

## ᑕᑖᑕᑖᑖᑖᑖ REVITALIZATION PROJECT – PLANNING GROUP EVALUATION

Now that the ᑕᑖᑕᑖᑖᑖᑖ Revitalization Project is nearing completion we would like to get feedback on how well you felt the Project went, whether it met your expectations, challenges it faced, and follow-up suggestions to keep the vision alive in the future. Your participation in assisting with this process is greatly appreciated.

The original project vision included: 1: Identifying the severing of ᑖᑖᑖᑖᑖᑖ peoples from the land through colonization; 2: Protecting, preserving, and restoration of the land and the environment; 3: Strengthening the ᑖᑖᑖᑖᑖᑖ /Settler relationship. This vision was to be realized through 3 connected but distinct Phases:

Phase 1: Connecting ᑖᑖᑖᑖᑖᑖ peoples with their traditional “Homeland” In partnership with Raincoast Conservation Foundation. This phase was to provide ᑖᑖᑖᑖᑖᑖ youth and young leaders an immersive experience on ᑖᑖᑖᑖᑖᑖ, ᑖᑖᑖᑖᑖᑖ, and ᑕᑖᑕᑕᑕᑕᑖᑖ through three 3-day excursions on “Achiever”, Raincoast's 64 foot research vessel. Video footage from these excursions was to be used in the educational videos. Raincoast was to provide the youth with a workshop on video production to assist in documenting their experiences and the Living Lab program was to provide an editing workshop for these youth through its facilities at UVIC. Raincoast was also to provide a one-day trip to each of the 3 Islands for Elders to reconnect with the land and document this connection for inclusion in the education videos. In addition to the excursions and video production workshops the following was to be included in Phase One: • Plan and deliver a half-day project planning workshop • Develop key video objectives and content • Create an ethical framework, intellectual property, and culture safety protocol guidelines • Establish a working group for each educational video. Due to COVID many of these initiatives were scaled back. Shorter integrated youth and elder excursions took place, and youth video production was cut.

Phase 2: Produce 5 educational videos & support materials. The central video “ᑖᑖᑖᑖᑖᑖᑖ ᑕᑖᑕᑖᑖᑖᑖ ᑕᑖᑖᑖᑖᑖᑖᑖ ᑕᑖᑖᑖᑖᑖᑖᑖ” was to look at the process by which First Nations' sovereignty of the land was taken away by colonial powers based on the paper “Whose Land Is It? Rethinking Sovereignty in British Columbia” by Drs. Nick Claxton and John Price. Videos specific to the Southern Gulf Islands, ᑖᑖᑖᑖᑖᑖᑖ (Pender), ᑖᑖᑖᑖᑖᑖᑖᑖ (Mayne), and ᑕᑖᑕᑕᑕᑕᑖᑖᑖ (Saturna) were to feature Elders illustrating the importance of these “Relatives” to ᑖᑖᑖᑖᑖᑖ culture. The final video was to be a short animation feature highlighting the ᑕᑖᑕᑖᑖᑖᑖᑖ origin story. Phase 2 originally included development of ᑖᑖᑖᑖᑖᑖᑖᑖᑖ maps of the Islands with historic place names and a brief history of each Island from a ᑖᑖᑖᑖᑖᑖᑖ perspective, but will be developed independently due to cultural sensitivity..

Phase 3: Share the education videos and ᑖᑖᑖᑖᑖᑖ Traditional Knowledge through community forums on each Island. The videos were to provide the focal point on how to incorporate ᑖᑖᑖᑖᑖᑖᑖ Traditional Knowledge to promote resilient and sustainable communities with the aim to engage Gulf Island communities in gaining a greater recognition and respect for ᑖᑖᑖᑖᑖᑖᑖ values and culture. The ᑕᑖᑕᑕᑕᑕᑖᑖᑖᑖ (Saturna) video development and forum has been postponed and will hopefully be completed at a later time.

## ᑕᑦᑕᑦᑕᑦᑕᑦ REVITALIZATION PROJECT WORKING GROUP FEEDBACK RESULTS

Included are the results from the S,DÁYES Working Group. 7 responses were received which represents more than 50% of the working group as well as general comments from 3 ᑎᑎᑎᑎᑎᑎᑎᑎ members which are recorded separately at the end of this document.

1. Did the Project meet your overall expectations? Yes: 8 No: 0 No Response: 0  
Comments (Filled out by 8 participants)

- Although all aims were not accomplished the final product exceeded my expectations.
- Although the project didn't move in exactly the way it was proposed, the overall outcome of community to community experience was achieved. Emergence needs to be flexible. The videos need to remain a living document.
- The project exceeded my expectations. I think it was very successful in beginning to build a good working relationship between Mayne and Pender Islanders and with some of the ᑎᑎᑎᑎᑎᑎᑎ community.
- My most fervent hopes were to have increased presence of ᑎᑎᑎᑎᑎᑎᑎ people on their homeland and increased consciousness of the Island's settler population about the Indigenous history and issues – and this happened.
- I was mainly involved in the forum plan and delivery. The importance of these community to community forums is significant. The material presented and personal interactions open doors to a forming of more respectful relationships.
- The main feature – the videos, were impactful for the audience and inspirational for further work.
- The original project was developed when we anticipated that Covid was waning as a result of vaccines. That didn't happen and we had to make a number of adjustments to the plan. For example we had to cancel the youth video workshop that was supposed to precede the excursions to the Islands. The excursions were postponed and condensed somewhat with fewer youth involved in order to meet school protocol.
- I was mainly involved in developing the forums and the S,DÁYES forum and quality of the main video were exciting to be part of and I really appreciated the ᑎᑎᑎᑎᑎᑎᑎ contribution to make the event so successful and impactful

2. What parts of the Project were handled the best and came closest to meeting expectations?  
(Filled out by 8 participants)

- Planning was updated and refined, so the presentation – especially cultural sharing as excellent! Adding the salmon bake to the luncheon was brilliant and so appreciated.
- The excursions to the Islands; First Salmon ceremony on S,DÁYES; involvement with the Elders for guidance; project co-ordination leadership with Peter, Tye and Renee.
- The organizing committee was efficient, devoted, and open to let the process evolve. Key is input from ᑎᑎᑎᑎᑎᑎᑎ. It was inspirational to participate in dialogue (via online meetings) that evolved to reach the heart of the intention. Excellent video and name change.
- The collaboration with the steering committee and learning by non-Indigenous members to follow the lead of the ᑎᑎᑎᑎᑎᑎᑎ members.

- All the project that I participated in was handled well. The meetings built relationships between the organizers, and the forums built relationships between W̱SÁNEĆ people and the Islanders. The forums also gave Islanders good insight into W̱SÁNEĆ values, protocols, and the importance of the ȚȚȚȚȚ Islands in W̱SÁNEĆ history, traditional use, and present day W̱SÁNEĆ culture and community.
- The community forums were incredible to be part of.
- The actual videos were outstanding. I had originally envisioned a short video of talking heads outlining the “Whose Land Is It?” paper by Nick and John, but the finished project was a professional and moving video that accomplished all that I had envisioned.
- The visit to ȚȚȚȚȚ and playing with the W̱SÁNEĆ children, the dedication of the planning group to bring everything to fruition, the Salmon barbecue and forum itself were all highlights.

3. What parts of the Project did you think were weakest or didn't work? (filled out by 8 participants)

- We have not yet had a forum on Saturna. I was disappointed that we did not have an Indigenous videographer but there were good reasons for this. There could have been more community engagement at the Pender forum, but time did not allow.
- I knew the mapping would be difficult as we've tried that many times in the past.
- The weakest element was being able to get through the event program in time. We tried to fit a lot into one short day, and it was difficult to stay on time. However I think it worked, despite the Mayne Island event going over time.
- Well this is not “weakest” but the jury is still out as to how much the settler population will step up to follow through on expanding knowledge and collaboration on Indigenous issues. And of course ȚȚȚȚȚ is not realized yet.
- Tickets – next time can try for a wait list or another manner if ticketholders don't show.
- We were unable to hold in person planning meetings that inhibited deeper relationship building. We were not able to engage W̱SÁNEĆ youth in the early stages of the project because of school board restrictions.
- Some early preplanning about tickets and attendance could have been smoother. Anticipating people coming without tickets would have helped.
- The specific Island videos could have been filled in more with less overlap with the main video, and not giving time for audience feedback at the S,DÁYES forum,

4. Did the cancellation of certain parts of the original project affect the overall scope and nature of the Project? Yes: 2 No: 3 No Response: 2 (filled out by 8 participants)

- There was some of the youth connections through the reef net and First Salmon ceremony film sections. More direct feedback from youth and their experience of connection would have filled it out.
- There was not sufficient capacity to produce the Saturna video. Covid restrictions prevented the youth video workshop.
- I think much more could have been done had Covid not raised its ugly head. It meant curtailing some of the original expectations, but in the end the forums exceeded all expectations.
- Not at all. Absolutely no regrets or disappointment.
- No. I think we had our hands full with what we attempted to achieve.

- No. It would have been nice to have the youth video workshop and included some of their videos in the final product. Covid and logistics interfered.
- I don't know because I was not part of the original proposal nor do I understand what was originally intended and could not be accomplished due to cancellations of part of the original proposal.
- Not sure. I was not involved in the early planning.

5. What recommendations/suggestions do you have to improve future Projects of this nature?  
(filled out by 7 participants)

- Make sure there is no epidemic during the planning. Having in person meetings would have been better.
- Expand outreach within W̱SÁNEĆ community to devolve more capacity within the community.
- Perhaps have two or three separate events on each Island which would help cement relationships and perhaps ease the time crunch. The films made a nice focus for the day, but the real benefit of the event is the relationship that began to be built and the reconciliation and partnership that began to emerge through spending the day together and through the conversation.
- More planning for follow through. More engagement with W̱SÁNEĆ youth.
- Youth involvement in the early planning. A better communication plan.
- More detailed preplanning of video scripts and overall intentions, so interviews and footage was produced specific to creation of storylines.
- This was a very ambitious project with many moving parts. Pieces that had to be dropped – the youth produced videos could still be accomplished with time.

Since different planners and organizers were involved in different phases, please fill out the following questions for the Phases you were involved in. Please rate the following on a scale of 1 to 5, where 1 is poor, 3 is average and 5 is excellent. (filled out by 8 participants – The “0” category means the participant was not involved in that part of the project.)

### PHASE ONE

A) Connected WSÁNEĆ youth and Elders with their traditional homeland on S,DÁYES, SKƆÁƆ, and TEƆTEKSEN through immersive experiences on the “Achiever”

	0	1	2	3	4	5
Was well planned and organized	4				2	2
Was interesting and informative	4				2	2
Helped connect <u>WSÁNEĆ</u> youth & Elders to their traditional homeland	4				1	3
Video footage was used in creating the Phase 2 Videos	4			1	1	2

B) Phase One Planning and Organization

	0	1	2	3	4	5
Planned and Delivered a ½ day project planning workshop	4				1	3
Developed key objectives/content in consultation w/project partners	4			1		3
Created ethical framework, intellectual property, and culture safety 3 protocol guidelines	4			2		2
Established a working group for each educational video	3			2		3

### PHASE TWO

A) Produce Educational Videos including the feature video “CELÁNENS TFE TEIÁCES - WSÁNEĆ Homelands of the Southern Gulf Islands”, videos featuring the Southern Gulf Islands S,DÁYES (Pender) and SKƆÁƆ (Mayne) illustrating the importance of these "Relatives" to WSÁNEĆ culture, and a short animation video highlighting the TEIÁCES origin story.

	0	1	2	3	4	5
Videos were interesting and informative	1				2	5
The storyline flowed well and was well edited	1				3	4
The videos were effective in explaining how colonization disrupted the traditional <u>WSÁNEĆ</u> way of life and their connection to <u>TEIÁCES</u>	1				3	4

Videos gave insight to W̱SÁNEĆ culture & stewardship of environment	1			3	4
Videos offered hope of reconcili-action and a way forward	1		1	2	3
Please rate the following Videos “ĆELÁNENS TFE TETÁCES Video”	3				5
“ S,DÁYES (Pender) Video”	1		1	3	3
“ SKFÁK (Mayne) Video”	2		1	3	2
“ Creation Story Animation Video”	1		3	4	

### PHASE THREE

A) Share the educational videos and W̱SÁNEĆ Traditional Knowledge through community forums on each Island.

	0	1	2	3	4	5
Working groups were effective in planning Island forums				2	6	
Forums were well organized and moderated on each Island				2	6	
Forums allowed for community discussion, dialogue, and feedback.	1		2	1	3	1
Forums provided the focal point to help incorporate W̱SÁNEĆ Traditional Knowledge to promote resilient and sustainable communities			2	5	1	
Forums engaged Gulf Islands communities to gain a greater understanding, recognition, and respect for W̱SÁNEĆ values and culture				3	5	
There was a follow-up action plan created to move forward in future planning and reconcili-action endeavours.			1	5	2	

1. Do you have any other comments to share with us to expand on your responses above. for Phases One , Two or Three or to help us in evaluating any part of the Project?

- More planning for follow through. More engagement with W̱SÁNEĆ youth.
- The key to the success of this project was the adaptive approach for navigating around Covid restrictions. There were no Covid infection incidents related t project activities. The involvement of the W̱SÁNEĆ project coordinator and the Elders.
- It would be nice to have regular connection with the Island and W̱SÁNEĆ community to continue the path towards true reconciliation.
- As far as I know the ½ day planning workshop in Phase 1 did not happen. I was involved in the Pender forum. It went very well but in the 3 hour time slot there was not time to have free and open feedback from the participants. A question and answer open session would have been good. In general I think the project was an excellent step in reconciliation and that the follow-up actions will be more important than the project itself. All things considered the project was an honor to be a part of and has initiated and sustained a TETÁCES emergence and a place for

our school and community to expand. For us it's always been about access and presence in W̱SÁNEĆ traditional homeland.

- I couldn't be happier with the event of August 17<sup>th</sup> on S,DÁYES, and am equally pleased with the planning process that our steering committee created as we went along. I wish we had found a way to have more W̱SÁNEĆ youth involved and I am hoping the follow through in the S,DÁYES community, which is ongoing, will live up to the hopes of organizers and participants to bring more understanding, engagement, and connection between the W̱SÁNEĆ and S,DÁYES communities.
- I was only part of Phase Three, but it was an amazing experience for me and for other Mayne Islanders. It would be fabulous if there could be a regular event that bring W̱SÁNEĆ and Islanders together!
- Our's was the first and included an early gathering (a lunch for S,DÁYES and W̱SÁNEĆ organizers and guests). There was a lot of interpersonal connections as well as formal presentations. We need a better ticketing and intake process for the public forum. But it was an amazing and informative day. I've heard so much positive feedback, requests for more opportunities and enthusiasm for Islander and W̱SÁNEĆ collaboration.

Could you please tell us a little about yourself?

a. Project Connection: W̱SÁNEĆ ELDER: 0 (see below) PLANNING MEMBER: 8 OTHER:0

b. Organization : Please Indicate Organization Affiliation \_(not filled in)

c. Residence: Pender: 7 Mayne: 1 Saturna: 0 Victoria/ Saanich: 0 Other: 0

## EVALUATION INTERVIEW with W̱SÁNEĆ Elders

Evaluation Interview with J,SINTEN – John Elliott, SELIYE - Belinda Claxton, ŁOSINIYE – Linda Elliott.  
Recorded by Tye Swallow September 22, 2022

After reading the preamble of the ƧƧÁĆES Revitalization Project and Planning Group Evaluation form what kinds of things would you like to see happen from this project, from the creation of the videos, touring the ƧƧÁĆES that we did, from the community forums, what are some future hopes you have?

### **J,SINTEN**

I think that the first thing for me, of course from a W̱SÁNEĆ perspective is that we never gave up those places or the ownership or responsibility for it. And so I am thinking of where we are heading with this for the islanders over there now, that I am glad we are working on some kind of positive relationship with the people currently living on our places on the islands. We were never asked if we had any choice yes or no or if we were going to give up our waterfront places, longhouse places, villages, clam gardens etc. all the places where we gathered foods, medicines, places that we hunted and what not. And so I think that when I am thinking about those things that I would like to see some kind of acknowledgement of the wrong that was done, for them to acknowledge that they got that land illegally from our perspective because our village sites were supposed to be protected even under the treaty and a lot of them haven't, and so what are we going to do about those places? Will they be returned to us so that we can build something there or maintain our connections to those places that are legally ours. And look at some form of reparation they are living on whether it be some form of an ongoing payment to W̱SÁNEĆ people for them renting our places, living on it or paying for those places because it is something we didn't ask for. Because if all the settlers there now and the ones before them taking it over, we have lost connection to those places and it seems like there should be some kind of a way we still have that connection and to maintain carrying for our laws and ways of living on those places. That is the main thing we need to ensure that those islands and places, beaches aren't ruined. Seems like we are totally blocked from those places. We are still...for example let's look at deer hunting. In some places there are too many deer. It seems like we should be able to go out there and have some kind of agreement to get deer when we need it and in an organized way to do it so our hunters are not going to be harassed or removed from those places and made to feel we are still being governed by the colonizing people still there.

Every one of those places that we had a SWÁLET – reef net site, we should never lose control of those places. All of those places need to be marked with a carving of some kind to show that that's a god given gift given to our people so that it is always there. Maybe work together with the islanders and the people living there that we can rebuild our connections to our SWÁLET. Our intention is that to be able to fish at those places and have some kind of say in the laws coming down about the commercial fishing - that we have some say over how they are doing that. It has been and still is being terribly mismanaged. The modern fishing is unsustainable. It is clear as day. Our way of fishing is sustainable and so we should have some say in our areas especially all fisheries within our area. They should have some escapement so some of the salmon continue on their way to where they hatched from. It isn't just us that need that resource. It's our people, many people, all the animals and things that receive that same gift to continue to be able to receive that gift and carry it on. The way we are doing things, many things have no concept of the future. How can we make things more acceptable in our minds. I will leave it at that for now.



## **SELILIYE**

I agree with everything J,SINTEN said. Those are concerns of our people.

One thought, we could have added more cultural events, for example the blanket ceremony. I really liked how it was clear the islanders appreciated the cultural ceremony and elements like that. Going back to earlier times with islanders, they were really green at understanding us and our ways, and I think the blanket ceremony was a really great thing. Of course it was tough, but a lot of people had absolutely no idea what they did to us and how it happened. They were all so accepting of it. It was a real eye opener to me. One lady came up to me and was just sobbing. She was saying she was so sorry, what happened to our people.

I will never forget that time when that guy was trying to break my window. He was so angry at me. I was so scared. It makes me think of all the other times our people, especially in the past, were treated so much less than, treated like garbage. Like the girls who someone tried to run over at Tseycum. We've all experienced the racism.

So when we were talking to the residents of the islands to let them know how we felt. I certainly don't feel like telling those awful stories over and over again. It's very hurtful, but telling and sharing with the islanders, they became more sympathetic afterwards. I didn't want pity, just understanding and ... and wanting the government to stop lying and admitting what was done and to stop doing it. That's all I ever ask. Yet a lot of the residents of Victoria, who are more aggressive I guess you could say. There are of course those who are more understanding, but it's something I see every day. But when I go to the islands, it's a whole different feeling. People are more respectful, a whole level of friendship. They say things like welcome back home, you are home now. They are much nicer about it. I see a whole other level of.. much better understanding...I see the efforts of the islanders. What is being done on the islands is really working. So much better than Victoria or Saanich. And I think that doing these things like ȨȨÁĆES is doing wonderful things for our children for our people. I think sharing these things, sharing our ways, telling the truth of what happened, not only just residential school, but EVERYTHING. The blanket exercise really did open their eyes. We need to do more of that. We lost so many things because of colonialism. I know it can be heart breaking at times. There are times I had to share my traditional cultural ways of living. The islanders are so much better at understanding us, our ways, they want to learn our language. These projects have really done good things for us.

## **ȢOSINIYE**

I have a question. Is this project going to continue? I did miss the Pender event, I guess I am still getting a handle on what it is really turning out to be. Not quite sure I have an opinion because I am still mulling it over at this point. I need to, I didn't see the animated video that David worked on. I am still searching in my mind what it is turning out to be.

It is kind of hard to describe what we've lived through. To describe it is horrific. I know when I was a teenager, we were riding home on a bike. It was getting evening time. This group of young, not sure if they were drunk or just really cruel. They tried to run us over... ...

I found out later one of the men was the police chief's son at the time. We never reported it. Didn't say anything because there was no use trying. Because to them it was normal. They looked on us that we didn't have a right to live. Deserved to be treated that way...

And the same goes to what they did to us in boarding schools, day schools, took all our land. Our children don't have a place to live, don't have a place to build a home. Look across the other side of the road and they all have big houses, big fields and huge places they take for granted and they believe that they deserve to have it...So when we talk of reconciliation, it's hard to wrap my head around it. Because do they even want to hear what happened to us? Do they really want to know? A relative of ours, she had four or five brothers go to residential school and only one of them returned. The other ones died at Kuper. They were taken away, kidnapped by the Indian agent and a priest. M\*\*\*\*\* escaped because she was sick in the house. The priest refused to tell them where they were. No one ever came to the house to tell them where their children were. Those are the stories that need to be heard.

I guess that is where I am just sitting back and watching right now. People don't see it as injustice when they hear it was a native who was runned down. They don't see it as injustice when they stole our lands, even our reserve lands were stolen further. They kept pushing the boundaries when our people were dying by tuberculosis, our children taken to residential schools, families dying, culture dying...they were too busy taking. Are they willing to give anything back? Are they willing to acknowledge any of this? Are they ready to hear what really happened? If they don't know? It is really really rough. So, maybe that's why they don't want to say anything. I have a hard time to believe that anybody really truthfully wants to do anything. I understand that the people on the islands think they can do something about it. But when... I think it really comes down to give us back some of our land and pay us for what you've used, and pay us for what you are still using, what I think is justice. Acknowledge us as a first people of this land, not just by a pat on the back and we are with you. But I don't think they have all come back to that idea. They haven't got that idea yet.

I don't have anything against them or anybody in particular, but I look around and the injustice of it all is absolutely huge. I think that we need to be compensated and give us part of what they are making off our land now. Give some back to us. I think that maybe people are ready to hear what I have to say. Maybe I am wrong. Maybe I am wrong. I am not as diplomatic as J,SINTEN or SELILIYE. That is why I am holding back. I am waiting to see if there is something I can see that...how can justice be done now? When the pope came here to apologize for all the murders that happened at Catholic schools. What was that? I know he didn't do it. He doesn't know who did it. But they promoted it. They let it happen through the catholic church and government. They denied it.

The money they are giving us for day school that is supposed to be compensation for the cruelties they put us through, the money that they gave to boarding school survivors, they could never pay for what they put us through. They could never take it back and they could never pay for it. What I want to see is for them to change, somehow. And I think it is a little bit like five minutes to midnight kinda idea for them to look after the land. They don't understand the land. So it's hard for me to not... I don't want to offend people. I am sure their hearts are in the right place but they just don't know what they are getting into. That's what I think.

If there is some way, I am going to support you guys and what you are doing, but I don't know. You guys can tell me if I am wrong. That is just my mind and what I think.

I think it's the same thing, the anger in me that made me want to come back and learn my language. Me fighting back. And that fire that was lit in me when I was a teenager. It is still going. That is where I wouldn't go away, not listening to the people that were talking negatively or things that weren't happening the way it should have been happening, even within our own school board. Even our own people didn't realize

the injustices, not treating their language teachers as valuable. It was a lip service in many ways. The whole thinking of the organization (WSB) was from a colonized mind. But we weren't alone. Even going to language conferences with other language workers, they were dealing with the same thing. It was the colonization of the native peoples minds that caused them to think that way. So even though I felt it was wrong, I didn't blame them.

We are still being, fighting for survival. We are still fighting to reclaim our identity and that is what we want for our children. I want our children to have a place to live. I want them to be able to have some of the freedoms that our forefathers had in our territory. On our homeland.

So, I hope I haven't upset you guys.

## **J,SINTEN**

I think when they asked us about what we would call reconciliation, we gave the words SLEWÁŁ NONĚT. SLEWÁŁ NONĚT means that we can finally find peace of mind. But it doesn't just mean for our WSÁNEĆ people, but also for the settlers that are living on our territories and our sacred places, that are still very sacred to us. That they shouldn't get their back up when we are around or feel...we should be able to look at each other eye to eye in peace. That is what SLEWÁŁ NONĚT means. Is there ever going to be peace between our peoples? And the truth has to be dealt with first. We are not reconciling because we did something that wasn't right. But we have to reconcile with the settlers that are the descendants of those that were doing wrong and somehow rather work together with those ones that want to work with us that are going to ensure that this is not going to continue with the modern day governments in this kind of global thinking world we are living in today. That maybe something can be done to have a fair and just chance to be able to have some land for our future to build our homes, places where we can hunt and fish and what we have always done and want to continue to be able to do, gather berries, roots or bark for what we need for our medicines that are still out there, we are still teaching our young people about. We need to continue to teach those things are still very important - to heal yourself with this plant, and not be, have to feel offended when we go do something like that within our territory. They impoverished our people so badly that now we are locked up in these reserves and through the laws and regulations and have no say over anything that is happening within our territory. If we can work together to change some of these unjust practices, those archaic ways of thinking about how to treat another people, that would really be something else to get to that point where we can move together with some peace of mind ... to it's not a wrong thing to be born WSÁNEĆ or First Nations, and we shouldn't be looked down up, that we have a fair and equal and just chance to move forward. That is what we are looking for, something like that to have a fair and just way to deal with these things. Because every time we go to the islands where there are huge expensive houses all along the shores and that, then right away you feel like, this sense of unrest, denial that if you go ashore there you will get into an argument with somebody over going to that piece of land or beach to dig clams or something. I mean, to our people those natural resources are so important for us. I mean acknowledge that. Through their laws and CRD's and Parks, etc. that they have going through the various levels of government that they need to acknowledge that those places are important to all people, not just WSÁNEĆ people so that every child in the future should be able to go down there with their families and get a butter clam or little neck clam, cockel clam and know that it is edible. If they are not doing that, then that needs to be adjusted through laws and regulations so that all people have to be able to look after those places.

I think when we say we have a responsibility as a W̱SÁNEĆ people I think that we want to be able to share that responsibility with those people that are living there now, that they are not going to let their sewage and outfall falling down onto those beaches that cause those things to be poison to anyone in the future. If those laws can be changed then lets change them and make it better so that all people will have a better place to live again. It's like the place has gone to hell in the last 150 years and it should never be that way. And if they are allowing that to still happen, then that has to change. If we are looking into the future, to try and work together to make sure that happens whether it is a stream or beach or whatever, let's make it better. These are the things that our laws point us to. Our laws, our beliefs, point us to ensure that those can be things for the future for the people. And um, what can we do? What can we do for that?

I don't see anything wrong with seeing some of our people have a house and a piece of land where they can build, raise their family there in a more fair and just way than it has been. Because it hasn't been fair and it still isn't fair. We got locked right down into our reserves system and within the reserve itself the lands were not distributed fairly. It was laid down in such a way that as the population grows, some people have a huge amount of land and others have none. It is still happening today and we have family's fighting within, so we implode on ourselves and can't stand up with our own right as a human being to have a place to live with our own belief systems intact.

We don't ask anybody to give up their beliefs, the catholic, anglican church or any of their beliefs. Everyone should be able to maintain their belief systems, the right to speak their language and everything that goes along with those systems, languages and what they mean within our homelands. That is a simple human right as far as I understand it.

Oh, and one more thing, the film that we put together that we were showing, I think that was a really positive thing. And that was really telling the truth of it. More people need to see it. I would like to have a copy of it and for all our schools. All of our own people should have that to build upon. I don't think the story is over yet. There is still a lot to tell. Still lots to build on.