

# Nukw7ántwaí Regional Gathering

**WHAT WAS SAID REPORT**

2024

PREPARED FOR:

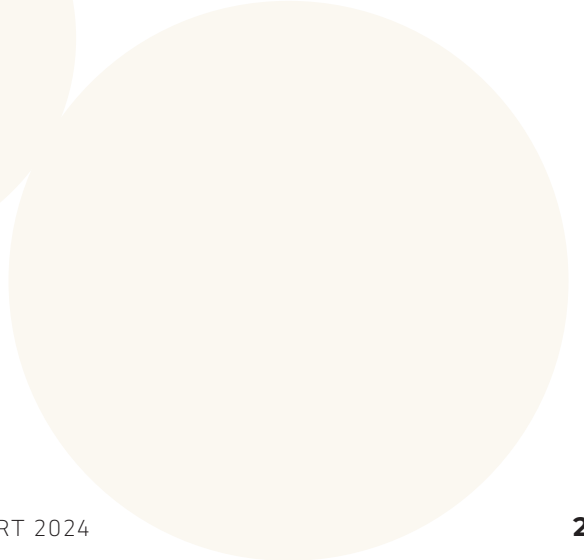


**SAMAHQUAM**



PREPARED BY:





# EXECUTIVE SUMMARY

 On May 24, 2024, elected officials and senior staff from Liíwat Nation, Samahquam, Village of Pemberton and the Squamish-Lillooet Regional District (SLRD) met for the fourth Nukw7ántwaí Regional Gathering. The Gatherings are an opportunity for southern Stl’atl’imx and local governments to come together to explore more deeply the meaning of “Nukw7ántwaí wi ku sták-menlhkahl”, which is an Ucwalmícwts phrase meaning “We help each other to find the way.” Past Gatherings have helped bring the parties together and create spaces for learning and sharing. This year’s Gathering was held at Liíwat Tsitcw, Klháka7min, 9485 Upper Lillooet River Forest Service Road. Findings from the Gathering provide a foundation for continued relationship building, and will also help to build shared understanding and support reconciliation efforts.

The following document is a What Was Said Report (WWSR) showcasing themes discussed at the Gathering and in the post-Gathering survey. These themes highlight a collective effort to bridge gaps between Indigenous and non-Indigenous communities, focusing on respect, understanding, and collaboration for a shared future. The themes included:

1. Storytelling
2. Intergenerational Trauma
3. Youth
4. Common Ground
5. Self-Awareness
6. Shifting Narratives
7. Collaboration

The WWSR provides a recount of Gathering conversations and key comments made to continue relationship building between governments. The views and opinions expressed in the WWSR represent those of the community representatives present during the meeting. Not all community members had input through these means. The WWSR is provided for information and discussion only. Engagement must continue among all community members for their ways of knowing to flourish, evolve, and positively influence the lives of Indigenous and non-Indigenous people. This document is part of an ongoing story and discussion.

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# THE PROCESS

## Gathering

A one-day Gathering was held on May 24, 2024, at the Lílwat Tsitcw, Klháka7min, 9485 Upper Lillooet River Forest Service Road. 36 people attended (see Appendix 1 for a full list of participants). Representatives from Lílwat Nation, Village of Pemberton, Samahquam, and the SLRD were present. The local Member of Parliament, Patrick Weiler, was also in attendance, along with his Constituency Liaison. Gwen Bridge facilitated the meeting and notes were taken by Axel Jalolen, both of Gwen Bridge Consulting. The purpose of the meeting was to nurture, strengthen, and maintain ongoing and new relationships between all governments. Following the Gathering, a survey was sent to all participants to share their experiences. 9 responses were received.

## Writing Approach

Data received from the Gathering underwent a summary review to compile the WWSR below. Moe Nadeau, of Gwen Bridge Consulting and Moe Nadeau Consulting, was the WWSR writer. Notes were collated into a single document, where the initial review established themes. Post-Gathering survey data was reviewed using Google Forms analysis. Written responses were collated and themed accordingly. Themes evolved and emerged as the WWSR was written. All quotes used in the document below are accredited to the Gathering attendees. This WWSR is a snapshot of a moment and not a representation of a definitive truth of all community views on relationship building.

*“Welcome to Lílwat Tsitcw it’s been a long time coming. We’re quite excited about everything we’re doing out here. When we first came out here bringing our village out here, I said imagine having a home here. When you first get a house you run around figuring out who’s room is who’s. Imagine how you decorate, how you would use your part of the house. We walked around and we had ideas, like having the hide tanning here or there. Hanging their deer here or there. Let’s figure out what you are going to do with your part of the room and create a home up here. I want this to be a good day of warm feelings and progress and how we’re going to build this home. Welcome to Lílwat Tsitcw.”*

***“My heart feels so full to be here.”***

# STORYTELLING

Oral storytelling is an important aspect of Indigenous culture, law, governance, and history. “Stories weren’t just for entertainment, they were also for culture, law, and consequences.” “...a story draws you in, you become part of it. It’s a group process, not just a storytelling process.” “...a lot of the things coming from legends and stories have connections with our archeology sites.” “Stories connect us to the land.” Indigenous stories need to be utilized in decision-making spaces.

Colonization has resulted in stories being lost in Indigenous history. More space must be provided to support storytelling so community members can learn about their governance structures. “...what was shared in our legends and stories and what was found in archaeological sites, it was quite phenomenal. Like “Yep that happened, that actually happened.” That is also a part of the work that we’re trying to do with Liíwat - getting back to those things that happened to make our law today, and how our family clans learned to govern ourselves in a way as in an important piece of decolonization.” “...these stories have resulted in traditions and actions today... We talked about the 5-alliance, that there is this group of hunters that get to gather on an annual basis to sort of preserve that relation... it seems that there is good being carried forward by those stories being told, and if you don’t tell those stories you lose that peace that was won, so those need to be continued to be told.”

Stories play a pivotal role in teaching youth how to act in society. They guide youth and showcase how their interests are valuable. They support youth to come of age in their community. “When I was growing up it was nice to share the history... of who we are and how we belong to the land and not only about war about our enemies, but also of how we become peaceful with them and that’s the story we’re told and sittings were mostly in the winter when we were making our tools for the upcoming season to harvest. It’s a teaching tool for the children, not just entertainment, but also to see what our children were interested in, hunting, medicine... as the way our Elders saw what their children were, what they were going to do... what to teach me because of what I was interested in.”

***“Stories aren’t static they’re dynamic and can change.”***

Stories hold Indigenous ancestral knowledge that is critical when making decisions on the land. “I remember the last [volcano eruption] at the village site, he found stories with one of our legends, talking about Mount Meager the one about our people had the ability before most... erupted. Our people were able to see the ocean from the top. It was connecting that one up there and it also went down there going down the lake when the smallpox epidemic first began and started to hit. You know, our people there paddled across the river to avoid getting sick. I believe that was around 33 kilometers down there.”

# INTERGENERATIONAL TRAUMA

## *“Intergenerational Trauma from everyone.”*

Recognition of the widespread impact of intergenerational trauma among Indigenous communities, and its influence on current behaviors and attitudes is important to strengthen relationships. “Intergenerational trauma affects everything in our lives, but finding our humanity with each other to see what it is that we have as common ground is essential.” “I think another part of it is a lot of our people on the streets, you know, residential school survivors, day school survivors, impact of generational trauma... sometimes they are looked at as nothing, but they have a story, looking at things in a different way, asking them what they need. Having an open door and being able to talk about things like that is important.” “Our experiences dictate how we feel about things, how we talk about things...”

Acknowledging the challenges faced by vulnerable populations, such as residential school survivors, and listening to and addressing their needs is important to building back trust and relationships. “Sometimes they are looked at as nothing but they have a story. Asking them what they need and having an open door to talk about things like that is important.” Intergenerational trauma continues to play a significant role in Indigenous communities and all governments must support this healing process. Land-based healing practices may be a start to the healing process. “Land based healing saves lives.”

# YOUTH

One highly discussed topic at the Gathering was the need to educate youth on these conversations and their history. "...our future is with our children. Us old timers have a harder time changing our ways." "I think we're missing a really important voice in this room and I see one but I'd like to see more... I'd like to see more of that and that's the children. They don't come with biases or stories that hold them back. I think if children can learn together before they're told to think, I think we could learn so much."

Educating youth through story, as mentioned in the Storytelling section of the report, is critical. "Teaching our children about life... we tell it in a way that is a vibrant story, and I think if we had an opportunity to tell the stories where kids then hear those stories in ways that when you have to explain something to a child in a way that is tangible to them, all around you, understanding it differently. The story that gets swept under the rug, why are we afraid to share that story, and when we can get past that shame and acknowledge, then it's not scary anymore."

Educating and bringing together youth from different communities can have a tremendous impact on the trust, relationships, and motivation to work for a brighter future between communities. "We need to bring our children together to work together." Starting with the younger generation ensures long-term, positive change in community relations. "I think it starts with the children. We need to bring our children together... We have to start with the children to work together."

Working with youth through camping was discussed as another example of educating youth to be involved in their community. "Tons of school campgrounds... there is a work program to actually learn how to build and stuff, kids that wouldn't otherwise that wouldn't be successful in a classroom. There are good things coming out of this small scale thing that needed to be done..." "If I'm talking about really cool intercultural camps. They'd be so much ahead of us by the time they were adults... It's not going to be that long before the next generation is here, if we start working now and start planning those tomorrow then that is how we start that journey."

Providing youth opportunities not only supports relationship building and community building, it allows for exploration of self and feeling positive about their identity. "I'm so happy because I have a father that [allows me to] talk about [my] identity, but the other kids at school don't. It's really hard to get participation with drumming... Instead of feeling this hate and pushback from the school system, kids decided it's easier to just be that small person and not be involved at all. I would love it if there could be more youth as well."

## COMMON GROUND

The Gathering emphasized the need to find common ground between all governments to support relationship building. “Finding our humanity with each other and seeing what we have as common ground as human beings is crucial.” Many shared interests were discussed at the Gathering. Including spending time on the land, living without the Indian Act, and implementing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

“Hunting, fishing, paddling, we all enjoy something.” “We all have a connection to the land, whether recent or generation... these lands were taken from us, our resources. In this place and time we want to take our rightful place in the economy, that’s scary for people in the room that don’t know what that will look like. But we need to have those hard conversations because we’re all connected to the land. I think not working together will make it worse. I think we need to work together to make things better. Indigenous or not.”

“I desire what is wanted In the UNDRIP. And that is elimination of the Indian Act and implementation of UNDRIP. And that looks like truth, it looks like reparations, it looks like a lifetime commitment to making mistakes and learning from them and moving forward.”

“I think the Indian Act isn’t going anywhere... and until we as a population and we as local leaders stand up for a local government to vote for someone that will remove this construct that is wrong from the beginning... The average person still doesn’t know about the Indian Act. In our positions we have the ability to share with our people to let them know what the Indian Act is and how bad it is, and if we can build that and share that...

I think one of the biggest things to do is to spread awareness to mainstream Canadians.”

However, there is little understanding of how the governments at the table could influence the Indian Act. “I don’t know what to do tomorrow to get rid of the Indian Act.” “Let’s bring back the conversation about the Indian Act and it’s safe to say that we all don’t like it. Then we ask if not the Indian Act then what? So there is no one-size-fits-all approach to legislation to move on from the Indian Act. Treaties failed, the modern treaty process has taken decades and not gone very far and has cost First Nations... It’s not as simple as getting rid of the Act... where does the Liíwat see themselves post-Indian Act, what is the vision that we all want to work toward? Then all playing a part in making that happen.” Having more conversations regarding the Indian Act could support deeper relationship building as it is a shared interest.

While finding common ground is important, acknowledging and respecting differences, including historical and cultural contexts, is equally crucial. “We talk about sharing what is common, I think it’s just as important to talk about things that we don’t have in common. There are things that won’t ever align. As much as I feel privileged to be on this land, I will never feel the same connection, I don’t have the same connection to my ancestors. If we’re going to create understanding, recognizing differences and things that aren’t in common is pretty important if we’re going to create understanding.”

# SELF-AWARENESS

Understanding oneself and providing space for personal reflection throughout the relationship building process was discussed as an important part of this journey. This involves recognizing the impact of individual actions on others. “Understanding ourselves and how we think and feel about the whole process, the whole process of people. Our thought process, everything we see or do, even if we understand. Sometimes we don’t want to hear or see what’s going on. We have to be aware of what we allow ourselves to do, its understanding of ourselves.”

Part of this self reflection includes non-Indigenous peoples’ feelings of grief surrounding colonization. “All the non-natives have to know that it wasn’t them that did it, it was however many generations that came before them that did it and if we can move forward together as one heart and to make things better. That’s what I said in the school. When all the [information about] residential schools came out all the teachers felt bad, they felt it was them who did it. I said no. It wasn’t you that did it. Now we have to work together and heal this...”

**“I’m grateful for today...  
It’s the quietest day I’ve ever had with myself. My thoughts shift a lot but it feels like I’m going to touch on something then it changes again. I call this the reflection of the journey in my head. It’s been so many good thoughts and words and hearts. It made it hard for me to share today. We’ll get to it though. I’m grateful for that thought. Getting it in my head helps me understand what it is that makes me tick and how being in a circle impacts you. And guides you. We all become each other’s teachers.”**

## SHIFTING NARRATIVES

Participants discussed the need to shift narratives and judgments regarding different communities, particularly Indigenous, to foster better understanding and relationships. “Changing the narratives... We’re all from differing communities, but they are all on Líl’wat, so how can you be a neighbor if you’re in our territory?” “It’s important to see each other as equals instead of a hierarchy of job titles... to be speaking on equal terms. It’s more productive to be speaking in language that is respectful of each other.”

This theme calls for a rethinking of roles and relationships among all communities. “Proud to be in this leadership, moving forward and looking forward to

that turn around the corner for all of our people and the healing of our people and the direction that we’re heading and working with the amazing staff that we have in Líl’wat and it’s good to get reacquainted with Elders and original faces that are still here.” “If conflict was laid out it wasn’t welcomed into our community this was before the residential school initiative. When you think of how things could have rolled like, like technically as we grew as people, we’d all be sitting here as Líl’wat, we’d all be Líl’wat, but because of the colonial violence and reservations we were separated and weren’t able to leave the reservation.”

# COLLABORATION

***“The key word is collaboration.”***

The most substantial conversation discussed at the Gathering was the need to continue collaboration in every aspect of the work done by all governments. Working together and having difficult conversations about land rights, resources, and economic participation are necessary for collective well-being. “We need to work together and have those hard conversations because we’re all connected to the land.” “Let’s sit around and break bread and speak like family and treat with respect. And with open hearts and kindness.” “To be able to have a shared understanding in working together in a better way.” “Right now, we have to work together with one heart, one mind and one spirit to be able to make a difference. The biggest thing I learned is that you have to lead from the heart.”

Over time, collaboration has shifted. It is important to get back to the ways of the past - true relational approaches to the work. “I wanna speak a little bit on what is collaboration. We share this valley, I recall [being an] elected leader of the Nation and I’ve seen a lot of different things. I remember the days when we would sit together at the table with the Village of Pemberton and share what are we doing so that we better understand... So we’re able to sit at a decision-making table. And we’re not doing that anymore... When I think about the district and what it covers... And a lot of people go [to meetings] with a lot of money. What does that look like for the district when they come? Even the Nation that are in the Líl’wat what if we all came tighter even a greater area

and all move forward to make things better for all of us... This is just something I’ve heard in the past and this afternoon, let’s start it again.”

To effectively collaborate “the trust has to come back. Trust has to be instilled.” “Trust has to be earned.” “I see the impediments, its fear, fear-based politics. It’s not constructive, it’s certainly not coming from love and kindness... How to get politics not to be based on fear, on any topic too. I don’t want to be defeatist. I want to lead with love and kindness as we do this but I think it’s the biggest obstacle in the elections... It gives me hope that these are core values that I’m hearing today.”

Non-Indigenous individuals expressed a desire to transition from feeling like uninvited guests to becoming welcomed members of the community. “I feel like an uninvited guest but I’d like to become a welcomed guest, so what is my responsibility to the people and the land to enable that transition?”

Collaboration can come in many forms. In particular, supporting efforts to change policy, a shared interest among participants. “we need to get rid of this Indian Act. I have lived far too long under the Indian Act, in this day and age, this insanity, people having to live under a fiduciary relationship, it’s insane. How do we get rid of it, it’s going to take all of us. Who’s going to step up and start to change. You know I’m here off Indian reservation land. There was a time when our people had to get permission to leave the little plot of the land, but it was very clear we didn’t

have permission to go outside the reservation land. It's one of the biggest things that I want to change. Let's get rid of it. It has no business here anymore." "I think the next step is the adoption of UNDRIP..."

"Are there initiatives that we can lean into from a broader policy point of view? This is a piece that has been missing. In Squamish, our councils took some stuff from the Squamish Nation Land Use Plan. We can push them. I wonder how that general concept can be applied as broadly as possible to move provincial policy that no one has direct input into. We can do that more effectively than we can. How we understand that is more communication, more time together."

Participating in each other's cultural and community events could be one way to build back trust, feel connected, and begin collaborating more deeply. "We were talking about just as simple as being present in each other's things, what communities are doing... rodeos'... or parades, or whatever they have, sharing things and becoming more connected with each other, not feeling like outsiders in our own territory... Some of these territories our ancestors grew up in, some of them had homes, now we no longer have those houses... I feel love in this area. You know, just being present in each other's community so we, you know, all feel welcomed together..."

**"We all are here for a reason, ask yourself what that is... we are here today and we got to make the best and the most of it... The vision was to be here, to educate and to learn. I think that's what we're doing here today."**

It can be challenging to share these collaborative efforts outside of political circles. "I feel very privileged to be in these groups regularly, but because of my political role I get to be here but there are 14k people in Whistler that don't get this. So for me, it sometimes feels like there is a really challenging and interesting task of facilitating the education that she talks about to so many people. It's a big, big project, it feels like we need everyone around this table to actually move that forward."

Attending community events can support information sharing as community members will see collaboration in action.

Working together, attending shared events, and building trust encourage active engagement and participation with the entire community to support reconciliation. "Acknowledging this as something that is uncharted territory is important, it's a mapless journey.

Eventually, we can arrive at the destination... But this uncharted-ness is where a lot of the anxiety in people comes from as we work to do this."

"Just to see how much everyone is committed here to collaboration I think this is the start of many events like this. I think this is such a good format really giving the space for people to share their perspectives and to have some difficult conversations, but necessary to get at the roots to move forward in a better way and to do that in a special place and not having technology allows people to be present and without distractions, and to deal with these deeper issues."

# COMMITMENTS

The Gathering concluded with closing comments and commitments from all participants. The following section shares the commitments stated.



"I commit to a healthy heart, mind, and spirit and for all Liłwat. For all our people to help to heal in this intergenerational trauma."

"I feel like I'm walking away today with names and faces of people that I can reach out and connect with and I hope that you know that this is reciprocated."

"My commitment: I'd love to have conversations with the Nation and be the Nation's voice in Ottawa... People need to understand to move away from the fear that people have. We know it's used as a weapon. The more we can be open and go through that journey together the better."

"My commitment is to actually look at the needs of the Nation and provide that."

"I'm leaving today knowing that the fear is supposed to make me hesitant. My commitment is to talk to people. If this is our first experience sharing it, at dinner tables, at parliament... I will share it on any open and public and private forums. Change the heart of the voters. Act as a witness today... My commitment is to go back to my office on Monday just to wrap my head around the ways of the Nations whose territories the SLRD operates on."



"My commitment is to bring people to... participate in the good work because I'm inspired and people in my community should have access to the same. On Lílwat territory you are Lílwat."

"[My] commitment would be to take what I [learned] today... and get it to the generation that is coming up... My commitment to work with this group here and see if we can find ways to continue bringing learning to our communities because without that we'll be here in another year saying the same thing."



"A first for me, at the end of day we're connected, I forgot I'm here for work. For me a commitment I have is to be my best self for others. I want to offer that service."

"Talking to mayor Mike [about] having a youth council at the table and at the Village of Pemberton."

"I will commit to understand and keep helping people realize that there are a lot of chains to be broken even within themselves and their family. I'm always talking... to my family... I want to keep helping people realize that they have power over their life..."



"My commitment today is to work hard to help people to build their dreams, bring Holly to me so she can build a garden."

"[My] commitment [is that] I will keep drumming. [And encourage] more indigenous participation."

"My commitment: residents haven't been engaged... We need to do a better job. I'll be sharing some of this stuff here with our [community] and hopefully that will help move us forward."

"My commitment is that I help with collaboration, my email is always there, my phone is always there at the village."

"So my commitment is... just keep pushing that pile of paper that is the referrals from all of you. You're seeking engagement. I really need to eke out some time to work on the protocol agreement between the Nation and the Village of Pemberton... I've taken a lot of what I've heard today and been making mental notes on what is going to work and what make not work in that agreement. I commit to this work everyday that I turn up."

"Thanks to the creator for a beautiful day. Pray for our people."

"Someone was asking me if I'd do events with the Whistler people... I'll commit to a couple of those events."

"Responsibility. It's always been a commitment. Responsibility for myself... the work that I do... being a father... we're all responsible for something. Everyone here is witness to what happened today, now it is your responsibility to tell as many people as you possibly can... I commit to a healthy heart, mind and spirit and for all Líl'wat for all our people to help to heal in this intergenerational trauma."





"I will continue to commit to work for the community. I want to see love and kindness... moving forward when I see people in the community I'm going to... say hello."

"My commitment today to go forward and spread what I learned today."

"My commitment will be to continue to do the work at lands and resources pushing for reconciliation... I will propose... [the addition of 'Unceded territory'] to the village signs..."



"I made a commitment to my people and culture. I will continue to be invited anywhere that needs to learn. Some of the best collaboration started via an email."

"My commitment: my kids come to Lílwat territory to the community school... I want establish a better relationship to the land that's always been my commitment."

"My commitment is to keep doing what I'm doing in my work... [being a] disrupter and it's challenging sometimes but days like today make it worth it... I will continue to... feel that sense of responsibility as a guest on this territory... when I hear people saying things that aren't true to speak up and... try to help share more about the truth... even though it's uncomfortable."

# CONCLUSION

The WWSR captures key discussions from the Gathering, highlighting efforts to build understanding and reconciliation between all governments in the Lil'wat area. The themes discussed—such as Storytelling, Intergenerational Trauma, and Educating Youth—demonstrate a strong commitment to addressing historical issues and fostering collaboration.

This report provides opportunities for continued relationship building between all governments. It emphasizes the importance of ongoing collaboration, community engagement, and self-reflective practices to respectfully build relationships. This document is part of an ongoing process toward reconciliation, inviting continued participation from all community members.

"There is a lot of things that can be taken away from today... that needs to be carried out. There are a lot of things things that need to be addressed immediately. Thanks to the creator for a beautiful day pray for our people. Pray for a good heart mind and spirit, it is collaboration that needs to happen not just once a year."

"I just want to say my sincere appreciation for this... it will stick with me for a long time. I'll be sharing this with my team the learnings I had today..."

"I never would have thought I'd be sitting like this as a 5-year-old boy listening to these stories."

"I'm grateful to be trusted to listen and hear those stories. I carry those stories as precious."

"I'm very grateful for today, it's a major step."

"Thank you for a beautiful day and to be in this place and for the Nation for their wisdom in knowing this would be a good space. That it would change the dynamic. The no technology, the sound of the birds chattering... I'm just full of gratitude for today and to be... in a heart-centered... place I feel I can be my better self..."

"Working with each other and holding each other up. I love this work."

# APPENDIX 1

## GATHERING PARTICIPANT LIST

### Squamish-Lillooet Regional District - Community to Community Forum Participant List

*Nukw7ántwał Regional Gathering, May 24, 2024*

DELEGATE NAME	COMMUNITY / ORGANIZATION NAME	TITLE / POSITION	ATTENDED
1 Patrick Weiler, M.P.		Member of Parliament	Y
2 Kiran Dhaliwal		Constituency Liaison	Y
3 Skalúlmechw Chief Dean Nelson	Lílwat Nation	Political Chief	Y
4 Gélpcał Chief Ashley Joseph	Lílwat Nation	Cultural Chief	Y
5 Nteqwk Troy Bikadi	Lílwat Nation	Councillor	N
6 Háma7 Alphonse Wallace	Lílwat Nation	Councillor	N
7 Lhpatq Maxine Bruce	Lílwat Nation	Councillor	Y
8 Xzúmalus Roxanne Joe	Lílwat Nation	Councillor	Y
9 Tsámam Rilla Sampson	Lílwat Nation	Councillor	Y
10 Sík Sík Joshua Anderson	Lílwat Nation	Councillor	Y
11 Nímstsvq James Williams	Lílwat Nation	Councillor	N
12 Qaqawam Christopher Wells	Lílwat Nation	Councillor	Y
13 áts'xwas Kerry Mehaffey	Lílwat Nation	CAO	Y
14 Tsekónamus Rosemary Stager	Lílwat Nation	CEO, Lílwat Business Group	Y
15 P'sit7 Casey Dick-Wyatt	Lílwat Nation	Director, Lands & Resources	Y
16 Lee-Anne Kauffman	Lílwat Nation	Executive Assistant	Y
17 Margaret Shanoss	Lílwat Nation	Executive Assistant, Chiefs & Council	Y
18 Lisa Pedrini	Lílwat Nation	Territory Land Use Manager	Y
19 Txwoáltmalh Holly Bikadi	Lílwat Nation		Y
20 Nèsa7 Tommy Williams	Lílwat Nation	Cultural Research Technician	Y
21 Gélgelmec Joseph	Lílwat Nation		Y
22 Micah Thevarge	Ñquatqua First Nation	Chief	N

DELEGATE NAME	COMMUNITY / ORGANIZATION NAME	TITLE / POSITION	ATTENDED
23 Brock Peters	Samahquam	Chief	Y
24 Allison Asapace	Samahquam	Councillor	N
25 Mike Richman	Village of Pemberton	Mayor, Director SLRD	Y
26 Katrina Nightingale	Village of Pemberton	Councillor	Y
27 Ted Craddock	Village of Pemberton	Councillor	Y
28 Elizabeth Tracy	Village of Pemberton	CAO	Y
29 Lyndsey Anic	Village of Pemberton	Executive Assistant	Y
30 Scott McRae	Village of Pemberton	Manager of Development Services	Y
31 Christine Burns	Village of Pemberton	Manager of Recreation	Y
32 Jen Ford (RMOW)	Squamish-Lillooet Regional District (SLRD)	Board Chair, Director RMOW	Y
33 Sal DeMare	SLRD	Director, SLRD Area A	Y
34 Russell Mack	SLRD	Director, SLRD Area C	Y
35 Jan Kennett	SLRD	Alternate Director, SLRD Area C	N
36 Tony Rainbow	SLRD	Director, SLRD Area D	Y
37 Jack Crompton	SLRD	Director, RMOW	Y
38 Armand Hurford	SLRD	Director, District of Squamish	Y
39 Heather Paul	SLRD	CAO	Y
40 Jeannette Nadon	SLRD	Indigenous Relations Advisor	Y
41 Mark Phillips	SLRD	Director, Protective Services	Y
42 Kristen Clark	SLRD	Director, Protective Services	Y
43 Gwen Bridge	Gwen Bridge Consulting	Facilitator	Y
44 Axel Jalonen	Gwen Bridge Consulting	Note-taker	Y

# APPENDIX 2

## POST-GATHERING SURVEY RESPONSES

I feel more comfortable engaging with representatives from other organizations after Gathering. (9 responses)



I feel the discussion today helped to strengthen intergovernmental relationships. (9 responses)



I feel I had enough time to have meaningful conversations with other leaders. (9 responses)



- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree

The Gathering provided space to identify and discuss potential challenges, opportunities, and implications related to DRIPA and UNDRIP. (9 responses)



- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree

I feel positive about the future of Nukw7ántwał. (9 responses)



- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree

## **In your own words, what does “Nukw7ántwal wi ku stákmenhkalh” mean to you? (9 responses)**

1. Working with each other and holding each other up. I love this work.
2. “We help each other to find the way” and or “Working in a good way”. These are two statements but my view is getting to know each other and building relationships are the most important aspect. Listening and learning are key to this and the Gathering is part of this process.
3. Helping each other and providing back for each other, leaving something and not taking.
4. It means an opportunity to sit with people from a variety of cultures and backgrounds in order to share thoughts and feelings in a respectful manner.
5. I love the literal meaning and believe strongly that we are not going to make significant change unless we are doing it together.
6. Coming together to build understanding (before we find a path forward).
7. I have an idea on what Nukw7ántwal means (to help each others), but I don't know what the rest of the ucwalmicwts words are saying. I feel that in this time, this time of reconciliation, we need to get to know each others better. Our future depends upon the concept of reconciling our differences. With BC Wildfires threats and climate change, we will need to work together for all our wellbeing. We need to open our hearts and minds to solutions.
8. Building an authentic relationship grounded in heart centered reciprocity.
9. We help one another; we work together on issues that affect us all.

## **What did you like about the Gathering? (9 responses)**

1. Location was so great. Full participation of all governments. Time to just be... there was no rush at all.
2. The setting - no internet - breakout groups started the individual conversations -story telling with a walk brought it all together - time to talk to each other - circle time was great and listening and learning during it - facilitation was also important to the Gathering.
3. Was good to have an open floor to express challenges.
4. It was a relaxed atmosphere and people seemed confident in expressing their thoughts and feelings to some extent. It takes a lot more than an occasional Gathering like this to build trust and we should not get carried away into feeling that our problems are solved, but, having said that, we cannot move forward without such Gatherings! So, job well done in helping with mine small step on the journey.
5. Loved the location and the fact that no cell service.
6. The location, Gwen as facilitator, the storytellers, sharing meals and the informal construct of the day.
7. I liked that we had an agenda, but seemingly didn't follow. Perhaps by not following the agenda, allowed the discussions were quite fluid. As an indigenous person, I wanted the discussions to be about reconciliation. As an indigenous person, I want more than I have

now. I want the Nukw7antwal to continue to have these events to discuss the impact of colonialism and how to improve the quality of lives for the First peoples of this land.

8. The space gave people the courage to speak the truth even if uncomfortable.
9. Liked the venue, the herb walk, the sharing circle format, sitting outside in the afternoon, the catering was excellent.

### **How could the Gathering be improved in the future? (9 responses)**

1. Younger participants.
2. I think more actionable tasks need to be brainstormed " this could be done in breakout groups". Keep some of the important pieces such as the circle time and more stories as they give us information that is so valuable.
3. Was pretty good structure, my first time attending so not sure what I would change.
4. I would like the opportunity to spend time in small [6-8 person] groups tasked with discussing defined topics such as: How do we manage tourism? What are the issues surrounding health care? Transit - the need from the Lil'Wat point of view / how to finance? How do we partner to organize children's cultural events? These kinds of discussions could lead to direct action, to joint projects that move forward the somewhat abstract concept of reconciliation.
5. I think it's important to continue on the path of the Nation guiding the intention and layout of the meeting.
6. I feel like we touched the tip of the iceberg in hearing what the Nations want/need.
7. I feel that have the local governments sitting together to discuss how we can collaborate in ensuring that the First peoples of this land have better access to the basic human needs. I would like to see the Samaquam, Skatin, Xaxtsa and Nquatqua people included; that we discuss reconciliation.
8. More frequent.
9. Nothing comes to mind.

### **Please list any actionable next steps that you or your organization are planning to take towards Nuƙw7ántwal wi ku stákmenlhkahl.** (5 responses)

1. As far as it depends on me... I will be at the next one.
2. Share the Gathering so that people understand how we are working together.
3. Keep it going, hopefully can select other communities that can host
4. I am not sure how to answer this. Presumably staff will be bringing ideas to the Board for our consideration.
5. I can not speak on behalf of my organization however I will be making efforts to engage with individuals that I connected with regularly moving forward to strengthen our relationship to benefit my area of operations.

6. We as staff will be investing more in building our relationships and incorporating initiatives and changes to support reconciliation where ever we can.
7. As an individual, my action item is to move forward with an open mind and an open heart; with love and kindness. There are issues that we can address, but we must address the issues together. In this day and age, it is insane that as an indigenous person I still live under the Indian Act. This has to change.
8. Not sure.
9. Work on the Protocol Agreement for VOP/Lilwat Nation.

### **Do you have any additional comments we may have missed?**

(6 responses)

1. Lets keep doing it at that site!
2. We never got to talk about Health... one of the challenges we face is our members not getting right treatment that they need when going to Pemberton medical clinic.
3. I like to sit and listen to stories. I like to tell stories. I like to discuss all of the ways that we could do things better. All of these things are necessary to build relationships. But at some point I would like to sit with a working group to plan and implement a joint project that would result in action that would address reconciliation in a concrete manner.
4. Thank you to the committee for putting in the hard work to create this important opportunity.
5. In moving forward, I feel that there must be a process developed where the non-indigenous must enroll into a education & awareness orientation/training that helps bring the understanding of the First peoples of this land. I ask this with all my relations.
6. Thank you for the time, energy and resources that went into making this happen.