

KWAKIUTL

IKILA'AS SINAT

HEALTH & WELLNESS PLAN



OLA'KALA MU'LANO'XW

WE ARE GRATEFUL

We hold our hands up in acknowledgment for the work, knowledge, and energy many have shared to create this plan:

- To the Ni'nogad who gifted the Kwakwala language in which this plan is grounded;
- To the Health Advisory Working Group Community members (Lucille Brotchie, Margaret Wilson, Sara Child and Terena Hunt);
- To Marie Hunt, previous Health Director, who secured funding for the Health Plan project, set the Health Plan project in motion, and advised along the way;
- To the community for all of their vision and inspiration. Over 100 community members participated in community events, surveys, and kitchen table conversations to inform the action plan and help set the direction of health services in their community;
- To the Health Plan Researcher Jean Bell who has worked on this plan from inception through to completion and has helped conceptualize the plan along with Chelsea Hunt and Sara Child;
- To Jean Bell, Chelsea Hunt, and Sara Child for the writing of the plan;
- To Urban Matters staff Isha Matous-Gibbs, Julianne Kucheran, Sarah Ochitwa, and Savannah Zachary and;
- To the graphic visions and collaborations between Chelsea Hunt, Jean Bell, Sara Child, and Rhia Romano (Urban Systems).

TO OUR NI'NOGAD, THANK YOU FOR SHARING YOUR WISDOM FOR THIS PLAN.

Elders & Knowledge Keepers:

- Marion Hunt
- Mabel Knox
- Marie Hunt
- Florence Vesey
- Mildred Child
- Lucille Brotchie
- Verna Hunt
- Calvin Hunt
- Julia Nelson
- Tommy Child Jr.
- Margaret Wilson
- Maggie Sedgemore
- Mervyn Child - we'd also like to thank Mervyn for his support of the map you will see on **Page 8**. We appreciate your support on this project for our Health Plan.



*Elders & Knowledge Keepers Present (L-R): **Lucille Brotchie, Mildred Child, Florence Vesey, Mabel Knox, Marie Hunt, Marion Hunt***

Language Engagement on March 23, 2022. Photo credit: Jean Bell.

Gilakas'la!



community engagements

health & wellness plan draft

language engagements

Kwakwala

The first engagement with Elders focused on identifying Kwakwala words and phrases that describe wellness. The 2nd and 3rd engagement intended to affirm the Kwakwala wellness terms ensuring that the core health and wellness themes are authentically Kwakiutl.

organizing the stories into themes

reflecting on our journey

Aligning Kwakiutl Stories with Kwak'wala

Kwakiutl Health & Wellness Plan





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*We recognize that small changes and additions may need to be made
to Kwak'wala orthography and cultural knowledge in this document.
As this is a living document, these changes can be easily made.*

HOW WE GOT HERE

This Community Health and Wellness plan has been developed through a community-driven process and a nation-based approach that will provide a means to reflect and re-establish wellness and concepts of health and well-being from our perspective. Our entire health planning team recognizes that this will take time as well as regular processes to revisit and adapt the plan on our journey to wellness as we unearth and reweave Kwákwala, traditional knowledge and ways of being back into our healthcare.

Engagement has been the cornerstone of creating this Health and Wellness Plan. The engagement process provided opportunities for community members to share their perspectives on what health and wellness should look like and to build relationships with the project team and staff – supporting an authentic and informative process and allowing participants to be honest and vulnerable in sharing.

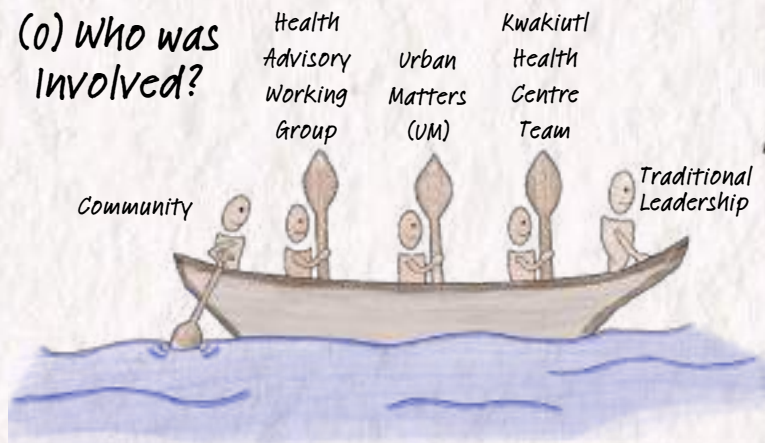
A Health Advisory Working Group composed of Health Centre Staff, community members, and Elders was formed in 2021 to ensure that all steps of the project were representative of culture and protocol. This helped make sure that our health plan reflects Kwagu'ł needs and desires.

Beginning in August 2021, Urban Matters staff (a team contracted by Kwakiutl Health to assist in consultations and writing of the Health Plan) visited Tsax̱is and co-hosted three key engagement events, including a meeting with Health Centre staff, a community dinner (50+ people), and an Elder's brunch (25+ people).

In October, a second visit from Urban Matters staff included meetings with the Health Plan Advisory Working Group, a World Café (7 people), one-on-one interviews with community members (13 people), and a youth activity (3 people). A survey of 36 questions about personal and community health was open to all community members, with 52 completing it. Families were given “kitchen table conversation booklets” which allowed families to collaboratively answer questions.

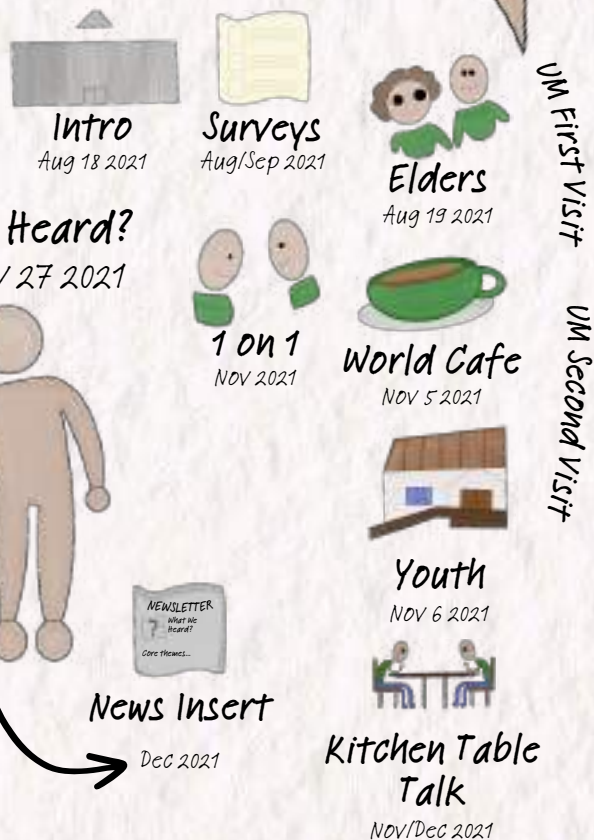
The variety of engagement methods supported different types of knowledge sharing and participation styles. Community members from many households shared their ideas, representing diverse age ranges and roles, including Elders, knowledge holders, Hereditary Chiefs, healers, and youth.

(0) Who was Involved?



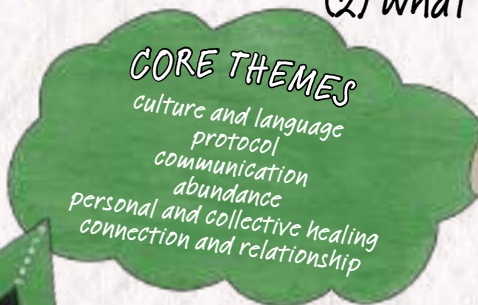
How Do Kwakiutl Define Health & Wellness?

(1) Community Engagements



(2) What We Heard?

NOV 27 2021



Each button represents individual stories

Kwakiutl-fying

(3) Knowledge Engagements

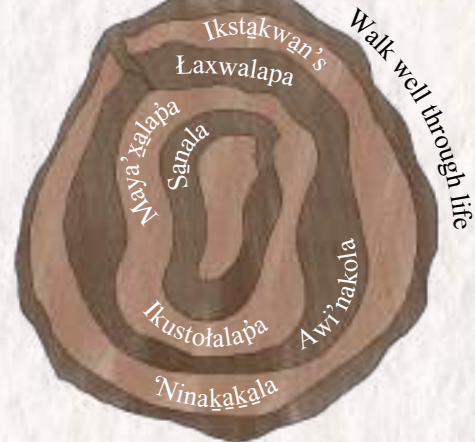
Mar 2022 to Mar 2023



(5) Reorganization of the Plan

May 2023 to April 2024

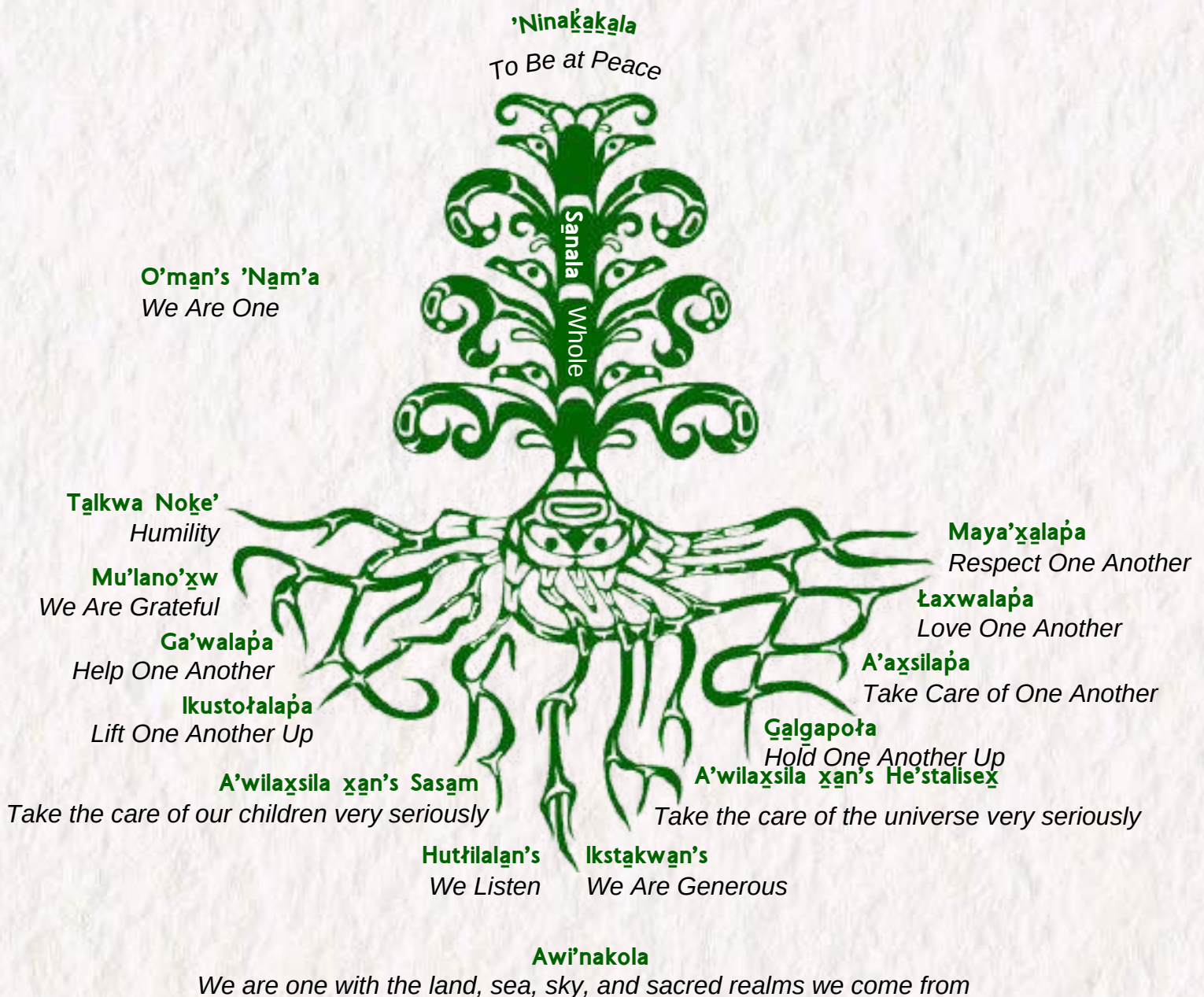
Kwakwaka Themes



"Our Health Planning Journey" Credit to Jean Bell and Chelsea Hunt for this image

ƁWAXALIƁALA (THE TREE-OF-LIFE)

This tree was a collective vision of the Elders who participated in the language gatherings for the Health Plan. This tree of life builds on Sara Child's roots of wellness in language concept to which the Elders affixed Kwakwala (2016).



This tree of life was designed by MuƁankam - Tony Hunt. We are grateful to his family for allowing us to draw on his beautiful design for our health plan. We do so to honour the amazing contributions, lasting legacy, and cultural knowledge Tony shared with our families and community. SasixwtƁala (Rejean Child) and Sara Child have also contributed to the design of the root system of the tree, adding the face and helping to embed our language.

THE TEACHING TREE

*During the time when our people still had the ability to shape shift, one of our first ancestors changed from human form to a cedar tree and decided to remain as *K̓waxalik̓ala*, tree-of-life, in order to provide for our people for time immemorial.*

K̓waxalik̓ala (the tree-of-life) is used in this plan as a metaphor for our collective and individual wellbeing. The tree-of-life depicts life itself and uses our language to show the Kwagu't teachings with which our culture has understood wellness since time immemorial.



**THE TREE MIRRORS OUR VIVID CULTURE,
EMBODYING THE PROFOUND CONCEPT OF
O'MAN'S 'NAM'A: WE ARE ONE.**



The trunk of the tree represents *Sanala*: wholeness. We recognize that wholeness for our people means interdependency. We must have independence and be able to stand on our own, but we must also have a strong sense of belonging.

The branches and needles of the tree represent our community and cultural expressions, such as housing, clothing, the tools we use, our regalia, stories, songs, prayers, and dances. They also represent our culture, our protocols, ceremonies, the *p̓asa*, and how we conduct ourselves in all our relationships.

The human face at the base of the trunk, connecting it to the roots, represents our first ancestor.



**THE TREE'S ROOT SYSTEM REPRESENTS
THE TEACHING OF OUR ANCESTORS.**



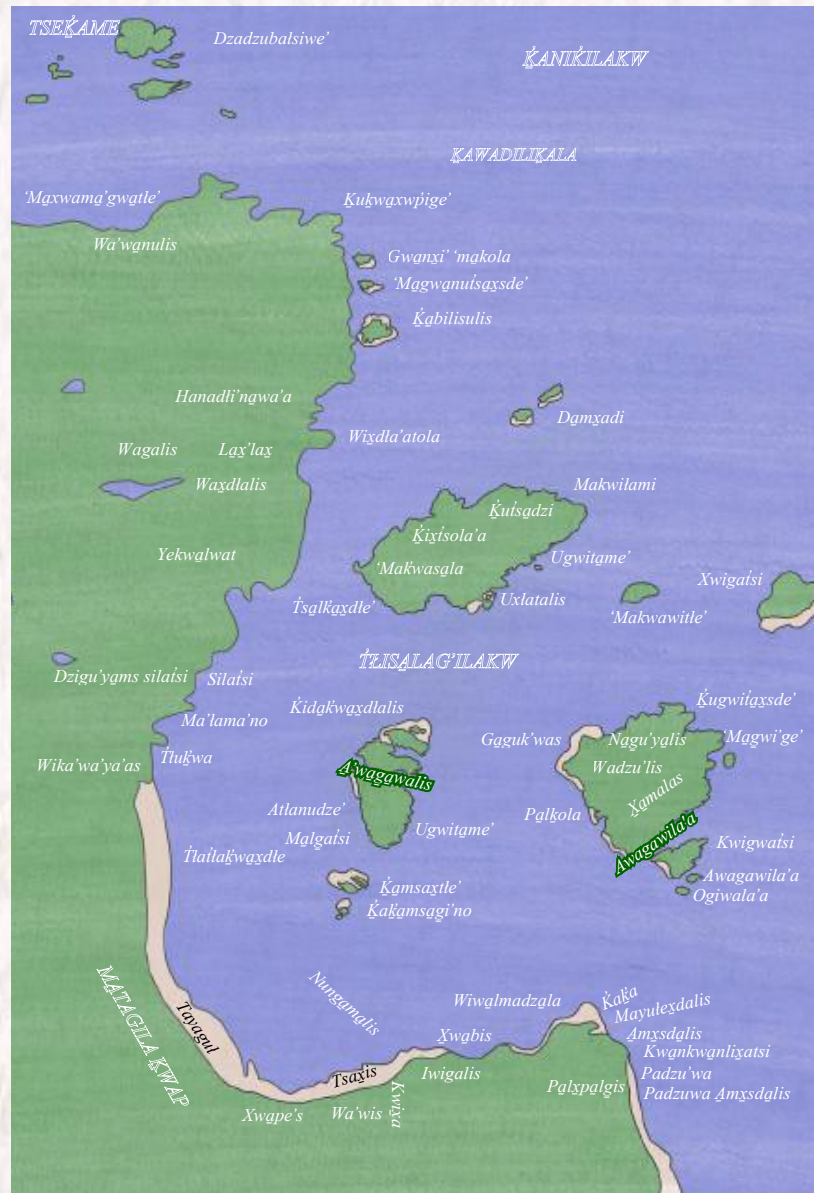
The root system represents the vital voices of our ancestors, our most cherished values, beliefs and laws that encode the guiding principles of wellness. The intricate, interconnected root system of a cedar tree is up to three times larger than what we see. This interconnected web of roots represents teachings in Kwak'wala: the Hase' of our ancestors. The Hase' of our language encodes our values, beliefs, laws, and guiding principles of wellness. We know that for a tree to grow, the root system must be strong and well.

A'WINAGWIS SA KWAKIUTL

Kwakiutl have inhabited our territories along the northern and northeastern shores of Vancouver Island, the south-central coastline of what is now called British Columbia and the Broughton Archipelago since time immemorial.

Within the wide range of our territories are diverse biological communities and a living world that has provided the social, physical, emotional, intellectual, and spiritual foundation of our language, culture, and way of life. Tsaxis, which is now our main community, is one of many sites that our people occupied as we conducted our seasonal rounds, supporting our flourishing and vibrant culture. Over the course of many decades, Kwagu't have, like so many other Nations, strived to regain our sovereignty and maintain our language, culture, and wellness. We recognize that there are many Kwagu't who have gone before who have laid the foundation for us to persevere and stand together.

Jean Bell created this map based on the map built by Mervyn Child & Ema Sheena-Child with Community and Ni'noxsola Support.



Revisions to the Kwak'wala spellings were done by Mervyn Child, Sara Child and Matthew Ambers. The map includes place-names (lowercase) and the names of the supernatural ancestors of the Kwakiutl who inhabit(ed) these places. It is our intention to develop this as an evolving graphic, recognizing the likelihood of requiring further corrections.

PLAN PURPOSE AND SCOPE

The purpose of this Health and Wellness Plan is to offer clear guidance to the Kwakiutl Nation Health Department for planning health-related programs, services, and wellness initiatives for the next five years. Shaped by insights from our community and firmly grounded in Kwakwaka'wakw cultural principles and protocol, this Plan acts like a map to help us meet the health and wellness needs of our community and to evaluate whether we are achieving our goals.

The Health Plan team worked together with Kwakiutl community members to co-create a shared idea of health. The community engagement revealed community thoughts on defining health and wellness in the past, present, and future. This idea of health and wellness means finding a balance between how each person, family, and the community feels. It also means having a strong connection to our culture, food, and the land around us. We see it as important to balance our traditional ways, like our cultural and healing practices, with modern life. We also aim to always look at things in a big picture way, while focusing on well-being that goes beyond just our physical health.



This comprehensive Health and Wellness Plan is a recognition of the Kwakiutl Nation's inherent authority to chart our health journey in alignment with our unique cultural perspectives and needs. **As we move forward with the Nation's health journey, we do so not only for ourselves but for the well-being of the community and the generations yet to come.**

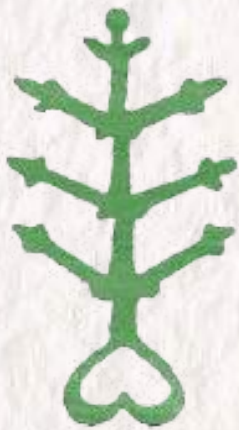
The Health and Wellness Plan should undergo updates every five years, involving renewed engagement with our community to assess the relevance of the previous plan's vision, priorities, and goals. This will help us look at emerging challenges that may need us to make changes to goals, actions, or key tasks, or if significant achievements warrant the removal of specific priorities.

MOVING FORWARD

This Health and Wellness Plan creates a pathway to filling gaps in our health and wellness planning. We recognize we must continue our journey to support wellness for each and every individual, our families and community to thrive.

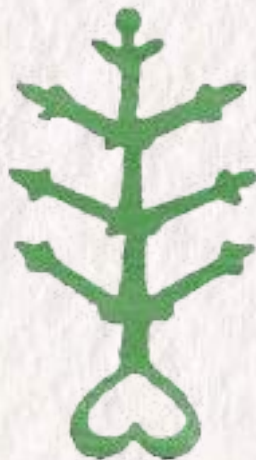


Our Health Planning team, community, and Elders have helped us to identify an approach to wellness that will draw on the inner strength and resilience of our community, our knowledge holders, and our Elders. We also identified the community desire to provide a road map back to:



'NĀMĀN'S NOĶE'

We Are of One Mind and Heart



OUR SHARED VISION

Based on discussions with community members, a Kwakiutl definition of health and wellness was created:

Health and Wellness is a balance between personal, family, and community health, where relationship to the land is a focal point for a strong connection to culture, food, and relationship. Balancing traditional culture, traditional healing and traditional practices with contemporary/ modern life is also an important piece of wellbeing, but always with a holistic lens and emphasis on wellness beyond physical health.

The plan shared here was designed to help bring this vision to life. Through this plan, we seek to recognize all of our community members gifts and help each other to:

WALK WELL THROUGH LIFE*

*Our Elders gifted us this phrase, “Walk Well Through Life” in Kwak’wala, but we need help to determine the correct spelling in Kwak’wala. Please reach out to us if you can help with the Kwak’wala .



Opening of Health Center (March 4, 2005), Photograph taken by John Morris

ALIGNMENT WITH THE KWAKIUTL BAND COMPREHENSIVE COMMUNITY PLAN

This Health and Wellness Plan is aligned with other Kwakiutl plans and strategies.

This helps different parts of our Nation's work connect and work together to make our community's future dreams and goals come true. This Plan draws on the work of our current and previous Kwakiutl Comprehensive Community Plans (CCP).

The Kwakiutl CCP (2017) is driven by: "A vision of hope for a healthy community and environment where members are safe, happy, fluent in Kwak'wala language, rooted in culture, educated, employed, can contribute to the community, care for one another and have a sense of belonging, wherever we reside" (p. 62).



(Kwakiutl CCP 2017, Figure 7: Our communities top priorities, p. 47)

INFUSING LANGUAGE & CULTURE

It is important for our Community Health and Wellness Plan to include both Kwakwaka'waka and culture as part of our journey towards wellness. Language and culture are central to maintaining our wellness and encode our values, beliefs, laws and ways of being that ground us and help us to know who we are and where we came from. We look to move forward on a journey once again guided by the traditional values, beliefs, laws, ways of being, doing, celebrating, and mourning that have supported Kwakiutl thrive since time immemorial. We look to ensure opportunities to practice and reclaim Kwakiutl culture are accessible for everyone.

The time is right for our community to take the helm of our journey towards wellness. For many decades, our wellness has been in the control of others. Health care was provided to us, and our traditional wellness practices were buried deeply under colonial systems. That time is now behind us.



There needs to be a better understanding of what the cultural dances, songs, and roles in the Big House are; there needs to be more opportunities for people to learn these."

~Community member participating in Health Plan engagement

It's time to open the Big House doors.

~ Community member at Health Plan engagement



We envision healing from our collective past and creating a new future supported by learning from each other and the land which can bring about:

'NINAKAKALA
Inner peace

LANGUAGE

Language is critical to our wellbeing because it holds the values, teachings, and wisdom our ancestors have learned and shared across time to keep our communities healthy. As we strive to re-infuse our language, values, beliefs and ways of being into our lives and into our Health and Wellness Plan, we do so acknowledging that the reclamation of our ancient wisdom encoded in our Kwakwaka'waka language guides us on our journey to wellness.



Indigenous languages around the world are connected to land, and within their words and construct there is an “essential component of one’s collective and individual identity”. Indigenous languages often convey oral histories, information about the land and its inhabitants (both human and non-human), and traditional knowledge. Preserving and revitalizing language is known to be an important part of maintaining culture and connection with traditional lands. (Naomi Kipuri, in the State of the World’s Indigenous Peoples, 2010. Chapter 2.)



I'TUSTOŁALAXAN'S YAƁANDAS OUR LANGUAGE IS RISING AGAIN



Our Ni'nogad, Ni'nok'sola, and language warriors firmly believe that the restoration of the guiding principles of wellness encoded in Kwakwaka'waka will provide the pathway on the journey to restore our traditional laws and principles such as A'axsilapa, Maya'xala xus Bakwine', Mu'lano'xw, Awi'nakola and O'man's 'Nam'a (Taking Care of One Another, Respecting our Mind/Body/Spirit, Practicing Gratitude, Remembering We Are One with the Land. Sea, Sky, and Supernatural Realms, Living by the value of We Are One).

It is those values and beliefs, encoded in our Kwakwaka'waka language, that will guide our relationships with self, with our families, with our community, and with the natural world to provide a pathway to the restoration of our holistic wellness.

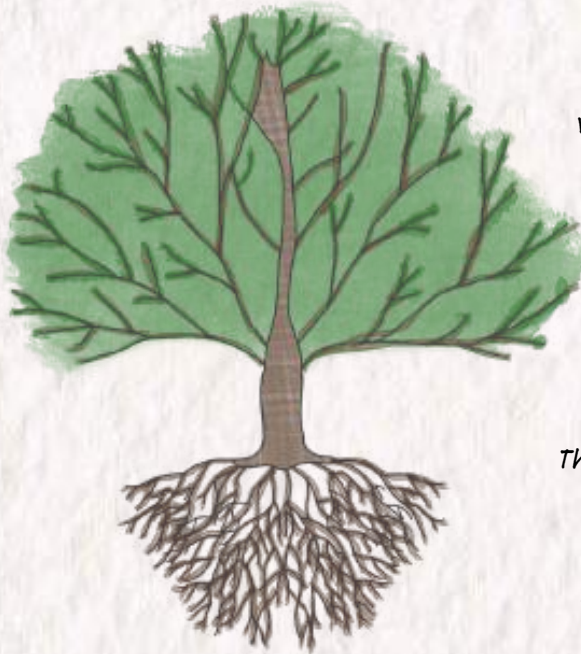
CULTURE

Celebrating shared aspects of our experience with our community can help us rebuild relationships and connections with each other.

Culture is defined as a common way of life shared by a group of people that makes them similar to some people, yet different from the majority of the world. It is a collection of beliefs and attitudes, knowledge, art, morals, custom, law, technologies, and habits that make up a shared identity and “culture allows a group of people to live together in relative harmony, but set them apart” from other peoples. Culture creates a sense of belonging and celebrates shared experiences. (Naomi Kipuri, in the State of the World’s Indigenous Peoples, 2010. Chapter 2.)

We can think about culture like a tree, some of which you can see, but also much of which is not visible.*

The Trunk represents the parts of a culture that are unspoken rules, such as child rearing practices, concepts of time, ways of handling emotion, non-verbal communication



The Branches represent the parts of a culture that are visible, such as, food, music, language, art, songs, ceremonies, stories

**See Appendix C for an example of how traditional Kwakiutl values might look in a cultural tree model*

The Roots represent the values and beliefs of a culture that are not visible, such as spirituality, relationships to land & animals, world-view, decision making practices

We recognize that Kwakiutl culture is not static and that not all Kwakiutl hold the same beliefs. To build healthy relationships, we need to recognize and respect each other’s belief systems.

We share the words of Nagedzi Yaławad, Chief George Hunt Sr.:

“ Ha’nała x̱an’s G̱algapoła
(Hold each other up)



AWI'NAKOLA

We are one with the land, sea, sky, and sacred realms

Our traditional Kwakiutl life, culture, and economy is centered on the law of Awi'nakola. Awi'nakola means “we are one with the land, sea, sky, and sacred realms of our ancestors.” The law of Awi'nakola has guided our behaviour in a holistic way and helped us walk through life as humble stewards of the natural world and humble servants of our community and families. Awi'nakola is an integral part of the wholistic view of wellness that our Elders expressed as:

‘NINAĶĀĶALA

(Inner peace. To be healthy, happy, free from worry,
know who you are and where you come from.)

“**Connecting to the land is important so that the next generations will respect the earth. Learning the Kwakwaka language for land and plants is really important. And learning in experiential ways is the best way to teach this. Regular experiential learning on the land, and learning Kwakwaka on the land, would be a good idea**
(16-year-old community member)

Let's persevere and support one another. It is our greatest hope that we can work together to reinfuse our language, culture, and traditional ways of knowing and being, across our health care programs and plan. We firmly believe this will provide a powerful force and the greatest influence for our individual and collective wellness. As we journey forward, we do so with these words in mind:



**Dax'ida's xwa
talk'wa noke**

*Carry a
humble heart*



WHAT INFLUENCES OUR HEALTH?

Today we acknowledge and recognize that our health and wellness is influenced by Kwakwaka'wakw determinants as well as the social, historical, and cultural determinants of wellbeing which include those listed on this page and on the next.

SOCIAL DETERMINANTS OF HEALTH

The Social Determinants of Health are factors that influence the health of individuals and families. They include more than health care because it is known that our early life circumstances, and many events in our lives, affect health.



There are several definitions of what they are, but the First Nations Health Council determinants include:

- Culture, Language, Ceremony
- Education
- Income and Social Status
- Physical Environments
- Gender
- Early Childhood Development
- Self-Determination
- Social Inclusion
- Access to Health Services
- Employment and Working Conditions
- Genetics
- Social Support Networks
- Personal Health Practices and Coping Skills

(Retrieved from First Nations Health Council, 2023, <https://fnhc.ca/our-approach/>)



HISTORICAL DETERMINANTS OF HEALTH

We also know that our health is affected by our unique historic, social, and political experiences.

Our wellbeing has been influenced by the cultural genocide brought about by residential schools, day schools, assimilationist policies and systems, diseases brought to our lands by colonizers (e.g., tuberculosis), and the disruption of our relationships with the land, sea, sky, and sacred realms from which we come.

We believe a clearer picture of the social determinants of health must include our traditional perspectives and is necessary to provide a pathway to our return to wellness.

KWAKIUTL DETERMINANTS OF HEALTH

As we rebuild our cultural models, we look to the Kwakiutl determinants of health. In our determinants, wellness is determined by our spiritual, emotional, social, intellectual, and physical connections.

We must have connection to be well: connection to the natural world, our family, extended family, community, ancestral ties, and ties to all of humankind.

CULTURAL DETERMINANTS OF HEALTH

Our language and culture give us tools and remedies for our wellbeing. The values and beliefs encoded in our language and displayed through our ceremonies and traditional practices provide us with guiding principles for wellbeing.

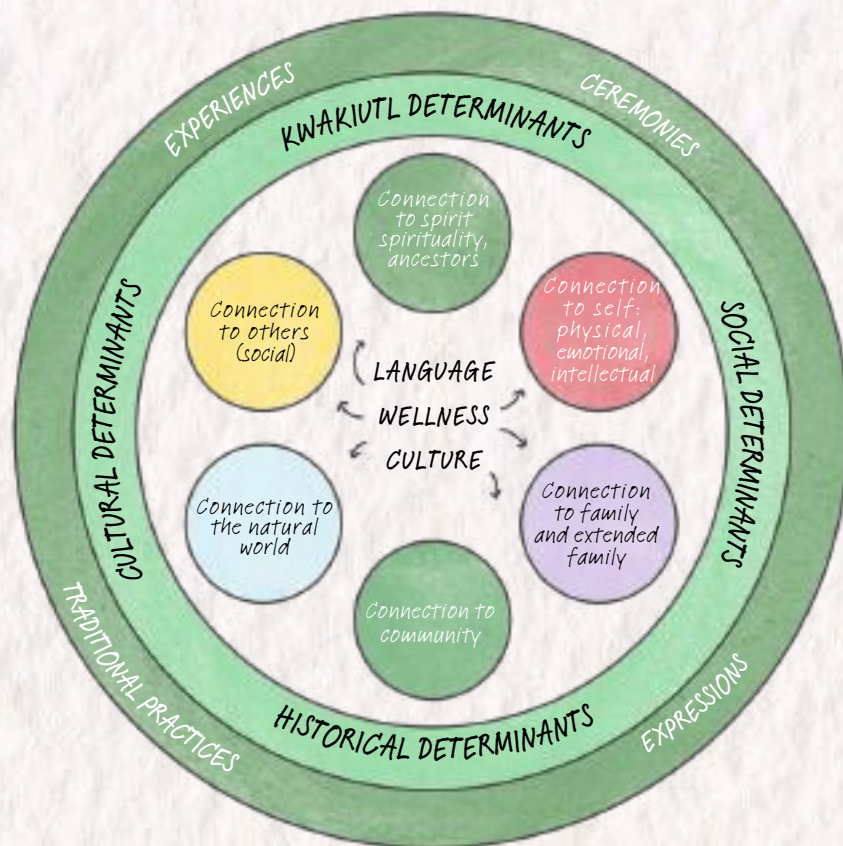


ŤSASAŁA: DETERMINATION

Re-framing health care on our terms will help us to re-embrace and reformulate a Kwakiutl holistic model of health. Re-infusing our language, culture, and traditions into our wellness plan will empower us to reclaim wellbeing on our terms. We recognize the web of wellness will be determined by our reconnection to self, family, community, others, and the natural world.

Wellness for our people is all encompassing and includes our spiritual, social, emotional, cultural, physical, and intellectual well-being.

This health and wellness plan embraces a Kwakiutl approach to wellbeing that is guided by community, with our Ni'nogad, Ni'nok̓sola, D̓id̓lad̓lola, and Na'mima (Elders, Relatives, Family Groups), at the helm to restore and unearth the social, spiritual, physical, emotional and mental dimensions of wellness that have been buried deeply. A two-eyed seeing approach to health care is necessary to respect and honour the right to choose. Two-eyed seeing uses one eye to see traditional knowledge, one eye to see contemporary knowledge, and our hearts/minds to bring these visions together.



WORKING TOGETHER



Opening of Health Center, Chiefs & Dancers (March 4, 2005), Photograph taken by John Morris

Kwakiutl are dedicated to supporting community wellness. We have a commitment to fostering the health and wellness for every member, spanning all ages, genders, and capabilities, regardless of their current position on the path to wellness. Our action plan embraces cultural, traditional, and contemporary practices to create a holistic approach to health services.

This Kwakiutl Health and Wellness Plan is for each and every one of us.

HOW DO WE GET THERE?

HEALTH AND WELLNESS PRIORITIES

Through our conversations and engagement, five health and wellness priorities were identified by community members. These include:

- Enhancing mental health and addictions services
- Increasing access to traditional practices
- Increasing community involvement
- Expanding Health Centre programs
- Improving environmental health

When discussing these priorities, community members also described activities and programming that they wanted to see, such as book readings by Indigenous writers, games and activities for families, health and wellness checkups, and day camps on the land. Members noted they would like to see more integration of Kwakwaka'wakw language into health delivery and community life.



Lastly, members wanted to ensure that traditional medicines, protocol, and traditions are incorporated into the health plan to promote more culturally relevant health planning and delivery. The engagement process, developed and completed with community input and guided by the Community Health Team, revealed important Kwakiutl themes, priorities, and areas of focus. These themes, priorities, and areas of focus have been used to inform the goals and actions in the 5-Year Action Plan.

HEALTH AND WELLNESS:

A COMMUNITY DEFINITION

Our community shared 6 core ideas of what health and wellness looks like during our conversations and engagements.

1 **IKTSAKWAN'S: WE ARE GENEROUS, WE WALK WELL THROUGH LIFE**

We provide for and take care of each other's needs. Everyone has the resources they need such as food, safe housing, income, and a sense of purpose. They have enough to share and be generous with each other.

2 **ŁAXWALAPA: LOVE ONE ANOTHER** **MAYA'XALAĀA: RESPECT ONE ANOTHER**

We care for our relationships with each other. Every person feels valued, cared for, and included. Every member knows their family tree and has opportunities to be out on the land, learn our language, and practice their culture.

3 **SĀNALA:** **TO BE WHOLE**

We know our roles and responsibilities. There is a shared understanding of protocol with respect to Kwakiutl customs, values, and traditions, and who performs community roles (traditional and modern).

4 **IKUSTOŁALAĀA:** **LIFT ONE ANOTHER UP**

We include each other. Events and services are communicated to and between members, and everyone is invited to participate. People feel safe sharing their thoughts and ideas with the community. People speak respectfully to each other.

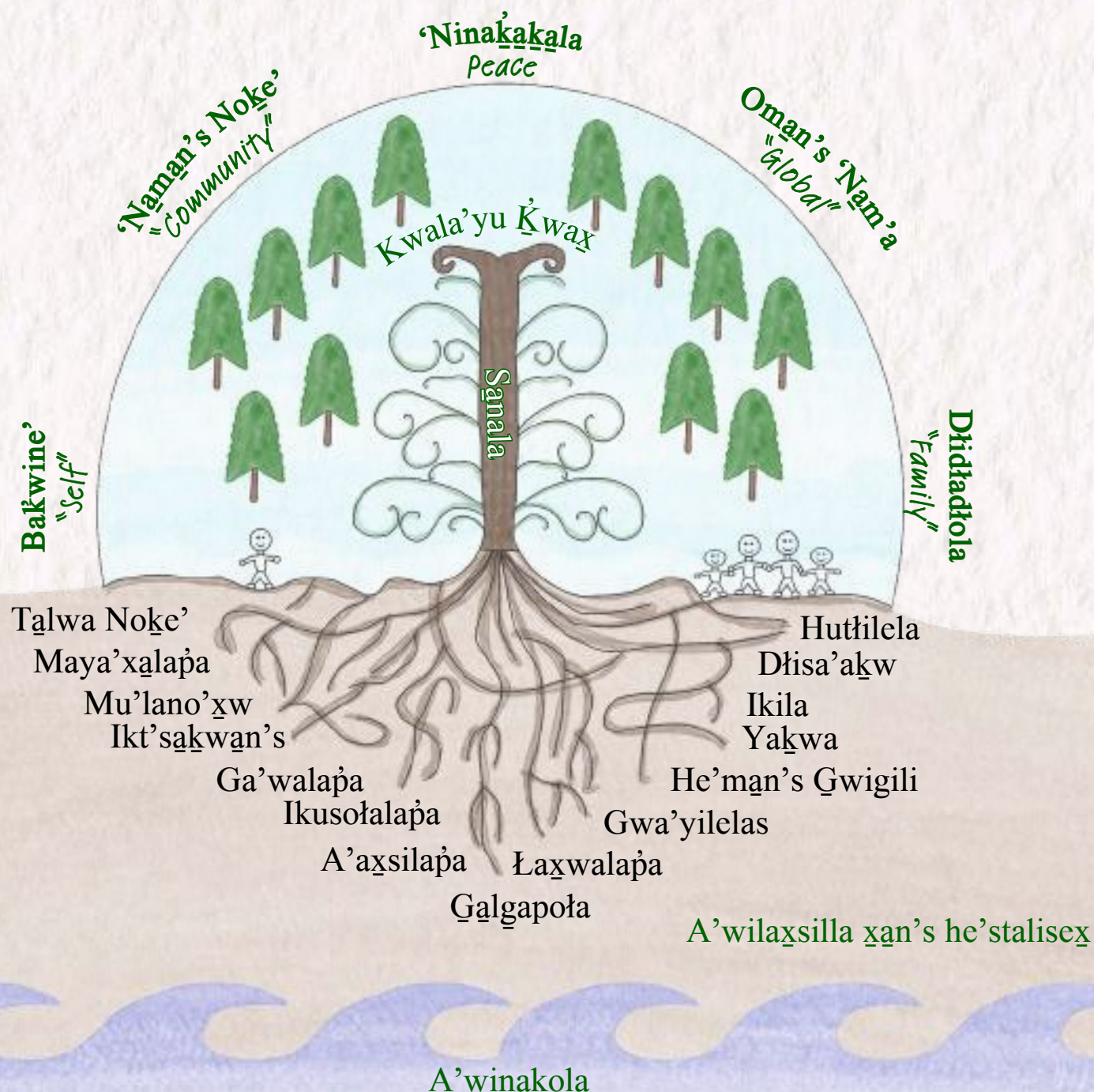
5 **AWI'NAKOLA: WE ARE ONE WITH THE LAND, SEA, SKY, AND** **SACRED REALMS OF OUR ANCESTORS.**

We share our Language & Culture with one another. All members have access to cultural knowledge and values, and can practice culture and values. All members can learn and practice cultural values and use cultural values to restore respectful relationships with each other and the land when things are out of balance.

6 **'NINAĶAKALA:** **TO BE AT PEACE**

We are healing and look for ways to support each other to be healthy and well. Everyone works towards maintaining health and wellness, healing from past trauma, and can fulfill our holistic wellness needs. The Health Centre, Band staff and the community work together to achieve this.

HOLISTIC PERSPECTIVE



*See page 7 for English translations

TREE-OF-LIFE METAPHOR

The individual and collective well-being of our families, community, and the natural world is interdependent and interconnected. Our holistic approach to well-being includes a cyclic concept of life-to-death as well as a cyclic approach to well-being centered on humility and with gratitude to the natural world. We have envisioned this concept of individual well-being as the tree-of-life, a cedar tree, and our community as a forest in which the wellbeing of one tree is connected to the larger ecology of the forest.



To understand a tree, we must explore the forest it is growing in. When we see ourselves as part of a forest, we can see that our wellbeing is interdependent with those around us, and that each of us has a lot to offer our community to support their health and wellness.

LIFECYCLE

Like the cedar tree, each of us are unique, complex, and deeply interconnected to all of creation. The lifecycle of the cedar tree symbolizes the stages of growth we go through, which we often mark with ceremonies. Each stage of growth is affected by environmental and social influences.

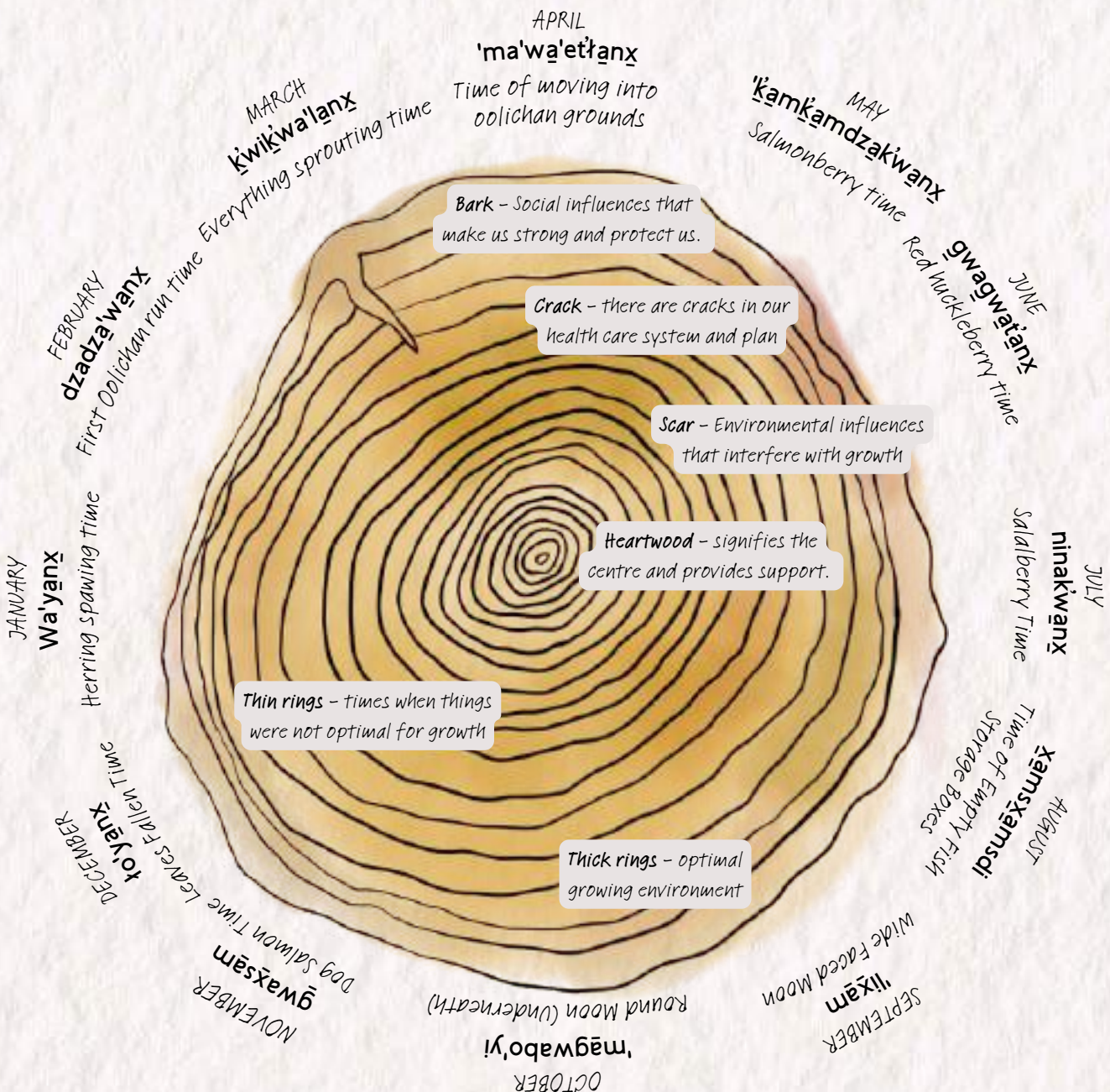
We are each a cedar tree. Our lifecycle follows that of a cedar growing. We are interconnected like the cedar is to the forest. We all have gifts to give.



The factors that influence growth include but are not limited to the soil, the seasons, the surrounding plants, humans, animals and the weather - all things are interconnected.

GROWTH

The rings of the tree tell the story of a cedar's lifetime. They give insight into factors influencing the health and wellness of the tree. **We use cedar rings to symbolize growth, recognizing how environmental changes impact our lives as they influence the life span of the tree.** This visual gives us an opportunity to reflect on our life journey and its environmental conditions-the social determinants of health which contribute to our overall wellness. We must take these into consideration to regain holistic wellness. The months on the outer ring indicate the seasonal round and seasonal influences on our health and wellbeing which change from year to year.



KWAKIUTL 5-YEAR ACTION PLAN GOALS/KEY TASKS

The input from community members, Health Centre staff, and planning team outlined in previous sections have been used to build out a 5-Year Action Plan. This Action Plan is intended to be a guiding framework Kwakiutl staff can use to improve health and wellness for all community members from 2024-2029, and beyond. Six goals have been developed based on community input and have been paired with actions and key tasks which support goal achievement.

The six action plan goals and the associated key tasks include:

GOAL 1

REVITALIZE AND RECLAIM KWAKIUTL LANGUAGE, CULTURE & VALUES

- Develop and deliver opportunities for mobilizing language and values gifted by Elders and knowledge holders
- Support cultural connectedness and land-based wellness
- Strengthen social and community ties

GOAL 2

ENHANCE WELL-BEING THROUGH PREVENTATIVE HEALTH SERVICES AND HEALTH PROMOTION

- Prevent the spread of communicable disease
- Reduce the harms of diabetes and stroke
- Maintain and increase complimentary therapies/paramedical services
- Increase recreational infrastructure and expand programming where possible to increase opportunities for physical activity
- Improve appointment transportation services for Elders
- Expand access to palliative care and nurse practitioners

KWAKIUTL 5-YEAR ACTION PLAN, GOALS/KEY TASKS

GOAL 3

IMPROVE MENTAL HEALTH AND SUBSTANCE USE SERVICES AND SUPPORTS

- Increase access to mental health, substance use, and addiction services and supports
- Increase access to educational and personal development opportunities to learn how to manage stress and mental health challenges
- Provide harm reduction teachings and tools to community
- Provide healing programming for abuse victims
- Build our own community healing center with space for a variety of programs
- Offer traditional and borrowed teaching and approaches for healing
- Break cycles of intergenerational trauma
- Stop lateral violence
- Give our children a safer future

GOAL 4. STRENGTHEN COMMUNITY PARTICIPATION AND ENGAGEMENT

- Incentivize participation for community members in the planning of community events and decision making
- Build capacity and skills for traditional healing practices

GOAL 5. ENHANCE HEALTH CENTRE OPERATIONAL WELLNESS

- Improve recruitment and retention
- Strengthen relationships between Health Centre staff and community members

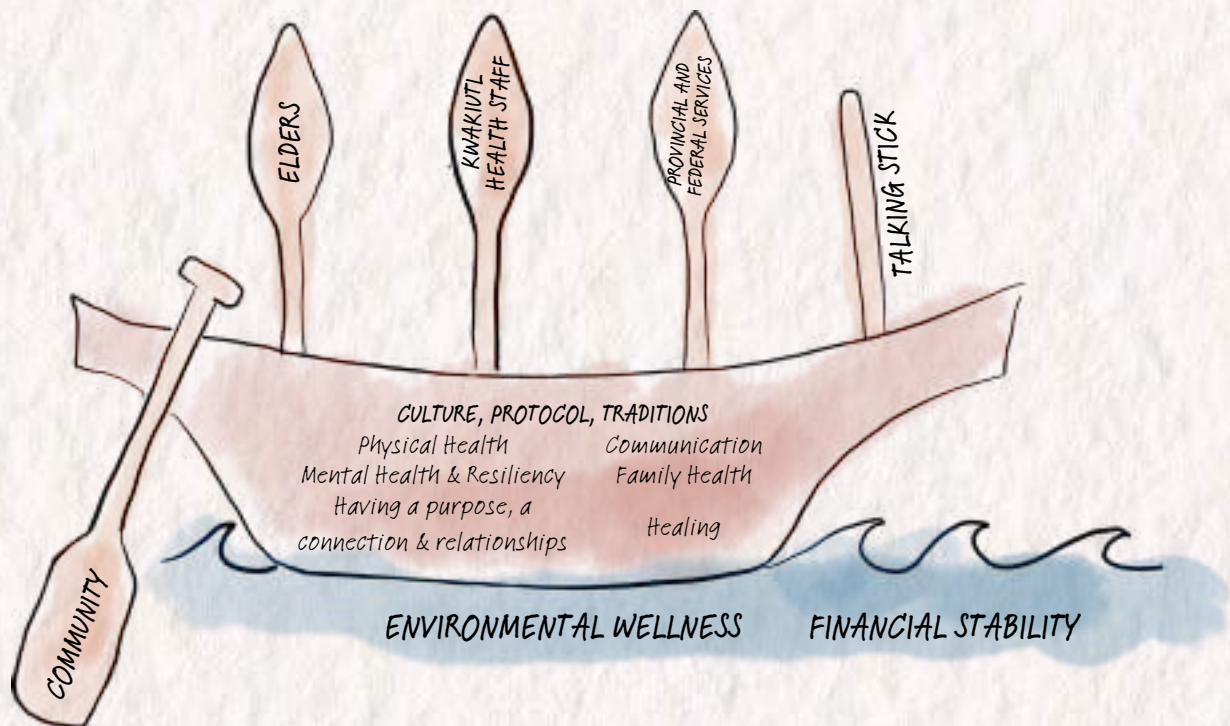
GOAL 6. ADDRESS ENVIRONMENTAL HEALTH CONCERNS

- Collaborate with the Kwakiutl Housing Department to create an action plan for remediating environmental health issues for Kwakiutl-owned buildings
- Bring awareness to marine pollution and contaminants from various sources around the community

ROLES & RESPONSIBILITIES

While health and wellness is an individual responsibility, it is also a collaborative effort which involves compassion and care on behalf of our entire community. With this in mind, it is important to understand how various outside influences can impact an individual's ability to care for their personal health.

In the illustration below, **the canoe represents the various factors which support a healthy and well individual**. These are factors such as: physical health, connectedness to culture, protocol and tradition, and mental health and resiliency. **The canoe is supported by the wider 'waters' of environmental wellness** which impacts how calm or rocky the boat is. **The paddle in the water shows how the community is responsible for steering the direction of health and wellness and collectively laying a foundation** on which individuals can grow and thrive. There are additional paddles in the boat made up of Elders, Health staff, governmental health services and resources, as well as a talking stick for hereditary, cultural, and community leadership. **These additional paddles are there to support individuals to access guidance, resources, and services** helping them along their journey of health and wellness.



HOW WE WILL USE THIS PLAN

The next section of this Plan identifies our goals, key tasks, timeline, responsible persons, data sources, and measures of success.

USING THE ACTION PLAN TO GUIDE OUR WORK

Health Centre staff will use the Health Plan to plan programming annually. Each key task within the plan is timebound and organized according to a timeline of short (1-2 years), medium (2-3 years), long-term (3-5 years), or on-going (a reoccurring goal for all years). These timebound tasks help prioritize actions each year.

Within the action plan there are also recommendations on who will bear responsibility for working on and guiding the delivery of the actions. This will help us identify who is taking the lead so they can plan. A list of the key staff responsible for implementing or guiding certain actions within the plan are listed below alongside the acronyms used within the plan in the following section.

MEASURING SUCCESS

The action plan also includes measures of success that help us know if we have met our goals. These measures of success may be tracked over time (e.g., average satisfaction each year), or a task completed by a specific date. Measures of success are generally an outcome that we aim to improve or reach through the implementation of the key tasks.

Measurements include:

- Health Department records and monthly Health staff reports
- Surveys and/or informal conversations with community to assess how well we are doing in terms of achieving our goals.
- Community data gathering conducted to inform annual work plans.

EVALUATION

Evaluation lets us see if we are reaching our goals and doing what we planned to do. It is also a way to make sure everyone is doing their part and being responsible. Health Centre staff will revisit plan objectives at the end of every fiscal year to determine what work has been accomplished and what work is still to be done.

REPORTING

The Health Dept will report annually to community regarding progress made with the Health Plan and objectives for the following year. The Health Dept will do so by hosting annual community discussions regarding the Health Plan to report back to community orally on progress and hear feedback from community.

GOAL #1

REVITALIZE AND RECLAIM KWAKIUTL LANGUAGE, CULTURE, & VALUES

KEY TASKS	RESPONSIBILITY
<ol style="list-style-type: none"> 1. Develop and deliver opportunities for mobilizing language and values gifted by Elders and knowledge holders (short-term, on-going) 2. Support cultural connectedness and land-based wellness (short-term, on-going) 3. Strengthen social and community ties (short-term/on-going) 	CYW, CN, CHR, HS, FC
PERFORMANCE MEASURES	BUDGET SOURCES
<ul style="list-style-type: none"> • Host 1-2 book reading with Indigenous writers that focus on traditional culture and practices • Host 1-2 skill teaching classes taught by grandparents • Host regular (bi-weekly at minimum) youth/teen programs in the Youth Centre that focus on traditional practices • Host 1-2 day camps out on the land per year • Host 1-2 intergenerational weaving, carving, food gathering workshops per year • Staff learn and use everyday Kwak'wala (greetings, several phrases, Kwak'wala words around health/wellness) 	<ul style="list-style-type: none"> • FNHA Contribution Agreement Health Planning and Management funding \$3000/year • FNHA Contribution Agreement Headstart \$ 1500/year • The First Peoples Cultural Council has 13 grant programs available to support First Nations reclaim, revitalize, and strengthen language, arts, and culture • Department of Canadian Heritage grant funding available for First Nations who have identified language reclamation, revitalization, maintenance, or strengthening as a priority.

GOAL #1

REVITALIZE AND RECLAIM KWAKIUTL LANGUAGE, CULTURE, & VALUES

KEY TASKS & TIMELINE

1. Develop and deliver opportunities for mobilizing language and values gifted by Elders and knowledge holders (short-term, on-going)
2. Support cultural connectedness and land-based wellness (short-term, on-going)
3. Strengthen social and community ties (short-term/on-going)

RESPONSIBILITY

CN, CYW, HS, CHR

PERFORMANCE MEASURES

- Host one staff group discussion/storytelling event for each Kwakiutl value in the Health Plan within the first 2 years of the Health Plan and revisit values annually
- Host one community group discussion /storytelling event for each Kwakiutl value within the first 2 years of the Health Plan and revisit values with annual community discussion/ storytelling
- Host one youth group discussion/storytelling event for each Kwakiutl value within the first 2 years of the Health Plan and revisit values with annual youth group discussion
- Integrate opportunities for discussion/storytelling about these values in Kwak'wala into four (4) Elders Lunches per year
- Deliver at least 4 programs/workshops per year with land-based focus/ connections
- Add language and values to the KEMP (Kwakiutl Emergency Management Plan) and language to emergency bulletins.

BUDGET SOURCES

- FNHA Contribution Agreement Health Planning and Management funding \$3,000/year
- Community Action Initiative (CAI) grant funding supports development and delivery of cultural programs and staffing \$5,000/year
- The New Relationship Trust has annual funding available through its Language Grants funding stream \$8000/year
- The First Peoples Cultural Council has 13 grant programs available to support First Nations reclaim, revitalize, and strengthen language, arts, and culture

GOAL #2

ENHANCE WELL-BEING THROUGH PREVENTATIVE HEALTH SERVICES AND HEALTH PROMOTION

KEY TASKS & TIMELINE	RESPONSIBILITY
<ol style="list-style-type: none"> 1. Prevent the spread of communicable disease (short-term, on-going) 2. Reduce the harms of diabetes and stroke (short-term, on-going) 3. Maintain and increase complimentary therapies/paramedical services (short-term, on-going) 4. Advocate for improved recreational infrastructure and expand programming (short-term, on-going) where possible to increase opportunities for physical activity 5. Improve appointment transportation services for Elders(short-term, on-going) 6. Expand access to palliative care and nurse practitioners (short-term, on-going) 	<p>CHN, HCN, CHR, HD</p>
PERFORMANCE MEASURES	BUDGET SOURCES
<ul style="list-style-type: none"> • Offer regular routine Health and Wellness checkups for Elders, soon-to-be Elders, vulnerable persons • One guest health practitioner per month at weekly Elders' lunch hosted to share educational information to the community on health promotion/preventative health • One program per year focused on diabetes and using the PDSA (plan, do, study, act) approach developed/offered • 2-3 health screening opportunities offered to community/ year (pre-diabetes, heart health, stroke prevention, etc.) • Access to palliative care at home increased for community members • Access to transportation services for Elders/vulnerable persons to medical appts increased • Access to nurse practitioners increased for community members • Communicable disease plan completed and updated annually • Access to complimentary/paramedical services increased 	<ul style="list-style-type: none"> • FNHA Contribution Agreement Community Health funding \$5,000/year • FNHA Contribution Agreement Public Health Protection funding \$2,000/year • FNHA provides grants for various programs including public health protection, adult diabetes initiative • Collaborate with Sacred Wolf's 'Wi'la'mola Collaborative to enhance medical appointment transportation options for community members.

GOAL #2

ENHANCE WELL-BEING THROUGH PREVENTATIVE HEALTH SERVICES AND HEALTH PROMOTION

EDUCATION AND SUPPORT FOR MEMBERS TO HAVE A HEALTHY LIFESTYLE

KEY TASKS/TIMELINE	RESPONSIBILITY
<ol style="list-style-type: none"> 1. Prevent the spread of communicable disease (short-term, on-going) 2. Reduce the harms of diabetes and stroke (short-term, on-going) 3. Maintain and increase complimentary therapies/paramedical services (short-term, on-going) 4. Advocate for improved recreational infrastructure and expand programming (short-term, on-going) where possible to increase opportunities for physical activity 5. Improve appointment transportation services for Elders(short-term, on-going) 6. Expand access to palliative care and nurse practitioners (short-term, on-going) 	<p style="text-align: center;">CHR, CHN, CWW, CYW, HS, FC, HCN, EPC</p>
PERFORMANCE MEASURES	BUDGET SOURCES
<ul style="list-style-type: none"> • Offer cooking workshops with nutrition and preventative health focus 4 times/year • Establish Healthy Families programming and offer regularly (1x minimum) • Offer regular (1x minimum) exercise opportunities that work for Elders • Offer regular (1x minimum) exercise opportunities to community • Offer weekly exercise opportunities for youth • Offer financial literacy workshop (1 per year) • Increase Emergency Preparedness for Community, including: <ul style="list-style-type: none"> ◦ Develop, deliver, and host at least 4 education opportunities for community around household emergency planning (wildfire fire mitigation, drought planning, evacuation preparedness) per year ◦ Arrange FireSmart assessment and learn Firesmart practices for Band and community buildings and territory 	<ul style="list-style-type: none"> • FNHA Contribution Agreement Community Health funding \$5,000/year • FNHA contribution Agreement Brighter Futures funding \$1000 /year for programs • FNHA Contribution Agreement Head Start \$ 4500 /year • FNHA Contribution Agreement Building Healthy Communities Mental Wellness Funds \$13,000 • ISPARC Annual Walk/Run Grant \$1000/year • United Way and Island Health Food Hub Funding - \$5,000/yr • ISC: Emergency Management Non-Structural Mitigation and Preparedness program funding (no maximum amount noted) • UBCM Fire Smart Funding \$100,000 per year (for up to two years)

GOAL #3

IMPROVE MENTAL HEALTH AND SUBSTANCE USE SERVICES AND SUPPORTS

KEY TASKS/TIMELINE	RESPONSIBILITY
<ol style="list-style-type: none"> 1. Increase access to mental health, substance use, and addiction services and supports (short-term, on-going) 2. Increase access to educational and personal development opportunities to learn how to manage stress and mental health challenges (on-going) 3. Provide harm reduction teachings and tools to community (on-going) 4. Provide healing programming for abuse victims (short-term, on-going) 5. Build our own community healing center with space for a variety of programs (short-term) 6. Offer traditional and borrowed teaching and approaches for healing (short-term, on-going) 7. Break cycles of intergenerational trauma (on-going) 8. Stop lateral violence (on-going) 9. Give our children a safer future (on-going) 	<p>ARW, CWW, AK, CHR, CN, HD, HS</p>

PERFORMANCE MEASURE	BUDGET SOURCES
<ul style="list-style-type: none"> • Establish a recovery community that creates connection between those in recovery/those who are interested in recovery • Peer support training and network established to support recovery and harm-reduction • 1 community educational event about addiction/harm-reduction offered to the community per year • 4 workshops on complimentary therapies to reduce stress offered per year (meditation, breathwork, yoga, other nervous-system calming modalities, including traditional Kwakiutl modalities) • Suicide prevention education offered to community 1x per year • Provide harm reduction teachings and tools to community • Provide increased accessed to trauma healing programming • In-person counselor regularly available to community members, family counselling options available • Host 1-2 mental health/wellness workshops for kids/parents/teachers per year • Hold meeting to explore traditional Healing Center possibilities • Continue to advocate to FNHA/ Island Health for reduction of barriers to recovery/detox 	<ul style="list-style-type: none"> • FNHA contribution Agreement Brighter Futures funding \$1500 /year for programs • FNHA Contribution Agreement Head Start \$1500 /year • FNHA Contribution Agreement Youth Solvent Abuse Program \$ 10,000 /year • FNHA Sexual Violence Response Project funding \$276,000 • Ha'miksila sa Anise (Auntie's Kitchen) land-based grant from FNHA \$1000 through 2025 • Community Action Initiative Grant funding \$57,000/year through 2025 for counselling supports • FNHA Harm-Reduction Grants support harm reduction programming and events in First Nations communities in BC

GOAL #4

STRENGTHEN COMMUNITY PARTICIPATION & ENGAGEMENT

KEY TASKS/TIMELINE

1. Incentivize participation for community members in the planning of community events and decision making (on-going)
2. Build capacity and skills for traditional healing practices (long-term, on-going)

RESPONSIBILITY

All Health Staff,
Elders/Knowledge Holders,
Community volunteers

PERFORMANCE MEASURE

- Call out for community volunteers and community volunteers list established
- 2-3 community created/supported sports events/programs run per year
- 2-3 intergenerational activities delivered per year
- At least 1 genealogy workshop offered per year to community
- Community project that shows relations across community developed
- Online video resource created that gives tips on how to begin/do genealogy research online

BUDGET SOURCES

- FNHA Contribution Agreement Planning and Management \$2000/year
- First Nations Secretariat WellBeing Funding \$22,000 for 2024-2025

GOAL #5

ENHANCE HEALTH CENTRE OPERATIONAL WELLNESS

KEY TASKS &TIMELINE

1. Focus on staff recruitment/retention (short-term, ongoing)
2. Strengthen relationships between Health Centre staff and community members (short-term, on-going)

RESPONSIBILITY

- All Health Staff

PERFORMANCE MEASURE

- Increase publicity of job postings and explore other recruitment tools
- Improve on-boarding with new hires, including extensive orientation to culture and community through Elder's/community teaching, increased cultural safety training
- Host one community dinner a month to strengthen community relationships.
- Increase access to primary healthcare
- Improve communications to community for programming, events, supports, community consultations, access to medical professionals

BUDGET SOURCES

- First Nation Primary Care Initiative (FNPCI funding) supports innovative primary healthcare models with \$2,476,350 for the region.
- FNHA Contribution Agreement Health Planning and Management funding \$1500

GOAL #6

ADDRESS ENVIRONMENTAL HEALTH CONCERNS

KEY TASKS & TIMELINE	RESPONSIBILITY
<ol style="list-style-type: none"> 1. Collaborate with the Kwakiutl Housing Department to create an action plan for remediating environmental health issues for Kwakiutl-owned buildings (short-term, on-going) 2. Bring awareness to marine pollution and contaminants from various sources around the community (short-term, on-going) 	HD, FC, CHR, EPC

PERFORMANCE MEASURES	BUDGET SOURCES
<ul style="list-style-type: none"> • Action plan created with Housing • All Kwakiutl-owned homes that require an environmental assessment receive one • Support (form filling, etc.) given to all Elders and vulnerable community members in applying for renovation funding for Kwakiutl-owned homes with environmental health needs • 1 workshop/presentation from FNHA environmental health services per year on how to maintain a safe/healthy home • 1 community clean up per year supported/delivered • 1 educational workshop per year about recycling delivered • 1 educational workshop per year about compost delivered • Deliver at least 4 programs/workshops per year with land-based focus/ connections • Explore partnering with Kwakiutl Fisheries department to support regular, consistent shellfish testing 	<ul style="list-style-type: none"> • FNHA Contribution Agreement Community Health Representation funding \$5,000/year • FNHA Environmental Public Health Services funds home inspections at no cost when warranted • FNHA Environmental Public Health Services provides education on how to maintain a safe and healthy home at no cost • CMHC Emergency Repair Program (ERP) Funding to help low-income on-reserve households make emergency home renovation • First Nations Food Systems/ISPARC grants \$500/year • Indigenous Peoples Resiliency Grant Funding--apply for \$5,000 to \$30,000 • Real Estate Foundation of BC has land-based funding opportunities (invite only, KHC asked in past to apply) • FNHA ICHAP Grant, up to \$100,000 available

ANNUAL EVALUATION AND ADJUSTMENTS

While formal updates to broader priorities and goals should occur every five years, certain circumstances may prompt changes to initiatives before this timeframe. In such cases, recommendations for initiative changes can be made annually, following evaluations of yearly work plans. Circumstances leading to updates before the five-year mark could include community changes like emergencies or pandemics, or when initiatives yield unintended outcomes.

Adjustments to initiatives can reflect community needs while still aligning with community-set goals and priorities. Any formal changes to the vision, priorities, or goals must include community input and a defined process for plan updates.



APPENDIX A: KWAK'WALA GLOSSARY

- A'axsilap̄a: Take care of one another
- A'wilaxsila x̄an's He'staliseḡ: Take the care of the universe very seriously
- A'wilaxsila x̄an's Sasam: Take the care of our children very seriously
- A'winakola: We are one with the land, sea, sky, and supernatural realm
- Bakwine': Mind, body, spirit
- D̄id̄ad̄ola: Relatives
- D̄isa'aḡw: To teach
- Ḡalgapoḡa: To hold one another up
- Ga'walap̄a: Help One Another
- Gwa'yilelas: Our ways
- Hase': Breath of life
- Hut̄ilalan's: We listen
- Ikila: To be well
- Ikila'as Sinat: Health Plan
- Ikst̄akw̄an's: We are generous
- Ikustoḡalap̄a: Lift one another up
- Hut̄ilala: to listen
- He'm̄an's Ḡwigili: these are our ways
- Kwagu'ḡ: Smoke of the world
- Kwak̄wala: Standard dialect that the Kwagu'ḡ speak
- Kwakw̄ak̄wakw: Kwak̄wala speaking peoples
- Łaxwalap̄a: Love one another
- Maya'x̄alap̄a: We respect one another
- Mu'lano'x̄w: We are grateful
- 'N̄am̄an's Noḡe': We are of one heart
- Na'mima: family group ("of one kind")
- 'Ninaḡḡak̄ala: To be at peace
- Ni'nogad: Elders, wise ones
- Ni'nok̄sola: Elders, those who hold knowledge about the culture
- Olaḡala mu'lano'x̄w: We are grateful

APPENDIX A: KWAK'WALA GLOSSARY

- O'man's 'Nam'a: We are one
- Saṇala: Wholeness
- Talkwa Noḱe': Humility
- Yaḱwa: To give (we give)

APPENDIX B

KWAKIUTL PLACE NAMES MAP



APPENDIX B

KWAKIUTL PLACE NAMES

- Amxsdalis: closed at rear end of beach
- Atanudze': inland side
- Damxadi: having white eelgrass
- Dzigu'yams silatsi: middle of snack receptacle
- Gwanxi' 'makola: west edge island
- Hanadi'nawa'as: place of Hanadi'no
- Iwigalis: beaches behind
- Kabilisulis: sandy beach between
- Kaka: logs laid crosswise on rock
- Kamsaxtle': shells on top
- Kidakwaxdalis: beach at hind end with grass
- 'Kippase'
- Kixtsola'a: driftwood inside on rock
- Kutsadzi: young crabs
- Kugwitaxsde': shelter body at hind end
- Kukwaxwpige': lumps on thigh
- Kwankwanlixatsi: receptacle of thunder noise
- Kwigwatsi: eagle receptacle
- Lax'lax: basket eater (cove)
- Ma'lma'no: two heads
- 'Makwawitle': round thing (island) between water
- 'Makwitame': body of round thing (island) on belly i.e. in front of mountain
- Mayutexdalis: giving birth behind on beach

APPENDIX B

KWAKIUTL PLACE NAMES

- 'Magwi'ge': round thing behind
- 'Magwanutsaxsde': round thing (island) at side of hind end
- 'Maxwama'gwatle': round thing then and now on the water
- Nagu'yalis: middle of beach
- Ogiwala'a: canoe bow rock
- Padzu'wa: flat place by water
- Pakola: thin (flat rocks) on water
- Paxpalgis: thin (flat rocky) beaches
- Silatsi: snake receptacle
- Tayaguł: a place of wading
- Tłatłakwaxdle: red in rear
- Tłukwa: bare rock
- Tsalkaxdle': feather at hind end
- Tsaxis: stream running on beach
- Ugwitame': head of body of round thing
- Wadzu'lis: river on flat beach
- Wa'wanulis: river on each side of the beach
- Wa'wis: little river
- Waxdalis: river on beach in bay
- Wika'wa'ya'as: place of river between hills
- Wixdła'atola: island joined to mainland
- Xwabis: cave in middle of body
- Xwigatsi: receptacle of long swinging (streak)

APPENDIX C: KWAKIUTL TRADITIONAL CULTURE

- TREE METAPHOR

We can think about culture like a tree, some of which you can see, but also much of which is not visible.

The Trunk represents the parts of a culture that are unspoken rules, such as child rearing practices, concepts of time, ways of handling emotion, non-verbal communication.

The Branches represent the parts of a culture that are visible, such as, food, music, language, art, songs, ceremonies, stories.

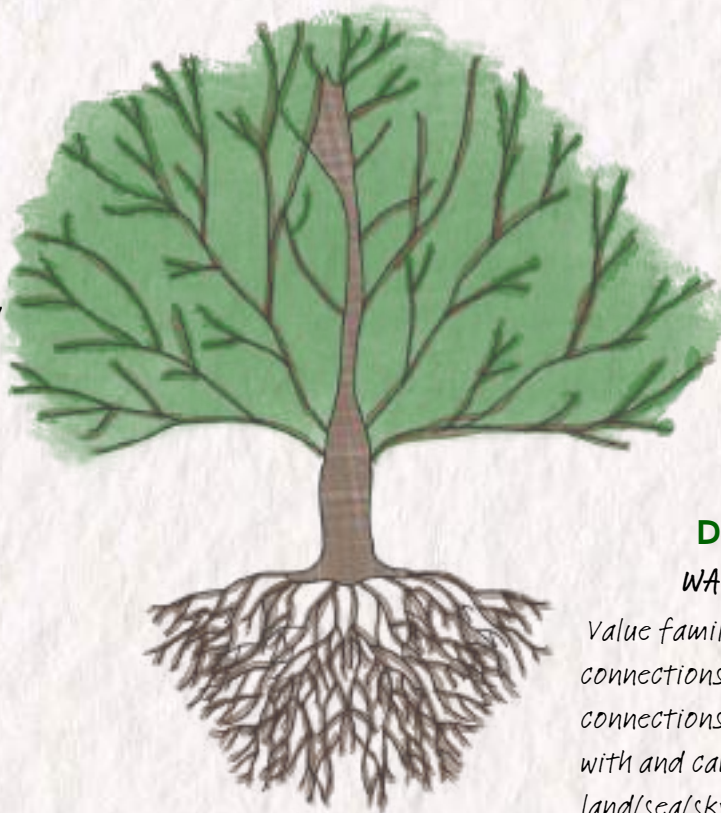
The Roots represent the values and beliefs of a culture that are not visible, such as spirituality, relationships to land & animals, world-view, decision making practices

HE'MAN'S GWIGILI WAYS OF DOING (BRANCHES)

Potlatch songs and dances, traditional foods--oolichan grease, salmon, roe on kelp, nu'yambe (origin stories), regalia--button blankets, cedar headdresses, totem poles, Kwak'waka, expressing gratitude, and much more

KODŁAŁ WAYS OF BEING (TRUNK)

Listen, honor, and respect family and teachings, Respect oneself and others, Listen and to Elders and learn for wisdom, Respect traditions, Be mindful of words, Speak truth for trust, Seek permission to share sacred knowledge, Share and give to family & community, and much more



DŁIXSA'AKW WAYS OF KNOWING

Value family and namima connections, value community connections, sacred relationship with and care for the land/sea/sky, deep connection to ancestors, and much more

APPENDIX D

HEALTH CENTRE ROLES

AK: Ha'miksila'as sa Anise (Auntie's Kitchen) Harm-Reduction Coordinator & Staff

ARW: Addictions and Recovery Worker

CHN: Community Health Nurse

CHR: Community Health Representative

CN: Cultural Navigator

CWW: Community Wellness Worker

CYW: Child & Youth Worker

FC: Food Connections Coordinator & Staff

EPC: Emergency Program Coordinator

HCN: Home and Community Care Nurse

HD: Health Director

HS: HeadStart

PT: Patient Travel Clerk/Office Coordinator

RCA: Registered Care Aid

GILAKAS, ILA

