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| Sound Effect: | 00:00 | [Wind Rushing, Footsteps] |
| Sound Effect: | 00:12 | [Birds Chirping, Water Running] |
| Sound Effect: | 00:19 | [Birds Get Louder, Wind, Water Running] |
| Sound Effect: | 00:22 | [Wind, Water Gets Louder] |
| Sound Effect: | 00:31 | [Bird Sings, Water Running] |
| Sound Effect: | 00:42 | [Long, Low-Pitched Sound] |
| Sound Effect: | 00:55 | [Long, Low-Pitched Sound] |
| Sound Effect: | 01:14 | [Long, Low-Pitched Sound] |
| Sound Effect: | 01:15 | [Wind Gets Louder] |
| Sound Effect: | 01:17 | [Wind Gets Louders] |
| Sound Effect: | 01:20 | [Long, Low-Pitched Sound] |
| Sound Effect: | 01:23 | [Long, Low-Pitched Sound, Birds Chirping] |
| Sound Effect: | 01:24 | [Long, Low-Pitched Sound] |
| Sound Effect: | 01:27 | [Rattling] |
| Sound Effect: | 01:28 | [Voice Shushing] |
| Sound Effect: | 01:31 | [Long, Low-Pitched Sound] |
| Sound Effect: | 01:36 | [Banging, Rattling Sound] |
| Sound Effect: | 01:39 | [Long, Low-Pitched Sound] |
| Sound Effect: | 01:49 | [Crackling Sound, Rattling, Voice Shushing] |
| Sound Effect: | 01:50 | [Rattling Sound] |
| Sound Effect: | 02:00 | [Birds Singing] |

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| Sound Effect: | 02:05 | [Wind Rushing, Rattling Sound] |
| Senaqwila Wyss : | 02:12 | [Speaks Skwxwú7mesh sníchim, Construction or Traffic in Background] |
| Senaqwila Wyss: | 02:29 | Good day, everybody. My name is Senaqwila and I come from the village known as Eslha7an, which is just behind me in the North Shore from the Skwxwú7mesh Nation. It's always important work that we start off by looking further than just land acknowledgement of Coast Salish people, but specifically within Vancouver. We have our hə́nq̓əmiḥəm̓-speaking and Skwxwú7mesh sníchim-speaking people which are the Musqueam, Skwxwú7mesh, and Tsleil-Waututh. And here for the Skwxwú7mesh Nation, what today is known as CRAB Park, that was the village known as Lek'lekí. And so this was an original area known to the Skwxwú7mesh people. So as we look further into bringing that awareness, not only that we're in the unceded lands and waters of our people, but looking further to bring that dialogue and discussion about the areas that today we might take for granted: open spaces and public parks and having access to the ocean and to forests and mountain areas. |
| Senaqwila Wyss : | 03:28 | And these are areas that our people have existed in health spaces since time immemorial, so it's very important to look further about how we can hold space and bring that honour and acknowledgement to how we hold ourselves today in these areas. So having very close to the ocean is a really large part about our history as Coast Salish people. And so within the different areas, right near Gastown, there were many women from the Skwxwú7mesh village that I named the Eslha7an village in North Vancouver. And when the Great Fire in Gastown happened in Vancouver, it was women, all women in canoes, that paddled over from what is today Eslha7an is known also near lower Lonsdale, the Mosquito Creek Marina. And we had many women paddle over and rescue and save settlers and people who were in the Gastown when that was a large fire. So, there's many different ways that we need to hear and share these histories about the different... Kind of share that history between Indigenous groups and settler contact that's been happening within Vancouver and sharing that history. |
| Senaqwila Wyss: | 04:41 | [Speaks Skwxwú7mesh sníchim] |

Sound Effect: 04:42 [Wind Rushing, Dog Barks, Hammering]

Veronica Butler: 04:53 [Over the Sound of Rain] Hi there. I'm Veronica and I'm Anishinaabe Kwe, which is Great Lake Huron Indian and I wanted to talk about the, a little Hill that's here in CRAB Park. There's somebody up there on the Hill. I can see a hand. Right in front of us here is a blue, blue spruce that's divided in, in two sections. Well at the base of this blue spruce, which is down here at about where we're were standing on this little concrete pad, that's where the beginning of this blue spruce is and—oh, how many years ago? ...1984, possibly 1985, but I think it was 1984 while we were camped here. [Wind] Bob Williams, the then, I think it was MLA—is that who is... People in Victoria voted in? Bob Williams came, he came here with this blue spruce.

Veronica Butler: 06:26 And just before all of the arrival of the blue spruce, we were told to dig a hole six feet deep. And so the guys and I dug through the landfill rocks and just I think it would seem like it was like gyprock material that was here. And we used coffee cans to—the big, the bigger sized coffee cans—to dig the dirt up. And at some point they lowered me into the, into the hole that we had dug by my feet. And they would pull me up and down and I would hand over the coffee can from the side of me and they would grab the coffee can [Distant Sirens] and empty it and hand it back. [Laughs] And I go, they lower me back into the hole, head down, and I would fill another coffee can with dirt and rocks. And they pulled me back up by my feet and take the can and empty it again. And we did that over and over and over til we were, they were on their hands and knees, lowering me up and down, and others. Other kids and other women that had wanted to take a turn. But that's, that's how we had originally arranged for this... to dig the hole for this blue spruce in front of us. And then Bob Williams arrived. So, "Oh, Bob Williams is coming!" They're announcing, and we were, I can't remember how we made it over here, but up drives this great, big, huge logger truck, logging truck, with this enormous 20-foot tree and says, "There's no way we're gonna be able to put in this big ball, a burlap ball, of root system--

Unknown Speaker: 08:41 Mm.

Veronica Butler: 08:42 --for this tree and, and with this tree. And we realized, ah, wrong hole here! And so they end up having to set the tree down and we all prayed [Banging Noise] with the hopes that it would survive, setting it down one more time. And then the logging truck swivelled around and dug the hole deeper --

Unknown Speaker: 09:11 Mm.

Veronica Butler: 09:12 -- so that the root ball, the balls for the roots, would be able to get, be put right down into the hole. So that's that, that was the planting of this 20 foot tree.

Unknown Speaker: 09:23 Mm.

Veronica Butler: 09:24 And here it is now and grown up this, *this* tall, which is like probably about 35 years later.

Unknown Speaker: 09:32 Wow.

Veronica Butler: 09:33 Every year and every opportunity that I have, I come to this tree and this is where I put spirit plates. Spirit plates for anyone, any reason to have a spirit plate. And if anyone asks me "Veronica, will I take the spirit plate?" this is where I bring 'em to.

Unknown Speaker: 09:59 Mm.

Veronica Butler: 10:00 Often it's there— it's big. West Coast People have this real desire to feed their ancestors and the spirits of those who this plate is for *piles* and piles and piles of food. And so I bring a spirit plate here and set it there between the two--

Unknown Speaker: 10:25 Mm.

Veronica Butler: 10:26 --two right at the base where those two big branches go up into, into the sky. [Banging Noise] And then moving along a little bit from the blue spruce, we have three cedars [Wind] up on the side of this hill over here. And these three cedars here were tiny little. They were just a little bit taller than I am, and I'm five foot tall. [Banging Noise] These cedars were a little bit taller than that, and were planted here originally at the same height as the the original blue spruce. Yeah. But these cedars have come to us for all of the work that we, the CRAB committee and the Water for Life Society, all of the work that we had helped to do to save portions of Meares Island.

Unknown Speaker: 11:38 Mm.

Veronica Butler: 11:39 The trees and the environment and ecosystem around Meares Island. So the, I also traveled all the way across the big island to a house and was taken by boat over to the, the community there and got to walk up to sides of their hills and hang out a bit in amongst the trees there and what a beautiful, beautiful time moments that I had there. And for all the work we had done

here in the community, Downtown Eastside, we were gifted these three cedars that were just a little bit taller than I am now.

- Veronica Butler: 12:33 Yeah, yeah. And so they've been moved from their original... The place that we had planted them and had you know, I don't think we were so ceremonial as we are today, but we stuffed them into the ground [Laughs] in that dusty... Couldn't call it soil, into the dusty landfill and and did everything. We'd come over with little bottles of water and pour them onto the trees in the hopes that they would rise up and meet the sky for us. And so here they are, you know, *pretty* majestic three trees, these three cedars from, gifted to us from Meares Island.
- Veronica Butler: 13:22 And then we walk over to this way, and there were originally 12 magnolia trees that were gifted from... I think it was maybe... South Asia, somewhere. It could have been Singapore, but somewhere like that. And you can see that there's the little, is that a little pagoda piece of artwork?
- Unknown Speaker: 13:50 Mmm-hmm.
- Veronica Butler: 13:51 Well, right up behind, there were 12 magnolia trees, and you can see there's, I don't know if you can see that those are magnolias. They may be. Not even sure of that. But they were tiny, small--
- Unknown Speaker: 14:09 [Laughs Fondly]
- Veronica Butler: 14:10 -- small, little magnolias planted there, and they did, they were there for quite a long while then, and, but slowly over the years in their smaller state, those in the community saw that they were needed other places.
- Unknown Speaker: 14:28 Mm.
- Veronica Butler: 14:29 And so they were taken away, redistributed to other areas. These, some of the 12 magnolias that were gifted to us as, as a sister city, what was, what we were recalled a sister city for the struggle that we had made to make a park in, in this community, the Downtown Eastside. They as well had, had reclaimed so much of their waterfront or place to, to make parks for the people.
- Unknown Speaker: 15:08 Mmm-hmm.
- Veronica Butler: 15:09 And so... Claiming we were the sister city to them. Yeah. Yeah. That's so awesome.

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| Unknown Speaker: | 15:15 | Yes, yes. |
| Veronica Butler: | 15:16 | I'm not sure what else there is, there's rocks all around CRAB Park here. Our good friend who, who worked really tirelessly with Don Larson and Jessie and Frank, Don's mom and dad, was Fred Arrance. The Arrance family have always participated with Don Larson, and Kelly White, and myself, and many, many, many, many others to get this park and green space. That really downtown people here. Yep, always ready to, to, defend it and, and, work with the people, for the people. Yeah. I love this park. |
| Sound Effect: | 16:11 | [Wind Rushing, Footsteps] |
| Chrissy Brett: | 16:23 | My name's Chrissy Brett, and I'm from the Nuxalk Nation as well as a co-founder of the Namegans Nation, which was an Indigenous led... What the colonial government considers tent city, but an Indigenous-led encampments in Saanich, BC in 2018. And my history of coming to CRAB Park started off with doing some support at Oppenheimer Tent City and was able to recognize the value of past activism in CRAB Park back in the 1980s, where you just probably heard from Veronica, who was one of the people that camped out for 74 days with 60 tents to ensure that the Downtown Eastside had beach access and green space created on what was previously a landfill. And that, to recognize that work that had already been done in the Downtown Eastside and to really support in solidarity is a need for an Indigenous healing centre that would address some of the issues that create homelessness. |
| Chrissy Brett: | 17:48 | I felt that it was really important as people were left out of the Oppenheimer decampment process on April 24th of 2020, where the province decided to house the most visible, rather than the most vulnerable, that there'd be some sort of organized place of community where the people that had been left out by the province's plan to house the most visible, not the most vulnerable, could come together and lift people up and do what the government chooses not to. When you just look around any city in the province or across Canada, and you see homeless people, you see this colonial system leaves many people, tens of thousands of people, behind each and every day and don't recognize their most basic human rights, let alone Indigenous rights or anything else. And that we can, as a community, come together without government and hold people up in a good way. And whether it be through culture, spirituality, or whether it just be an atheist and a group of |

friends who are just wanting to do the right thing, the community is always going to be a place that... That community can happen way quicker than any sort of government response.

Chrissy Brett: 19:13 So my arrival to CRAB Park was a real push for the government to create an urban reserve and pilot a place that would be similar to what I see as a canadian refugee camp. We think it's important to send those dollars to war-torn countries and places that need really help with infrastructure until that's built. And we say here in canada, the housing and some of the social programs that have been ignored so long that we're going to need to do the same and have federal or provincial and municipal lands that are not park lands be designated as places where people can shelter in place, not just 10 hours a day, not just 12 hours a day in a municipal public park, but somewhere that they can shelter in place 24 hours a day.

Chrissy Brett: 20:07 So I'm going to read a notice to shared occupation and use of the land that the Namegans Nation residents came up with, Ssanich, BC and incorporated in the Namegans Nation 2.0 that we created at CRAB Park, lot five, and then the adjacent lot to lot five, where I say we were illegally thrown out without any type of enforcement order. And even with an enforcement order, we say it's illegal because you can not throw people off unceded Indigenous land without recognizing that you're on traditional and unceded territory. The trespass law that they were removing people on say, we, the occupiers of the land will decide who's going to manage the land that we're occupying, which was the Port of Vancouver. And so even then, they acknowledge that they don't own the land and that they were actually occupying our land. So we're just asking them to share use of these lands that they're occupying similar to those of us that are Indigenous from other territories are here in Vancouver. Or so-called Vancouver.

Chrissy Brett: 21:33 The Namegans Nation 2.0 is located on the ancestral, traditional, and unceded territory of the Coast Salish people and in particular, the territories of the Musqueam, Skwxwú7mesh, and Tsleil-Waututh peoples. And we are eternally grateful to share use of their lands, where we work, live, and play. Namegans Nation 2.0 is also on what the colonial state of canada define one of its own founding documents, the 1763 Royal Proclamation, considers as the parking lot adjacent to CRAB Park under Port Authority oversight. Namegans Nation is an Indigenous-led community holding up homeless humans. We are currently housing and caring for Indigenous and non-Indigenous people who have been dispossessed from their home territories and national connections across Turtle Island

supported, but not by government, but by the community and their generous donations. We are urging all levels of government, municipal, provincial territorial, federal, and Indigenous to pilot, an urban reserve, which would allow us to all work together to hold up and shelter or house urban Indigenous people and settler allies in line with the Supreme court Daniels decision ruling that non-status and Métis people have the same rights as status First Nations. 78% of Indigenous people live off-reserve and in urban areas. We call for the Port Authority to immediately return the space we are currently holding through a repatriation process that involves the local First Nations and stewardship by urban Indigenous people and their settler allies. Much similar to the Two Row Wampum belt agreement [Two Row Wampum Treaty] between the Haudenosaunee and the European symbolized traveling down the same path for mutual benefit, we wish to share use of these lands until the Port Authority transfers land to the CRAB Park Healing Centre. We wish to continue to reside here until 30 days before ground is broken and with an alternative to either accessible, culturally safe, and trauma-informed peer-run or involved government supported housing, second stage sober and supportive housing, or a similar site or sites with water, bathrooms, showers, hydro, and laundry access. The option would need to be in the Downtown Eastside, within similar distance to services. And it would have to be agreeable to the majority of the Nation and community council.

Chrissy Brett:

23:56

We also urge all levels of government and authorities to work together to provide people's most basic human rights, such as potable drinking water, bathrooms, hydro, showers, and access to laundry for people. We welcome anyone who would like to accept our offer to do protocol with our sacred fire and community, and communicate with our community council who are present, and only people who come in peace and offer additional support to join us in holding up Indigenous and non-Indigenous Namegans Nation's members would be welcome. This would also include invitations to the federal government and provincial ministries, their staff and organizations they fund, who are currently failing homeless people. Justin Trudeau, Premier Horgan, Vancouver Police Department, Vancouver Fire and Rescue, Mayor Kennedy Stewart and city council, and the City of Vancouver staff, Sandra Singh, Vancouver Park Board Chair Camille Dumont and other Park Board members. Park staff, Malcolm Bromley, BC Housing, BC Health, Vancouver Coastal Health, First Nations Health Benefit, MCFD in fact pass.

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| Chrissy Brett: | 25:08 | Homeless people creating shelter and living should not be considered overnight camping. Living on this land does not pose a danger to residents or public, except for the danger of being unhoused. Unhoused people experience a multitude of risks associated to homelessness, including violence, assault, sexual assault, social isolation, overdose, dehydration, exposure, tent fires, and a life expectancy half of that of the average Canadian. Furthermore, we've ensured that the community has been built with fire access and egress taken into consideration and we will ensure to set up homes in what we believe to be the safest way in an unsafe, unsanitary conditions of being a displaced Indigenous person or homeless Canadian. Section Seven Charter Rights protects all of us, but particularly our non-Indigenous settler allies residing and volunteering in Namegans Nation. And we maintain that forcing Namegans Nation 2.0 members off these lands will be a violation of peoples' charter and Indigenous rights. |
| Chrissy Brett: | 26:14 | So thank you for sharing some time with us and that's sort of our present history here at CRAB Park. And you'll hear from Chris Livingstone, who will talk about the Downtown Eastside's hopes and future dreams for an Indigenous healing centre here. |
| Sound Effect: | 26:31 | [Wind Rushing, Footsteps, Banging Noise] |
| Chris Livingstone: | 26:42 | Thanks for inviting me to come and speak, Vines Festival. My name is Chris Livingstone and I'm a resident of the Downtown Eastside and a founding member of the Western Aboriginal Harm Reduction Society, which is the group that I'll be talking a little bit about their perspective today on the site of CRAB Park. CRAB Park is one of my favourite places in the city. It's a... It's kind of like a hidden gem of the Downtown Eastside. I lived down here for quite a while, even before I kind of stumbled upon the park. And when I did, I thought it was a great place. It's like no other place around Main and Hastings. You're out on the water and it's nice and calm and peaceful. So in 2002, I was part of the Woodward's Squat or Wood Squat 2002. I lived on the sidewalk and in the streets for seven to nine months and it was the same time that we formed the Western Aboriginal Harm Reduction Society (WHARS). So at that time, so basically the idea is that the street people get together and they collectively pursue goals that will affect the health of First Nations people. So... But that's a little farther back. |

- Chris Livingstone: 28:15 So, so going forward to CRAB Park, we had a tent city there in 2003. We actually started up at Victory Square. The Anti-poverty Committee and WHARS were the lead organizing groups for the tent cities, and the veterans were complaining that Remembrance Day was coming around and they wanted the tenters and the squatters gone. So to comply with that, WHARS voted that day, they would split off and go to CRAB Park and form a new tent city and it was called Eternal Turtle Island.
- Chris Livingstone: 28:57 So on D-day, it was like a procession of First Nations peoples that were going from Victory Square, moving all their tents and all their belongings much like how they move tent cities nowadays. But so we set up at CRAB Park and we found that peace and quiet that I was mentioning before. And we got together as a group and we started thinking, "Hey, we should have water access. We should be doing stuff down here. We should have canoes." So we started thinking that this would be a great place to have a longhouse. So initially, we had thought about it as they would create a longhouse and our idea about healing was to have the longhouse and sort of create a small village site.
- Chris Livingstone: 29:53 So, and we had hoped that it was going to be tied in with Stanley Park. And so what we wanted was to create or collect First Nations people that were interested in sort of being part of this play, and have that play part of their health as well to get better. So... That's kind of where, what we thought of what healing was. And so our idea of healing was, is from the street side, is that we all suffer from all kinds of multiple traumas and all kinds of bad things have happened for residential schools, daycares, Sixties Scoop, jail, education, lack of education, lack of, lack of money, lack of resources. So we kind of got together as a group to kind of collect those things for our people. And that's sort of the struggle that's going on today.
- Chris Livingstone: 30:56 So, but more about the healing and wellness centre at CRAB Park. Last year both the Park Board and the city voted that they would advocate for the creation of it. It was interesting and it used to be in their plans, in the actual city-wide plans, that they would develop a healing and wellness centre there though it seems like since they started the Columbia and Hastings one with Vancouver Native Health, it, it kind of fell off the radar. But there was still a demand from the community to have that healing centre built at CRAB Park. And that's why there were people at the parks board, there were people at the city level, there's people that drew up plans. So there's blueprint, blueprints and costs, did cost analysis. And everything's written

down on paper, what we wanted to do. And from our perspective, we wanted to provide better health outcomes for people on the street, from our side. So it's us, we're the people that are setting up supervised injection sites, we're the people that are, that are doing outreach in tent city encampments, we're the people doing Naloxone trainings and outreach in the back alleys. So it's kind of natural that we want to capitalize on our peer shortcut or persons with lived experience to be able to help people from our own side. And easy ways to do that: we can help create connections from the street, from the street to home, and help people make plans for a better life. Just... Yeah.

- Chris Livingstone: 32:36 So in, in addition to, to that sort of history, about CRAB Park, I actually have quite a happy history about CRAB Park. It's actually while that tent city and WHARS was forming, I was able to meet my partner. My life partner, who is at Tent City and, and she's never left my side ever since that moment, that was in 2003. So... It's kind of a happy story that, there's kind of a... So we've gotten together and this well, she was a squatter at the same time, so she squatted in a boat in False Creek and I squatted on the land. So it was like land and sea meeting and, and then it just never ended.
- Sound Effect: 33:28 [Wind Rushing, Footsteps]
- Music: 33:39 [Begin Music: Relaxed Instrumental, Strings, Cymbal, And Drums]
- Dalannah Gail Bowen: 33:56 I come from a time... when we spoke our minds. We marched and used our anthems to spread the news. We helped each other through our blues. So imagine my surprise. I couldn't believe my eyes. When I turned on the TV, there's our anthem selling coffee. What the hell is that? I must be confused. What the hell is that? I got the Hippie Blues.
- Dalannah Gail Bowen: 35:04 Now, some people [Harmonica] say that we lost the revolution. What they don't understand is it wasn't a war. It was finding new solutions. So [Harmonica] imagine my surprise. I couldn't believe my eyes. When I turned on the TV... there's our anthem selling, coffee. What the hell is that? I must be confused. What the hell is that? I got the Hippie Blues. [Guitar Riff, Beat Changes] Well, well, well, well. It's a big, green, obscene money-making machine. Chews us up and spits us out. No matter where you go. Or what good you bring. We're just like puppets on a string.

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| Dalannah Gail Bowen: | 36:48 | There's still a lot of work to do, and it ain't over yet. 'Cause our children's children, they got the mindset. We'd like to remind you who we are. We're the children of the bright star. So imagine my surprise. I couldn't believe my eyes. When I turned on the TV. Look it, there's our anthem selling coffee. What the hell is that? Lord, I must be confused. What the hell is that? I got the Hippie Blues. [Harmonica] I got the Hippie Blues. I got the Hippie Blues... [Spoken] We got Bob Dylan pushing perfume. We got Rolling Stone selling me a car. The Beatles want me to try on some blue jeans. Man, they've gone too far. [Laughs] What's the world coming to? Everything's for sale. Nobody knows what it's worth. [Harmonica] Keep the change. [Coins Rattling, Guitar Riff]. |
| Music: | 38:36 | [Music Continues] |
| Music: | 39:11 | [End Music: Relaxed Instrumental, Strings, Cymbal, And Drums; Harmonica Riff, Fade Out] |
| Sound Effect: | 39:12 | [Wind Rushing, Footsteps] |