

**CSRD – SECWPEMC RELATIONSHIP AGREEMENT PLANNING:
PHASE I FINAL REPORT**

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1. Purpose of this Planning Initiative

The work is a local initiative to strengthen Indigenous awareness and cultural sensitivity of Board members, as well as strengthen relations between elected officials and staff within the CSRD and Secwépemc.

The funding provided covers planning work towards one or more larger scale relationship building event(s) and potential formal government to government agreement(s) between the CSRD and Secwépemc communities in their shared space.

The participants in this planning study are the elected officials and managers of the Columbia Shuswap Regional District (CSRD) and the participating Secwépemc communities (Adams Lake, Neskonlith, Skw'lax (Little Shuswap Lake Band), Splatsin, and potentially Shuswap Band).

2. Description of the Columbia Shuswap Regional District

2.1. Vision Statement

The Columbia Shuswap Regional District (CSRD) is a local regional government that offers local government services within its jurisdiction. The CSRD covers 28,929 square kilometers and serves more than 57,000 people. The CSRD jurisdiction extends from the Alberta border east of Golden to the Shuswap. Within its jurisdiction the Ktunaxa, Sinixt, Okanagan Syilx and Secwepemc people's live and have traditional rights and interests.

The CSRD is an innovative regional district, renowned for developing cost-effective, practicable solutions to local and regional service challenges. It is a responsible government, committed to strong fiscal stewardship and the careful management of public assets. It is an open and engaging body, proactive in its efforts to connect with residents, service participants, other orders of government, and key stakeholders.

The CSRD understands its important role as the local government for, and provider of local services to, the region's unincorporated areas. The Regional District is equally aware, however, of its role as the governing body and regional service provider for the region as a whole. It is in this vein that the Board remains keenly aware of the need for regional thinking.

The Secwépemc are important partners in economic development, service initiatives, and other endeavours aimed at achieving shared goals and addressing common needs. Member municipalities, provincial ministries, economic and regional development agencies, and community associations are also valued allies. The CSRD works closely with all of its partners, recognizing the importance of collaboration to the region's prosperity.

2.2. Services

The Columbia Shuswap Regional District (CSRD) Board responds to locally expressed needs for service and consults with residents about which services they can provide, where they are to be provided and how the services are to be financed. A variety of forms of consultation are used, including referenda and the receipt of petitions. Some services may be provided to only part of an electoral area, while others are provided region-wide. Costs are recovered through many avenues - taxation, user fees, public admission revenues and government grants.

Regional District staff work to ensure that these services are provided in the most effective and efficient way. The Regional District also functions as the Regional Hospital District (the North Okanagan Shuswap Regional Hospital District, together with the Regional District of North Okanagan) in order to provide capital financing for the building of new hospitals, improvements, major renovations, and machinery and equipment purchases. This cost is usually shared on a 60% Provincial and 40% Regional Hospital District basis.

Service Areas include:

- Building Regulation & Inspection
- Development & Planning
- Emergency Management
- Local Fire Services
- Solid Waste Management
- Utilities
- Regional Parks and Trails
- Regional Tourism Promotion

3. Description of the Secwepemc Nation and Bands within the CSRD

3.1. The Secwépemc Nation

The Secwépemc are a vibrant and resilient Indigenous Nation whose roots extend deep into the rich landscapes of British Columbia, Canada.

Territory

The Secwépemc Nation's traditional territory is vast, spanning across the interior of British Columbia, encompassing approximately 180,000 square kilometers.

From the Columbia River valley aside the Rocky Mountains, west to the Fraser River, and then south to the Arrow Lakes, this traditional territory has been home to the Secwépemc peoples for more than 12,000 years.

This expansive land is characterized by diverse ecosystems, including mountains, lakes, rivers, and forests, which have not only shaped the Secwépemc way of life but also holds immense cultural significance. The Secwépemc people have a profound connection to their territory, viewing it not merely as a physical space but as an integral part of their identity and spirituality.

Historically the Secwépemc Nation consisted of 32 ancestral communities or bands associated with regional Campfires/Divisions united by a common language, customs, ceremonies, and traditions. Each community consisted of a village or a small cluster of villages with each community having several leaders, each with a different responsibility.

Governance & Law

Today, the Secwépemc Nation totals approximately 7000 people and there are seventeen (17) Secwépemc communities many of which are located near their territorial lakes and river valleys of the Fraser, Thompson, and Columbia watersheds.

The Secwépemc strive to recognize and conduct their work in a manner consistent with the Secwépemc Unity Declaration and its principles including the following objectives:

- Assertion and acknowledgement of collective title while respecting Secwépemc custom;
- Promote nationhood through political unity;
- Recognize and conduct work in a manner consistent with the Secwépemc Elders Council Four (4) Guiding Principles including Ancestral Campfires, Secwépemc Law and Oral History, Title and Ownership, and Language; and
- Secwépemc inherent responsibility regarding yecwmínte re tmicw (territorial stewardship) and our Areas of Responsibility related to Secwépemc governance structures, processes and seasonal rounds.

The governance structure of the Secwépemc Nation is rooted in traditional principles, combining contemporary administrative systems with time-honored governance and cultural systems. Each band is autonomous and respects their own traditional governance approach that respects their own unique needs and perspectives including recognizing the role of community members including elders and youth.

Secwépemc governance emphasizes consensus-building, holistic decision-making, and a commitment to environmental stewardship. Elders, spiritual leaders, and community members play crucial roles in guiding governance processes, ensuring that decisions align with Secwépemc values and traditions. This approach fosters a sense of unity, empowering the Nation to address contemporary challenges while maintaining cultural integrity.

Within the Secwépemc Nation, two (2) types of governance systems occur which can exist in parallel or through an integrated model. Both electoral (Indian Act) and the ancestral/traditional systems & structures exist and are continuously evolving throughout the Secwépemc Nation with respect to the caretaker or stewardship roles.

a. *Electoral Indian Act:*

The imposition of the electoral system undermined a tradition of self-governance that had existed effectively for thousands of years. The imposed system displaced traditional political structures and did not reflect, consider or honour First Nation needs or values. It also did not recognize that each Nation had its own style of governance with specialized skills, tools, authority and capacity developed over centuries. It was designed for assimilation – to remake traditional cultures in the image of the colonizers.

European-style elections were first introduced under *An Act for the gradual enfranchisement of Indians, the better management of Indian affairs, and to extend the provisions of the Act 31st (Assented to 22nd June, 1869)*. The impetus behind the elective system was to replace what

was viewed as an “irresponsible” system – in other words, traditional band and tribal government which were viewed as an impediment to advancement with a responsible system which was "designed to pave the way to the establishment of simple municipal institutions". [2]

This Act stipulated that elections were to be held every three years “unless deposed by the Governor for dishonesty, intemperance, or immorality” [3], only males over the age of 23 were allowed to vote, and the chiefs were granted little in the way of bylaw powers. Control of many elements of the reserve – land, resources and finance for example – passed into the hands of the Department of Indian Affairs (Crown-Indigenous Relations) as the people were considered unsophisticated and incapable of managing their own affairs. This paternalistic attitude continues today.

The responsibilities of the elected Chiefs under the Indian Act were limited to framing the rules as follows:

The chief or chiefs of any band in council may frame, subject to confirmation by the Governor in Council, rules and regulations for the following subjects, viz. :

- *The care of the public health;*
- *The observance of order and decorum at assemblies of the Indians in general council, or on other occasions;*
- *The repression of intemperance and profligacy;*
- *The prevention of trespass by cattle;*
- *The maintenance of roads, bridges, ditches and fences;*
- *The construction and repair of school houses, council houses and other Indian public buildings;*
- *The establishment of pounds and the appointment of pound-keepers;*
- *The locating of the land in their reserves, and the establishment of a register of such locations.”*

Under the *Indian Act*, Chief and council terms are limited to 2 years, unless a Band has chosen a community or custom-based election system (see below). More recently, Bands have begun moving toward longer terms – typically 4 years or staggered terms where only part of the council is elected at any given time to ensure a certain level of continuity.

b. *First Nations Elections Act:*

The [*First Nations Elections Act*](#) and [*First Nations Elections Regulations*](#) came into force on April 2, 2015. The act and regulations were developed in collaboration with First Nations organizations to make improvements to First Nations election processes.

The *First Nations Election Act* is part of the Government of Canada's commitment to provide frameworks that support stronger, more stable and effective First Nations governments.

The *First Nations Elections Act* does not change the *Indian Act* election system and First Nations can continue to hold their elections under the *Indian Act* if they wish. Similarly, First Nations

that hold their elections under their own community or custom election system can continue to do so.

c. *Community (Custom) Election System:*

A First Nation that holds its elections under the *Indian Act* election system may develop its own community election code and ask the Minister of Indigenous Services to issue an order that removes the First Nation from the application of the act's electoral provisions.

Community or custom leadership selection processes are often documented in a community's election code, which provide the rules under which chiefs and councillors are chosen for those First Nations who are not under the *Indian Act* election rules. These codes vary depending on the First Nation and are often unique to the specific community.

Indigenous Services Canada is never involved in elections held under community or custom election processes, nor will it interpret, decide on the validity of the process, or resolve election appeals. The department's role is limited to recording the election results provided by the First Nation.

When a dispute arises concerning a community or custom election process, it must be resolved according to the related provisions in a community's election code, or by the courts.

Most Secwépemc Bands are now functioning under a custom election system.

d. *Traditional Systems and Structures:*

At a Nation Level, Secwépemc Bands worked together on shared priorities, issues, and initiatives. Secwépemc Bands also formed a Campfire/Divisional structure in order to tackle their shared priorities more efficiently and effectively. Examples include:

- Stk'emlúpsemc te Secwépemc (SSN) comprised of Tk'emlúps te Secwepemc and Skeetchestn
- Pespesellkwe te Secwépemc: Adams Lake, Skwłáx and Shuswap
- Bonaparte Division

Secwépemc governance includes autonomous Band level governance, but also includes initiatives at the Divisional/Campfire level and Nation (for example, Shuswap Nation Tribal Council) level that advance Secwépemc governance related priorities, that are also recognized by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) articles:

- *Article 3 & 4.* Indigenous peoples have the right to self-determination and ... have the right to autonomy or self-government;
- *Article 5.* Indigenous peoples have the right to maintain and strengthen their distinct political ... institutions, while retaining their right to participate fully, if they so choose, in the ... life of the State;
- *Article 18 & 19.* Indigenous peoples have the right to participate in decision making in matters... and to ... decision-making institutions and states shall consult and cooperate in good faith ... to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them;

- *Article 26.1.* Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, ... the right to own, use, develop and control the lands, territories ... and States shall give legal recognition and protection to these lands, territories and resources... with due respect to the customs, traditions and land tenure systems of the Indigenous peoples;
- *Article 27.* States shall establish and implement ... open and transparent process, giving due recognition to indigenous peoples' laws ... and land tenure systems, to recognize and adjudicate the rights ... pertaining to their lands, territories and resources, and ... Indigenous peoples ... have the right to participate in this process; and
- *Article 28.* Indigenous peoples have the right to redress, ... for the lands, territories and resources which they have traditionally owned ... and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources. equal in quality, size and legal status or of monetary compensation or other appropriate redress.

e. *Decision Making:*

The Secwépemc have decision making authority within their autonomous Bands and are working to recover their decision-making authority over their traditional territories, which aligns with the BC *Declaration on the Rights of Indigenous Peoples Act* (DRIPA or *Declaration Act*), passed in 2019, and is also recognized by the UNDRIP articles:

- *Article 18 & 19.* Indigenous peoples have the right to participate in decision making in matters... and to ... decision making institutions and States shall consult and cooperate in good faith ... to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them;
- *Article 26.1.* Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired;
- *Article 26.2.* Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired;
- *Article 26.3.* States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned;
- *Article 32.1.* Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources; and
- *Article 32.2.* States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

The Secwépemc recognize that there is a spectrum of decision-making models that include those where decisions rest within the sole jurisdiction of one party exclusively to models of shared decision-making approaches.

Systematically decisions will be transformed from collaboration on decisions under existing legislation to shared decisions (consensus) to joint decisions (consent) to sole/lead decisions in specific decision and geographic areas through the Collective agreements.

Yecwminul'ecwem (to take care of/steward the Territory/Land):

In Secwépemc ways of knowing and being, Stseptékwll and slexéy'em are integral sources of culture and knowledge to understand and apply Secwépemc law, principles and customs. Stseptékwll are ancient narratives or Ancestral Tellings about past events on Secwépemcúlecw and of the actions of the Ancestors; whereas slexéy'em or oral histories refers to personally experienced or handed-down memories of lived experience. Examples of Ancestral teachings include Skú7pecen re Stseptékwlls (The Story of Porcupine), Coyote & His Hosts, Tllí7sa and His Brothers and the Memorial to Sir Wilfrid Laurier, and there are many others.

In accordance with Secwépemc law and within the system of Secwépemc collective ownership and access to the lands and resources that comprise Secwepemcúlecw, there existed and continues to exist the caretaker or stewardship role (Yecwemínem). This responsibility is upheld by an interconnected network of families, kwséltkten, over certain areas within Secwépemcúlecw in relationship to their seasonal rounds. (*BC-Secwepemc Joint Intentions Paper*).

This collective title and inherent connection with Secwépemcúlecw reflect a relationship not only to each other as Secwépemc but all our relatives, including Tmicw, throughout Secwépemcúlecw.

Bands have responsibility for stewardship within their territorial Areas of Responsibility within Secwépemcúlecw, which is also recognized by the UNDRIP articles:

- *Article 29.1.* Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programs for indigenous peoples for such conservation and protection, without discrimination; and
- *Article 32.* Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their land or territories and other resources.

The Secwépemc aspire to advance G2G conversations from collaborative stewardship under current BC legislation, to shared and ultimately joint stewardship of natural resources, recognizing both BC and Secwépemc natural resource laws. Collaboration on strategic landscape planning and land development plans have more effective and enduring outcomes if they are undertaken collaboratively and if they consider both available western science and Indigenous knowledge.

This is also supported by the *Declaration Act*, as well as the following UNDRIP articles:

- *Article 18 & 19.* Indigenous peoples have the right to participate in decision making in matters ... and to ... decision making institutions and States shall consult and cooperate

in good faith ... to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them;

- *Article 26.1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired;*
- *Article 26.2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired;*
- *Article 26.3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned;*
- *Article 32.1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources; and*
- *Article 32.2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.*

The Secwépemc are involved in several stewardship (Yucwmenlúcwu) initiatives including:

- Territorial Stewardship (Guardian Programs, Watershed Stewardship Plans, Forest Landscape Plans, etc.)
- Wildfire Recovery, access management, fire damaged timber salvage principles, and silviculture principles;
- Collaboration on Timber Supply Review (TSR) processes through strategic government-government engagement;
- The BC First Nations Forestry Action Plan;
- The new environmental legislation – (e.g., the Environmental Assessment Act);
- The Wildlife Renewal Program – Together for Wildlife;
- The amendments to the Forest and Range Practices Act (FRPA); and
- BC's Modernized Land Use Planning.

The Secwépemc are particularly interested in working with all levels of government including regional districts on transforming strategic and planning-related decisions (e.g., land use planning, tenure replacement and forest management plans) through the development of the DRIPA Action Plan.

Economy

Secwepemc strive to advance the economic viability and vibrancy of their bands, campfires and nation, which aligns with the *Declaration Act* and is recognized by the UNDRIP articles:

- *Article 3.* Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic development;
- *Article 5.* Indigenous peoples have the right to maintain and strengthen their distinct ... economic... institutions, while retaining their right to participate fully, if they so choose, in the ... economic... life of the State;
- *Article 20.1.* Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities;
- *Article 21.1.* Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security; and
- *Article 21.2.* States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

The Secwépemc understand that a health economy is essential to building self-determination and autonomy. Secwepemc recognizes the benefits of working closely with municipalities and regional districts to ensure that together we can all have a vibrant regional economy.

There are a variety of funding models that help build our economies including capacity funding through to project specific funding and economic development funding.

- This shared fiscal relationship requires a comprehensive and forensic accounting of the entire fiscal landscape inclusive of a natural capital accounting approach to better inform our decision making. We must come together to understand the revenues collected, economic expenditures, and all assets within the Secwépemc Collective Territory. We need to establish the tools and valuation system to ensure we are fully considering economic and fiscal sustainability, including the well-being of all, in our decision making; and
- The *Secwepemc* also affirm that the development of this fiscal relationship in a manner consistent with the Memorial to Sir Wilfrid Laurier is foundational to Fiscal/Economic Development.

Culture

Indigenous culture is recognized and protected through UNDRIP under the following applicable articles:

- *Article 5.* The right for Indigenous peoples to maintain and strengthen their distinct cultures;
- *Article 11.* Indigenous peoples have the right to practice and revitalize their cultural traditions and customs, ... includes ...maintain, protect and develop ... manifestations of their cultures, such as archaeological sites and historical sites, artifacts, designs, ceremonies, technologies and visual, and performing arts and literature;
- *Article 12.* Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites;
- *Article 13.* Indigenous peoples have the right to revitalize, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, ... designate and retain their own names for communities, places and persons; and
- *Article 14.* Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in ... their cultural methods of teachings and learning.

Cultural revitalization has been identified as a priority by the eight Qwelmintec Secwepemc signatory Bands which is supported by BC ministries of Indigenous Relations & Reconciliation, Environment and Climate Change Strategy, Forests, Water, Land & Resource Stewardship and Energy, Mines & Low Carbon Innovation. Recognition and reconciliation of cultural revitalization must acknowledge, prioritize and respect foundational Secwépemc law, principles, and teachings.

The Secwépemc seek to ensure that their youth and children including those living outside their communities, to have access to when possible, to an education in their own culture and provided in their own language.

The Secwépemc are interested in the revitalization, continuity and protection of Secwépemc language, culture, intellectual property, and identity.

Priorities to protect and revitalize Secwépemc culture include but are not limited to:

- Developing an approach to continue to support the continuity and revitalization of culture that respects and acknowledges Secwépemc culture and identity, governance, institutions & decision-making authority;
- Developing a Secwépemc education and training institute, a Secwépemc Center for Language, Laws, Lands and Healing, which promotes the utilization and application of Secwépemc law, legal orders, culture, and governance structures;
- Continue to work on improving, developing & protecting Secwépemc right to identify, preserve, share and manage Secwépemc culture, heritage, sites, laws and legal orders,

spiritual and religious traditions, customs and ceremonies; & the right to maintain, protect, and have access in privacy to their religious and cultural sites; and

- Developing an approach to reclaiming Secwépemc place names land markers, and the adequate protection of Secwépemc culture, heritage and knowledge.

Language:

Unfortunately, the Secwépemc language is considered as endangered, due to Elder loss and the ongoing impacts of the residential school system. As many young people – and residential school survivors – do not speak Secwepemctsin (the language of the Secwépemc), efforts are being made to ensure their language is preserved and transferred down to others. The Secwépemc peoples are proud of the culture and their language, which is an important part of their heritage and their way of life. The modern 43-letter alphabet was based on the English alphabet, but the pronunciation of letters is dissimilar.

There are 3 Secwepemctsin dialects – Northern, Eastern and Western. Secwepemctsin is one of the Interior Salish languages, which is itself part of the large Salishan language family.

Nation Level Priorities

Secwepemc Bands are autonomous, but also collaborate and share initiatives, where appropriate, through forums with their neighboring Secwépemc communities to advance shared priorities and initiatives.

The Secwépemc people have undertaken key initiatives to preserve their heritage and address contemporary challenges including the unremitting recovery from the disruption to our way of life, and the revitalization of Secwépemc jurisdiction and authority.

The Secwépemc Nation is actively engaged in various initiatives aimed at preserving and promoting its cultural heritage, fostering economic development, and addressing social issues. Language revitalization programs are underway to ensure the transmission of traditional knowledge to younger generations. Education initiatives prioritize indigenous knowledge and history, empowering Secwépemc youth to navigate the challenges of the modern world while maintaining a strong connection to their roots.

Economic development initiatives include sustainable resource management, eco-tourism, and partnerships with external entities that align with Secwépemc values. These endeavors not only contribute to the economic well-being of the Nation but also promote environmental conservation and cultural sustainability.

The Shuswap Nation Tribal Council: Formed in 1980 as an effort of the Secwépemc Chiefs to advance the issues of aboriginal rights. Working on matters of common concern, including the development of self-government and the settlement of the aboriginal land title question. The SNTC is not involved in Treaty negotiations with Canada or BC.

[Home - Shuswap Nation Tribal Council \(SNTC\)](#)

The Northern Shuswap Tribal Council: a Northern Secwépemc te Qelmúcw organization in unity and collaboration with the member communities, will build capacity and equity by providing education, training, cultural, political and economic opportunities while respecting

and preserving the cultural and environmental values of the communities. The NSTC is currently involved in Treaty negotiations with Canada and BC.

[Home - NSTC \(nstq.ca\)](http://nstq.ca)

The Qwelminte Secwépemc: A group of 8 Secwépemc Bands (which includes Adams Lake, Skwlāx and Splatsin). The Qwelminte Secwépemc is a hub of leadership and technicians from eight Secwépemc communities (Adams Lake Indian Band, Skwlāx te Secwépemcúlecw [formerly known as Little Shuswap Lake Band], Simpcw, Skeetchestn, Splatsin, High Bar First Nation, Whispering Pines Clinton Indian Band, and Tk’emlúps te Secwépemc), along with their Title & Rights and Natural Resource technicians.

The Qwelminte Secwépemc Office has been working with the B.C. Government to move forward via the Qwelminte Secwépemc Office Government to Government table.

[Qwelminte Secwepemc](#)

The Columbia River Basin Collaborative: Comprised of the 6 Secwépemc Bands having territorial caretaker responsibilities within the Columbia River Basin, including Adams Lake, Shuswap, Splatsin, Simpcw, Neskonlith, Skwlāx te Secwépemcúlecw.

As the Columbia River Basin Collaborative, we work under a fundamental right and responsibility to govern and care for Tmicw within the Caretaker Area.

Our collaboration will be guided by the Four Pillars of:

- Letwílč (Healing);
- Secwepemctsín (Language);
- Stsqeý (Laws); and
- Tmicw (Land/Water/Air)

The Columbia River Basin Collaborative works to protect Tmicw within the Columbia River Basin through:

- Assertion of Secwépemc law and jurisdiction within the Columbia Basin;
- Moving to self-governance and the recognition, expression and jurisdiction of title and rights;
- Building government to government relationships with all levels of government;
- Identifying and participating in economic opportunities which fairly benefit all interested Secwépemc communities, and future generations; and
- Addressing shared interests with other Nations.

The agreement was signed in 2023 by the six Secwépemc Bands. One of the proposed initiatives is to develop a Secwépemc – CSRD Shared Decision Framework

The Pespésellkwe te Secwépemc: Comprised of Adams Lake, Splatsin and Skwlāx te Secwépemcúlecw. A Political Protocol and terms of reference for a Technical Advisory Committee were signed by the leadership in 2020.

The purpose of the Pespésellkwe Political Accord is to provide a more formal arrangement to collaboratively work together based on our historical relationships identified in documents established by our Ancestral Chiefs, including our recent declarations and accords endorsed by us the Secwépemc Chiefs, affirming unceded Title and Rights to our land and resources.

We the Pespésellkwe will re-establish and reaffirm our relationship amongst each other, building upon our historical agreements while protecting Secwépemcúlecw and our inherent Title and Rights.

The objectives of the collective Pespésellkwe leadership are:

- The assemblage of the Pespésellkwe will serve as a collaborative political forum to discuss political issues relating to land and resources within the Columbia-Shuswap Lakes Region;
- A Technical Advisory Committee will be maintained to provide support for the political forum and to represent the interests of leadership at technical-level government to government tables; and
- We will present a unified and articulated position to both internal and external governments on matters that affect or impact our Title and Rights.

The 3 Lakes Bands Leadership Council: Comprised of Adams Lake, Neskonlith and Skwlāx, these 3 Bands form the historic Shuswap Lakes Division.

This group is partially replacing the Pespésellkwe function and is in the process of developing a formal protocol agreement, communications agreement and identifying priorities for attention, including a govt-govt agreement for the Skwelkwék'welt-Sun Peaks area on land transfers, revenue sharing, shared decision making and economic development, and on joint research and filing for our standing specific and Colonial claims with Canada.

The 3 Lakes Secwepemc Bands meet once every month as political body and monthly or more frequently, as required, as a technical body.

This group is interested in collaborating with the CSRD in areas of shared interest.

3.2. Adams Lake Indian Band

Reserve Lands: 3 Reserves totaling 2,909 ha

Governance: Custom

Council comprised of a Chief and 5 councillors. Term is 3 years, current term ending June 26, 2024

Population: 848

Key Initiatives:

From the Band's website [About Us - Adams Lake Indian Band \(adamslakeband.org\)](http://adamslakeband.org):

The Adams Lake Indian Band Office provides services for band members, consistent with our Vision & Mission Statements. Chief and Council provide the political leadership and guidance to the Executive Director and managers to administer programs and services for the benefit of community members.

Over the past decades, ALIB has grown tremendously, which has driven the charge for significant changes within our community. We have developed new tools to deliver services in a changing world, which has resulted in more and varied opportunities to create and advance band programs, develop economic initiatives and to provide meaningful employment to more families.

The main band office is located on the Sahhalkum (Sexqeltqín) Indian Reserve #4 located on the western side of Little Shuswap Lake, across from the Village of Chase, BC. The main band offices are spread out over ten administration buildings in the Chase IR4 community.

The Switsemalph (Sxwetsmèllp) Indian Reserve #6 is located along the western side of Shuswap Lake, within the municipal boundaries of Salmon Arm, BC. The Nexeyelts Pierre Moyese Health Administration building houses offices for health & wellness departments and has office space available for Council and visiting staff from IR #4. There are two additional administration buildings; one building is designated for small community gatherings and education purposes, the other building is a community hall downstairs and a youth center upstairs.

ALIB is organized into these broad areas: Natural Resources; Sustainable Development; Community Services; Infrastructure; Administration; and Governance.

A variety of services and activities are provided by the ALIB administration, included but not restricted to the following: Frontline Administration, Chief and Council, Lands and Taxation, Information Technology, Membership, Finance, Education (K-12, Post-Secondary, Training), Human Resources, Title and Rights, Communication, Strategic Planning, Forestry, Mapping, Recreation Sites, Archeology, Fisheries, Elders and Youth, Health and Wellness, Social Development, Daycare, Chief Atahm School, HeadStart, Public Works, Housing, Security, Fire Department, Capital Planning and Recreational Facility

TO BE COMPLETED IN FURTHER CONSULTATION WITH ALIB (PHASE II)

3.3. Neskonlith Indian Band

Reserve Lands: 3 Reserves totalling 2.811 ha

Governance: Custom

Council comprised of a Chief and 5 councillors. Term is 4 years, current term ending January 3, 2027, 2024

Population: 684

Key Initiatives:

Each of the reserves consists of a combination of community infrastructure facilities that are critical to the overall socio-economic health and wellbeing of the community. These facilities include community halls, administrative offices, daycare, Band operated schools, water

treatment facilities etc. As well each land base has single family units and some multifamily attached units, which house families, single parents, and elders both on assisted living and in-home care.

The administration office delivers all the services of a local municipal type government however, in respect to service delivery the Band administration deals with a greater range of service delivery. Some examples of services that a municipal government would not deal with but the Neskonlith administration does deliver include management of natural resources, Band operated school programming, social services programming and the direct promotion of the economic growth of the community. Now as of November of 2009 the Chief and Council have decided to examine if management of our Neskonlith reserve lands is right path of future community self-determination and prosperity.

[Our Community – Neskonlith Indian Band](#)

Sk'atsin Resources LLP is the economic development arm of the Neskonlith Indian Band. SRELLP operates throughout British Columbia in the Natural Resource sector. SRELLP has 5 major divisions: Forestry, Archaeology, Fisheries, Environmental Services and Construction Site Services.

Sk'atsin Resources Ltd. serves Neskonlith members by managing Neskonlith forestry tenures, protecting culture, heritage and natural resources through collecting Cultural Heritage assessment data, supporting larger scale business development activities to provide own-source revenue to NIB from forestry tenures and create employment opportunities for members and associated members. SRL achieves these through a team approach, direct management of enterprises, developing Neskonlith capacity, establishing and operating a natural resources field services contracting company and investing surpluses in new business assessment and establishment. For more information go to [Sk'atsin Resources LLP – A Neskonlith Indian Band Business Development Division \(skatsinllp.com\)](#)

TO BE COMPLETED IN FURTHER CONSULTATION WITH NESKONLITH INDIAN BAND (PHASE II)

3.4. Skwlāx te Secwépemcúfēcw

Reserve Lands: 5 Reserves totalling 3,113 ha

Skwlāx te Secwépemcúfēcw (SteS) has community centres in Squilax and Tappen, and their administration office is located on their main reserve (Quaaout 1) which is located at the east end of Little Shuswap Lake on at 1886 Little Shuswap Lake Road, Chase BC V0E 1M2.

Governance: Custom

Council comprised of a Chief and 2 councillors. Term is 4 years, current terms are staggered, as follows – 1 councillor ending June 30, 2024; Chief ending June 22, 2025; 1 councillor ending June 8, 2026.

Population: 376

Key Initiatives:

Quaaout Lodge and Spa and Talking Rock Golf Resort: Band members conceived the idea of a hotel in 1979 to spur economic development. Elder and former chief, William Arnouse, named the lodge “Quaaout” which means, “When the sun’s rays first hit the water” in Secwepemctsin. the late Councillor John Anderson designed the logo and the previous Chief Felix Arnouse worked closely with the architects in designing the Kekuli “Shuswap winter home” that is now the hotel’s magnificent lobby! Groundbreaking ceremonies finally took place in June 29, 1991. Since the opening there has been additions and renovations added to the lodge over the past 20 years. The first change was the conference rooms. This gave people and businesses the opportunity to hold weddings and business meetings. The date when this was added was 2001.

At the heart of our approach is a commitment to collaboration and partnership. By working closely with SteS and other key stakeholders, we can create customized solutions tailored to the region's unique needs and challenges. This approach ensures that our services are effective and efficient and ultimately helps create a more prosperous and sustainable community.

www.islb.ca/governance

Skwlāx Resource Management offers a wide range of services essential to driving economic growth and development in the region. Services include Forestry, Environmental Services, Civil and Infrastructure Services, Industrial & Mining Services, Capacity Support and Management Services, and Construction. Each service is critical in helping SteS achieve its goals and build a brighter future for its members.

Since opening the doors in 2021, Skwlax Resource Management Ltd. has been instrumental in fostering new opportunities and driving the expansion of the community it serves. Our vision was to create a dynamic entity capable of propelling Skwlāx te Secwepemcul’ecw into a more comprehensive array of industries, utilizing our specialized and integrated skill set to unlock potential previously beyond reach.

The new brand identity embodies a profound narrative, where even subtle changes have a deep cultural and historical significance to the community. Drawing inspiration from other Skwlāx te Secwepemcul’ecw successful enterprises, such as Chevron Gas Station and Quaaout Lodge and Talking Rock Golf Course, Skwlax Resource Management Ltd. proudly incorporates the Skwlāx (Black Bear) into our logo and brand.

Skwlax Resource Management Ltd. is excited to share more on the company’s new logo, brand, and the story behind it, with all of our valued employees, customers, current and future partners as we move forward in this new chapter.

Skwlax Resource Management Ltd.'s updated website, new brand, and information on our comprehensive range of services, can be found at www.skwlax.com.

Community Rebuild – Fire Recovery: Following the devastating Bush Creek East Complex fire of August 2023 SteS has been on a purposeful mission to re-establish the Skwlāx community from a perspective of strong infrastructure, culture, health, economy and environment. Coordinating these efforts have been a strong and member-focussed governance team.

By fall, 2023 all people whose houses had not suffered irreparable damage were back in the community. For those who lost their houses, a temporary housing plan was developed and is

being implemented through 2024 and 2025. Long term housing will immediately follow, where needed.

TO BE COMPLETED IN FURTHER CONSULTATION WITH STES (PHASE II)

3.5. Shuswap Band

Reserve Lands: 2 Reserves, totalling 1,867 ha

Governance: First Nations Election Act

Council comprised of a Chief and 2 councillors. Term is 4 years, current term ending November 1, 2026

Population: 298

Shuswap Band (Kenpesq't) is a member of the Secwépemc (pronounced Sec-wep-mec) Nation, an Interior Salish-speaking people who traditionally occupied a vast area in the south-central part of what is now called British Columbia, Canada since time immemorial.

Secwépemc laws and customs build the moral and spiritual foundation of our society and fundamentally connect Shuswap Band's identity to both the land and our history. Today, Shuswap Band's primary community is located on its reserve near Invermere, BC, on the east bank of the Columbia River, though many of our members live throughout Secwépemcúl'ecw and beyond. Shuswap Band also has several close family ties to the neighbouring Ktunaxa Nation, and several members are from both communities. Though the Kenpesq't (Kinbasket) family is the first documented Shuswap family in the area, the pithouses that cover the valley's landscape attest to Secwépemc historical occupation for thousands of years before the Kenpesq't migration.

Mission: Shuswap Band members are proud, healthy and striving to create a respectful, prosperous and self-sufficient community. Shuswap Band members honour our culture, language and traditions in ways that promote economic prosperity, as well as opportunities for education and employment.

Vision: Our people are our strength; our children are the future. We value our lands and work in ways that enhance our connections to the land.

Kenpesq't Holdings Ltd. (KHL) is a wholly owned entity of the Shuswap Band located in Invermere BC. KHL is responsible for leading economic development ventures and manage works on behalf of the Shuswap Band.

TO BE COMPLETED IN FURTHER CONSULTATION WITH SHUSWAP BAND/KENPESQ'T (PHASE II)

3.6. Splatsin

Reserve Lands: 3 Reserves, totalling 3,905 ha

Governance: Custom

Council comprised of a Chief and 2 councillors. Term is 4 years, current term ending November 1, 2026

Population: 959

Key Initiatives:

The Splatsin ([pronounced splat-seen](#)) people reside on Indian reserve lands adjacent to the City of Enderby to the south and across the Shuswap River to the east. The Splatsin are the southernmost tribe of the Secwépemc Nation, the largest Interior Salish speaking First Nation in Canada.

Our aboriginal territory stretches from the B.C./Alberta border near the Yellowhead Pass to the plateau west of the Fraser River, southeast to the Arrow Lakes and to the upper reaches of the Columbia River.

The 16 Eagle feathers in our logo represent the other Secwépemc communities, Splatsin being the 17th.

Five arrows depict Council which are bound together by the three Eagle feathers which mark Splatsin's three reserves.

The five Secwepemctsín place names are physical parts of the territory near or within the reserve boundaries.

Land acknowledgement for public use: *We [I] respectfully acknowledges that I am on the traditional and unceded territory of the Secwepemc.*

Splatsin Development Corporation (SDC) was established in 2007. The SDC manages the economic interests of the Splatsinac (Splatsin people) throughout Secwépemcúlecw. Profits generated through natural resource management, construction, forestry, environmental assessments planning and management, archaeology, cultural and heritage assessments and management, and consumer services are invested into the Splatsin community for the collective benefit of all members. The result is fiscally and environmentally managed land and resources for the benefit of everyone.

The areas of focus for the SDC include:

- Fisheries and aquatic ecology;
- Wildlife and terrestrial ecology;
- Archaeology; and
- Forestry.

The SDC also serves as an umbrella organization for:

- Splatsin Construction Services;
- Yucwmenlúcwu (Caretakers of the Land); and
- Quilakwa Investments Ltd. (Stop & Shop Esso, Tim Horton's, Car Wash & Convenience Store, Quilakwa Campground).

[Splatsin Development Corporation \(splatsindc.com\)](http://splatsindc.com)

TO BE COMPLETED IN FURTHER CONSULTATION WITH SPLATSIN (PHASE II)

4. CSRD Current Indigenous Engagement Approach

4.1. The CSRD is currently relying on a largely reactive engagement process based on meeting current statutory and regulatory requirements. Our staff aim to meet the needs of the various regulations that call on engagement with Indigenous Communities.

5. CSRD Aspirations for Indigenous Engagement

5.1. The CSRD aspires to an engagement process that is:

5.1.1. Proactive

5.1.2. Forward looking

5.1.3. Respectful

5.1.4. Built on Cultural Awareness

5.1.5. Committed to the long view

5.1.6. Committed to Indigenous Community Involvement and Participation (if wanted) in regional government

5.1.7. Responsive to our statutory and legislative requirements

6. Secwepemc Current Engagement Approach with CSRD

6.1. Adams Lake Indian Band

TO BE COMPLETED IN FURTHER CONSULTATION WITH ALIB (PHASE II)

6.2. Neskonlith Indian Band

TO BE COMPLETED IN FURTHER CONSULTATION WITH NESKONLITH (PHASE II)

6.3. Skwlāx te Secwépemcúłecw

Engagement is typically focussed on consultation relating to permits being sought by landowners and developers, specifically with respect to potential impacts on recorded archaeological sites.

Referrals are typically prioritized based on a number of factors, including but not limited to location, distance from known archaeological or cultural heritage sites or other areas deemed to have high archaeological potential, and the type of development being proposed.

Referrals are ranked based on initial assessment of the factors listed above and basic information is entered in the Band's Nations Connect database. This also allows the reviewer to determine if other developments already permitted on or adjacent to the proposed development may create a compounding or cumulative impact. If this is the case, its ranking can be elevated.

Referrals deemed to have a real or potential benefit to the Band will be flagged for attention by the Band's Economic Development Pillar or/and the Band's corporate arm – Skwlāx Resource Management. Often, there are both negative and positive impacts to be addressed by a single referral.

The Band has an ongoing Services Agreement with the CSRD. Service provisions include:

- 911 Emergency Dispatch
- Emergency Preparedness
- Recycling
- Milfoil Control
- Weed Control
- Economic Development, Tourism & Film Commission
- North Okanagan Columbia Shuswap Regional Hospital District
- Community Parks (IR#4)
- Fire Suppression (IR#4, 5)
- Mosquito Control (IR#4)

The Chief and Council and management team are very interested in improving communications and creating an effective process for engagement in planning and development decision making.

6.4. Splantsin

TO BE COMPLETED IN FURTHER CONSULTATION WITH SPLATSIN (PHASE II)

6.5. Shuswap Band

TO BE COMPLETED IN FURTHER CONSULTATION WITH SHUSWAP BAND (PHASE II)

7. Secwepemc Aspirations for Engagement with CSRD

7.1. TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWPEPMC BANDS (PHASE II)

8. Impacts of the 2023 Wildfire Season

The August 2023 Bush Creek East Complex wildfire burned 45,613 hectares in the south Adams-North Shuswap and Turtle Valley areas, displacing approximately 8,000 people, damaging over 300 structures.

For the Skwlāx te Secwepemcúlecw community, in particular, the impact was severe, with all residents of the main community at Quaaout forced from their homes, 31 houses lost, and others

damaged. Those who did not lose their homes, were forced to evacuate for at least 4 months, while others not so fortunate remain in motels or billeted with friends or family outside the community.

For those not currently housed in the community, the Band has developed an ambitious plan to build modular (short term) housing through the late winter and spring of 2024, with permanent housing to follow through 2026.

Impacts to Band governance immediately following the fire were severe as some buildings were damaged or lost altogether, power was cut, and the area remained on evacuation order for many weeks. However, within days, 3 different locations were secured (Kamloops, Tappen and Salmon Arm) as remote office stations and the Band immediately focused on disaster assessment and recovery planning.

The Band has organized its efforts into three spheres of planning and action: Housing and Infrastructure Recovery; Watershed Recovery; and Economic Recovery. Some of the initiatives, including re-establishment of housing and infrastructure, are already well under way, while others may take decades of work.

Opportunity exists within the realm of recovery to build government to government relationships around capacity development, infrastructure improvements, collaborative planning and permitting, community fire resiliency and economic development, to name a few.

Skwlāx te Secwépemcúlecw has developed and is implementing a comprehensive, long term recovery strategy for community infrastructure, housing and economic development, and is doing likewise for those areas within the territory impacted by the 2023 wildfire event or potentially impacted by future events.

As of this writing, SteS have developed a multi-lateral team of federal, provincial and local government representatives to address this complex issue. This body, and the various working groups that are focussed on specific topics areas and initiatives, will be in place over the next several years and long-term restoration and monitoring programs will in place for decades to follow.

9. Current Initiatives

9.1. **TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWPEMC BANDS (PHASE II)**

10. Role of Government of BC

10.1. **TO BE COMPLETED IN CONSULTATION WITH IRR AND MUNI**

11. DRIPA Impacts and Opportunities (further work will be undertaken in Phase II)

11.1. The DRIPA Action Plan (2022-27) outlines the significant actions the Province will undertake in consultation and cooperation with Indigenous Peoples over the next five years. The Province will annually report to the public on the progress of work in four theme areas; **The actions that directly or indirectly pertain to local government are outlined as follows:**

THEME 1 – Self-Determination & Inherent Right of Self-Government, Action 11: *Support inclusive regional governance by advancing First Nations participation in regional district boards.*

Addressing this action is a key element of this project and this report.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 2 – Title & Rights of Indigenous Peoples, Action 4: *Negotiate new joint decision-making and consent agreements under section 7 of the Declaration Act that include clear accountabilities, transparency and administrative fairness between the Province and Indigenous governing bodies...*

Work between CSRD and Secwepemc Bands should initially focus on determining where potential overlaps may exist between CSRD service delivery functions, for example development and planning, emergency management, local fire services, solid waste management, regional parks and trails, and Secwepemc aspirations for negotiating joint decision-making agreements with the provincial government.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 2, Action 6: *Co-develop strategic level policies, programs and initiatives to advance collaborative stewardship of the environment, land and resources, that address cumulative effects and respects Indigenous Knowledge. This will be achieved through collaborative stewardship forums, guardian programs, land use planning initiatives, and other innovative and evolving partnerships that support integrated land and resource management.*

THEME 2, Action 7: *Collaborate with First Nations to develop and implement strategies, plans and initiatives for sustainable water management, and to identify policy or legislative reforms supporting Indigenous water stewardship, including shared decision-making. Co-develop the Watershed Security Strategy with First Nations and initiate implementation of the Strategy at a local watershed scale.*

Together, Actions 4, 6 and 7 represent an opportunity for collaboration between Provincial, local and Indigenous governments. For instance, the Shuswap Watershed Council could be examined as a potential local Water Stewardship Forum that receives long-term funding and other resources through Ministry of Water Land and Resource Stewardship.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 3 – Ending Indigenous-specific Racism & Discrimination, Action 1: *Develop essential training in partnership with Indigenous organizations, and deliver to the B.C. public service, public institutions and corporations, that aims to build foundational understanding and competence about the history and rights of Indigenous Peoples, treaty process, rights and title, the UN Declaration, the B.C. Declaration Act, the dynamics of proper respectful relations, Indigenous-specific racism, and meaningful reconciliation.*

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 3, Action 2: Establish an operational approach to set and achieve targets for equitable recruitment and retention of Indigenous Peoples across the public sector, including at senior levels.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 3, Action 9: Identify and implement multi-modal transportation solutions that provide support and enable the development of sustainable, safe, reliable and affordable transportation options for First Nations communities.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 4 – Social, Cultural & Economic Well-being, Action 7: Demonstrate a new and more flexible funding model and partnership approach that supports First Nations to plan, design and deliver mental health and wellness services across a full continuum of care and to address the social determinants of health and wellness.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 4, Action 8: In alignment with the tripartite health plans and agreements, continue to strengthen and evolve the First Nation health governance structure in BC to ensure First Nations are supported to participate as full and equal partners in service delivery at local, regional and provincial levels, and engage First Nations and the Government of Canada on the need for legislation as envisioned in the tripartite health plans and agreements.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 4, Action 11: Increase the availability, accessibility and the continuum of Indigenous-led and community-based social services and supports that are trauma-informed, culturally safe and relevant, and address a range of holistic wellness needs for those who are in crisis, at-risk or have experienced violence, trauma and/or significant loss.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 4, Action 27: Review the principles and processes that guide the naming of municipalities and regional districts and evolve practices to foster reconciliation in local processes.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

THEME 4, Actions 38, 39 and 40: These include *investment in Indigenous tourism, job creation, language preservation, celebration of culture, inclusion of First Nations in Regional Economic Trusts* (i.e. Economic Trust of the Southern Interior), *collaboration in the development and implementation of the BC Economic Plan*.

A potential avenue of opportunity would be to ensure that Band representatives are directly involved in the work of the Shuswap Economic Development Society.

FOLLOW UP: Meet with the 5 Secwepemc communities to discuss their interests in addressing this action.

- 11.2. Further work on development and implementation actions under this section should directly involve the Secwepemc Bands, as follows:
 - 11.2.1. Identify, in collaboration with the 5 Secwepemc Bands and with assistance from Municipal Affairs and Indigenous Relations & Reconciliation, priority actions for attention over the coming year and develop an agreed upon action plan to implement the associated work involved (Phase II).

12. TRC Calls to Action Considerations

- 12.1. The following calls to action apply to local governments (call to action # is in brackets):
 - 12.1.1. (43): We call upon federal, provincial, territorial and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the Framework for Reconciliation.
 - 12.1.2. (57): We call upon federal, provincial, territorial and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
 - 12.1.3. (75): We call upon the federal government to work with provincial, territorial and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial cemeteries and commemorative markers to honour the deceased children.
 - 12.1.4. (76): We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
 - i. The Aboriginal community most affected shall lead the development of such strategies.
 - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.

- iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.
- 12.1.5. (77): We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history of the residential school systems, and to provide these to the National Centre for Truth and Reconciliation.
- 12.1.6. (87): We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the story of Aboriginal athletes in history.
- 12.1.7. (88): We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.
- 12.2. Potential follow up actions may include:
 - 12.2.1. (43): TBD
 - 12.2.2. (57): TBD
 - 12.2.3. (75): TBD
 - 12.2.4. (76): TBD
 - 12.2.5. (77): TBD
 - 12.2.6. (87): TBD
 - 12.2.7. (88): TBD

THE ABOVE 7 POINTS TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWEPENC BANDS (PHASE II)

13. Capacity Building Needs and Opportunities

- 13.1. Identify, in collaboration with Secwepenc Bands, cross-cultural training opportunities, including but not limited to on-the-land experiential sessions, to be jointly designed and agreed upon.

TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWEPENC BANDS (PHASE II)

14. Engagement Barriers and Opportunities

14.1. Barriers

- 14.1.1. The CSRD acknowledges that it does not have a corporate, organizational understanding of the history, culture or organizational structure of the Indigenous communities.
- 14.1.2. The CSRD is a “creature of the Province” and is legally obligated to follow Provincial regulation and statute. It is the CSRD’ understanding that there are times that statutory

and regulatory requirements do not always meet the needs and aspirations of Indigenous communities.

14.1.3.

14.2. Opportunities

14.2.1. Short Term (1 year)

Cross-cultural training, including on-the-lands experiential sessions, jointly designed

Heritage Act consultation and engagement procedure

Shared Services

Establishment of formal relationship and political and administrative level

14.2.2. Longer Term

Participation on the CSRD Board

Emergency & Disaster Management Act - Focus on Part III – Agreements with Indigenous Governing Bodies

There are several potential agreements that may be considered, including:

- Coordination Agreement, Statutory Power Agreement (DRIPA section 6); and
- Decision Making Agreement (DRIPA section 7).

TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWPEMC BANDS (PHASE II)

15. Risks

15.1. **TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWPEMC BANDS (PHASE II)**

16. Recommendations/Next Steps

16.1. Work with identified political and technical leads from the 5 Secwepemc Bands to frame agenda(s) for individual or group meetings focussed on walking through this report, in particular, sections 4 through 14, with the objective of agreeing on short term priorities and long-term goals for relationship building.

16.2. Schedule regular check in meetings with each Band on priorities specific to the community.

16.3. Determine appropriate usage of Community-Community Forum funding to plan and convene meetings, develop action plans, build effective communications networks, design and delivery cross-cultural training programming and on-the-land events, and build relationship agreement(s).

16.4. Explore opportunities, in conjunction with the BC Archaeology Branch (Ministry of Forests), Municipal Affairs and Secwepemc Bands, to clarify the role of local government in addressing non-registered archaeology sites in development permitting, specifically where Bands request

assessments (AOA, AIA or other) and the Province does not require these as a condition for permit approval. This is a key issue currently affecting relationship building.

- 16.5. Review current Services Agreement with Bands to determine potential shortcomings or needed updates and meet with appropriate Band representatives to determine how these agreements and the communications linkages between the parties can be improved.

17. Timeline

- 17.1. Next 6 months

TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWEPEMC BANDS (PHASE II)

- 17.2. One Year

TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWEPEMC BANDS (PHASE II)

- 17.3. Two Years

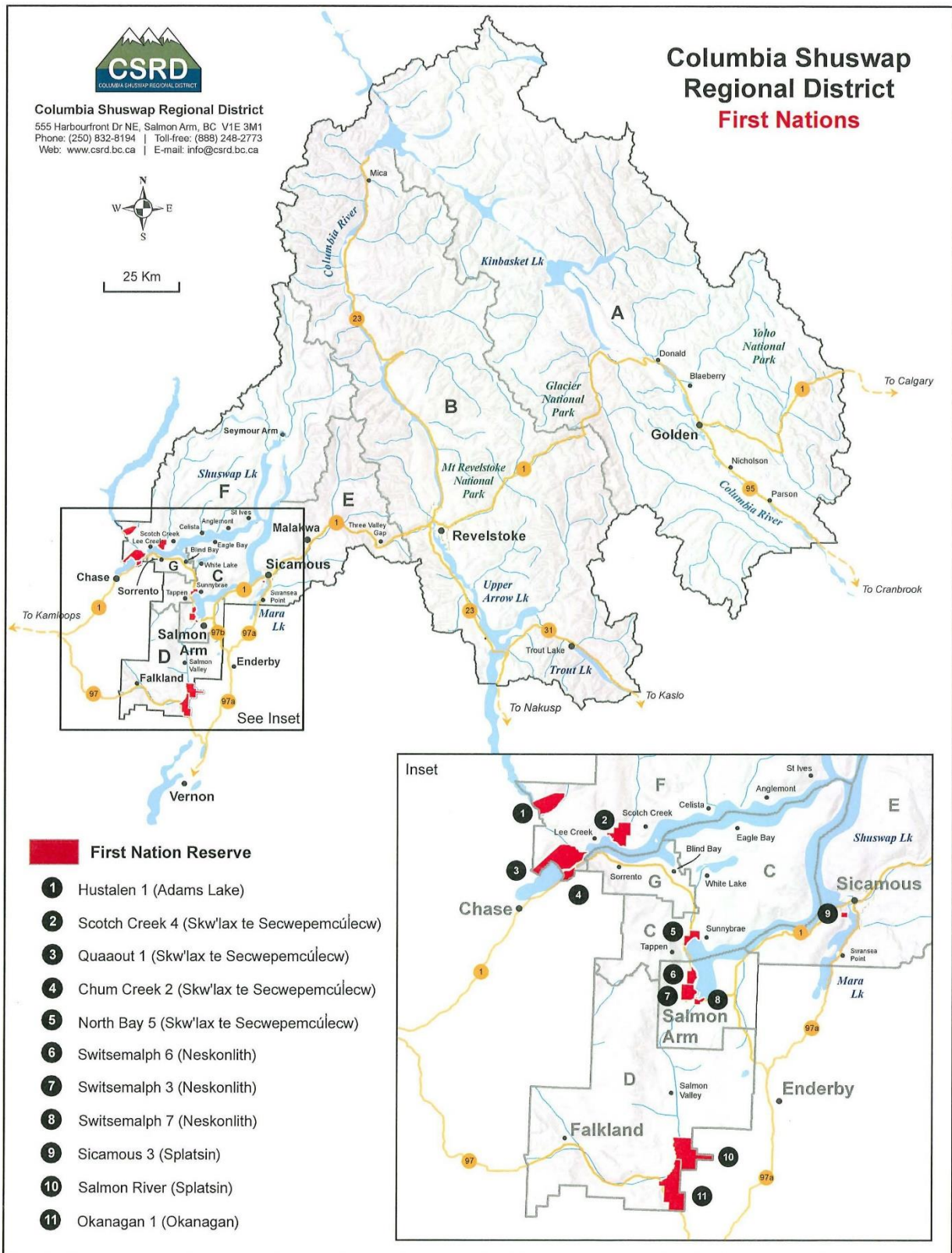
TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWEPEMC BANDS (PHASE II)

- 17.4. Long Term (3+ years)

TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWEPEMC BANDS (PHASE II)

Appendix 1

CSRD Map outlining location of Secwépemc Band Reserves



Appendix 2

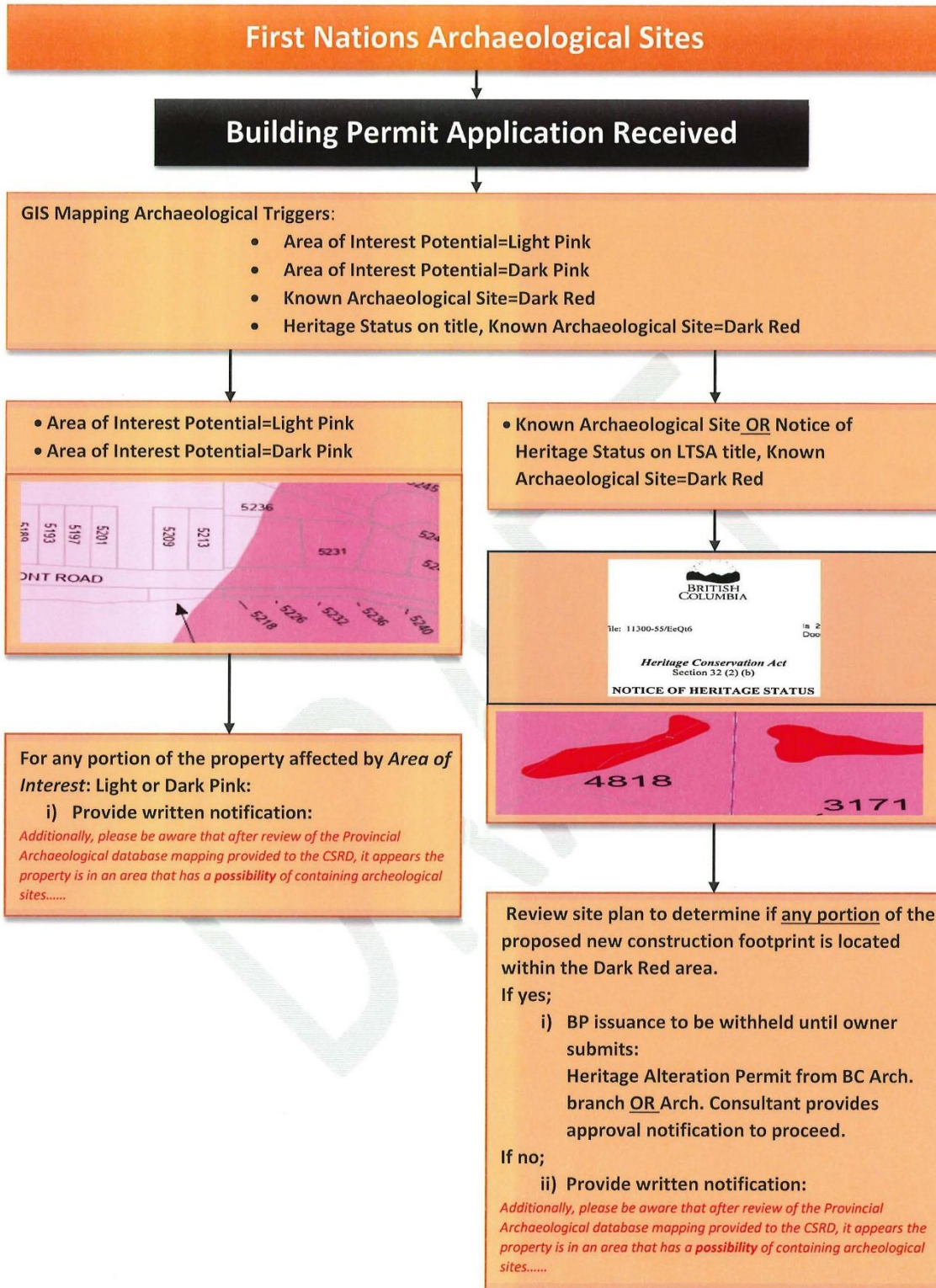
Current Band policies of relevance

TO BE COMPLETED IN FURTHER CONSULTATION WITH THE SECWEPEMC BANDS (PHASE II)

Appendix 3

Current CSRD policies of relevance

First Nation Archaeological Procedure-Building Permits



Appendix 4

Local Government reference documents