Uyaqḥmis

June 2023 Issue 72

HGB partners withTseshaht and MasterBUILT for Microtel Inn & Suites



PM41913515

Coho hatchlings released back to River

In May, the Sugsaw Hatchery produced the 2023 Chum and Coho. the hatchlings were being housed in holding tanks until their release back into their natural habitat.

The fisheries crew eagerly anticipated the Coho entry into the nation's rivers,releasing the last batch of Coho in the middle of May.

These Coho were taken as brood stock from the Pachena system and were successfully released back under the Rousseau bridge. There are healthy, wild Coho that resident in the Pachena, Rousseau and F tributary systems.

Also, The West Coast Vancouver Island (WCVI) Micro-trolling contract between fisheries and Oceans Canada (DFO) and the Huu-ay-aht fishing team has been completed. Two downrigger lines with numerous small (de-barbed) hooks are strung up on the boat, with a 5-minute soak time. Then, areas of the Barclay Sound are trolled in an effort to capture juvenile salmonids for sampling. To assist in tracking the success of the salmon, information about the species, size, DNA/RNA, and general health of the fish is gathered and provided to Fisheries and Oceans Canada (DFO). This initiative contributes to the nation's knowledge of the one-to-two-year juvenile salmon life stage, which can improve fisheries management.



Coho and Chum hatchling. (Photo by Tyra Fabrick)



Tyra Fabrick holding a juvenile salmonids on the day of Micro-trolling contact. (Photo by Tom Joe)



Cliff Nookemus Jr. releasing Coho back into the river. (Photo by Tyra Fabrick)

Check out Huu-ay-aht's Social Media to see updates from the fisheries team out in the field.

huu ay aht

ANCIENT SPIRIT, MODERN MIND

Huu-ay-aht envisons a strong, self-determining, self-reliant and sustainable Nation. ʔiisaak, Hišuk ma c̓awak, and ʔuuʔałuk guide us as we work together to foster a safe, healthy, and sustainable Nation, where our culture, language, spirituality, and economy flourish.

Huu-ay-aht Uyaqḥmis is printed up to six times a year to foster community engagement among a population of more than 800 citizens. Uyaqḥmis promotes the recovery and sharing of the Huu-ay-aht dialect of the Nuu-chah-nulth language, as well as knowledge of Huu-ay-aht culture.

Please send all comments and questions to the Huu-ay-aht Communications Department.

communications@huuayaht.org
Mailing Address:
Huu-ay-aht First Nations
4644 Adelaide Street,
Port Alberni, BC
V9Y 6N4

www.huuayaht.org
for the latest news and events, job postings, and a digital archive of Uyaqḥmis

Keep up to date with Uyaqḥmis on social media:
@HuuayahtFN

FOLLOW US ON twitter

Huu-ay-aht First Nations Facebook page

Like us on Facebook

Huu-ay-aht enacts child and family wellness act

In May 2017, an independent panel, appointed by Executive Council, issued a report setting out 30 recommendations for improving the safety and well-being of Huu-ay-aht children and families and improving outcomes for Huu-ay-aht children in care. The recommendations were made after extensive community consultation.



Cover of Social Services Panel Report that was released in 2017.

Recommendation 23 in the report was to expand Huu-ay-aht jurisdiction over child and family services. The Yaaʔakʼap (Embrace) Child and Family Wellness Act establishes the legal framework for the exercise of Huu-ay-aht jurisdiction over child and family services for Huu-ay-aht children.

The Yaaʔakʼap Child and Family Wellness Act applies to Huu-ay-aht children in B.C.,living on or off treaty lands. It applies concurrently with provincial and federal child welfare legislation. All service providers, including provincial social workers acting in accordance with provincial laws, must comply with the Yaaʔakʼap Child and Family Wellness Act when making decisions about or delivering services to a Huu-ay-aht child and their family.

The Yaaʔakʼap Child and Family Wellness Act is focused on avoiding the need for children to be removed from their families by ensuring that preventative care is readily available, and enforcing existing legal requirements that service providers make reasonable efforts to keep children with their families.

In particular, the Act promotes prevention by:

• requiring that, except in cases of immediate danger, a court order be made before a child is removed from their parent,

• ensuring that the Huu-ay-aht have advance notice and a right to respond when important decisions about Huu-ay-aht children are being made,

• establishing greater rights for the Huu-ay-aht to participate in court proceed-ings involving Huu-ay-aht children, and

• requiring the Huu-ay-aht government to identify and, where feasible, provide supports and services to Huu-ay-aht children and their families if doing so would enable the child to remain in the home.

The Yaaʔakʼap Child and Family Wellness Act also ensures that Huu-ay-aht children in care remain meaningfully connected to their extended families, culture, and Huu-ay-aht community by:

• setting out the rights of Huu-ay-aht children in care, including access to cultural events and traditional foods,

• establishing standards of cultural competency for social workers and non-Huu-ay-aht foster families who work with Huu-ay-aht children, including requiring them to demonstrate knowledge of Huu-ay-aht culture and values and a commitment to maintaining cultural connections, and

• enabling the Huu-ay-aht to apply to the court to change a child's placement if such standards are not met.

The Yaaʔakʼap Child and Family Wellness Act also promotes transparency and accountability by creating the role of an independent Child Services Officer who will report to both Executive Council and the People's Assembly on implementation of child and family services.

For more information about the Child and Family Wellness Department please visit:

www.huuayaht.org

Huu-ay-aht welcomes new Executive Director

Message from Huu-ay-aht Executive Director, Tleeh-is-a-tuuk-aq-suup, Karen Haugen.

I am very honoured and privileged to be selected as the Executive Director for Huu-ay-aht. My Huu-ay-aht name is Tleeh-is-a-tuuk-aq-suup, meaning beautiful sunset at Sarita. My Huu-ay-aht name was chosen by my late Grandparents of Tseshaht Bob and Rose Thomas and was given to me by my uncle Benson Nookemis at his potlatch. My English name is Karen Haugen, and my parents are Linda Young (eldest daughter to the late Edward and Mabel Nookemis) and the late Michael Young (2nd eldest son to the late Barnard and Amelia). I am a wife to Kaal Haugen (27 years) and mother to two children, Dylan (Tayla) and Samantha. My siblings are Duane Nookemis, the late Rosanne Young, Sandra Young and Stephen Smith.

I have spent the last 20 years working for Parks Canada Agency in various roles. I started with the Agency as the Finance clerk and moved on too many management roles. I was the Park Superintendent for Pacific Rim National Park Reserve and the Field Unit Superintendent at Mt. Revelstoke and Glacier and Coastal BC. My most recent role was the Acting Director for Indigenous Negotiations.

Before Parks Canada, I worked for Huu-ay-aht First Nations as the Natural Resources Manager and the Cultural Tourism Manager, along with one year as Acting Executive Director. I have received certification training in two Leadership programs with Parks Canada and the Government of Canada, along with many other management and safety courses. I recently graduated from Royal Roads University with my master's in professional communications.

As many of us know, the Nation has endured obstacles and challenges over the past few years with the COVID-19 pandemic. As well, there have been many successes, from the creation of child protection services, new housing, and the development of the Bamfield Road, language and culture to name a few.

Over the coming years, I aspire to bring my expertise and leadership forward to help maintain and build upon the successes of past leadership and to bring forward a healthy and safe environment for Huu-ay-aht citizens, staff, and leadership.



Karen Haugen, new Executive Director

Creating a strong and vibrant economy for Huu-ay-aht takes everyone to be involved and be part of the successes. When we work together, we can overcome obstacles and challenges and be resourceful. We have tremendous resources to draw from, our staff, citizens, community, natural and cultural resources, and traditions. We have the ingredients to create something extraordinary, requiring a healthy, safe, and diverse environment.

For me, citizens, staff members, and leadership must have the resources, support, and assistance they need to be well, to thrive and for the Nation to be prosperous. To do this, we must have a safe and supportive environment where everyone feels respected, valued, and heard. I look forward to working with others to put actions and steps towards ensuring that everyone's well-being is at the centre of how we act and interact daily.

I am excited to work with our elected leaders, Ḥaw̓iiḥ council, and staff to deliver our priorities and strategy and adhere to our principles to deliver a Huu-ay-aht Government that you, as citizens, will be proud of.

ƛeko - Thank you
Tleeh-is-a-tuuk-aq-suup / Karen Haugen

Meet the new Chief Fiancial Officer

Raja Narayanan started as Chief Finance Officer for the Huu-ay-aht First Nation in April 2023.

Raja was born in Tamil Nadu, India, and moved to Canada in 2011 to pursue his postgraduate studies at Centennial College in Toronto. Raja received his Master of Finance and Control, Master of Business Administration, and Postgraduate in Financial Planning. Currently, Raja is working towards his Certified Aboriginal Financial Manager, designated from the Aboriginal Financial Officers Association. This course work is concentrated on investments, financial management & reporting, and financial planning.

Before joining Huu-ay-aht, Raja worked with First Nation organizations. It started with him moving to the Yukon Territories in 2012 after completing his studies in Toronto, where he spent the next six years working in various First Nation governments. In 2018, he moved to Ucluelet, B.C., where he worked as a finance manager and assisted with the Modern Treaty's implementation for two years.

Then following this, Raja was the financial controller at the First Nation Government's Economic Development Organization in Nanaimo.

In his spare time, Raja likes playing cricket, reading financial news, travelling, and playing chess.



Raja Narayanan, new Chief Finacial Officer

Child and Family Wellness recieve trauma informed training

The Child and Family Wellness team is excited to offer new programming in the fall to focus on healing, anti-violence and safety.

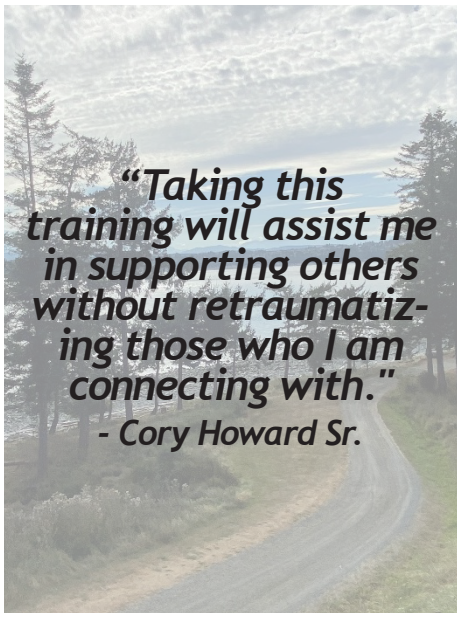
Three staff members have been involved in an intensive 5-week training program called Resilience in Action, held on Quadra Island. This program addresses sexual violence, sexual abuse, violence, and the impacts of Residential School.

Through accessing this training, staff were provided techniques to assist survivors in healing.

Furthermore, having the opportunity to offer this trauma-based program will provide a deeper understanding of complex trauma, abandonment, and shame.

Having this training supports the implementation of trauma and historically informed practice to support Huu-ay-aht Citizens under the recommendation (2) page 71 of the Social Services project.

Cory Howard Sr. states "Taking this training will assist me in supporting others without retraumatizing those who I am connecting with." Keep you eyes open for upcoming dates.



View of Quadra Island from Training facility. (Photo Credits: Child and Family Wellness)

Executive Councils holds last meeting of their term

April 27, 2023 Meeting

Executive Council passed a motion approving the Acting Executive Director to sign and approve three contracts for HIRMP.

1. Assist with preparation with the HIRMP plan

2. Two motions were passed to assist with preparation of the HIRMP plan as part of the technical team

In the discussion about these contracts, a balance of the HIRMP account was requested at the next Executive Council Meeting. Also, Executive Council discussed clarity on the process of decision-making around the HIRMP.

The March financial report was presented where the chair and Executive Council member John Jack quickly went over the numbers.

March is the last month of the 2022-2023 fiscal year, and the financial report stated there would be a surplus for the Nation.

Executive Council accepted the report. The motion was passed.

Legal Counsel presented the Contract of Approval Policy that was requested to be drafted back in March 2023.

The policy outlines the requirements needed for approval of contracts. Each category amount has specific requirements where the higher amounts need paperwork completed before presenting for approval at the Executive Council meetings.

Having this policy will ensure that each contract is tracked and will provide more transparency as it will be public documentation.

Executive Council was going into pens down, and during this time Crab and Salmon negotiations will take place. A motion was passed where Executive Council authorizes Councillor Duane Nookemis, Legal Counsel, and Amelia Vos to participate in the negotiations.

Huu-ay-aht received a Residential Lease Application applying to build in one of the lots in Upper Anacla. The Director of Lands and Natural Resources brought forward a motion to approve the application. Executive Council approved the motion.

Klanawa contracting, a certified business owned by a Huu-ay-aht citizens, requested approving salvaging in specific areas within Huu-ay-aht territory. Executive Council were in support of the proposal and deferred it to Stan Coleman for review and to present recommendations at the next meeting.

The Cultural Centre design was provided to Executive Council for approval so the project plan can form. Executive Council approved the motion.

The Maa-nulth Board of Directors meet the last Monday of every month. Huu-ay-aht board member, Brad Johnson was advised by the CAO Mark Stephens a decision would have to be made at the meeting in May, which also happens during “pens down” for the executive council. A motion was put forward to authorize Crystal Jack as an alternative director and as a voting member for Huu-ay-aht First Nations. Executive Council also suggested the addition of allowing Councillor Brad Johnson to attend the meeting in the event there was decisions to be made around S.87 (tax exemptions)

The motion was passed.

In February 2023, the Executive Council directed the law clerk and legal support to draft a Housing Authority Policy Regulation. The motion asked that the executive council approve the proposed Housing Authority Policy Regulation, and it was passed.

It was noted that during development, the ḥaẇiiḥ and finance committee were included and provided input.

May 11, 2023 Meeting

Following the Special Spring Legislature, Executive Council held their last Executive Council meeting as the Council Members in their elected term.

Executive Council passed a motion approving the Acting Executive Director to sign and approve the following contracts:

1. Tiithluup Advisory Services (participates in Treaty related meetings with various organizations) ending June 2023.

2. Fishing for Food Fish Program

   a. Jay Freeman

   b. Vic Amos

   c. Chuck McCarthy

   d. James Nookemus

   e. Jay Freeman

   f. Brad Thompson

   g. Ben Deitterle

   h. Tom Joe

   i. Steve Johansen

   j. Barry Crow

3. LGL Ltd. – Bob Bocking

Continue on page 7

Council has busy agendas for last meetings before pens down



Left to right: Councillor John Jack, Chief Councillor Robert J. Dennis Sr., Ḥaẇiiḥ Councillor Jeffrey Cook, Councillor Evan Cook, Councillor Edward R. Johnson, Councillor Brad Johnson, and Councillor Duane Nookemis. (Photo by Amanda-Lee Cunningham)

Continued from page 6

Following approval of contracts, the Executive Council passed the motions, approving the Acting Executive Director to sign an agreement with Pacific Homes which allows spending authority for work on the cultural centre to begin. A second motion was approved allowing construction work to begin.

Stan Coleman presented a Sarita Sawmill Technical Report Proposal. The proposal is to build a manufacturing facility within and around the existing shop building at Sarita work yard that will house a sawmill, a wood room, and a facility for storage of manufactured wood products.

Executive Council recommended presenting the report to the economic development committee.

A motion was brought forward by Klanawa Contracting proposing approval for a citizen's safe certified company to salvage in specific areas in Huu-ay-aht territory. It was resolved that the Executive Council direct a policy or procedure be conducted by the hahoulthee committee, the Executive Director and Lands and Natural Resource Director issue a temporary use permit (1-year renewable) for salvage based on input from the HIRMP process and authorize and delegate authority to the Executive Director and Lands and Natural Resource Director to develop documentation and forms for proper procedures.

A motions was passed stating that Executive Council supports the Infrastructure Department discussing partnerships on the Waste Water Treatment Plan. It was recommended the Executive Director and Director of Capital & Infrastructure meet with ACRD. This will be placed on the Executive Council agenda for a future meeting.

Legal support presented the Electronic Voting Regulation and recommended introducing and enacting the regulation at this meeting as there is an election coming up.

This regulation allows Huu-ay-aht citizens to vote in elections electronically. The Executive Council approved and enacted the regulation.

These motions for the Housing Authority Regulation were brought to the executive council for approval:

- Introducing the housing authority policy regulation – passed
- Enactment of the housing authority policy regulation - passed
- Bringing into force sections of the Housing Authority Act – passed
- Establishment of Housing Authority Terms of Reference - passed
- Approval of operating agreement with ma-as ta-kimlth Housing Society - passed

There was a motion to update an Invested Wealth Fund contact. The motion was moved to come back to council after the elections.

Before going in camera, Councillor Edward R. Johnson brought forward a motion to discuss a death protocol as Huu-ay-aht doesn't have one in written form to provide to citizens. Executive Council approved the motion to create a death protocol document to use and to consult with ḥaẇiiḥ council and nananiiqsu.

Executive council went to in camera to discuss various topics.

Executive Council agendas and monthly reports can be views at: https://huuayaht.org/government/executive-council/

Citizens can expect changes to HFN tax exemptions in 2023

Changes to Tax Exemption Options

In 2022 Canada changed its long-standing policy that required modern treaties to phase out the tax exemptions in Section 87 of the Indian Act. On effective date the Maa-nulth Treaty required the sales, income, and property tax exemptions phased out. The sales tax exemptions ended in 2019, and the income and property tax exemptions are scheduled to end December 31 2023.

Modern treaty nations may now choose to maintain the exemption for as long as they want and take up direct tax jurisdiction when or if they choose to. This amendment puts tax jurisdiction back into the hands of treaty governments. It gives Huu-ay-aht First Nations (HFN) government the flexibility to choose when to draw down taxation authority as part of the self-governance and self-determination HFN has under treaty.

Approving Treaty Amendments

To allow for this flexibility the Maa-nulth Treaty needed to be amended, which requires agreement and approvals from all five Maa-nulth Treaty Nations, British Columbia, and Canada.

All Maa-nulth Nations completed the necessary special resolutions by their legislative bodies in March and April 2023. British Columbia's Legislative Assembly completed their vote on May 9th 2023, with Chief Councillor Robert J. Dennis Sr. in attendance speaking on behalf of Maa-nulth Treaty Nations.

Canada is the final treaty partner to go through their respective approval process. It is the understanding of all treaty partners that Canada intends to complete their approval process before the House of Commons breaks for the summer. However, the Maa-nulth Nations have not yet received confirmation of a vote date at the time this article was printed.

The amendment does not come into effect until Canada finalizes their approval process.

After Treaty Amendment Approval

Effective immediately, the income and property tax exemption will continue to apply to status Indian citizens of Huu-ay-aht on existing reserves and lands that were reserves immediately before to treaty, until HFN decides to exercise tax powers.

The return of the sales tax exemption does not come into effect immediately. Each Maa-nulth Nation currently shares in GST and PST, and each Nation can determine whether to continue collecting those revenues or to stop and make the exemption available again.

Like the income and property tax, the return of the sales tax exemption will only apply on existing reserves and lands that were reserves immediately before treaty. The exemption does not apply to all treaty lands.

It has been the position of this HFN government that the necessary steps would be taken to make the exemption available again to citizens in a timely manner. It will be the responsibility of the new HFN government to repeal existing GST and PST legislation, and terminate existing GST and PST sharing agreements. The existing GST and PST taxes are still in place until HFN has completed these additional implementation steps.

Timeline

Completing Approvals

March/April – Maa-nulth First Nations legislatures complete their special resolutions to approve treaty amendments

May – British Columbia Legislative Assembly consents to the treaty amendments

June - Canada House of Commons approves treaty amendment*(This date is not confirmed and is subject to change)

After Approval

Effective Immediately - Property and income tax exemption does not expire on December 31, 2023

Summer and Fall 2023 – Implementation to regain sales tax exemptions

- HFN repeals GST and PST clauses from its legislation
- HFN terminates their GST and PST agreements
- HFN communications team announces return of sales tax exemptions on reserves and lands that were reserves immediately before treaty

Note from Treaty Implementation Advisor – The content in this article is accurate up to May 29, 2023. The timeline is an estimate based on information provided by, and intent communicated by, the time of printing. The Timeline is not to be considered a confirmation of commitments by Canada, British Columbia, or the HFN executive council and legislature.

Huu-ay-aht Elections 2023 Voting Day

Voting day:
Saturday, June 17, 2023

Voting locations:
Anacla - House of Huu-ay-aht
Port Alberni - Barclay Hotel

Voting Time:
8 a.m. to 8 p.m.

Voting by mail or electronically:
Mail out ballots have been sent to citizens detailing how to vote by mail or electronic, if you have not received yours approaching voting day please contact the Elections Commissioner

For questions please contact:

Elections Commissioner
HFN_Election_Commissioner@shaw.ca
877-541-9017

Huu-ay-aht Law Clerk
lawclerk@huuayaht.org
250-720-0100

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Over the last few weeks Candidates have taken part in All-Candidates meetings in Vancouver, Victoria, and Nanaimo. Anacla will host an All-Candidates meeting on Wednesday, June 7 from 5 - 8:30 p.m., at the House of Huu-ay-aht. Port Alberni's All-Candidates Meeting will take place Thursday, June 8, from 5 - 8:30 p.m., at the Port Alberni Huu-ay-aht government office. If you would like to view the live streams, please visit: www.video.huuayaht.org or scan QR code.

LOGO CONTEST

CALLING ALL NUU-CHAH-NULTH ARITIST!

HUU-AY-AHT FIRST NATIONS IS LOOKING FOR A LOGO FOR THE NUU-CHAH-NULTH ARTIST SYMPOSIUM

Prize: Two night getaway at Hačas Inn and a Kiixin Tour

Deadline:
Thursday, June 22 at 4 p.m.

Submit to:
Anacla or Port Alberni Government office or by email at communications@huuayaht.org

WHAT IS NUU-CHAH-NULTH ARTIST SYMPOSIUM?

A FORUM FOR INDIGENOUS ARTISTS TO GATHER, PRESENT THEIR ART, AND SHARE IDEAS.

WITH A GOAL TO PRESERVE TRADITIONAL ART AND PROTECT INDIGENOUS ARTISTS.

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kiixin Tours


Hačas Inn

We are hiring!

Please visit our website for more details.
www.huuayaht.org

Educating visitors about coexisting with wolves

Wild About Wolves is a five-year research project to help increase visitor understanding of wolves and the value of sharing space to improve partnerships between people and wolves further.

To succeed in this project that Parks Canada spearheaded, they collaborated with indigenous communities, such as Huu-ay-aht First Nations, Huupačasath First Nations, Tseshaht First Nations, and seven other Nuu-chah-nulth nations.

Parks Canada and Nations understand the wolf's importance and aim toward wolves remaining wild.

"The original life givers are the sun and moon; life needed a companion, and the companion to life is spirit," says Wi

The value of spirit is unity, royalty, and family, which is seen in the wolf. These values form the wolf, the spirit guide, making them very sacred to Nuu-chah-nulth culture.

Indigenous communities, including Huu-ay-aht, have been coexisting with wolves for thousands of years. Hearing them but never truly seeing them.

Unfortunately, over the last few years, humans have taught wolves unnatural behaviours, making it harder for people and wolves to live in harmony.

Two of the leading factors that changed the wolves' behaviour are habituation, which is not setting up healthy limits when encountering wolves, and actively seeking out or striving to extend contact with wolves.

Secondly, is food conditioning, which means direct feeding, indirect methods (such as leaving food or trash behind after a visit), and letting dogs run free on beaches and trails.

"Everybody has a role, and it's a responsibility in showing the wolves respect, ʔiisaak," says Todd Windle, Parks Canada

Wild bout wolves is available to view on our website: https://huuayaht.org/2023/04/wild-about-wolves-wisqiis-story/

Wild about Wolves Video



Huu-ay-aht youth, Helena Howard and Seth Nookemus, participating in Wild about Wolves video. (Photo by Bamfield Media House)

Huu-ay-aht family holds traditional coming of age ceremony

"It's to keep our culture alive, and I will carry on these traditions."
- Madison Lucas



Madison Lucas wearing her white regalia. (Photo Credits Denise Titian from Ha-Shith-Sa)



Madison Lucas and her Father, Frisco Lucas. (Photo Credits Denise Titian from Ha-Shith-Sa)

Both sides of Madison (Madi) Lucas came together on April 7, 2023, to host a Coming-of-Age potlatch. Lucas Is the daughter of Molly Lucas (Clappis). Madison's grandparents are Ben and Clara Clappis. Molly Lucas's biological father is Marvin Dick Sr., and Madison's father is Frisco Lucas, and his parents are Brenda Johnson and Brian Lucas Sr.

The coming-of-age potlatch was hosted in Tsxana, Gold River, and was led by the Howard family of Mowachaht/Muchalaht First Nations. This traditional event is hosted to symbolize a young girl becoming a woman. Traditionally this ceremony is hosted after the girl has her first menstrual cycle. Unfortunately, due to the pandemic, the family had to postpone the ceremony until it was safe for friends and family to gather.

During the ceremony, Madison's feet were washed in a cedar bowl by two Ḥaẃiiḥ; she was surrounded by song and dances and was given a traditional name.

Madison's great uncle Stan Lucas wrote a song and dance that students from the Gold River Secondary School cultural class performed. Stan Lucas told the crowd that he had given students the song and headdresses so they could learn it and share the story.

When asked about the importance and meaning of conducting these traditional ceremonies with Madison and her family, she said, "It's to keep our culture alive, and I will carry on these traditions."

This coming-of-age ceremony is not the first traditional ceremony the Lucas family held. When Madison was born, they performed a placenta ceremony, and Madison's parents had a traditional wedding ceremony that she hoped to have one day.

A highlight that Madison experienced was dancing with her dad, Frisco, and hearing all the stories and family ties, she explains.

When giving Madison her traditional name, her dad, Frisco Lucas, met with her grandma Marge and discussed a traditional name. The two chose from her dad's great-grandparents, Johnny and Ada Williams. Madison was named Hee See Qwa Nulth, meaning 'she's along the beach,' which her parent's thought was fitting and tied her to her Huu-ay-aht roots.

INTERGENERATIONAL IMPACTS OF RESIDENTIAL SCHOOLS AND POSSIBILITIES FOR HEALING THROUGH THE MAA-NULTH TREATY

Tasiiʔakqin (Our Journey) Report

We gently caution readers who are impacted by intergenerational trauma when reading this excerpt. Please take care of yourselves and your loved ones. Support is there for you, KUU-US Crisis Line: 1-800- 588-8717 and https://www.kuu-uscrisisline.com/24-hour-crisis-line, and 24-Hour Residential School Crisis Line: 1-866-925-4419.

By tašiiʔakqin (Our Journey) Research Advisory Committee and Research Team

We, as the tašiiʔakqin Research Advisory Committee and Research Team, have a trusted space to discuss at times challenging and painful topics as we look into the implementation of the Maa-nulth Treaty. Yet, we know that not all Huu-ay-aht citizens are able to do so. We have decided to publish this written piece to share our conversations while recognizing that the impacts of residential schools are not experienced alone. We bring forward this discussion and four recommendations that were adopted by Huu-ay-aht First Nations' Executive Council in February 2023 to share our ongoing research and open our conversations as part of our research on the implementation of the Maa-nulth Treaty.

In November 2021, the tašiiʔakqin Research Advisory Committee began discussing healing in ways not directly related to the Maa-nulth Treaty. The conversation turned to the intergenerational impacts from residential schools. Members of the Advisory Committee shared personal experiences and also reflected on the tragic findings at Tk'emlúps te Secwépemc earlier in the year in May 2021. As an Elder representative and residential school survivor on the Research Advisory Committee said: "Just recently, we had this Orange Shirt Day: Every Child Matters. We have not heard anything from Alberni yet about the unmarked graves. How many people does that affect? I talk to myself about this since many of us were abused in that residential school. How are we coping?" We talked about this question for quite some time that day.

Since then, we have continued to reflect on that conversation and we have begun thinking about the ways in which healing from residential schools was part of the Maa-nulth Treaty. Through our research interviews, we learned that at one time there was a specific chapter on residential schools that was to be included in the Treaty. However, this chapter was removed, and instead, the specific sections were spread into different chapters of the Treaty; the explicit language of residential schools was left out. In this short report, we share what we have learned, quoting from both Research Advisory Committee members and research participants of this project. None of the research participants or Advisory Committee members are named to protect their privacy.

"It goes back to when the five Maa-nulth Nations were [negotiating as] part of the Nuu-chah-nulth Tribal Council (NTC), residential school was going to be part of the Treaty. When we got into our own Maa-nulth table, negotiators convinced us things that were in the residential school chapter of the NTC could be worked into different segments of the Treaty…The elements of the actual residential school chapter of the NTC were broken up and put in its appropriate sections of the Maa-nulth Treaty." After explaining how clear language on residential schools escaped the treaty, a research participant reflected: "When you look at it in that context, it was probably not the right thing to do because … if you're sitting down there as a negotiator, you're part of the negotiating team. But when you get into implementing [the Treaty the emphasis on the impacts of residential schools] is lost because it's no longer written in black and white: that you're going to deal with the elements of the impacts of residential school."

What could not have been known when Maa-nulth Treaty negotiations were taking place in the early 2000's was the national and international awareness that residential schools would grow in the years to come: "In hindsight, I thought residential school issues was fading away. Little did I know that it would actually gain momentum where it became a concern to a lot of people.

I had finally realized, probably about a month or two after that negotiation, that when my kids started asking me about residential school and I didn't want to talk about it, I wasn't really talking about it. If it's a quiet issue that I'm not willing to talk about, that means there's unresolved issues there."

Research Advisory Committee members have continued to share their experiences and questions around how the treaty can address the ongoing legacy and pain of residential schools. "I don't want to put blame on anybody" said one of our Elder representatives and survivor of residential schools "but we want to resolve this. We want to get on with our lives. We're carrying a big, heavy load of grief and pain, and it took me a long time to share mine. How many more are there? How many others have we lost? I think we should really look more into residential schools and treaty, because we are carrying a lot of negativity. I want to get rid of it. I want healing and I'm speaking as an Elder now. It's been wrong for too many years. Let's do something. We're still carrying around that pain. I'd like to see something done about it.".

Our conversations led to thinking about how those who have passed on spoke about residential schools and pain in silence. "I've been talking about this one Elder for 20 years now, but they are sadly not alone in their pain. I used to bring this Elder wild berry jelly at home, salal/yaʔaʔa. You know, the fruit jelly cinimaka (sp), as grandma would say. One day, an Elder started talking about residential school. And back then, nobody talked about residential school. I didn't hear anything. I've never heard anything from my late mom or grandparents, nobody. It wasn't talked about. But 20 years ago, this Elder started speaking to me about residential school, and telling me what it was like and how much they cried when they were children; how much pain they endured during when they were children. And that's where I speak about residential school and I have for over 20 years now because of what the Elder told me".

" We can implement the Maa-nulth Treaty, we can go forward, but how much is back there that we haven't taken care of?"

The challenge of expressing the pains from residential schools continues to affect survivors, including those on the Research Advisory Committee. "I hear you" another Elder representative said in response to stories of pain and silence. He explained his experience of being silenced for decades: "One thing that really blocked me was when someone said: 'I was in the same residential school as you and it didn't happen to me.' So that person said that abuse doesn't have to happen. That risks showing that we're never going to say anything, because who is going to believe us? But in reality, we are



tašiiɔakqin (Our Journey) Research Advisory Committee and Research Team - left around table: Onyx Sloan Morgan, Hinatinyis Johnson, Megan Harvy, Elaine Peters, Stella Peters, Simon Dennis, Heather Castledon, Mercedes Williams (credit: Marc Calabretta).

Support is availiable

Indian Residential School Survivor and Family
1-800-721-0066

1-800-SUICIDE
(1-800-784-2433)

Vancouver Island Crisis Line
Toll-free in BC 1-888-494-3888

Mental Health Support
310-6789

Quu'asa Wellness
250-724-5757

Teechuktl Mental Health
250-724-3939

Huu-ay-aht Child and Family Wellness Department
250-723-0100

carrying around that pain, that heavy load, we want to get rid of it. I'm [an Elder] now and I want to say: look, we're emptying it out. I've got a longways to go. I talk to my children about the pain. I talk to my wife about the pain. So it is out there. We can say, 'okay, we'll bring it up the next meeting.' But we're not here to be an exhibition. We need healing".

Research Advisory Committee members expressed that they understood that the treaty is a way to improve life for future generations: "to better our lives for our future generations. Addressing the legacy of residential schools is key to it". But there is no explicit language on healing or on residential schools. As 'forward looking documents' and given what we learned about how the topic of residential schools was originally thought about but then broken into different parts of the treaty that removed naming residential schools, our Research Advisory Committee spoke about the need to look backwards in order to move forward: "before we can move forward, many of us still need to go back. Why are we where we are today? Because nothing was done about what we went through. The things that we suffered through. I still carry it around. I've unloaded some of it, but I'm still carrying it around. And who's it affecting? My children. My grandchildren. I'm carrying something around that I needed to unload a long time ago. We can implement the treaty. We can go forward. But how much is back there that we haven't taken care of?"

As a self-governing Nation, Huu-ay-aht can decide how to address the ongoing legacy of residential schools in the way that citizens feel is necessary and most appropriate. While reflecting on lessons learned during negotiations, a negotiator said: "if I had to do it over, I would make sure there was a chapter in the treaty to do it". At the same time, he pointed to the tools that treaty provides to ensure healing, asking: "what can we do to address the elements of residential school or the impacts of residential school in our implementing of the Treaty? There are tools in [the treaty] that enable us to do things differently. For example, if Huu-ay-aht wanted to have a wellness center, we have the land. Let's designate that to be the wellness center. We can negotiate with Canada to acquire funds with Canada or BC. We now even have the ability to use our own money to do that…What resources do we have that will help us to deal with the impacts of residential school?" At the same time, Research Advisory Committee members have pointed to the importance of ensuring supports and resources are in place to ensure long-term healing: "You can build a building, but so much more still has to be done."

As a Research Advisory Committee and Research Team, we continue to talk about residential schools and how healing can be addressed through treaty implementation. After all, we were reminded of the sacred meaning of: Hishuk Ca'wak. "It doesn't just carry the good" a Research Advisory Committee member reminds, "it also connects to all the hurt that we carry, as well".

Research Advisory Committee Members:

- yaalthuu-a (Jeff Cook)
- Simon Dennis
- Jane Peters
- Stella Peters
- hinatinyis (Brittany Coté)
- Mercedes Williams

Research Team:

- Dr. Heather Castleden (UVic, Research Co-Lead)
- Dr. Onyx Sloan Morgan (UBC Okanagan, Research Co-Lead)
- Marc Calabretta (University-Based Project Coordinator)

Recommendations Based on Research Interviews and Advisory Committee Dialogues tašiiʔakqin (Our Journey) Research Project

The four recommendations below about healing, residential schools, and the Maa-nulth Treaty grew out of the above report. The recommendations below were delivered to Huu-ay-aht First Nation's Executive Council in February 2023 and unanimously adopted. We share these recommendations with excerpts from the research interviews we have conducting to provide context.

Recommendation #1:

During the periodic review, revisit including explicit language on Residential Schools and subsequent long-term funding to support Huu-ay-

aht programs and services intended to address intergenerational trauma and healing.

"…we should have been a healthier Nation before we signed. There should have been measures in place there. There should have been extra dollars in the Treaty to become a healthier community".

Recommendation #2

Ensure and strengthen the traditional and prominent cultural roles and identities of maht-mah and Hawiih, and nananiqsu, to shift perceived and actual responsibilities for culture from Elected to hereditary governance and roles. This is especially important for younger generations of Huu-ay-aht who are coming to know their cultural identity. Culture saves lives.

"…there is an opportunity right now, in regards to Huu-ay-aht well-being: how can we through the Treaty enhance the ability for our Hawiih, our nananiqsu, to be who they are, without us prescribing it, or trying to unintentionally prescribe it through our governance?"

"…we're hearing that a lot from citizens right now, and they say that they want to have more language and culture. They want to have more access to their identity, who they are and their family. And the only way they see it now is because they're exposed to our government more so than they are exposed to their family. That has to do with…intergenerational issues and colonial oppressions…We have to take that task on to reverse that…seizing back our identity. So, I think the highest way that I can say it in regards to how the Treaty can be a tool to help Indigenous well-being: how can we make sure that we fully support the intention of the Treaty? The intention of the Treaty is for Huu-ay-aht to be Huu-ay-aht under our sacred principles."

Recommendation #3

Create annual mandatory workshops for: 1) all staff, senior management, and Huu-ay-aht Executive Council that communicates and educates on the ongoing impacts of residential schools and intergenerational traumas. Create freely available annual workshops and supports for: 2) Huu-ay-aht citizens both living in and outside of the ḥahuuƚi that provides the tools to identify, address, and heal from intergenerational trauma for oneself and one's family.

"…everything is connected, everything is one. Using our natural resources, our infrastructure department, our citizens development, our community, government services, children and families, the ec-dev department… for all of the senior management to understand what intergenerational traumas are, understanding what the root causes of addiction. Executive Council, when we're working on things, passing motions, making policies making acts…we keep those things in mind. If we want to be the number one employer in the region, then we need to be healthy. And how are we going to be a healthy community? Addressing those root causes, you know, the intergenerational causes, the shame our community feels. No longer sweep things under the rug."

"…making a healthy community, addressing the root causes of addiction…then learning about it. Having two days with Council, talking about these things, and the two days with senior management, talking about these things. And then senior management and Council coming together to come up with a plan of attack for how we are going to enact, how are we going to create this action? And then I could see things unfolding, like workshops in the community and away from the community that citizens can go to understand. We can name them, things like understanding the inner child or understanding what is intergenerational traumas, so that we can have an understanding of it. People can throw the word up there like international traumas, but then you don't really know what it is… 'oh, okay, yeah, I understand that, I lived that, I seen that, I did that, and I pass it on to my kids'. People go on and talk about it. We got to figure out a way to make people feel safe so that they can talk about it because it's all about the future for the next generations".

Recommendation #4

Establish a healing and treatment centre by and for Huu-ay-aht that ensures cultural practice and sacred principles are at the core of supports and resources. Seek funding for long- term support to ensure that the building itself is adequately and dependably peopled by correctly / culturally trained staff.

"…a common message from our citizens in all areas where they live away from the homelands, and even those who live at homelands [is]… we need our own healing center. I'm recognizing that the [conventional] treatment centers and healing centers may or may not align in favor of what we're trying to seek, in terms of healing….a lot of family members who have been to treatment, you know, they [existing treatment centres] don't align with our culture and tradition and don't have the knowledge of Residential Schools… There's a disconnect there".

First Nations partnership brings new Microtel to Port Alberni

Huu-ay-aht Group of Businesses (HGB), Tseshaht First Nation, and MasterBUILT Hotels Ltd. are pleased to announce a new Partnership for the development of a Microtel Inn & Suites by Wyndham in Port Alberni.

Tseshaht First Nations Chief Councillor Wahmeesh (Ken Watts) is excited to work with Huu-ay-aht First Nations on this project. He believes the hotel will create a posiIve ripple effect for the entire region.

“Tseshaht is proud to be partnering with MasterBUILT and our relatives of Huu-ay-aht First Nations as we move towards construcIng a much-needed Microtel hotel within the City of Port Alberni,” Wahmeesh explains. “As we move on to the next phases of the amazing project, we know it will be supported by all as we address economic development, employment and training, accommodaIons, tourism, and First Nations working together.”

Huu-ay-aht Councillor Evan Cook, who holds the Economic Development portfolio, echoes these sentiments, pointing out that the project will offer many benefits.

“This is a very exciIng project that HGB has been working on for a number of years. This partnership makes it possible to move forward on the Microtel, something that will benefit both nations and the Alberni Valley,” explains Evan Cook. “Each of the partners brings our own unique perspecIve, and together we make this project stronger. It will offer employment and training opportuniIes to our people and residents of the Alberni Valley, while providing diversification in our business model.”

“We are very excited to partner with Huu-ay-aht Group of Businesses and Tseshaht First Nation to bring a brand-new hotel to Port Alberni. The Microtel Inn & Suites will raise the level of accommodation for both business and leisure travellers in the market, and more importantly, it will support economic growth in the local community for decades to come” said David Donaldson, President & CEO of MasterBUILT Hotels.

The new partnership plans to construct and operate a 39,000 square foot hotel featuring 76 rooms, a pool and waterslide, and will be designed to allow for future expansion. The three partners are in the process of finalizing the locaIon for the hotel and will make a further announcement once that is done.

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