

RIGHT RELATIONS COLLABORATIVE

20 | RECIPROCITY
24 | REPORT



TABLE OF CONTENTS

<i>Welcome From</i> The Aunties Council	1
Who is The Right Relations Collaborative?	2
<i>Spotlight</i> 2023 Gathering	4
<i>Spotlight</i> Collaborative Offerings	5
Responsibilities for Funders	6
Self-Checks for Funders	7
What's Transformative?	8
<i>Spotlight</i> Auntiedotes of White Supremacy in Philanthropy	10
Right Relations Collaborative 2.0	11
2023 Highlights	12
<i>Co-lead Reflections</i> Cúagilákv Jess Housty	13
<i>Co-lead Reflections</i> Kim Hardy	14
Evolution of Our Money Stories & Aligned Investing	15
Spenddown & Redistribution	16
<i>Spotlight</i> A New Logo	17

WELCOME FROM The Aunties Council

Welcome to the second Reciprocity Report of the Right Relations Collaborative. Thank you for bearing witness to our collective and relational approach to Indigenous philanthropy.

We created the Right Relations Collaborative to serve as a shared space for Indigenous leaders and funder partners who recognize the inequities, harms, and volatile future that is manifesting from our current disconnected and extractive financial system – and who are ready to make a meaningful change together.

Since 2020, we've founded our Council of Aunties, created an Engagement Framework to help us understand which funders are values-aligned and ready to do the work, and established our Shared Gifting Circle. We've built up a growing cohort of Indigenous organizations who are doing the good work in our communities and created learning pathways for Funder Partners to uproot white supremacy and begin to rebuild their funding practices on a foundation of right relations.

We are excited to share more with you about our gatherings and offerings, our mutual accountability reporting, the spaces where we're moving in the philanthropic world, and some of the resources we've created to support you in your own decolonizing practices.

As we shared in our inaugural report, witnessing is an important and affirming role in our respective cultures. We thank you for witnessing us in this way and upholding the record on the good work we're doing.

Respectfully,

Marilyn Baptiste, Tsilhqot'in

Nuskmata (Jacinda Mack), Secwepemc and Nuxalk

ƛaayht'aa Haanas (Valine Brown), Haida

Right Relations Collaborative Aunties Council

Who is The Right Relations Collaborative?

COUNCIL OF AUNTIES



Nuskmata
(Jacinda Mack)



Marilyn Baptiste



K'aayhl't'aa Haanas
(Valine Brown)



Cúagilákv
(Jess Housty)



Kim Hardy

FUNDER PARTNERS



INDIGENOUS ORGANIZATIONS

The Right Relations Collaborative is grateful to be in relationship with our Indigenous partners who are doing the big work of creating and nurturing beautiful pathways to connect philanthropy to their homelands in a good way. We appreciate the opportunity to provide multi-year, unrestricted core funding for these organizations.

Moccasin Footprint Society

supports grassroots solutions and takes action to make a difference in Nuxalk and Secwepemc home communities. Our values are grounded in ancient teachings and ways of life, based on healthy families, reciprocity, equity and relationships that share wealth in a sustainable way.

Swiilawiid Sustainability Society

is a Haida guided organization that actively works to contribute to the healthy communities, lands, air and waters of Haida Gwaii. They are committed to working with friends and neighbours to increase Island independence, by recognizing the interconnectedness of all things, amid the changing climate.

Qqs Projects Society

is a Heiltsuk charitable non-profit serving programs spanning the social, cultural and natural values and customs that have strengthened Heiltsuk people since the time of Creation. Qqs aims to nurture care of one another and seeks to build collective strength through a commitment to community care, wellness and resilience.

Coastal Foodways

is a support hub for community food champions who are building food systems resilience where they live and thrive in the Central Coast of what's known as BC. The organization breaks down systemic barriers to food security, starting by creating resources and building capacity that make sense for the bioregion and cultural systems.

Stand Together

The emerging organization supporting the good work of [Marilyn Baptiste](#) in their Xeni Gwet'in homelands focusing on reconnection and healing. Restoring lands, protecting waters and healing

Ts'msyen Cultural Society

is a group of Ts'msyen community members supporting the development of food security, sovereignty, wellness, culture, Sm'algyax language, environmental projects and initiatives.

Coastal Indigenous Leaders Alliance

is the evolution of ŚW,ØENENITEL and is an Indigenous Food Systems Initiative that centers Indigenous law and culture working with peoples ancestral to the lands colonially known as Southern Vancouver Island.



SPOTLIGHT 2023 Gathering

Although our work has supported deep mutual thriving since 2020, due to COVID-19 concerns it has primarily taken place remotely. However, in July 2023, we held our first land-based retreats for the Aunties Council and our Funder Partners, hosted in Heiltsuk Territory by one of our Community Partners: Qqs Projects Society.

Qqs operates community and land-based programs for Heiltsuk youth and families in Bella Bella, and in the Koeye River Watershed. And as we gathered alongside Qqs' youth programs in Koeye, we were able to root the dynamic of our retreat in the kind of connected, curious, and joyful energy of Koeye Camp – and let the lands and waters be our primary guides.

We nestled into Koeye for 5 days of replenishing rest, relationship-building, and shared learning built around activities like processing sockeye in jars to stock a local food bank and harvesting wild teas for one of

the Aunties' family ceremonies. Our conversations took place around a fire, on the beach, and standing before the Koeye Bighouse, ranging from discussing our processes and practices to incisive and strategic discourse on uprooting white supremacy in philanthropy.

Funder Partner Carolynn Beatty summarized her experience this way: "Spending a few days together in the regenerative air of Koeye with Aunties and other funders was a highlight that affirmed the importance of developing relationships in order to courageously continue to do good funder work."

Building trust and relationships is fundamental to the kind of powerful, shared work we do, and we're grateful to the lands and waters of Heiltsuk homelands for guiding and enriching our time together. We will gather again in July 2024, and while our agenda is full of timely and important work, it also builds in – once again – rest, relationship building, and reciprocity as key outcomes in our time together.



SPOTLIGHT Collaborative Offerings

Webinars for the Philanthropic Sector

After the launch of our inaugural Reciprocity Report, we were inundated with requests from people who wanted to learn more about how we work. To streamline those conversations and protect our time so we can continue to prioritize Indigenous community partners, we've shifted to hosting quarterly public webinars where we invite people in to learn more about our work.

You can find details about upcoming webinars on the [Events](#) page of our website, including general Q&A Sessions and focused gatherings for potential Funder Partners who want to workshop their Engagement Frameworks.

Webinars for Indigenous Leaders

We recognize that we have good work to do to illuminate the teachings, best practices, and ideas that will uplift Indigenous community leaders in their pivotal roles. One of the pathways we've begun to explore is webinars for Indigenous leaders on the topics they bring forward to us for shared learning.

In March 2024, we were joined by Heiltsuk elder and educator Hilistis Pauline Waterfall who led a discussion about succession planning for Indigenous organizations. Her wisdom around intergenerational approaches to future-building and our inherent right to thrive helped us map pathways to succession planning grounded in Indigenous values and practices.

Upcoming Indigenous webinars will continue to be shared on our [website](#).

Responsibilities for Funders

Each year, we ask our Funder Partners to dig into new ways of upholding right relations in their personal and professional practice. These are also useful practices for friends in the philanthropic sector who are not yet part of the Collaborative, and we share our Responsibilities here as an open invitation.

1. Evaluate your grantees against [The Circle's I4DM](#)

We know you have many longstanding funding relationships, many of whom no doubt came to you seeking funding for work that related to Indigenous peoples. Do you understand the designations Indigenous-led, Indigenous-informed, Indigenous benefitting, and Indigenous partnerships? Using The Circle's generous offering, the I4DM, how can you categorize and better understand your grantees? Are their opportunities to fund Indigenous-led work more directly?

2. Develop a set of tools to process your discomfort

This is both hard work and heart work, and we recognize that uprooting white supremacist culture in philanthropy feels deeply vulnerable and personal. It's also necessary and non-negotiable for those who want to be in right relations. The emotional labour of helping you process your discomfort is not the responsibility of your Indigenous colleagues, grantees, partners, or friends. Part of doing this work well is developing a set of tools that help your emotional processing. This might be a therapist, journaling, a movement or mindfulness practice, peer coaching, or another tool that works for you. We encourage you to prioritize this.

3. Bring the Collaborative into spaces where we aren't yet present

Our Co-Leads and Council of Aunties work hard to uplift the good work of the Collaborative in the places and spaces where philanthropic leaders and changemakers move. We can't be everywhere! Our Funder Partners also have a responsibility to carry this work forward if they're in a room where the Collaborative should be and presently is not. And we also invite our wider community, if you feel you've benefitted from our work, to speak our name in those spaces too.

4. Apply your learnings outside the Collaborative too

It feels safe to model our shared learnings and good practices when we're in our own dedicated spaces. It can feel harder to centre those learnings in the wider world. But if there is a decolonial approach, a relational practice, an accountability mechanism, or other grounded learning from the Collaborative that serves you well in our spaces, find ways to normalize and institutionalize it in your spaces and relationships outside the Collaborative too. We all need to do this work with integrity in all spaces.

Self-Checks for Funders

How to tell if you're being extractive

When we talk about *extraction*, we often think about extractive industries that remove and deplete physical resources. But extraction can also happen in intangible ways, in both social and professional contexts – and it can erode your Indigenous grantees' trust in you while weighing them down with unfair work..

Here are some questions to ask yourself to check in about whether you're being extractive:

- Are your Indigenous grantees your only source of information about Indigenous politics, issues, and practices?
- Do you communicate with your grantees outside of your grant requirements (i.e., outside of situations that are primarily about your needs being met)?
- Are you asking for emotional or intellectual labour from your Indigenous grantees that isn't part of the activities you're funding in your grant? If so, is this labour consent-based, compensated, and confined by appropriate boundaries?

How to tell if you're gatekeeping

When we talk about *gatekeeping*, we mean controlling and limiting access. In the philanthropic sector, this often looks like controlling or withholding funding, supports, and relationships. This is a paternalistic (and ungenerous) practice that undermines the autonomy of Indigenous partners.

Here are some questions to ask yourself to check in about whether you're gatekeeping:

- Do my Indigenous partners demonstrate comfort in coming to me with asks for funding, in-kind supports, or connections to my peers in the funding community?
- Do I offer those supports proactively? If not, why not?
- Do I practice an *abundance mindset* in my relationships with Indigenous partners?

Nootka Rose

What's Transformative?

"The Right Relations Collaborative has transformed my understanding of community through the lived experience of the Aunties and their generous wisdom. I am proud to be a part of this innovative group of changemakers revolutionizing traditional philanthropy."

- Susan Wright, Wright Family Foundation

"Our revenue at the Real Estate Foundation of BC is derived from the sale of unceded territories. RRC was the first to ask us to articulate our "money story" and to consider our responsibilities as a funder in light of it. It has played a large part in shifting our funding to Indigenous organizations over the last 4 years from under 5% to 67% this year."

- Sherry Yano, Real Estate Foundation of BC

"RRC is a place of reliable action, and a place I have returned to for help. The priorities of RRC as a team and concept demonstrate that those priorities need to come attached with resources. The resources in a time of neo-colonialism can be manipulated for personal agendas with little to no return for native land or peoples at large. What we should all be striving for this and prioritizing the future; ensuring resources are readily available for native women and youth who live in their community, work with families, and have a vision for the future on their homelands -upholding their native laws with the land."

- Hychka Kleco Kleco " - xʷ is xʷ čaa aka Kati George-Jim

"It is uplifting to be part of RRC where we talk, listen, share and learn our truths so we can clearly and fearlessly represent it in rooms very few of us occupy."

- Marilyn Baptiste,
Council of Aunties

"To witness the expansion of Indigenous partner work to nurture and strengthen unbroken connections in their homelands is powerful, clarifying and emboldens us all to bring right relations into our work in the financial service sector."

- Kim Hardy, Co-Lead

"Being part of the Right Relations Collaborative has profoundly transformed my perspective. It's a space where Indigenous wisdom guides us to dismantle harmful financial systems, fostering reparations and regeneration. Together, we build healthy relationships and fund community-rooted work, envisioning a restored, equitable future for all."

- Lee Burton, MakeWay Foundation

"Time together over the last year at Koeye, scattered meals in between and also over virtual spaces every month (including a new funder-only accountability conversation) allowed us to care for each other, challenge one another's assumptions, daylight heartbreak and hope, and be in right relations."

-Carolynn Beaty, Sitka Foundation

"RRC funding has been used to develop a Sm'algayax language immersion program in Lax Kxeen (Prince Rupert). The program is the first of its kind in our area to focus on families and developing household level fluency of the Sm'algayax language. This funding has been transformative in allowing us to develop a program created with fluent speakers and language learners. Toyaxsutnuusm to RRC and the aunties for the multiyear commitment towards our language program and all the amazing support for language revitalization."

- Braden Etzerza, Ts'msyen Culture Society

"RRC has illuminated so much for me around gatekeeping, how to get out of the way and what actions I can take to uphold what I am learning from RRC Aunties. So grateful to be part of this big shift."

- Lauri Thompson,
All One Fund

"When I first heard about the Right Relations Collaborative I knew instinctively that this needs to be the way forward. I now share the merits of this approach at every opportunity and hope this model paves the way for other donor/grantee relationships in other settings."

- Kim Sander

"Due to the ongoing multi year support of RRC and associated partnerships, Moccasin Footprint Society has been able to work with Indigenous organizers and leaders in community led work, such as film projects, uplifting ceremonies, language revitalization and conservation research and networking in both Nuxalk and Secwepemc homelands. With multi-year decolonized funding, we are more fully able to respond to community needs and opportunities and build right relations with our own people and external funding organizations."

- Nuskmata, Moccasin Footprint Society

SPOTLIGHT

Auntiedotes of White Supremacy in Philanthropy

This past January, inspired by the work to Tema Okun, we compiled a list of some of the ways white supremacy culture manifests in philanthropy. We built this into [a fillable worksheet](#) that invites people to reflect on how this looks in their own work, and what the pathway to healing might look like.

As we share in the worksheet, *conventional philanthropy is a system inherently rooted in scarcity and control; however, the people who work within conventional philanthropy are, increasingly, naming a craving for a mindset rooted in abundance and*

in the clarity and relief that come from being in right relationship. In order to work in alignment with their values, our peers in the philanthropic sector must see, name, and overcome the barriers to right relations – which are rooted in institutionalized and internalized characteristics of white supremacy.

We invite you to dig into this resource and begin a journey of reflection, dreaming, and action that supports your leadership in uprooting white supremacy culture in your work.

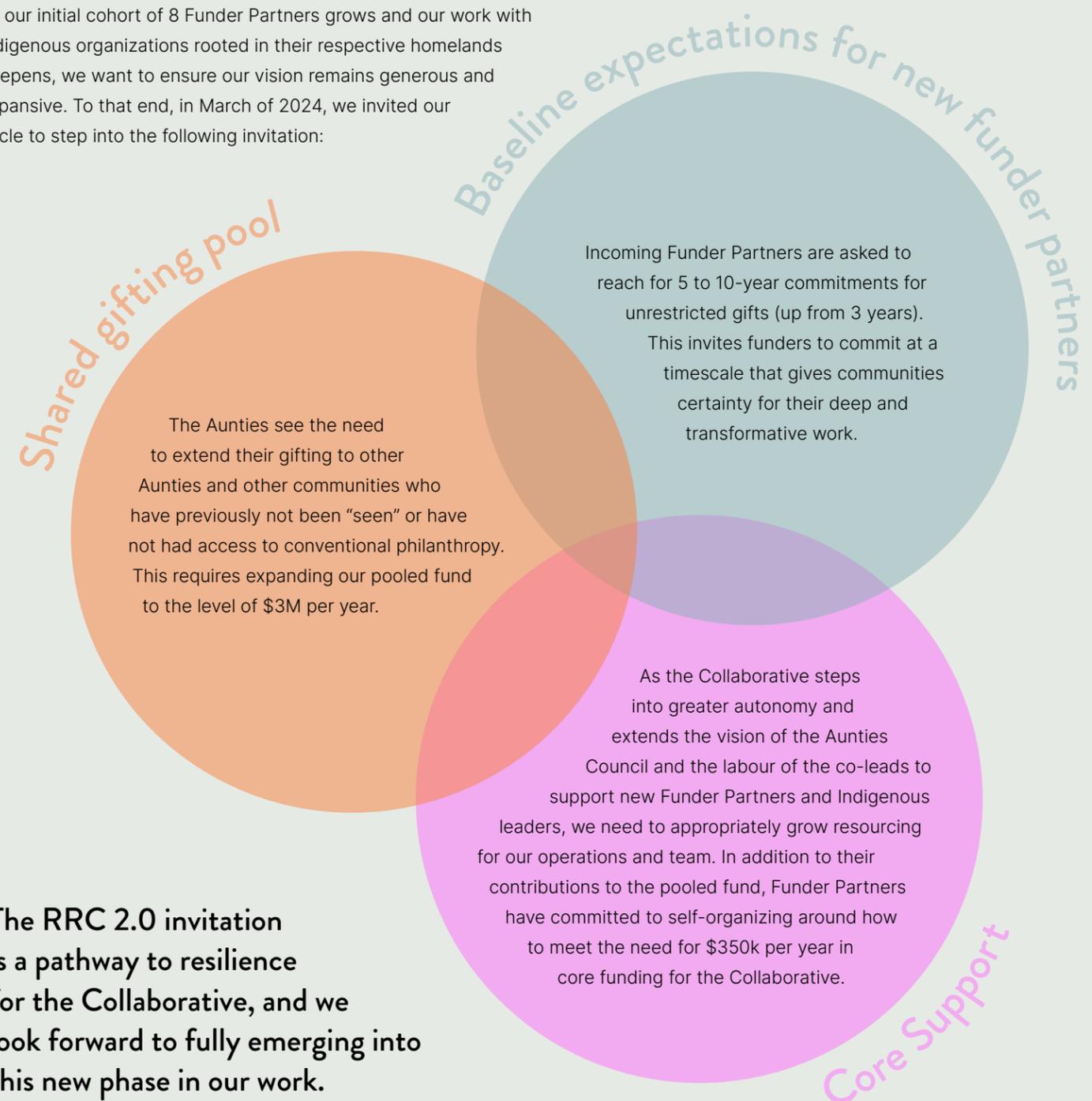
HOW DOES WHITE SUPREMACY MANIFEST?*	How does this commonly show up in philanthropy?	What's an example of how this shows up in my work?	How can we work differently and heal from this harm?
<i>Perfectionism</i>	Lack of flexibility or ability to adapt to how things need to be versus how philanthropy thinks it should be		
<i>Worship of Rules</i>	Lack of questioning the status quo and how things "are done"		
<i>Quantity Over Quality</i>	Evaluation metrics that pad results without being authentic to the grantee's goals, expectation that grantees are constantly scaling up or doing more		

[Continued Worksheet](#)

Right Relations Collaborative 2.0

The Right Relations Collaborative emerged through the vision of the Aunties Council for relational, values-aligned, and power-balanced relationships between philanthropy and Indigenous organizations.

As our initial cohort of 8 Funder Partners grows and our work with Indigenous organizations rooted in their respective homelands deepens, we want to ensure our vision remains generous and expansive. To that end, in March of 2024, we invited our circle to step into the following invitation:



The RRC 2.0 invitation is a pathway to resilience for the Collaborative, and we look forward to fully emerging into this new phase in our work.



2023 Highlights

Since our first Reciprocity Report released last spring, 2023, we have deepened our relationships, shifted our thinking and grown at the pace of trust. The result has been a steady expansion of our good work and clarity on where we go next. In the last year we...

- Provided **webinar offerings** - RRC hosted webinars for Indigenous partners for succession planning and new funders interested and curious to learn more about our work.
- Working with funder partners to increase the **shared gifting pool from \$1.5m/year to \$3m/year**.
- Underscored the need for **non-charitable funding** to connect to Indigenous Aunties good work in their homelands.
- Moved to **multi year commitments** to enable Indigenous partner organizations to confidently commit to at least 3 years to their staff and communities.
- Welcomed **3 new funder partners**.
- Nurtured the relationships of 6 Indigenous partners and 3 funder partners to be in relationship and **receive funding directly**.
- In addition to our unwavering monthly connection call, we have added a **Funder Accountability Space** where funder partners convene to do their good work in direct accountability to the Council of Aunties without depleting them.

CO-LEAD REFLECTIONS Cúagilákv (Jess Housty)

As we mature in our work at Right Relations Collaborative, we stay curious about where the points of tension are that support our learning.

One challenging balancing act is the need for urgent supports on the ground in Indigenous communities – weighed against the generational approaches that are needed to make sustained change. Indigenous leaders respond at these different scales of time expertly – because they must. It’s what their communities need. But on the funding side, there’s always an open question of how policies and practices can shift to accommodate the timescales at which communities operate.

We’ve balanced this by being flexible about the timing of our gifts, inviting small asks for urgent support, and introducing multiyear commitments within our Shared Gifting Circle. We’ve also asked Funder Partners to step up to longer-term commitments to our pooled fund (ideally 10 years) to give us the planning certainty we need to show up for communities in a good way. And we continue to uplift to Funder Partners that communities need to be in the lead when developing success metrics for evaluating their work, because the rate of change and the ways it manifests can’t be boiled down to generic, quantitative outcomes.

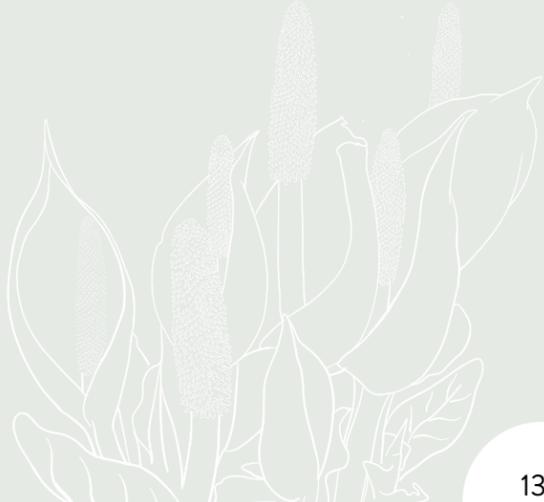
What’s become abundantly clear is that communities need the autonomy to take on their big work on the timelines that make sense, and funding must flow in a way that supports this. The symptoms of systemic colonial oppression in our communities are a present, urgent, tangible pain – and the healing work happens across generations. Communities deserve trust to carry out their work – both in their

day-to-day responsiveness and their deep cycles of time – and this trust comes through relational approaches.

We know we still have big work to do to break down the mentality that grant intakes and reporting deadlines are the most important measure of time, or that change can be marked and evaluated year to year as we heal from hurts that go back to the time of contact. But as I reflect on how we think about time at the Collaborative – I leave with a renewed belief that we work at the pace of trust, and trust is rooted in relational approaches that invite us to show communities, at every opportunity, that we are beside them on all the complex timescales of healing and liberation.

What’s become abundantly clear is that communities need the autonomy to take on their big work on the timelines that make sense, and funding must flow in a way that supports this.

Skunk Cabbage



CO-LEAD REFLECTIONS

Kim Hardy

We could not have guessed how far the Right Relations Collaborative would come and how much big work we would discover. The truth we hold in our conversations illuminates how to hold power in right relationship with one another. With this clarity we are leaping towards a shared collective future. We have learned how shame and guilt show up and derail our momentum. We have expanded our hearts to understand the truth and allow it to move us to unlock more funding towards reparative Indigenous philanthropy. We are bringing this understanding and clarity of power into our relationships, our teams and investments.

RRC Aunties have expanded our hearts beyond what we thought possible and we are clearer on how to live into our responsibility in the spaces we occupy. We aspire to uplift Indigenous Aunties and take on our work as confident accomplices, owning our power and bringing truth to the rooms we are in. It's been a wonderful thing to witness our funder partners grow with humility, confidence and clarity to act where there has been paralysis in the conventional philanthropic sector. We are learning when to de-centre ourselves, when to divest from relationships, when to disrupt and where to make shifts - including when and where we speak.

Our evolution has resulted in the addition of a new separate space for funder partners to come together and work through acceptance, fear and paralysis together without depleting RRC Aunties. This space has created more relief for everyone and has resulted in funder partners showing up on shared monthly connection calls demonstrating accountability to RRC Aunties.

Witnessing our funder partners move to action as a result of learning from the RRC Auntie's Council is encouraging. We are seeing harmful practices changing, new pathways and connections emerging and more funding flowing. To witness the expansion of Indigenous partner organizations work to nurture and strengthen unbroken connections to their homelands is powerful and clarifying. It emboldens us all to be in right relationship and it ripples out into every aspect of our lives.

With renewed clarity of "what is good funder work to do we are releasing more philanthropic funds with fewer restrictions, shaking out new funding unencumbered by charitable constraints, becoming bolder and more confident in challenging conversations with asset managers, colleagues and financial advisors and more engaged with our investment portfolios. We hear a lot about "trust based philanthropy" in the sector these days, and while RRC is often categorized as such, we feel it's more accurate to refer to our work as "truth based philanthropy".

It's been a wonderful thing to witness our funder partners grow with humility, confidence and clarity to act where there has been paralysis in the conventional philanthropic sector.



Evolution of Our Money Stories & Aligned Investing

RRC Funder Partners have done the good work of owning and sharing their money stories with the Council of Aunties. This first step towards understanding accumulated money is big and vulnerable work. The origins of philanthropy is only part of the story, we also need to understand how our current investment portfolios are perpetuating harm. We recognize that it is impossible to be in right relationship across an entire portfolio all at once.

“Good funder work” is to bring awareness to barriers, misalignment and misunderstandings in the financial service sector and move towards truth, clarity and understanding of how our money behaves and what control we have over it.

It has been powerful to witness RRC Auntie's Council distribute the shared pool of funding in the absence of competition and scarcity. Funder partners can model this abundance and turn to their investments for alignment with right relations values. The Aunties have clarified specific sectors and certain companies they do not want funders invested in and funders are asking the good questions of their asset managers, investment staff and investment advisors.

Funder partners are turning their attention to their investments and transitioning away from conventional, disconnected investments, a transition that requires clarity, strength and patience. We can choose to

bank at community owned credit unions, invest in pooled funds meeting the needs of community entrepreneurs such as the [Transform 25 Funds](#), move towards long term direct investments and engage with organizations like [SHARE](#) to mobilize proxy voting and shareholder engagement in public equities. We want all investments and the financial service sector to mobilize money towards the good things that will right and sustain our shared liberation and we will need collaboration to get there.

RRC operates with the understanding that philanthropy is an indication of an unhealthy balance - an over accumulation of money. We are inviting our funders to dream beyond philanthropy, to think about balance and equity and how to bring this to the big work of activating capital. Anyone working in philanthropy also has access to investment managers, lawyers, accountants and other financial service sector advisors.

What spaces do you occupy and where do you have a responsibility and opportunity to bring knowledge and shared truth to activate capital to meet the needs of communities?

Oregon Grape



Spenddown & Redistribution

RRC is bridging the shift from 'strategic philanthropy' to 'reparative philanthropy'. If the extractive origins of philanthropy are understood and we recognize how colonization and accumulation of wealth is perpetuated by the conventional financial service sector, we can begin to heal and then repair. RRC supports our members to take bold steps to lead their organizations in the critical work of addressing their money stories and build deeper, more meaningful relationships through reparative actions. Each of us is on their own journey and we celebrate all steps, big and small, towards redress.

We uplift and celebrate RRC Funder Partner, [Swift Family Foundation](#) who has determined their

work is best achieved outside of the traditional philanthropic paradigm by catalyzing a transference of family wealth to Indigenous wisdom keepers and cultural bearers living in Indigenous homelands and communities. We are also inspired by the [Kataly Foundation](#) demonstrating how black and Indigenous led organizations can redistribute a \$450m gift from a wealth holder in 10 years. Spending down and redistribution is not easy work and these examples help demonstrate how it's possible to work together, shift stuck beliefs, create new pathways and repair severed connections towards shared power and a system that results in a truly just transition.



SPOTLIGHT A New Logo

The circular shape, the images of the roe and the swimming salmon all symbolize key ideas in the logo. The waterways that serve as nurseries and final laying places for salmon, connect the people and work of the Right Relations Collaborative. After maturing on the riches of the ocean, salmon return to the rivers where they hatched, and as their final act, deposit millions of tiny roe - each a promise for tomorrow - before they transform into nourishment enriching forest ecosystems. The life giving cycle of the salmon reminds us about interconnectedness and renewal. It is an invitation to give thanks for the past and to act for the future.

Really, the development of the logo began last year when we were working on the first reciprocity report. After many conversations about the cover, everyone agreed that the image of a glacier stream with spawning salmon and roe best represented the work that was



RIGHT RELATIONS COLLABORATIVE

being shared. Even as we worked on other projects during the year, the image kept coming up. So it really wasn't a big surprise that when it came time for branding, even though we explored all kinds of visual representations, we kept returning to the spawning salmon and roe. In the logo, you'll notice that the salmon is similar to the cover image from the first reciprocity report, modified to fit in a circle, and updated to work in a logo format



miá - Halkzaqv

T's'eman - Xení Gwet'in

amh - Nuxalkmc

tsíin - Xaad Kil

Salmon - English



RIGHT RELATIONS
COLLABORATIVE

Sechanalyagh - Tsilhqot'in

Thank You - English

Stutwiiniitsews - Nuxalk

Háw'aa - Haida

Kukstsélp - Secwépemc

Giáxsíxa - Haitzaqv̓la