Not sure why because he lived alone in this 2-story building. I had a staff of several younger children to help me wash and shine the floors every Saturday. They loved to be pulled around on rags of old sheets or blankets to shine the floors. The missionary house was cleaned once a week while he was away. There was so much to be done to be so clean all the time. I never got assigned to any other jobs in the school during my two years here.

I remember this one Saturday, I lost the keys to Father Nolan's house. Somehow it had dropped out of my pocket. Mother Bernard began hitting me yelling how irresponsible I was, if I was a responsible child, I should have pinned these keys to my apron. She berated me about picking me out of all the girls for this job. I was crying and felt badly without being hit about it. She brought back memories of Mr. Gallagher my Grade 1 teacher who would hit the boys behind the neck when he wanted attention from them. He also had this heavy Irish accent like she did.

She continued to shout and berate me in front of the other girls and asked me to retrace my steps. She kept shouting as she followed me to the various places I had gone. Finally, I went to my closet in the Rec. room where my coat and apron was hung. I think Creator was just watching over me and inspired me to pick up my boot and shake it out. The keys fell out. Instead of thanking me or something she continued about next time to pin the keys to my apron. Where would I get a safety pin? I was still crying and shaking from all this fright and hitting me. I was humiliated. Please God whoever you are I want to go home where I was loved and never got hit!

It's interesting that for many years I got obsessed with buying key rings for fear of losing my keys. I think I even passed this onto my son.

The fear was so instilled in me never to make mistakes, there would be consequences, a nun might come out of the wood-work to shout and hit me.

Another incident on a cleaning Saturday, a big wax and shine day so I would have my staff of little girls to wax and shine. As I come up the stairs of Father Nolan's house there on the porch is Fathers Nolan and Viney. They were relentlessly teasing a fifteen years old pupil V.H. She was a real beauty. Boys liked to look at her. She was also physically mature as well, which apparently meant she wore a bra I was told. I did not even know what a bra was. I would hear the Grade 7 and 8 girls talk about how pretty she was and how she knew how to curl her hair. I looked like an ugly duckling compared to her I thought. After all I was only twelve years old.

She was laughing and her face was getting redder and redder as the priests continued to push her back and forth between them. I was not sure what to make of this behavior of grown men of God to act like they were 12 picking up a girl. I walked past them into the house and they did not even notice us. Years later as grown women, I recalled this incident with V.H. and the two priests. Like all memories that caused embarrassment or sadness you tend to forget. She said she did not remember the incident at all. I remembered it so clearly!

Later as grown people one of the students who was on the boy's side told me of how he had been sexually abused by one of these priests. Maybe even then I noticed and sensed something, I did not know what it was.

**Conclusion in the  
October Neh Motl**

INTRODUCING  
**ČEPΘTĀN HOUSE**  
 “CHEPTH-TAN HOUSE”

**BACKGROUND:**

## RETURN TO OUR ROOTS

Creating a space where families can get respite (temporary care) in the community when we need it is a return of sorts to how we have always cared for each other. Grandparents, aunts, uncles, and extended family have always been an essential part of raising Tla’amin children. It wasn’t until western society was being enforced that parents were pressured to raise children on their own. čepθtān House is an exciting opportunity to reconnect to these supports as a powerful and healthy step for all families.

Today, guidance from the čičyε (Chi chia) Circle ensures čepθtān House and other Child and Family Services are led by our teachings. “This is a new beginning” according to Elder Elsie Paul, and fellow čičyε Circle member Lynn Galligos agrees: “This is something positive to look forward to. It’s a good time to make change.” Elder Doreen Point, who has supported children for many decades says, “I’m happy to be here because it’s about the future of the children. I lost a lot of that as a residential school survivor – I don’t want another child to go through that.”

We all need help sometimes. čepθtān House is a place where we can take care of each other in our own way.



**WHAT IT IS:**

## A SAFE AND WELCOMING PLACE

Auntie’s house is a place we know we can go anytime because it is safe and welcoming. It evokes feelings of comfort, love, and belonging. čepθtān is a gender-inclusive word that means Auntie or Uncle. čepθtān House is a new culturally safe space in łišosām (Tishosum) where short-term respite care and emergency shelter can be provided to children, youth and their families of ʔayʔajuθām (Ayajuthem) speaking peoples for a maximum of 30 days. Interestingly, the Healing Lodge (the location of čepθtān House) was built in 1982 as group home for children in care and children attending school from Kindergarten to Grade 12. Jeannie Paul, Gordon Johnson, Rose Adams, and Vern Pielle were their caregivers at that time.



**DETAILS:**

Top: Katherine Dominic and Billy Brown 1954. Image courtesy Powell River Archives. Bottom: Retrieved from draft Comprehensive Nation Plan.

## HOW TO GET INVOLVED

We aim to make čepθtān House as accessible and inclusive as possible. Over time, there will be day programming for children, youth, and families in the House. But to begin, we want to make it available right away for people who need space for temporary respite care of children or youth by a trusted adult, for any reason. There are several ways you can get connected with čepθtān House:

1) If you are a parent or primary caregiver who needs a place for your children to get temporary care by a trusted adult;

- 2) If you are an Auntie/Uncle/trusted adult who would like to get pre-screened so you can provide temporary care for your ʔεʔajε (Jehajeh) if ever the need arises;
- 3) if you are a foster parent who would like to learn more about providing temporary care for children or youth in the community; or
- 4) If you would like to learn more!

**You can contact Ryan Pielle for any of these reasons: [ryan.pielle@tn-bc.ca](mailto:ryan.pielle@tn-bc.ca) or 604-414-4280.**

We hope to hear from you!



4760 Joyce Avenue, PO Box 36, Powell River, BC  
V8A 4Z5 vbjerreskov@prdivision.ca

Tuesday, August 9, 2022

## New name for qathet Division of Family Practice as part of reconciliation with Tla'amin Nation

**POWELL RIVER** – Today, the Powell River Division of Family Practice officially changed its name to qathet Division of Family Practice. The Tla'amin Nation leadership supports the use of the word qathet, which means “working together” and is pronounced “KA-thet.” The name change reflects the division’s commitment to reconciliation and acknowledgment of Indigenous-specific racism in the health care system.

“It’s the doctor’s job to diagnose illness and help us to stay well,” said Losa Luaifoa, Tla’amin executive councillor. “Changing the name of the local division of family practice is an action that recognizes that the legacy of colonialism is a sickness that must be acknowledged and removed. We raise our hands to the division for their leadership and contributions to a place where we can all thrive together.”

The division began exploring a name change in 2017 as part of a process to bring attention to reconciliation and the reality of poor health outcomes for Indigenous peoples in Canada, in part due to racism in the health care system. The division membership voted on the name change on June 8, 2022, and were overwhelmingly in favour.

“Changing the name of our division is a small but significant step along the path of truth and reconciliation,” said Dr. David May, board chair and physician lead for the qathet Division of Family Practice. “It gets us closer to genuine community collaboration.”

The qathet Regional District changed its name in 2018, and the Tla’amin Nation gifted them the word ‘qathet’ to reflect the close ties between the Nation and the regional district and their mutual commitment to reconciliation. qathet Division of Family Practice members practice throughout the qathet Regional District, including at the recently renamed qathet General Hospital.

“This is the first division of family practice in British Columbia to have a name change based on reconciliation,” said Guy Chartier, the division’s executive director. “We’re hopeful that our journey becomes a catalyst for other conversations across the province. The future of our health-care will be shaped by the kind of relationships we build today.”

Israel Wood Powell, for whom Powell River is named, was B.C.’s first superintendent for Indian affairs from 1872 through 1889, and a proponent of many harmful colonial policies including residential schools and removing Indigenous children from their families, as well as banning the potlatch and Indigenous languages.

### qathet Division of Family Practice Name Change Timeline:

**2017**

The division’s board is diversified, opening the door for non-physicians to join as community directors.

**2018**

Dr. Evan Adams, a member of the Tla’amin Nation, is appointed to the division’s board as a community director.

**2019**

Doctors of BC and the First Nations Health Authority sign the Declaration of Commitment to Cultural Safety and Humility in Health Services Delivery for First Nations and Indigenous people in BC.

**2019-2020**

The division’s board engages in conversations on the organization’s role in cultural safety and humility.

**2020**

The division’s board of directors endorses its Declaration of Commitment to Cultural Humility and Safety.

**2020-21**

Division board members and staff complete San’yas Indigenous Cultural Safety Training, education and awareness for members.

**2021**

The division invites Tla’amin Council members to discuss reconciliation at a division board meeting.

**2021**

The Tla’amin Council supports the name “qathet” for the division.

**2022**

The division hosts information sessions for members.

**2022**

The division’s members vote on name change (June 8).

#### About Tla’amin Nation

The Tla’amin Nation is a modern, forward-thinking First Nation Government at an exciting point in its history. In April 2016, the community became self-governing through the Modern Treaty Process. The Tla’amin community resides in the qathet Regional District, along Highway 101. The Tla’amin Nation has a rich heritage that stretches back since time immemorial and is guided by its taow (teachings) enshrined in its Constitution and Governance Structure.

#### About qathet Division of Family Practice

The qathet Division of Family Practice is a community-based group of family physicians working together to improve patient care. The division works collaboratively with the community and health care partners to increase access to primary care and improve professional satisfaction for physicians. The division was founded in 2010. Today, the division’s membership includes 38 family physician members, 13 specialists, and three nurse practitioners.

The Divisions of Family Practice are funded by the General Practice Service Committee (GPSC), which is a partnership of the BC Ministry of Health and Doctors of BC.

#### For more information, contact:

Guy Chartier, executive director, qathet Division of Family Practice: 604-344-0112 (cellular)

# LANGUAGE FUN DAY

## RESCHEDULED

SEPT 10

11-4PM

CATERED LUNCH. DOOR PRIZES. ORTHOGRAPHY LESSONS

FUN ACTIVITIES AND LANGUAGE LEARNING GAMES

BOUNCE CASTLE





# Air Fryer Salmon

This quick air fryer salmon recipe makes perfectly crisp, moist fillets. Pair with vegetables or potatoes for an easy, healthy meal!

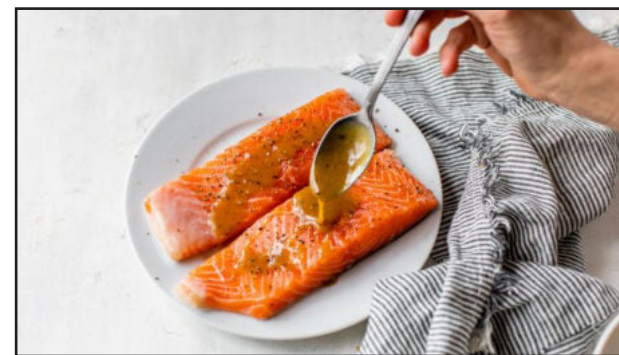


## Ingredients

- 2 salmon fillets about 6 ounces each
- Pinch kosher salt
- Pinch black pepper
- 1 tablespoon brown sugar or honey
- 1 tablespoon Dijon mustard
- 1/2 tablespoon extra virgin olive oil
- 1/2 tablespoon low sodium soy sauce
- 1/4 teaspoon garlic powder
- Pinch ground ginger optional

## Instructions

1. With paper towels, pat the salmon dry. Sprinkle lightly on both sides with salt and pepper.
2. For easy cleanup, line the air fryer basket with aluminum foil. Preheat the air fryer to 400 degrees according to the manufacturer's instructions (2-3 minutes).
3. In a small bowl or larger liquid measuring cup, mix together the brown sugar, Dijon, oil, soy sauce, garlic powder, and ginger (if using). Spoon all over the top of the salmon.



4. Slide out the air fryer basket and set it on a heatproof surface. Place the fillets in the basket so that they are not touching.
5. Cook the salmon in the air fryer for 6 to 11 minutes, depending upon their thickness and your model (fillets around 1 inch will need 8 to 9 minutes). Do not overcook or the salmon will be dry. Salmon is done when it registers 145 degrees on an instant read thermometer (I remove mine a few degrees early, let it rest, then the carryover cooking finishes the job). Check it a few times towards the end to make sure it doesn't overcook.

# hewštəm ʔilət

(We are going to eat some very good food.)

**Thursday, September 8**

**Welcome Back BBQ at 5:00 pm**



### SUMMARY OF RCMP CALLS FOR SERVICE FOR JULY/AUGUST 2022

This summary of police calls for service is intended to advise community members of what is occurring in the community and to encourage community members to report all suspicious activities.



Powell River RCMP Non-Emergency (604)485-6255		In Case of Emergency Call 911
<b>JULY 21</b>	KLAHANIE RD	Police responded to a report of an erratic driver. Patrols were made in the area, but police were unable to locate the suspect vehicle.
<b>JULY 25</b>	EAGLE DR	Police responded to a report of an assault at a residence.
<b>JULY 26</b>	SALISH DR	Police responded to a report of a possible impaired driver. Police located the vehicle parked at a residence, but the driver was not located.
<b>JULY 26</b>	EAGLE DR	Police assisted in keeping the peace at a residence.
<b>JULY 27</b>	WATERFRONT RD	Police responded to a report of a bear at a residence. When police arrived on scene, the bear had already left.
<b>JULY 30</b>	SALISH DR	Police responded to a report of an argument at a residence. Police attended and spoke to both parties and determined no offence had taken place.
<b>JULY 31</b>	HARWOOD DR	Police responded to a report of a noisy party at a residence.
<b>JULY 31</b>	HARWOOD DR	Police responded to a report of a noisy party at a residence.
<b>AUG 02</b>	EAGLE DR	Police received a report of an assault at a residence.
<b>AUG 06</b>	SALISH DR	Police responded to a report of threatening text messages. Police investigated and determined no offence had taken place.
<b>AUG 06</b>	WATERFRONT RD	Police responded to a report of noisy youth gathered outside a residence. Police attended, but the youth had already dispersed.
<b>AUG 09</b>	WATERFRONT RD	Police responded to a threats complaint.
<b>AUG 10</b>	WATERFRONT RD	Police responded to a report of a noisy party at a residence.
<b>AUG 10</b>	SALISH DR	Police responded to a report of an argument at a residence. Police attended and spoke to everyone involved and determined no offence had taken place.
<b>AUG 10</b>	WATERFRONT RD	Police responded to a report of a possible impaired driver. Police attended and made patrols, but were unable to locate the vehicle.
<b>AUG 13</b>	HARWOOD DR	Police responded to a report of an ATV driving up and down Harwood Drive. Patrols made by police, but the ATVE was not located.
<b>AUG 19</b>	HWY 101	Police responded to a report of a suspicious person in a yard. Police attended, but could not locate the person.
<b>AUG 20</b>	SALISH DR	Police responded to a request for assistance from Tla'amin Fire for a bonfire at a residence. Police and fire stood by while the homeowner put out the fire.
<b>AUG 23</b>	HOMALCO RD	Police assisted EHS with a call at a residence.
<b>AUG 23</b>	HARWOOD DR	Police responded to a report of an assault. This matter is still under investigation.



## Employment Opportunity

### Digital Language Technician

The Tla'amin Nation is a modern, forward thinking, self-governing nation located on the beautiful upper Sunshine Coast (qathet Region).

#### Position Summary

Job Type: Part-time (24 hrs./week), Temporary (until June 2024)  
 Hours of Work: To be determined  
 Reporting to: Culture and Heritage Manager  
 Department: Education

Reporting to the Culture and Heritage Manager, under the direction of the Language Coordinator or designate, the Digital Language Technician works with a small team to support the digital recording of the ʔamin language within a collaborative project funded by the First People's Cultural Council.

#### Key Responsibilities

Key responsibilities of the Digital Language Technician include but are not limited to the following:

- Editing Elder interviews using the Audacity audio editor and recorder
- Uploading digital media and inputting data into the First Voices website
- Assisting with scheduling Elder interviews via phone and email
- Compiling list of words and phrases to be recorded for the First Voices website
- Maintaining orderly files
- Attending meetings as directed
- Performing all duties and responsibilities in accordance with Tla'amin laws, regulations, policies, practices, and procedures as directed by the Director of Education.
- Performing other related duties as required.

#### Qualifications

Training, Education, Experience

- Completion of a Digital Media certification from a recognized educational institution

- Equivalent education and/or experience will be considered
- Being of ʔamin ancestry
- Successful Criminal Record Check
- Previous experience working independently and in a group setting
- Previous experience working with Elders would be an asset

#### Knowledge, Skills, Abilities

- Knowledge of the ʔamin language
- Well-developed verbal communication and interpersonal skills
- Skilled at listening and paying attention to details
- Strong organizational and time management skills
- Ability to respect and meet expected deadlines
- Ability to work independently with minimal supervision as well as within a collaborative structure

#### Working Conditions

- Work is part-time (24 hours/week) and is performed primarily in an office or recording studio type environment.
- Adherence to all WorkSafe regulations and safe work practices
- Follows the Nation's Covid-19 safety policies and protocols which may be amended from time to time
- Competitive pay offered commensurate with qualifications and experience

#### How to Apply

Please apply by sending your resume and cover letter by email to: Jessie Peters, HR Manager at [jobs@tn-bc.ca](mailto:jobs@tn-bc.ca) and Sophie Call Director of Education at [sophie.call@tn-bc.ca](mailto:sophie.call@tn-bc.ca) noting "Digital Language Technician" in the subject heading of your email, or drop-off/mail c/o Human Resources Department, Tla'amin Nation, 4779 Klahanie Rd., Powell River, BC, V8A 0C4

**Closing Date: September 16, 2022**

Thank you to all applicants, only those shortlisted will be contacted.

## Call for Interest: Member of Economic Development Committee

The Economic Development Committee plays an important role in the economic development of the Tla'amin Nation. Being a member of the Committee is not expected to be a significant time commitment. Meetings are typically held 4 to 6 times per year. Members of the Committee will be provided honoraria for their time, along with reimbursement of reasonable expenses.

The mandate of the Economic Development Committee is to provide information to assist the Executive Council in fulfilling its oversight responsibilities for economic development and reporting to the Legislative Assembly on economic development activities of the Tla'amin Nation.

In accordance with the Tla'amin Economic Development Law, the Tla'amin Nation is seeking interested Tla'amin Citizens to replace one (1) member of the Committee whose seat is approaching end of term. The law requires that these members must:

1. have a British Columbia Certificate of Graduation (Dogwood Diploma) or equivalent,
2. be in good standing with the Tla'amin Nation,
3. have relevant experience, education or demonstrated interest in business, as determined by the Legislative Assembly

In accordance with the Tla'amin Economic Development Law, the Tla'amin Nation is seeking interested individuals to replace two (2) members of the Committee whose seats are also approaching end of term. The law requires that this member must have:

1. a degree from a post-secondary institution, OR
2. a professional designation, OR
3. a minimum of five years of relevant experience, as determined by the Legislative Assembly

#### How do I apply?

Please submit an application by Friday, September 16th, 2022, at 4:30pm to Tana Harry, Government Secretary, Tla'amin Nation at [tana.harry@tn-bc.ca](mailto:tana.harry@tn-bc.ca) or at the Tla'amin Nation office – 4779 Klahanie Road. Please include the following:

- (a) A cover letter that explains why you think you would be a good candidate
- (b) Your resume

Selected candidates must undergo a satisfactory criminal record check, at the Nation's cost. If you have any questions, please contact Tana Harry at (604) 483-9646 Ext. 159

Thank you for your interest.



# Employment Opportunity

## č̓p̓θ - Cultural Support Worker Casual Status

### Position Summary

**Job Type:** Casual on call from September to June each year on the school calendar

**Hours of Work:** 8:45 am – 3:15 pm, Monday to Friday (including 30 min. paid lunch break)

**Reporting to:** Director of Education

**Department:** Education

**Remuneration:** Negotiable based on qualifications

Reporting to the Director of Education at Tla'amin Nation, this position is based on being available for casual on call employment to cover absences for permanent č̓p̓θ Cultural Support Workers in schools in the q̓athet region. This position works collaboratively with school leadership and staff to create a safe and welcoming school environment for Indigenous students and provide cultural enhancement experiences to students in classrooms, gatherings, at lunch, and after school. A key responsibility of the position is to be a liaison between the school and the home and provide general supervision and support to all Indigenous students to make their educational experiences more successful, meaningful, and worthwhile.

The spirit of this position is captured in the word č̓p̓θ which is the ʔayʔajuθem word for uncle/auntie. It speaks to the supportive relationship which is at the heart of this position. č̓p̓θ is meant to capture the essence that each uncle or auntie has their own unique gifts and talents to share with the child but is grounded in a deep care and interest in the child's holistic well-being. č̓p̓θ implies a relationship with the family, community, and culture. In many Indigenous cultures, a č̓p̓θ is one of the most meaningful relationships a child will have and is foundational to their success as they become adults.

### Key Responsibilities

Key responsibilities of the č̓p̓θ (Cultural Support Worker) include but are not limited to the following:

- Greeting students as they arrive each morning
- Doing a daily check-in with Indigenous students and providing needed support for students to be ready for the day's learning.
- Developing trust relationships with Indigenous students in their school(s).
- Tracking Indigenous student attendance and doing "care calls" home or visits when students are absent or appear to be struggling.
- Being a contact for Indigenous families about to the school experience of students.
- Establishing positive, appropriate, and productive relationships with students and their families.
- Supporting teacher and administrator relationships with Indigenous students and their families.
- Collaborating with the Nation's Student Suc-

cess and Wellness Caseworker, and other relevant staff, to establish needed supports for specific students.

- Encouraging and supporting Indigenous students to participate in school activities, including extracurriculars and sports.
- Planning and facilitating learning opportunities and programs during student lunch hour and after school specifically designed for Indigenous students (but which may be accessible to all students).
- Working collaboratively with school staff, members of the Indigenous Education team, and Tla'amin Nation staff and community members to plan, schedule, and deliver a range of culturally relevant experiences to students in classrooms and assemblies which promote and enhance understanding of Indigenous language, culture, values, and worldview.
- Drawing on knowledge of Tla'amin/Coast Salish culture -- including appropriate protocols -- assisting with the development and delivery of workshops and in-services for school staff.
- Supporting teachers with imbedding Indigenous perspectives in their classrooms and lessons.
- Maintaining a record of interactions with and about students.
- Transporting students as required.
- For timesheet purposes, signing-in each morning at the school's office.
- Attending school staff meetings, Indigenous Education staff meetings, and Nation staff meetings as directed.
- Being present, as requested, for meetings focused on an Indigenous student and for Indigenous parent/guardian meetings with school/district staff.
- Participating in professional development days/activities as directed.
- Checking work emails daily (Nation email and school-based email) and responding accordingly.
- Performing all duties and responsibilities in accordance with Tla'amin laws, regulations, policies, practices, and procedures as directed by the Director of Education.
- Performing other related duties as required.

### Qualifications

Training, Education, Experience

- Successful completion of a secondary school graduation program, or equivalent
- Being of Indigenous ancestry
- Successful Police Check, including Vulnerable Sector Screen
- Valid BC Driver's License, safe driving record, and possession of own transportation
- Evidence of traditional and contemporary learning and sharing of their own culture
- Previous experience working with school-aged children and youth
- Previous experience providing social and

emotional support to children, youth, and/or adults would be an asset

- Previous experience working in a school setting would be an asset
- Previous experience giving presentations to small and large groups would be an asset
- A current First Aid certificate would be an asset

### Knowledge, Skills, Abilities

- Demonstrated knowledge and understanding of Tla'amin history, culture, community, and practices, including appropriate protocols
- Knowledge of ʔayʔajuθem
- Proven ability to work independently and confidentially with all ages of children/youth
- Proven ability to work collaboratively as a member of the Indigenous Education Team, school-based team, and Department of Education team at the Nation
- Proven ability to use judgement, tact, and discretion when providing information, including the ability to maintain levels of strict confidentiality
- Excellent interpersonal and communication skills
- Strong organizational and time management skills

### Working Conditions

Work hours are Monday to Friday, 8:45 to 3:15, including a 30-min paid lunch break.

Work will primarily be performed in a school-setting, although some activities in the community may also be included.

- Adherence to all WorkSafe regulations and safe work practices
- Adherence to the Nation's Covid-19 Safety Plan and CDC/Health Canada's Covid-19 protocols
- Competitive pay offered commensurate with qualifications and experience

### How to Apply

Please apply by sending your resume and cover letter by email to: [jobs@tn-bc.ca](mailto:jobs@tn-bc.ca) and to Sophie Call, Director of Education at [sophie.call@tn-bc.ca](mailto:sophie.call@tn-bc.ca), noting "Cultural Support Worker" in the subject heading of your email, or drop-off/mail to Attention: Human Resources Department, Tla'amin Nation, 4779 Klahanie Rd., Powell River, BC, V8A 0C4.

### Closing Date: September 9th, 2022

Thank you to all applicants; only those shortlisted will be contacted.



## Employment Opportunity

### čɛpθ - Cultural Support Worker

#### Position Summary

Job Type: Permanent, 10 months (35 hrs./wk.)  
 Hours of Work: 8:45 am – 3:15 pm, Monday to Friday (including 30 min. paid lunch break)  
 Reporting to: Director of Education  
 Department: Education  
 Remuneration: Negotiable based on qualifications

Reporting to the Director of Education at Tla'amin Nation, this position works in schools in the qathet region. This position works collaboratively with school leadership and staff to create a safe and welcoming school environment for Indigenous students and provide cultural enhancement experiences to students in classrooms, gatherings, at lunch, and after school. A key responsibility of the position is to be a liaison between the school and the home and provide general supervision and support to all Indigenous students to make their educational experiences more successful, meaningful, and worthwhile.

The spirit of this position is captured in the word čɛpθ which is the ʔayʔaʔjuθəm word for uncle/auntie. It speaks to the supportive relationship which is at the heart of this position. čɛpθ is meant to capture the essence that each uncle or auntie has their own unique gifts and talents to share with the child but is grounded in a deep care and interest in the child's holistic well-being. čɛpθ implies a relationship with the family, community, and culture. In many Indigenous cultures, a čɛpθ is one of the most meaningful relationships a child will have and is foundational to their success as they become adults.

#### Key Responsibilities

Key responsibilities of the čɛpθ (Cultural Support Worker) include but are not limited to the following:

- Greeting students as they arrive each morning
- Doing a daily check-in with Indigenous students and providing needed support for students to be ready for the day's learning.
- Developing trust relationships with Indigenous students in their school(s).
- Tracking Indigenous student attendance and doing "care calls" home or visits when students are absent or appear to be struggling.
- Being a contact for Indigenous families about to the school experience of students.
- Establishing positive, appropriate, and productive relationships with students and their families.
- Supporting teacher and administrator relationships with Indigenous students and their families.
- Collaborating with the Nation's Student Success and Wellness Caseworker, and

other relevant staff, to establish needed supports for specific students.

- Encouraging and supporting Indigenous students to participate in school activities, including extracurriculars and sports.
- Planning and facilitating learning opportunities and programs during student lunch hour and after school specifically designed for Indigenous students (but which may be accessible to all students).
- Working collaboratively with school staff, members of the Indigenous Education team, and Tla'amin Nation staff and community members to plan, schedule, and deliver a range of culturally relevant experiences to students in classrooms and assemblies which promote and enhance understanding of Indigenous language, culture, values, and worldview.
- Drawing on knowledge of Tla'amin/Coast Salish culture -- including appropriate protocols -- assisting with the development and delivery of workshops and in-services for school staff.
- Supporting teachers with imbedding Indigenous perspectives in their classrooms and lessons.
- Maintaining a record of interactions with and about students.
- Transporting students as required.
- For timesheet purposes, signing-in each morning at the school's office.
- Attending school staff meetings, Indigenous Education staff meetings, and Nation staff meetings as directed.
- Being present, as requested, for meetings focused on an Indigenous student and for Indigenous parent/guardian meetings with school/district staff.
- Participating in professional development days/activities as directed.
- Checking work emails daily (Nation email and school-based email) and responding accordingly.
- Performing all duties and responsibilities in accordance with Tla'amin laws, regulations, policies, practices, and procedures as directed by the Director of Education.
- Performing other related duties as required.

#### Qualifications

Training, Education, Experience

- Successful completion of a secondary school graduation program, or equivalent
- Being of Indigenous ancestry
- Successful Police Check, including Vulnerable Sector Screen
- Valid BC Driver's License, safe driving record, and possession of own transportation
- Evidence of traditional and contemporary learning and sharing of their own culture
- Previous experience working with school-aged children and youth

- Previous experience providing social and emotional support to children, youth, and/or adults would be an asset
- Previous experience working in a school setting would be an asset
- Previous experience giving presentations to small and large groups would be an asset
- A current First Aid certificate would be an asset

#### Knowledge, Skills, Abilities

- Demonstrated knowledge and understanding of Tla'amin history, culture, community, and practices, including appropriate protocols
- Knowledge of ʔayʔaʔjuθəm
- Proven ability to work independently and confidentially with all ages of children/youth
- Proven ability to work collaboratively as a member of the Indigenous Education Team, school-based team, and Department of Education team at the Nation
- Proven ability to use judgement, tact, and discretion when providing information, including the ability to maintain levels of strict confidentiality
- Excellent interpersonal and communication skills
- Strong organizational and time management skills

#### Working Conditions

Work hours are Monday to Friday, 8:45 to 3:15, including a 30-min paid lunch break.

Benefits include extended health care, sick leave, and paid time off. Financial support is also available for professional development.

Work will primarily be performed in a school-setting, although some activities in the community may also be included.

- Adherence to all WorkSafe regulations and safe work practices
- Adherence to the Nation's Covid-19 Safety Plan and CDC/Health Canada's Covid-19 protocols
- Competitive pay offered commensurate with qualifications and experience

#### How to Apply

Please apply by sending your resume and cover letter by email to: [jobs@tn-bc.ca](mailto:jobs@tn-bc.ca) and to Sophie Call, Director of Education at [sophie.call@tn-bc.ca](mailto:sophie.call@tn-bc.ca), noting "Cultural Support Worker" in the subject heading of your email, or drop-off/mail to Attention: Human Resources Department, Tla'amin Nation, 4779 Klahanie Rd., Powell River, BC, V8A 0C4.

#### Closing Date: September 9th, 2022

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# Let's Talk Trash.ca

WHAT IS WASTE?



Ingalisa

Tai

Abby

## Medication Disposal

Some bad habits are hard to break – especially the ones we didn't even realize we had. Flushing vitamins and medication down the drain affects ocean life and quite possibly our drinking water, as well. We might wish that sending these items down the drain or to a landfill were enough, but it's a wish that will never come true.

Humans are messy. We're often distracted and distracted people often don't make the best decisions. When we're cleaning outdated medications from our bathroom cabinet or tidying up unused prescriptions for an elder, we need to know how to safely throw them away.

In short, pills and medical creams and liquids should be taken to a pharmacy where they will be incinerated in a high heat fire. This prevents them from getting into the wrong hands or stomachs by accident.

We all know that putting used oil into a storm drain is wrong, but what about flushing old medications down the toilet? When liquid goes down the drain, it goes to a waste water treatment plant and then to the ocean. Waste water treatment plants are not designed to filter out medications, however. These plants screening materials after they settle in the tank. Next, secondary processing happens. Here, healthy bacteria and oxygen are added to eat up pollutants. Then the water is treated with chlorine, ultraviolet light or ozone. Unfortunately, these steps don't deal with many pharmaceuticals and other contaminants like fertilizers, hair dye and many other things we flush. More advanced waste water treatment systems do not successfully manage pharmaceuticals either. And, what is worse, is these chemicals mix together creating a toxic soup that goes into the waters we fish and swim in.

Those of us relying on septic fields are in an even worse situation because anything that goes down our drains can end up in the water table and local streams, affecting both us and the creatures that use these waterways.

Landfills are not the solution either, as there is always the risk that medications get back into circulation or are consumed by pets or wild animals while awaiting pick up or disposal.

Fortunately for BC residents, there is a Medication Return Program that most pharmacies host. This take-back program is administered by the Health Products Stewardship Association on behalf of the pharmaceutical industry. The public are asked to return all prescription and non-prescription medications, natural health products including cannabis, anti-bacterial and anti-fungal creams, inhalers and patches for proper disposal through participating pharmacies. When possible, residents are encouraged to remove pills from their containers into a clear bag before dropping off at a pharmacy. Liquid and cream medications should be kept in their original packaging. Plastic bottles can be placed into curbside recycling or dropped off at any RecycleBC recycling depot, but squeeze tubes and pill blister packaging must go in the garbage. Covid rapid tests do not have a program and must go in the garbage. Personal identification on all containers should be blacked out with a pen for your privacy.

All waste is not created equal. Pills and medical ointments may be small in size but they can cause serious harm when released into the environment or accidentally consumed. Taking all medication, whether prescription or non-prescription, to a pharmacy for proper disposal shows good care for the earth and those we share it with.

*Let's Talk Trash is the qathet Regional District's waste reduction education program. Contact them at LetsTalkTrashTeam@gmail.com*

## Did You Know...



**34%**

of Canadians don't know about proper disposal of unwanted medications and used sharps



**55%**

of Canadians know where to take their unwanted medications when they want to get rid of them

ONLY

**42%**

of young adults correctly dispose of medications and sharps



**60%**

of Canadians who know where to take unwanted medications learned about it from their pharmacist or drug store

Accidental drug poisoning and overdose are on the

# RISE



**Have Medications and Sharps to Get Rid Of? Take them back to your local pharmacy**



## Ahgykson clean up featured soon!

The Ahgykson cleanup was held in late July with the help of one of the cleanup crew (Hayley Creasey). Stay tuned for the next Nehm-otl when the full story of the Ahgykson cleanup will be published.

# ANNOUNCEMENTS



## CONGRATULATIONS

Destiny Anderson-Fairman graduated from Queen Elizabeth Secondary School (Surrey BC).

Destiny has been accepted into Douglas College for Child & Youth Care Program



HAPPY BIRTHDAY "MRS. G"  
September 17th  
YOUR LOVING FAMILY



Brandon and Avery cool off with their favorite ice cream during the hot summer



## Villa Season Tickets

With the new season just around the corner season tickets are now available for \$40.00 for all home games. 3 of our first 4 games this September are at home, We play in the first division, it is fast paced and entertaining soccer to watch

**Come out and support our soccer players**

Contact Russell Pielie: (604) 223-4793



**Powell River Minor Hockey**  
**Register Now**

**LOOKING FOR KIDS AT ALL LEVELS AND ABILITIES**

**THERE IS NO TIME TO WAIT**

Season is just around the corner

[WWW.POWELLRIVERMINORHOCKEY.COM](http://WWW.POWELLRIVERMINORHOCKEY.COM)

## Seniors' Centre Open House

October 1, 2022  
(National Seniors Day)

11:00 - 3:00pm

### What You Can Expect Throughout the Day

- Vintage Car Show
- Safety information booth from our local Fire Department
- Activities demonstrated by our various groups
- Coffee and Food Trucks
- Evacuation information booth by qathet Regional District
- RCMP & Fraud division there to provide information
- Live Radio Broadcast
- 2022 & 2023 memberships available for purchase at a discount
- Mayor to address attendees



Not Just Your Grandmother's Seniors' Center Anymore!



Come check us out!

2022 & 2023 memberships available for a low offer today only!! Anyone ages 19 and above can join our association and we'd love to have you!

Many activities will be on display. Live radio broadcast, classic car show, food trucks... Lot of fun to be had. Bring your family and enjoy some good food from local vendors and some good company while getting to know what your "Seniors'" Centre can do for you!