



***Nukw7ántwał Gathering 2022  
Final Report***

***By: Sheldon Tétreault***

***For: Squamish-Lillooet Regional District***

***Gathering Date: September 23, 2022***

# ***Nukw7ántwaí Gathering 2022***

## ***Final Report***

INTRODUCTION & OVERVIEW.....	page 2
RECORD OF SMALL GROUP WORK.....	page 3
LESSONS LEARNED.....	page 5
NEXT STEPS.....	page 6
APPENDIX.....	page 7

Appendix A – Participant Invitation

Appendix B – Gathering Agenda

Appendix C – Participant List

Appendix D – Lessons Learned Presentation

## Introduction & Overview

The Nu'kw7ántwaí 2022 Gathering was held on September 23, 2022. Representatives from Lil'wat Nation, the Squamish-Lillooet Regional District, and the Village of Pemberton participated in the day-long event.

The Gathering was planned by the Nu'kw7ántwaí Intergovernmental Relations Committee. Specific event logistics were facilitated by a staff-level Organizing Committee that had representation from Lil'wat Nation, Village of Pemberton, and Squamish-Lillooet Regional District.

The 2022 Gathering was scaled back from previous Gatherings due to a resurgence of Covid numbers. As such, it was not intended to be a full Gathering of all elected officials, but rather a smaller 'working session' focused on bringing the spirit of Nu'kw7ántwaí into our organizations and communities. Nonetheless, the time spent together and the discussion that ensued was very impactful.

In plenary, in small working groups, and through a "walk-around" of Lil'wat Place, the day created safe spaces for people to share their thoughts, perspectives, and experiences. The day was a balance of intellectual and emotional work that significantly deepened the relationships between the participants. Some of that work can be shared in this report and some can not due to the nature of the sharing that took place.

The 2022 Gathering was different than previous Nu'kw7ántwaí gatherings as it opened up a much deeper emotional space to engage in conversations about how "We help each other to find the way." It was a good day.

## Record of Small Group Work

Participants were asked to reflect on how they can bring the spirit of “*Nukw7ántwaí wi ku stákmenlhkahl*” into their organizations and communities?

1. There is a tension that we need to work through: we know we have a knowledge gap and we desire learning but we also recognize that it’s our own responsibility to educate ourselves - we can’t expect Indigenous people to “teach” us everything. At the same time, we feel that we sometimes need Indigenous people to validate our emerging understanding.

*Facilitator Comment: Non-Indigenous people can do a lot of generalized learning about Indigenous peoples and the history of colonization in Canada. Understanding local experiences and the diversity of perspectives on particular issues requires an active engagement with local Indigenous people. It could be beneficial to develop a learning resource library – making it easier to share learning resources and also documenting what others in the community are already doing to advance their understanding of Indigenous peoples.*

2. Building relationships is essential. We need to create space for relationships to develop and grow. This can happen in many different ways: from casual social opportunities; inter-community activities; and “diving in” to joint projects. In this context, we need to bring our full humanity to our meetings – not just our professional roles. When we speak from the heart about our full experience in this life we will find the common ground that we have as humans.
3. Invitation is important. We need to be mindful of creating inclusive, safe spaces for people to have enough trust to be honest, vulnerable, and sometimes uncomfortable.
4. We need to “learn to unlearn”. This requires humility.
5. This discussion raises more questions than answers. We need to create space in ourselves, our organizations, and in our communities to listen and learn. This is challenging as our organizations are built on a culture of concrete “to do” lists; outputs; and deliverables. There is an inherent tension between our organizational culture and what is required to build trust and relationships.
6. Just doing is important. Through the act of doing, we are required to learn and collaborate. It also creates new shared memories and narratives that are also the foundation for friendship.

*Facilitator Comment: Sometimes the “just do it” approach can backfire. Often the pressure to deliver on a project means that one party takes a lead and unconsciously can do things to marginalize or ignore interests, approaches and perspectives of the other party. The outcome can be more damaging to the relationship than the benefit of accomplishing a goal.*

7. We need things in our organizations that continually/regularly force us to reflect on our relationship with First Nation governments and communities. As an example, all briefing notes to Council could require a section on “Potential First Nation Interests or Impacts”.
8. We need to make an effort and possibly make mistakes. The key is to reflect on these mistakes and learn from them.
9. The 2015 Truth and Reconciliation Final Report Calls to Action are important and we need to be held accountable for our work to implement them.
10. Language is central to Indigenous experience and worldview. Making an effort to learn Ucwalmicwts is a wonderful way to demonstrate respect and interest in Lil’wat people.

*Facilitator Comment: There are beginner classes at Ts’zil for learning Ucwalmicwts. They are for Lil’wat people and non-Lil’wat people (including non-Indigenous people). Any strategy for engagement should require leaders from participating organizations to take a class. It is a great way to meet community members who are also interested in learning. It is a fun and enriching experience and would go a long way to demonstrating commitment to Nukw7ántwaí.*

## Lessons Learned

A particularly powerful part of the Gathering was a presentation reflecting on our collective experience of cross-cultural learning and discussions about reconciliation in our community. Participants were asked to consider what's worked well, what hasn't worked well, and what we could do in the future to encourage more thoughtful engagement. The focal point for the discussion was a presentation titled "10 years of The Wellness Almanac, 20 years on from the Winds of Change." The presentation documented the beginnings of the *Nukw7ántwaí* relationship building process, beginning with the Winds of Change through to the Wellness Almanac. Over the years, significant efforts have been made to engage the community with varying degrees of success.

The presentation triggered very deep emotional responses from some participants about their own residential school experience and intergenerational trauma. It was a profound reminder that reconciliation is much more than an intellectual exercise, and that great care must be taken when entering this space as individuals and organizations. As one participant remarked, "Truth has to come before reconciliation."

## Next Steps

- Recent Gatherings have been very helpful in bringing the parties together and creating spaces for learning and sharing. Having said that, all participants recognized that this is just the beginning of a long journey. Another gathering should be planned in the near future to continue the relationship building that is so necessary for implementing the spirit of *Nukw7ántwaí*. The Organizing Committee should convene and debrief the Gathering before planning the next one.
- A lot of supporting work has been initiated by staff following the direction of the *Nukw7ántwaí* Intergovernmental Committee. This work should continue and be validated by the Intergovernmental Committee. Specifically, the Draft Communications and Engagement Strategy would give concrete direction to many of the interests expressed in this and previous gatherings. It needs to be reviewed, updated and approved for implementation by the *Nukw7ántwaí* Intergovernmental Committee or a delegated working group. As per the terms of reference, the *Nukw7ántwaí* Intergovernmental Committee should continue to meet quarterly.
- The SLRD and the Village of Pemberton need to reflect on how, as participating organizations, they are engaging in learning about Indigenous and Lil'wat people, assessing and evaluating their organizations, and committing to concrete steps to advance the spirit of *Nukw7ántwaí*. Lil'wat should also consider what role it would like to play in supporting or facilitating those concrete steps. All parties should be prepared to present this to the next *Nukw7ántwaí* Gathering.

***Nukw7ántwaí* Gathering 2022**

September 23 from 10:00 am to 4:30 pm  
Hosted by Lil'wat Nation

**Please RSVP by September 1st.**

Hello,

You are invited to attend the *Nukw7ántwaí* Gathering 2022. Unfortunately, due to the pandemic the 2022 Gathering has been scaled back from our original plans. This year we are only inviting each participating First Nation / local government to send up to five representatives.

This intimate Gathering will have a focus on *Nukw7ántwaí* visibility and engagement. We will share experiences with learning and engaging community about reconciliation, discuss two specific proposals for *Nukw7ántwaí* projects, and consider how to advance a regional *Nukw7ántwaí* engagement strategy. Your participation will help shape the future of *Nukw7ántwaí* in our communities.

Please confirm your attendance by sending an RSVP no later than September 1<sup>st</sup> to Lee-Anne Kauffman at [Lee-Anne.Kauffman@lilwat.ca](mailto:Lee-Anne.Kauffman@lilwat.ca). Lunch will be served at noon. Please advise Lee-Anne if you have any food sensitivities/allergies.

On behalf of the *Nukw7ántwaí* Organizing Committee.

*Nukw7ántwaí* wi ku stákmenlhkalth  
“We help each other to find the way.”

Appendix B – Gathering Agenda

**Nu'kw7ántwa' Intergovernmental Affairs Gathering**

Friday, September 23, 2022

*“Nu'kw7ántwa' wi ku stákmenlhkahl.”*

AGENDA

**1. Protocol**

10 to 10:30 Open (welcome, prayer, introductions)

10:30 – 11:00 Ucwalmicwts Lesson and / or Presentation

- Presentation: Sharing the origin / meaning of Nu'kw7ántwa' wi ku stákmenlhkahl

11:00 – 11:25 Small Group Discussion #1

- Bringing the spirit of Nu'kw7ántwa' wi ku stákmenlhkahl into our organizations and communities

11:25 – 11:45 Debrief

**2. Walkabout & Lunch**

11:45 – 12:15 Lil'wat Place tour

12:15 – 1:00 Lunch

**3. Visibility & Engagement**

1:00 – 1:30 Lessons Learned Presentation (Lisa Richardson)

- What is the Wellness Almanac and how has it changed over the years?
- As far as engaging in cross-cultural learning or discussions about reconciliation, what's worked? What hasn't worked so well?
- What should we try in the future?

1:30– 1:50 Small Group Discussion #2

- What are the keys to successful engagement?
- What would you like to see more of?

1:50 – 2:10 Debrief

2:10 – 2:25 Break

2:25 – 2:40 Presentation (VoP – Mayor Mike Richmond)

- Two Proposals: Orange Cross-Walk & Collaborating on Special Events (e.g. National Indigenous Peoples Day, Canada Day, National Day for Truth and Reconciliation)

2:40 – 3:00 Small Group Discussion #3

- Do you want to see the two proposals implemented?
- What opportunities or concerns do you see with the two proposals?

3:00 – 3:20 Debrief

3:20 – 3:30 Break

#### **4. Next Steps**

3:30 – 4:10 Continued engagement, collaboration, and next steps

- Motion to Create Engagement Strategy
- Decision on Two VoP Proposals
- Discussion on 2023 Gathering

4:10 – 4:30 – Closing comments / song

## Appendix C – Participant List

Gélpcal Chief Ashley Joseph, Cultural Chief, Líl'wat Nation  
Lhpatq Maxine Bruce, Councillor, Líl'wat Nation  
Kerry Mehaffey, Chief Administrating Officer, Líl'wat Nation  
Lee-Anne Kauffman, Executive Assistant, Líl'wat Nation  
Mike Richman, Mayor, Village of Pemberton  
Leah Noble, Councillor, Village of Pemberton  
Ted Craddock, Councillor, Village of Pemberton  
Lyndsey Anic, Executive Assistant, Village of Pemberton  
Jen Ford, Board Chair, Squamish-Lillooet Regional District (SLRD)  
Craig Dalton, Chief Administrative Officer, SLRD  
Jeannette Nadon, Communications and Engagement Consultant, SLRD  
Patricia Westerholm, Communications and Engagement Manager, SLRD  
Sheldon Tétreault, Facilitator  
Lisa Richardson, Presenter, The Wellness Almanac

Appendix D – Lessons Learned Presentation



**10 years of  
The Wellness Almanac,  
20 years on from the Winds of Change**

Nukw7ántwa' presentation with Lisa Richardson, 23 September 2022



Plank from chest that belonged to Malcolm (ABOVE)  
This plank (81x183x19 mm) is the only surviving part of a wooden chest that belonged to Malcolm McDonald and passed to his grandson Fred. The engraved inscription is  
MALCOLM McDONALD BOAT BUILDER  
STORWY 1837  
It seems likely that Malcolm would have made the chest and engraved it himself. He sailed from Stornoway in Scotland to Canada to work for the Hudsons Bay Company in 1837. STORWY is probably an abbreviation of Stornoway.



### PASSING THE TORCH

Graham Turner, Pemberton's favourite volunteer for the fourth year running, has a simple request of his fellow locals: Don't vote for him next year. "My goal was to not win this, to be honest with you, and to slowly pass the torch on," he says. The founder of Pemberton BMX and the former president of the Pemberton Chamber of Commerce until he left the volunteer role late last year, Turner's legacy in the community he calls home is already well established. And with a plethora of other volunteers stepping up their time and efforts to ensure there is a hopeful someone



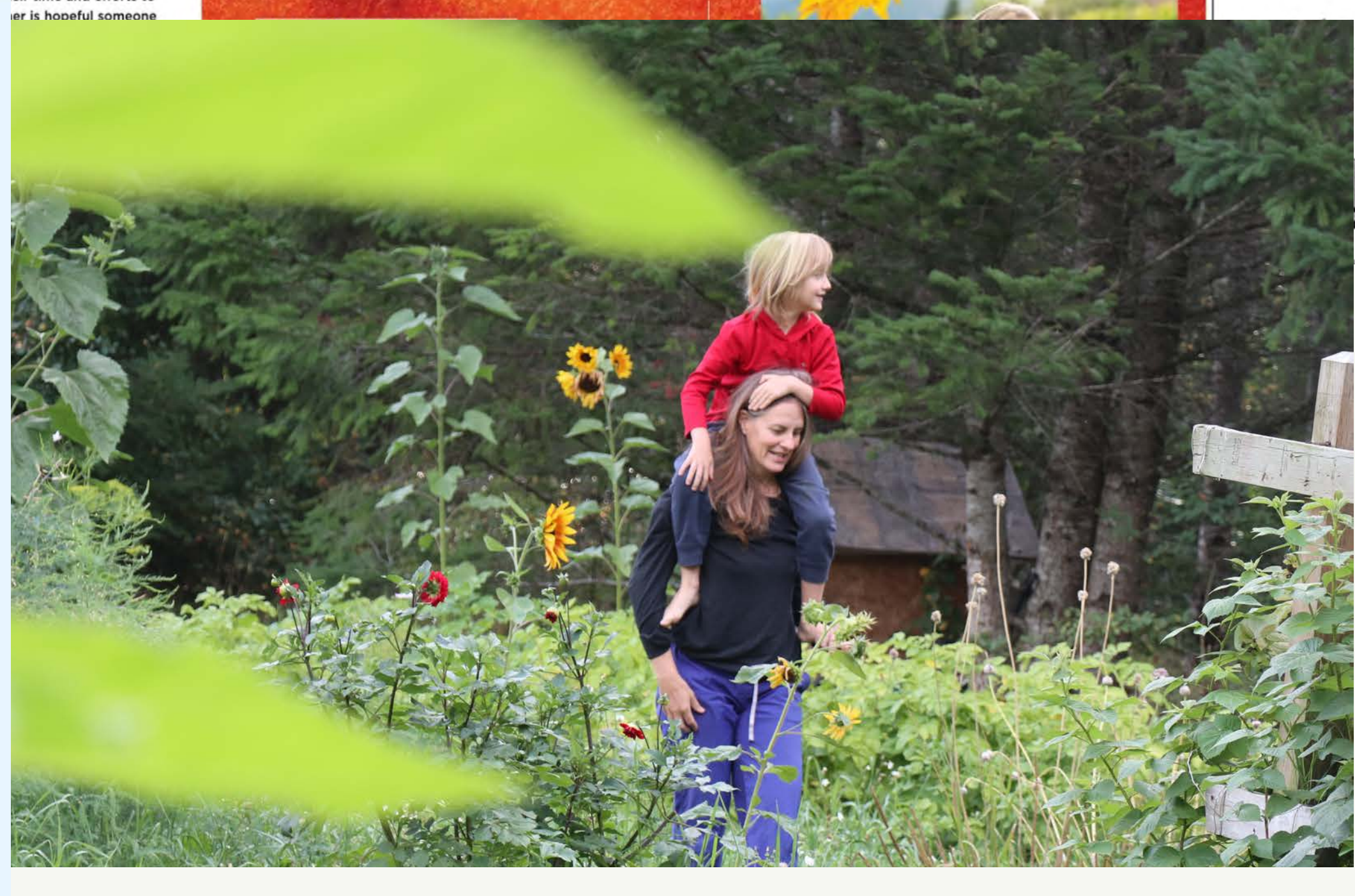
**Thank you**

For voting  
**Hwy. Cafe**

- BEST New Business
- BEST Value
- BEST Service
- BEST Plant Based

*Pemberton*  
*all plants*

7318 Industrial Way, Pemberton Mon - Fri  
Sat - Sun



ESTH

fo

anks to our

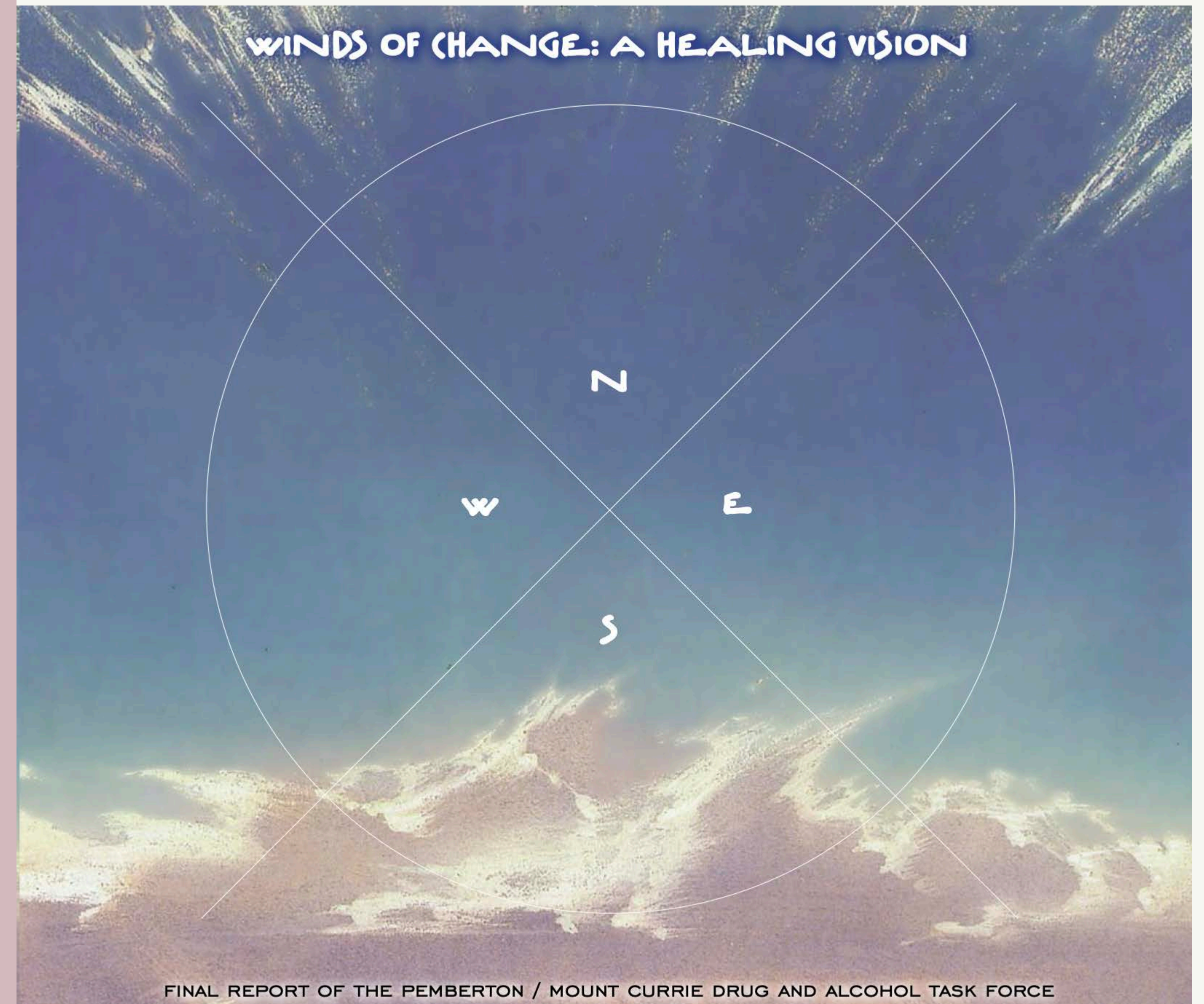


Photo by Natalie Langmann. Lil'wat Gas Station ground breaking ceremony. November 2017. >> The challenge for settlers, white folk and allies: how can I possibly contribute from a place of shrinking? The invitation: what is the posture or stance we might take, to work together/help each other find the way? What would Nuk'w7antwal look like, in our bodies?

# Lessons learned

- **What is the Wellness Almanac and how has it changed over the years?**
- **As far as engaging in cross-cultural learning or discussions about reconciliation, what's worked? What hasn't worked so well?**
- **What should we try in the future? Pitch some ideas!**

**By growing and enhancing resilience, respect, relationships and recreation, we hope to build stronger communities and support the ongoing work of the Winds of Change - to reduce the harmful effects of drugs and alcohol on our communities through awareness, advocacy and promotion of healthy alternatives.**



<https://www.pemberton.ca/public/download/documents/39636>

## **MESSAGE FROM THE TASK FORCE CO-CHAIRS**

This report was born out of tragedy.

Early in 2002 we suffered the tragic death of a young person. “We” are the neighbouring communities of Mount Currie and Pemberton. The young man was from Mount Currie. The death occurred in an area of Pemberton where drug and alcohol use and the accompanying problems are common.

Both communities were shocked. In Pemberton residents came out to Council meetings to express sadness, concern, and outrage. Out of these visceral reactions the Pemberton Healthy Communities Committee was formed. In Mount Currie similar raw emotions were brought forward at community forums. Frustration ran so high that a group of Elders approached Chief and Council to take action. In Mount Currie, the result was a community owned vision for Lil’wat Wellness.

These processes and outcomes were necessary and good. However, residents from both Mount Currie and Pemberton realized that the scope of the problem was not specific to either community. Finding solutions to drug and alcohol problems could not be done in isolation from each other. The fact is that drug and alcohol problems affect both communities and solving those problems requires coordinated action.

Coordinated action, however, has not always been a feature of the relationship between Pemberton and Mount Currie. There are many challenges working against us. The Village of Pemberton is a municipality and Mount Currie is a First Nation. We work in different jurisdictional frameworks. In addition, differences in the culture and history of our communities makes the six kilometres that separate us seem insignificant in comparison. The reality is that our communities have not often found common ground on which to walk.

Nevertheless, each community cares deeply for the safety of our children and the health of our families. We shop together. Our children play on sports teams together. And, we are all impacted by drugs and alcohol. Working together is an imperative.

As a result, the Mount Currie Band Council and the Village of Pemberton Council formed a Joint Task Force in the spring of 2003 to increase the safety in our communities by reducing the harm associated with drugs and alcohol. The founding premise was that drug and alcohol use creates a shared problem. It has never been “your” problem – it was always “our” problem.

## **ACKNOWLEDGEMENTS**

We would like to thank the following individuals for their contributions to this report.

### **Task Force Members:**

Mayor Elinor Warner, Village of Pemberton (Co-Chair)  
Councillor Joanne John, Mount Currie Band Council (Co-Chair)  
Councillor Michelle Beauregard, Village of Pemberton  
Theresa Jones, Mount Currie Band Member and Safety Advocate  
Bryan Kirk, Village of Pemberton Administrator  
Sheldon Tetreault, Mount Currie Band Administrator  
Cedric Jones, Mount Currie Alcohol & Drug Counsellor (NNADAP)  
Francesca Cole, Nurse Administrator, Whistler/Pemberton  
Stl’atl’imx Tribal Police  
RCMP

### **Other Contributors:**

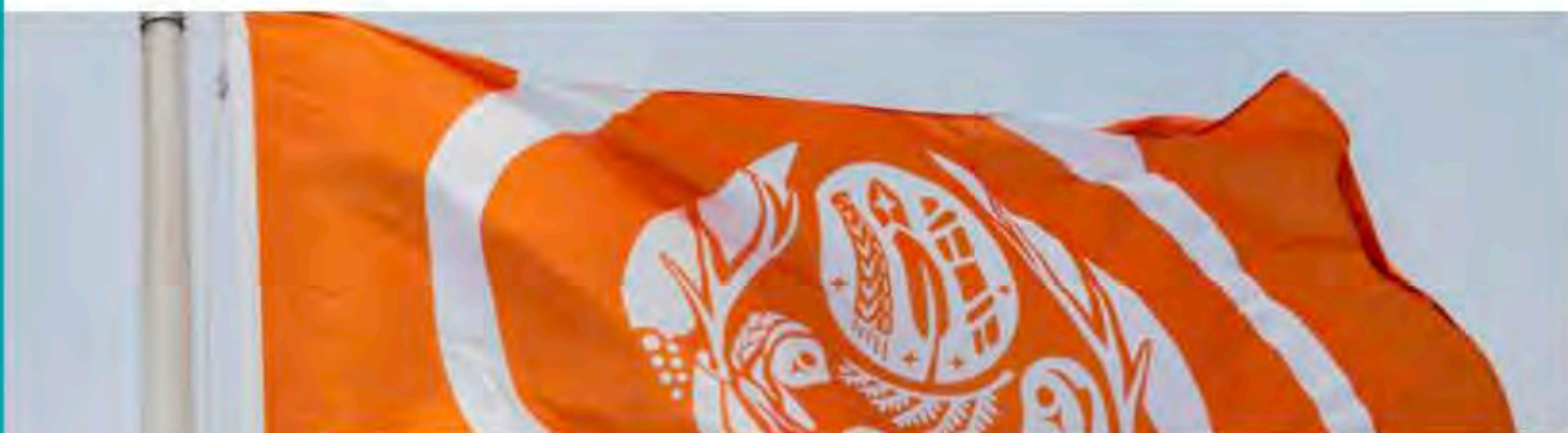
Councillor Martina Pierre, Mount Currie Band Council  
Lee Erikson, Mental Health Crisis Program - Vancouver Coastal Health Authority  
Greg McDonnell, Whistler Community Services Society  
Constable Leo Patrick, Stl’atl’imx Tribal Police  
Constable Leonard Isaac, Stl’atl’imx Tribal Police  
Constable Mike Wasylenki, RCMP  
Constable Scott Langtree, RCMP  
Police Chief Tom Karanfilis, Stl’atl’imx Tribal Police  
Staff Sergeant Hilton Haider, RCMP  
Matilda Pascal, Xit’olacw Community School Counsellor  
Leah Dan, Southern Stl’atl’imx Health Society  
Capri Mohammed, Public Health Nurse - Vancouver Coastal Health Authority  
Brandon Hestdalen, Task Force Coordinator  
Dan Reist, Kaiser Foundation - Centre for Addictions Research of BC  
Mona Wynn, Canadian Centre on Substance Abuse

The Pemberton/Mount Currie Task Force received funding from the Pemberton Health Foundation; the Mount Currie Band; the Village of Pemberton and the National Crime Prevention Centre through the CCENDU/HEP Community Action Project.



# What has been done?

- Winds of Change Steering Committee 2002 - 2012 - Aging in Place reports and Lions Villa
- November Wellness Gathering 2009 - 2014? (Events coordinators Carrie Turchinetz, Kiran Pal, Kara Walker, Carlee Cindric)
- Student bursaries
- Wellness Almanac 2013-2022 - 10 years of daily effort to engage people, trying to grow community but operating outside of community, as a kind of satellite



THE SURVIVORS FLAG IS UP AT SIGNAL HILL ELEMENTARY. THIS IS WHAT IT MEANS.

September 20, 2022  
 Leave a comment  
 Edit

This is the Survivors Flag. It is on display at Signal Hill Elementary. It is an expression of remembrance. It is a powerful art work to meditate on... every single dot and stroke has layers of meaning... some of which is unpacked at <https://nctr.ca/exhibits/survivors-flag/>, and through words shared from survivors of the residential schools system ... [Continue reading](#)



TODAY, I INVITE YOU TO HONOUR AN ACTUAL MATRIARCH, AND THE KINGS AND QUEENS



Rise of the Revivers: Part 1

YOU DON'T HAVE TO DO EVERYTHING TO CHANGE THE WORLD, JUST BE WILLING TO FEEL REALLY UN

COVID-19 HAS MADE Lisa Sambo want to say, "It's good to see you." More than that, it's made her acutely aware of how much she'd like to hug people, to greet them with an over-the-top enthusiasm, to tell them



BY LISA RICHARDSON

she loves them. She laughs at herself when she shares this with me. "You know what I mean, right?" She thought about getting T-shirts printed with "I love you" written on them, but then she tried to imagine her father wearing one. Not everyone can enthuse with equal openness. (We huggers and casual I-love-you droppers are aware that we are here.) And so she thumbed through an

Indigenous languages, the languages of our land, of each of our lands, are spoken nowhere else on the planet, so when they go, they're wiped from the land. And we cannot let that happen. Our languages are the voice of our lands. Our languages keep our connections to the ancestors. They're our connections to the descendants, it's the legacy, wisdom and knowledge that we leave those who come after us, and we need to keep clear about those responsibilities that we have to our descendants. I have university credentials but these are my true credentials for speaking about language revitalization: I have known language loss. I have known what it's like not to be able to communicate, not to have a voice, not to be understood, not to be able to make myself understood. I know what that feels like. When I came back from residential school and my spirit was broken, it was the old people who I lived amongst, who recognized it and did something about it.

big conferences or big adventures, was blown away by the experience. And overwhelmed. And not sure where the heck to start. More precisely, Sambo felt fear and shame. She'd been working at the daycare at the N'Quatqua Child and Family Development Centre since 2005. Language and culture were always on the agenda. "But we always focused on culture," she admitted. "Language just felt so unattainable. So overwhelming." So many ways they might do things wrong. And not even know it. So, all the kids would really learn to say in Ucwalmicwts was: "There's six green frogs." Sambo grieved this. Not only does she have to answer to the questions of parents ("what's that going to do for my son?") and funders and bureaucrats ("how did you spend this money?"), she also has an eight-year-old daughter who asks even harder-to-answer questions, the out-loud and the underlying ones, like, who am I. And, what is my place in this world? At the conference, she learned that

thewellnessalmanac Message [Profile Icon] [Dropdown] [More]

2,011 posts 914 followers 1,126 following

The Winds Of Change  
 Current content posted by Lois Fay.  
[linksharing.samsungcloud.com/8ioXQINH27xL](https://linksharing.samsungcloud.com/8ioXQINH27xL)  
 Followed by [ecofair.pemberton](#), [mountainberrylandscaping](#), [sarahanne\\_m](#) + 145 more

Highlig...

POSTS REELS TAGGED

TOMORROW  
 Belief allows us to create schedules of future tomorrows in our minds.  
 Convincing us that we are in control of time.  
 We make plans with visible days that exist only in our imagination.

And let yourself just be even in the uncertainty. You don't have to fix everything. You don't have solve everything. And you can still find peace and grow in the wild of changing things.

going (?)  
 doing (?)  
 going (?)  
 doing (?)  
 going (?)  
 doing (?)

Finding yourself  
 is not really how it works. You aren't a ten dollar bill in last winter's coat pocket. You are also not lost. Your true self is right there, buried under cultural conditioning, other people's opinions, and inaccurate conclusions you drew as a kid that became your beliefs about who you are. Finding yourself is actually returning to yourself. An unlearning, an excavation, a remembering of who you were before the world got its hands on you.  
 Emily McDowell

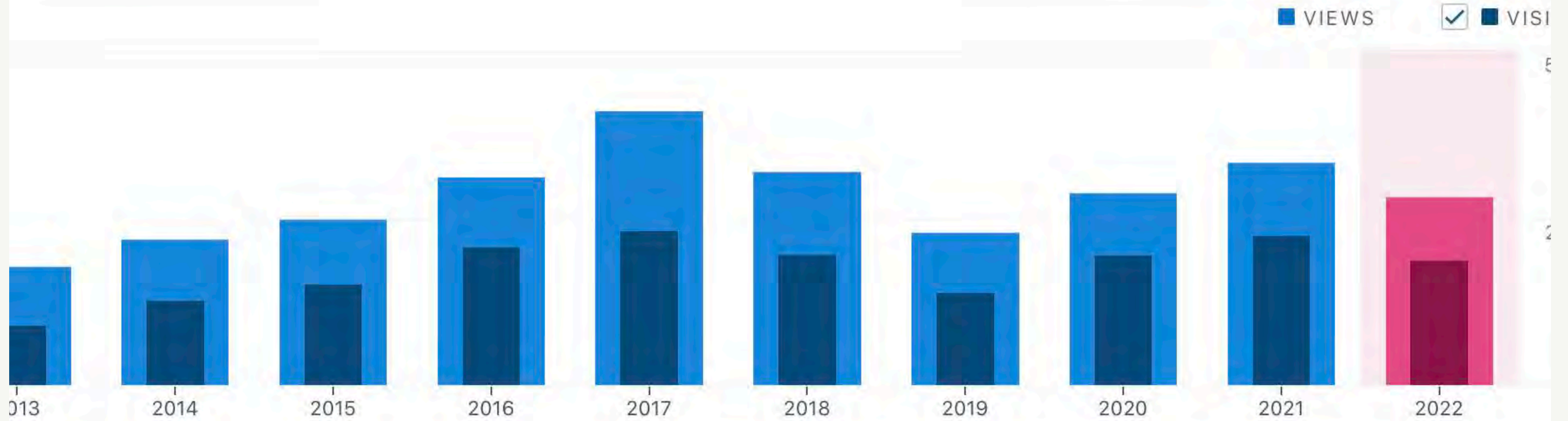
Next door= 1-2 minutes  
 Right up the road= 5-10 minutes  
 A couple miles= 10-20 minutes  
 Not too far= 20-50 minutes  
 A little ways= over an hour  
 A pretty good drive= 2 hours +

who over thinks the things that don't make perfect rational sense

Fear and grief will have walked a hundred miles before breakfast even rounds the bend to walk the next thousand with you.

# **The Wellness Almanac**

- **A daily website/blog >> 3738 posts, 295,771 views, 173,583 visitors, almost 1600 followers, over 100 contributors**
- **Amplified on twitter, instagram and Facebook**
- **We are constantly inviting contributors - photographers, writers, instagrammers, so we could centre local expertise, and say, we are the solution, we have the answers here, as well as showcasing as many community organizations and events as possible.**
- **We've got a community-powered 10 year archive of local history**
- **2021-2023 supported by PDIF + Lil'wat to total of \$18,000/yr, 1/3 to go to Indigenous content contributors and Indigenous-centring content**



👁️ VIEWS  
28,036

👤 VISITORS  
18,568

★ LIKES  
548

💬 COMMENTS  
63

Stats for 2022

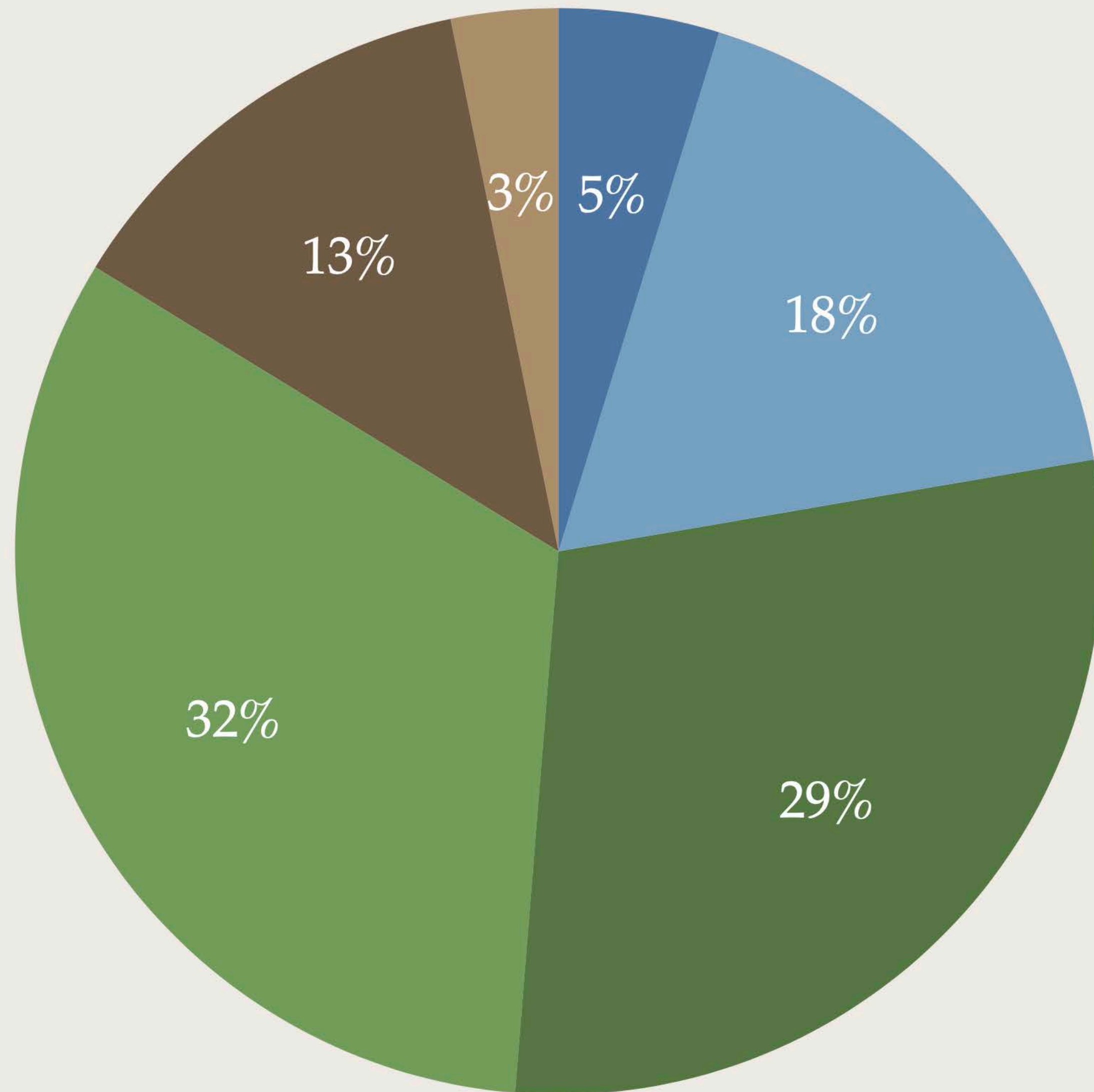
# All-time views

Months and years      Average per day

	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
2012						7	18	13	25	51	41	22
2013	34	53	51	52	37	52	33	44	65	56	61	42
2014	63	54	57	62	57	53	68	47	44	71	65	72
2015	69	75	68	44	45	47	67	64	153	66	57	59
2016	72	122	55	53	57	49	145	107	63	56	93	144
2017	98	89	111	96	103	99	85	83	163	136	177	105
2018	114	137	87	92	67	68	67	79	120	63	88	67
2019	56	83	47	50	52	50	57	54	54	96	82	69
2020	66	52	67	61	70	77	49	55	128	103	131	78
2021	84	95	97	94	94	110	84	76	92	98	97	73
2022	101	94	134	105	101	123	71	93	145			

FEWER VIEWS  MORE VIEWS

# Content Overview



- 314 posts (at Nov 11 2021), generating 28,885 views

32% editorial - mental health and wellness, and racism and reconciliation, were much more explicit overt themes this year (67 posts were mental health related and 35 were racism related)(1/5 of these posts were guest authors / contributors)

18% - indigenous authored content, explicitly amplifying indigenous voices, in their own words, promoting indigenous culture, people, language revitalization, learning

29% - promote community organizations, local news or events supporting 50 different groups / associations

5% posts dedicated to support Village of Pemberton or SLRD topics

13% - local stewardship, nature, zero waste living, recipes

3% - short hits of art, poetry, inspiration

**55 downloads of the Suicide Prevention toolkits**

**1100 downloads of Ucwalmiwcs language audio files**

## Stats for All Time

Title	Views
<a href="#">Home page / Archives</a>	44,545
<a href="#">Recipe of the Week: Lemony Lentil Soup with Dill and Feta</a>	14,187
<a href="#">Symbolism, meditation running and the X that marks the spot</a>	3,850
<a href="#">The bravest day of the year</a>	3,450
<a href="#">Rethinking Reconciliation: Riva Fisher on Unsettling Pemberton</a>	3,026
<a href="#">Rob and Erin lost everything in Sunday's mudslide. Help them get back on their feet. Donate at <a href="https://www.gofundme.com/xd4ncf">https://www.gofundme.com/xd4ncf</a></a>	2,800
<a href="#">Riva Fisher reflects on her weeklong insta-takeover</a>	2,751
<a href="#">Recipe of the Week: Banana Tiramisu</a>	2,641
<a href="#">About The Wellness Almanac</a>	2,517
<a href="#">One way of looking at privilege</a>	2,509
<a href="#">News from Lil'wat Nation: Taking Action about Roaming Horses</a>	2,492
<a href="#">Finding Dimes</a>	2,368
<a href="#">Patience. A poem for late summer, by Mary Oliver</a>	2,126
<a href="#">When I am among the trees - a poem by Mary Oliver</a>	2,039
<a href="#">Why your depressed friend doesn't need you to send her a link to that article about 7 habits of mentally tough people</a>	1,925
<a href="#">Watch 'Punpúntwal' (Finding Each Other) - a new documentary from Signal Hill Elementary</a>	1,912
<a href="#">"I am not as sweet as I used to be, but I am far more loving." Brene Brown says it's more than okay to have healthy boundaries in pl</a>	1,731
<a href="#">Dr Gabor Maté on why "crazy" is a cultural construct</a>	1,672
<a href="#">What does this week's fall storm mean for us? Veronica Woodruff gives us flood-plain dwellers some context (and a reason to keep</a>	1,485
<a href="#">Meet the Contributors</a>	1,476
<a href="#">CBC recognizes short film "Taken Away" produced by local students from Xetólacw School</a>	1,463
<a href="#">Inspiration: the 7 (or more) habits of Highly Successful People</a>	1,422
<a href="#">Behind the Name: Mt Currie</a>	1,330
<a href="#">Don't blame the lettuce</a>	1,294
<a href="#">To the rescue: the story of a couple of local boys who saved the day of a broken down Ironman</a>	1,273
<a href="#">Birdwatch: Pygmy Owl kills Northern Shrike</a>	1,256
<a href="#">Wellness: Drink Water</a>	1,239
<a href="#">Sighted: Red Headed Pileated Woodpecker</a>	1,191
<a href="#">The Honorable Harvest: thinking more mindfully about what it means to be a consumer, forager, hunter, human</a>	1,164
<a href="#">Green Thumb: Growing Dahlias</a>	1,142
<a href="#">Grief and the Passing of Time</a>	1,109
<a href="#">Resources</a>	1,103
<a href="#">@thewellnessalmanac on Instagram</a>	1,097
<a href="#">Celebrating Riva Fisher</a>	922
<a href="#">If you want to go fast, go alone. If you want to go far? Go together.</a>	891
<a href="#">Recipe of the Week: Zucchini, Feta and Basil Quiche</a>	872
<a href="#">Book Review: They Called Me Number One</a>	822
<a href="#">Inside the Territory: Walking the Land with Johnny Jones</a>	762
<a href="#">How We Can Stand Up to Bullying</a>	695
<a href="#">The Wellness Reads Bookshelf <a href="#">View</a></a>	662
<a href="#">Lest We Forget</a>	660
<a href="#">Dear Will: Anna Helmer considers what she'd wish she could say to her son should it no longer be possible to tell him anything</a>	650
<a href="#">Inspiration: Be Kind. (To Yourself.)</a>	647
<a href="#">Confessions of your local Bartender</a>	640
<a href="#">One Hundred and Ninety-Nine Antonyms for "dismay" and we shall use them all</a>	639
<a href="#">Sighted: Blue Grouse</a>	616
<a href="#">Pacific Crabapples - free for the taking and the jelly-making</a>	614
<a href="#">Emily Carr's love-hate relationship with Pemberton, 7pm tonight at the Library</a>	608
<a href="#">"The opposite of addiction is not sobriety. It is human connection."</a>	598
<a href="#">Lil'wat Nation's Open Rodeo, the iconic Lillooet Lake Rodeo, is set for May 21-23</a>	596

# Highlights

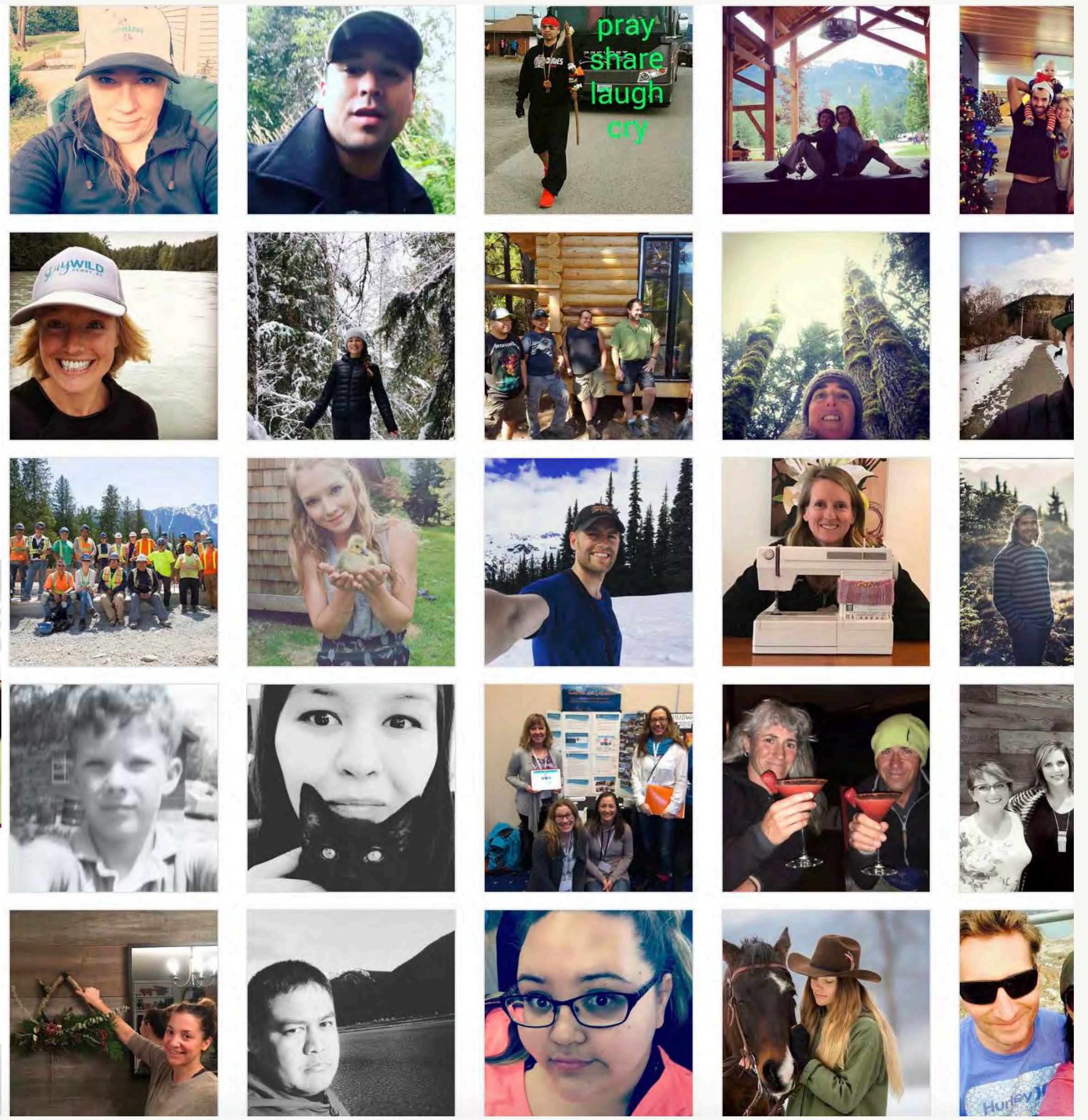
- **Amplified the Blanket Day ceremony at Signal Hill Elementary 2016**
- **Supported Orange Shirt Day initiative at PSS 2019**
- **Showcased Stewardship Pemberton's Native Plant garden collaborative project with Lil'wat Language, Culture and Heritage Authority**
- **Featured Brittany Andrew's photography project for MMIW2S week 2021**
- **Welcomed Lil'wat guest editor and N'Quatqua poet in residence**
- **Amplified N'Quatqua language revitalization work and t-shirt project**
- **Hosted Sharing Circle workshops with Library and Tanina Williams 2020**
- **Hosted settler-support conversation circle after KIRS 2021**
- **Hosted Deyen study circle/support group 2021**
- **Hosted Active Hope Climate Squad and forest therapy walks with Society of Trees and Stewardship Pemberton 2022**
- **partnered with Whistler Pemberton Literacy Table 2021, 2022 - which produced the Decolonizing Pemberton/Friendship Trail sign about Mt Currie, written by Georgina Dan**
- **Had over 120 week-long instagram takeovers**



PEMBERTON & DISTRICT PUBLIC LIBRARY  
& THE WELLNESS ALMANAC PRESENTS  
**TANINA WILLIAMS OF AMAWILC**


# SHARING CIRCLES

FREE BI-WEEKLY ZOOM CONVERSATIONS



JOIN OUR THE FIRST SHARING CIRCLE

**SALMONBERRY** Twánaoʔ  
Rubus spectabilis




*Did you know that the berries from this plant range in colour from yellow to deep red when ripe?*

The pink flowers from this bush are one of the first to emerge in the early spring. The delicious berries are a traditional food for Lílwat people. The young shoots of this plant are edible in early spring as green vegetables.

**BRACKEN FERN** Sa7qúpza7

**RED-OSIER DOGWOOD** Teqtíqan̓  
Cornus stolonifera



*Winter beauty, "light of colour"*

This abundant shrub is found in many areas but it is most common near water bodies and in open woods from the valley floor to mid-elevations. In winter the beautiful, bare red branches are a stark contrast against the white snow.

**THIMBLEBERRY** Lhíkaqwaoʔ

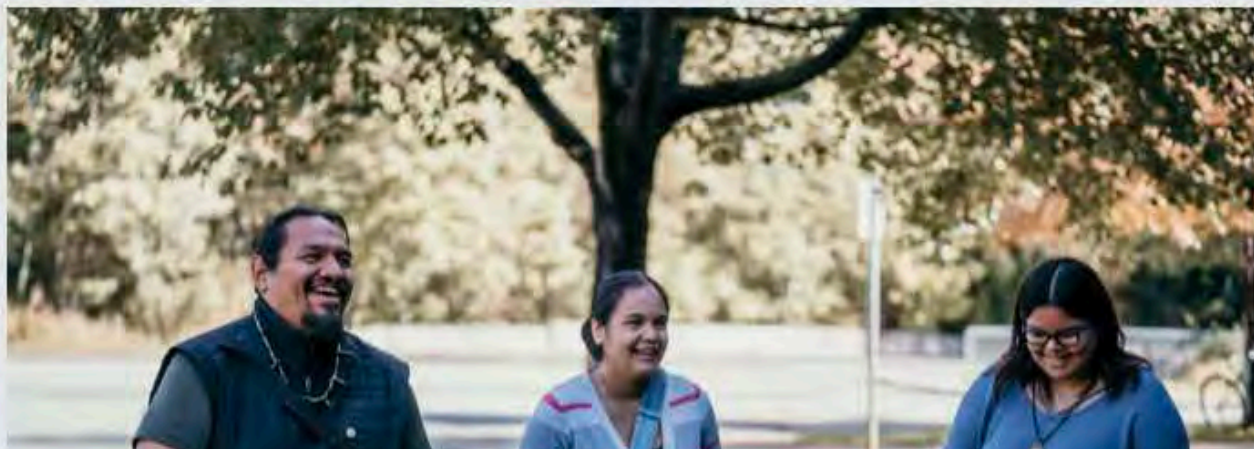
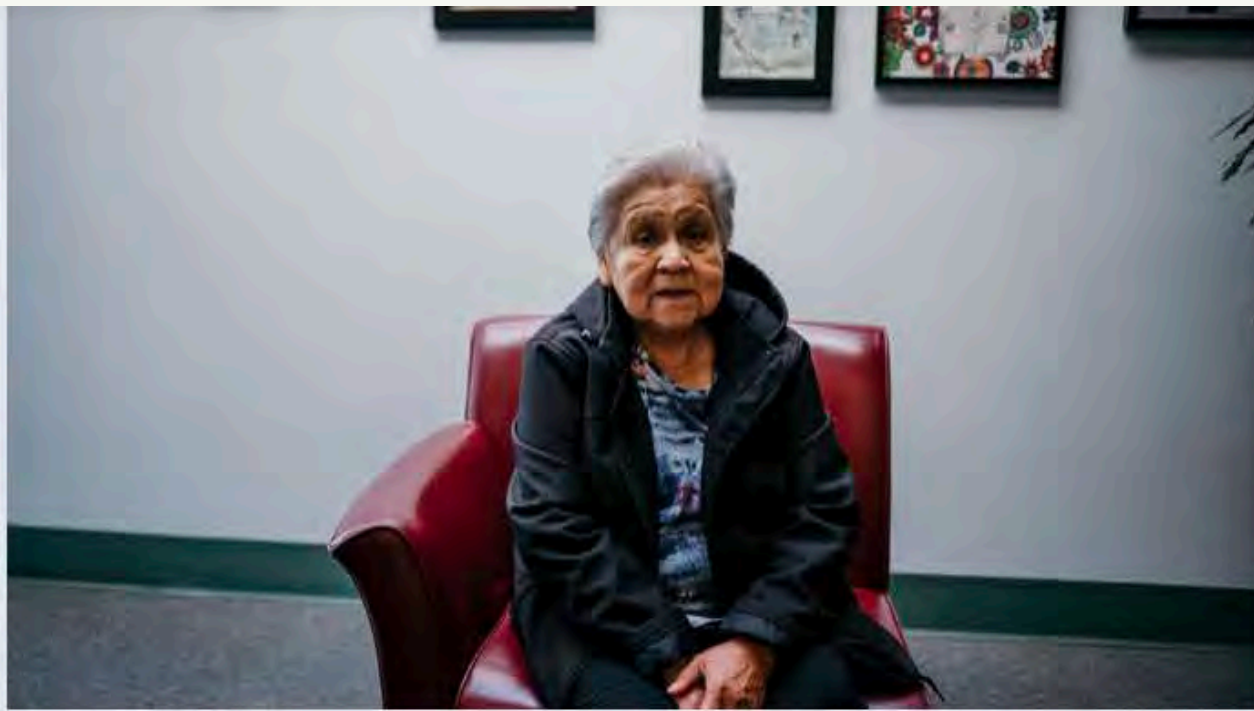
**TWINBERRY** Xetqalhmeccáloʔ  
Lonicera involucrata



*Cramp bark*

This plant is a member of the honeysuckle family. Two delicate yellow flowers emerge side by side in the spring and give way to glossy black "twin" berries, which are considered non-edible. The bark of this plant is used by Lílwat people for cramps, and they call the plant "Cramp Bark".

**RED ALDER** Kwelúl7aoʔ



Winds of Change's albums

# Orange Shirt Day 2019

On September 30 2019, a special assembly was held at Pemberton Secondary School to acknowledge Orange Shirt Day. The stories shared at that assembly grew out of an experience held the previous Thursday, as Lil'wat elders, Lil'wat leaders, teachers, students, Indigenous Support Workers, and community members, worked out how to craft a meaningful way for students to understand this country's history of pre-contact, colonization, rebellion and hope. Photography by @Valerie St Arnaud, Calling Mountains Productions. This project was spearheaded by Kík7ak Helena Edmonds with support from PSS Principal and VP Krista Brynjolfson and Brianne Aldcroft, student leaders Shelby of the Aboriginal Leadership Group, and Pemberton's Jill Brooksbank. [See less](#)

October 3, 2019 · 🌐

[Add photos or videos](#)

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The mountain in front of you is called

# T'szil

the Ucwalmícwts word for "slides on the mountain."

## Decolonizing T'szil

Ucwalmícwts is the language of the Lílwat7úl, the people of Lílwat Nation to whom T'szil is culturally, spiritually and environmentally sacred. With its jagged granite and diorite peaks that soar to 2591 m, and a base almost 7 km wide, T'szil (pronounced ta-zil) is one of the most dramatic geographical features of Lílwat Nation's Unceded Traditional Territory, which totals 731, 131 ha.

Since the early 20th century, the northernmost summit of the Garibaldi Ranges has been known by its colonial name, Mount Currie, named after the area's first non-Indigenous settler John Currie. Join us in reclaiming the mountain's Stát'yemc name, T'szil.

## A Spiritual Place

Before colonization, there was a vibrant Lílwat7úl village called Lhá7aq (The very bottom land below.) at the base of T'szil, not far from One Mile Lake.

Traditionally, T'szil was a place for spiritual learning and prime goat hunting. Hunters would travel two days along the mountain's ridgeline before they arrived at the crest. Two of those hunters are immortalized in T'szil's two peaks. A Stát'yemc legend tells of how The Transformers, spiritual beings that shaped the land, were angered by the hunters and turned them to stone.

It is also believed that the spirit of John Sky, one of the last powerful Lílwat7úl Indian Doctors, went to the mountain when he died c. 1930. His profile can be seen in the ridges of T'szil.



People believed that John Sky, the spirit of a powerful Lílwat7úl doctor, went to the mountain when he died c. 1930. His profile can be seen in the ridges of T'szil. (Photo by Tom Currie)



Two Hunters by Johnny Jones

## The Curries

Seraphine Tlekenak (1863 - c. 1925) was a teenage Stát'yemc woman, with a young daughter, from Xaxli'p (Fountain, BC) who married a failed Scottish gold seeker named John Currie (1833-1910). The couple had three more children together: John Jr., Lucy and William. In 1885, the Curries settled in the area, and John worked to reinvent himself as a rancher.

With two business partners, he obtained 960 acres of land extending from where Mount Currie stands today to Mhátkwa (Green River). Finding the \$1 an acre price exorbitant, John applied for, and received, a Crown Grant.

In 1893, John's stepmother, brother and sister-in-law arrived from Scotland. They disapproved of him living with an Indigenous woman and demanded he throw her out. Seraphine and the children returned to Xaxli'p. John went to try to convince her to return. Seraphine refused because he didn't defend her.

John's ranching efforts failed. He fell into ill health and returned to Vancouver in 1901.

Seraphine remarried and lived out her life in Xaxli'p.



Many people living in Lílwat Nation's Unceded Traditional Territory credit Seraphine Tlekenak Currie as an ancestor.

This project was made possible through the collaboration of:





Stewardship Pemberton Society



SOCIETY  
of  
TREES.

# the Active Hope Climate Squad



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Palm Artwork: Vanessa Stark | Design: Astral Design



Palm Artwork: Vanessa Stark | Design: Astral Design



# What hasn't worked...

# What could be strengthened?

- **Participation/community involvement/representation**
  - instagram takeovers became a victim of their own success for a while - as more and more people were paying attention, it was scarier for people to say yes
  - a lot more invitations to contribute were made, than were responded to
  - a lot of people were willing to talk and be featured, but I didn't have the capacity to follow up on that
  - a lot of people did sit with me and I didn't know enough to know how to honour and share those stories
- **Programming initiatives**
  - the UNDRIP poetry discussion club was de-energized by COVID
  - a few grant applications for added programming/initiatives (another Sharing Circle, a newsletter) were unsuccessful
  - What about the men?
- **Minefield topics**
  - there's a lot of unsettled energy around the birthing rock
  - "Communications" work is often powered by "seizing the narrative" and the power of a single story, but this work requires honouring all stories and all perspectives
- **A virtual community is missing the chemistry of coming together**
  - limited by my limitations
  - we don't have a status as an organization, a little bit orphaned
  - we don't really know the scope of what our authority is
  - we don't have a strategic plan, or a mission
  - It's disembodied, virtual - we might be shifting a narrative, and providing space for all stories to be honoured... but what about tangible, physical, somatic, community outputs?
- **Trauma literacy is a huge piece**
  - First Nations communities live in trauma, and settler communities have very little trauma literacy or capacity to sit with trauma



# Have we succeeded?

- 10 years, 3000+ posts
- Have we helped shift the media portrayal of the Lil'wat and Lower Sta'tlimc, with profiles, shout-outs, portraits and commissioned photography?
- Have we helped education non-indigenous/settler communities about racism, anti-racism, mental health, intergenerational trauma and decolonization? [We don't even have a shared language.]
- Have we moved the dial on addictions and alcohol misuse?
- Have we been a protective factor, in becoming a more resilient community?
- Have we moved the dial as reconciliation activists?

**Was that ever our task? What is the scope of the Wellness Almanac? Who can lead and guide it? What opportunities have we missed by not having any legal status as an organization?**

**Over ten years, the Wellness Almanac has been a \$120,000 total investment divided 3 ways - so \$40,000 each. Could that money have been better spent, to achieve more specific outcomes? Or is it a worthy baseline?**



# What should we try? Pitch some ideas!

- **Wellness walks, hosted by different people, of different places?**
- **Welcome packages for new residents and business, explaining Nt'akmen "our way" and how to be Lil'wat?**
- **White papers/briefing backgrounders for new elected officials, outlining the different realities each community has to operate within (ie Community Charter vs Indian Act as the overarching legislation)**
- **Virtual bookclub or creative writing workshops?**
- **Territory acknowledgement decals in local stores**
- **Language videos?**
- **Events? Revive the Wellness gatherings?**
- **Sponsor awards or a dinner for community champions?**
- **Host a witnessing circle, storytelling or guest speakers?**
- **Bring in trauma literacy offerings and workshops, so we can be better neighbours, friends and witnesses?**
- **Lobby for a land-back land tax that VoP and SLRD collect and contribute to Nations?**
- **A healing centre?**
- **Cross-cultural leadership camps for grade 7s? At the old Coast Mountain school site?**
- **To what end? How might we speak our purpose or goal? (To become the most trauma-literate, resilient, flourishing region?) How might we enfold all the other initiatives? Or should we uplift and empower them?**
- **Nukw7ántwal Circle - year-long program in the practice of helping each other find the way for cohort of 12 people**

# What do you dream?

- ...
- ...
- ...
- ...