ST'ÁT'IMC

GOVERNMENT SERVICES

New Leader Handbook
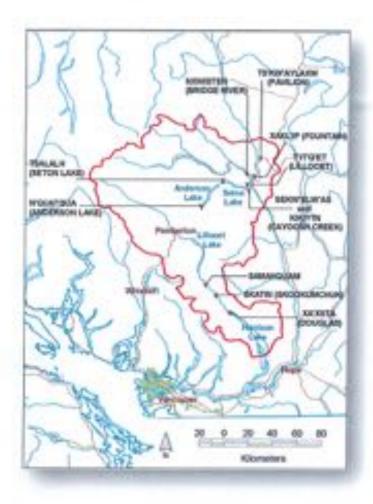
Adopted October 22, 2013

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About the St'át'imc

Icíñas (Long Ago)

St'át'imc were the original inhabitants of their territory that extends north to Churn Creek and South French Bar; northwest to the head waters of Bridge River; north and east toward Hat Creek Valley; east to the Big Slide; south to the island on Harrison Lake and west of the Fraser River to the headwaters of Lillooet River, Ryan River and Black Tusk, and includes over 1.6 million hectares of tmicw (land).

Icíñas, the Transformers came to St'át'imc and taught the úcwalmicw (people of the land) many things, including how to hunt, fish, how to live the right way, take care of ourselves, our families, our communities, and our tmicw, and left gifts that included one of the richest fisheries along the Fraser River. The úcwalmicw[1] were shaped by this beautiful land, and developed elegant and sophisticated economies, governing systems, traditional laws and customs, and lived according to the rhythms of the land.

The plants and creatures of the St'át'imc lands and waters are not just biological resources, they also comprise related and integrated elements of creation, many of which are represented in St'át'imc cosmology, philosophy, and spirituality. These uses of and interactions with the natural environment form the core of St'át'imc experience, society, and self-identity.

(Westland, 2003, Historical Geography of the St'át'imc, p. 27)

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[1] Referred to in this handbook as St'át'imc people of the land.

The St'át'imc communities include:

1. Tsal'álh (Seton Lake)
2. Xwísten (Bridge River)
3. Sek̓wel̓wás and Kikíytn (Cayoose Creek)
4. T'ít'q'et (Lillooet)
5. Ts'kw'áylaxw (Pavilion)

6. Xáxli'p (Fountain)
7. N'Quátqua (Anderson Lake)
8. Samahquam
9. Xáxtsa7 (Douglas)
10. Skatin (Skookumchuk), and
11. Líl'wat

Key values of the St'át'imc, as stated in the Tribal Code (*St'át'imc Chiefs Council, Nxekmens I St'át'imca, 2006, p. 11-13*), include:

- Look after our land, way of life, language and laws for future generations;
- Responsibility for taking care of self, help, and be generous to family and community;
- K'ul'tsam' (take only what you need);
- Gratitude for the gifts given to the St'át'imc from the Creator;
- Living according to Nxekmenlhkálha múta7 nt'áqmanlhkalha (our laws and our way of life); and
- Teach one another this good way of life.

In the last two hundred years much of our traditional knowledge and úcwalmicwts (our language) was lost due to colonization, introduced diseases and residential schools.

After contact, a foreign government needed to control, conform and change our way of life in order to exploit our lands and resources. Through colonial practices, this government imposed on us a system of governance that was not aligned with our natural way of life and was not consistent with our inherent systems of governance. (Austinson, St'át'imc Governance Development, 2010, p. 15).

Despite all of this we are revitalizing our culture, nurturing our ties to each other and the land, and re-establishing our governance.
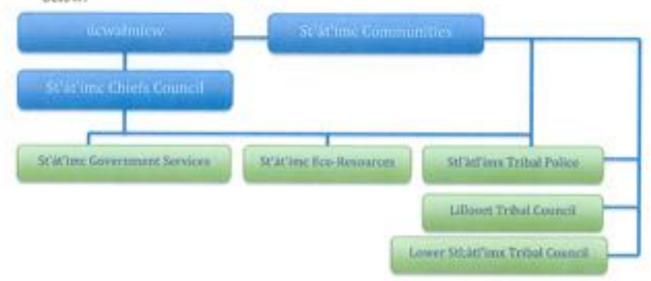
Nilh (Now, at present time)

We have always lived in mutual accord with one another and our environment and will continue to do so. We inhabit this territory and are self-sufficient. We have utilized and governed our lands and resources through a process of governance consisting of complex laws, rules and social structures that have existed since time immemorial. This system of governance is rooted in the St'át'imc philosophy, principles and values centralized on the holistic view of the intrinsic connection between the people, culture, language and the land. (St'át'imc Unity Declaration of Mutual Respect and Understanding, 2010)

Nilh, as in the past, we continue to work collaboratively to strengthen who we are as St'át'imc. Each year we establish a ptínusem (plan), and sixcenam (steps to take) to develop all areas of our governments, businesses, and social organizations for present and future generations. Currently, this includes developing community and nation level constitutions; and updating and improving our governance policies, our capacity, and our community and collective business interests. We are also developing our community and collective social measures to improve well-being and quality of life. We are ready to xilem (do, perform an action, task), and look forward on our path to anticipate and prepare for stam kelh múta7 (what's next) to support each other in our progress.

Inter-Organizational Relationships

The St'át'imc have a number of nation and] regional level organizations working collaboratively on governance and government services, business, and social development (e.g. culture and language, education). All of these organizations and their working relationships are continually evolving, with the need to regularly monitor these organizations (reporting, planning and input from communities, review of mandates, etc.) to ensure their effectiveness is optimized for the benefit of úcwalmicw. The following section provides a brief summary of each of St'át'imc's key organizations, and their inter-organizational relationships in the diagram below:

St'át'imc Chiefs Council

The SCC was formed in 1998, and consists of political representatives chosen by the úcwalmicw (people of the land) from each of the 11 St'át'imc communities. These communities are responsible for developing and implementing a governance structure for self-determination that will maintain social, traditional, economic and territorial integrity (which includes ecological and cultural sustainability) as stated in the Declaration of the Lillooet Tribe, dated May 10, 1911, and in the St'át'imc Unity Declaration, dated May 10, 2010.

Operating as a decentralized government with inherent jurisdiction that is community based and nation driven, the SCC works according to nxekmenlhkálha (our ways), cooperatively, and collaboratively with St'át'imc communities to come together in agreement on collective community interests and goals. This includes, but is not limited to:

- Protecting, maintaining, and asserting St'át'imc Smets lku pipa kws tsúwa7s tákem ta tmicwa i statimca(title and rights), land and resource issues (including territorial/cultural integrity, ecological sustainability and land and resource conflicts); and
- Internal and external agreements that affect all St'át'imc communities;
- While respecting community jurisdiction to make laws and decisions over matters or subjects that are directly related to their traditional use areas and their members.

The St'át'imc Government will be of our own making. Taking our traditional ways and marrying them to the fundamentals of contemporary good governance, we envision a community based, nation driven government.... As communities will maintain their own autonomy, this will result in a strong, balanced and holistic St'át'imc Government. A Government our ancestors will be proud of.

(Austinson, 2010, St'át'imc Governance Development, p. 16).

The SCC is committed to on-going development and regularly reviews, develops and updates relationship agreements, goals and priorities, and research to ensure strategic orientation and effectiveness. For information on current activities see the SCC Strategic Plan attached as a key document to this handbook.

St'át'imc Communities

St'át'imc communities have inherent jurisdiction, are governed by a Chief and Council, operate much like municipal governments, and are responsible for advocacy, promotion, and negotiation on issues affecting/related to individual community rights and members, including but not limited to:

- Community governance (by-laws, policies and procedures);
- On-reserve housing, social development issues, and ancillary AANDC program administration and financial management that ensure member health and well-being;
- Stewardship of the Area of Interest/Area of Responsibility; and
- Community economy development (included on lands in their area of interest[2]).

> *St'át'imc Government flows from the members to the community and from the community to the collective nation* (p. 16).

Where communities are jointly affected or have mutual interests, they may come together as interested parties through the Tribal Councils, the SCC, or other appropriate organizations.

According to the Tribal Code (pg.30), if a community has breached the St'át'imc Tribal Code or other laws, and the remaining communities request an organization to resolve concerns, the process for will be determined by all parties.

Lillooet Tribal Council (LTC) and Lower Stl'átl'imx Tribal Council (LSTC)

Tribal Councils are defined as institutions established as "a grouping of bands with common interests who voluntarily join together to provide advisory and/or program services to member bands" (AANDC[3]). The purpose of the two St'át'imc tribal councils is to provide support for: Economic development; Financial management; Community planning; Technical services; and Band governance.

The LTC and LSTC are incorporated as not for profit societies that are governed by, and accountable to, their respective community representatives. Both tribal councils are provided annual core funding from AANDC with the opportunity to enter into other federal funding agreements to enhance the scope of programs and services provided.

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[2] As of the writing of this document community areas of interest have not yet been fully defined and agreed upon, but this definition will be required to support effective inter-organizational efficiencies.

[3] Retrieved from http://www.aadnc-aandc.gc.ca/eng/1100100013012/1100100013013.

St'át'imc Government Services

The SCC established St'át'imc Government Services (SGS) on Jan 4, 2012 as a legal not for profit society to enable the St'át'imc to implement the BC Hydro Settlement Agreements for the benefit of the collective interests of the St'át'imc.

The SGS Board is made up of the 1 representative from each of the 10 participating communities[4], with an Executive made up of 5 members. The Board is guided by a comprehensive governance policy manual, which was completed in 2013.

The mission of SGS is to:

operate as an efficient organization that coordinates and provides advisory services, capacity building, partnership and relationship building, and cultivates opportunities in the areas of: lands and resource, heritage and culture, stewardship, Hydro relationship, education and training, and service delivery programs.

This document contains more information about the SGS Board and Administration in section 4.

St'át'imc Eco-Resources

SCC established SER as a for profit corporation, with the shareholders being the 10 St'át'imc participating communities. The Board is currently transitioning from an appointed board to a board that is established based upon a competency matrix, while the shareholders will remain the 10 participating communities.

SER is responsible for establishing business opportunities that arise from implementation of the Hydro Agreements. The focus of energies has been developing partnerships and joint ventures where opportunities arise, that support capacity development and employment, and create wealth for St'át'imc. SER is non-competitive with the communities, and focuses on opportunities that the communities individually could not capitalize on.

Stl'àtl'imx Tribal Police

The Stl'àtl'imx Tribal Police Service evolved from a security program implemented by the Lillooet Band Council in 1986. Under this program, security personnel patrolled reserve areas, engaged in preventative work, and reported criminal activity to the RCMP as appropriate. In 1988 the Lillooet Tribal Council expanded the concept by creating a peacekeeping program for the Lillooet Tribe. Eight peacekeepers were assigned to the St'át'imc Nation communities of T'it'q'et, Tsal'álh, and Lil'wat.

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[4] All St'át'imc communities, with the exception of Lil'wat who may join at any time.

In 1992 a Memorandum of Understanding was signed between seven St'át'imc Nation communities, the Solicitor General of Canada and the Attorney General of the Province of British Columbia, which established the peacekeeping program as a tribal policing pilot project. The Memorandum of Understanding included a Protocol Agreement with the RCMP, which as the provincial police force, retained jurisdictional authority in the participating communities. The pilot project was funded by the federal and provincial governments.

Over the next few years, modifications were made to the initial Memorandum of Understanding, including the signing of additional St'át'imc Nation communities and in 1999 the STPS was established as a designated policing service, with full jurisdictional authority under the Policing Act (s.4.1 - 4.2). A five year Tripartite Agreement was signed between the ten participating St'át'imc Nation communities, the federal and provincial governments. The STPS - RCMP Protocol Agreement was amended to reflect the increased role of the STPS.

Upper St'át'imc Language, Culture and Education Society (USLCES)

The Upper St'át'imc Education Committee established USLCES as a not for profit society in 1991, to be governed by 11 directors[5] from 6 northern St'át'imc communities. USLCES is responsible for preserving, reviving and maintaining the language and culture of the upper St'át'imc. USLCES work includes, but is not limited to:
- Development and delivering language classes;
- Publishing culturally relevant teaching materials; and
- Developing a Language, Culture and Education Centre.

External Relationships

The St'át'imc have many partnerships, relationships, and alliances with various groups, organizations, and governments, including but not limited to: Intertribal Fisheries, Indigenous Gathering, other First Nations, Union of BC Indian Chiefs, Leadership Council, Assembly of First Nations, Industry, Provincial and Federal Government, and United Nations.

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[5] One director is appointed for each community and five are elected.

About SGS

The SCC established St'át'imc Government Services (SGS) on Jan 4, 2012 as a not for profit society to enable the St'át'imc to implement the BC Hydro Settlement Agreement for the benefit of the St'át'imc.

SGS is governed by a Board made up of the 1 representative from each of the 10 participating communities, with an Executive made up of 5 members. The Board is guided by a comprehensive governance policy manual, which was completed in 2013. These policies were completed through a series of workshops that were open to all St'át'imc members, and the policies were built upon St'át'imc traditional knowledge.

> *The mission of SGS is to operate as an efficient organization that coordinates and provides advisory services, capacity building, partnership and relationship building, and cultivates opportunities in the areas of: lands and resource, heritage and culture, stewardship, Hydro relationship, education and training, and service delivery programs.*

The values of the SGS Board are:

Trust & Ethics	*SGS values respect, honesty and integrity; our stewardship values of tmicw (the land); the interconnectedness of our language, culture and heritage with the land; and the protection and sustainable management of our shared resources for future úcwalmicw (St'át'imc people of the land) by k'ul'tsam' (only taking what we need).*
Community Center	*SGS values the needs and interests of úcwalmicw; respects our needs and rights (safety, education, health, dignity, and self-determination); and respects our history, our language and culture (knowledge, úcwalmicwts - language, and practices).*
Unity	*SGS values and strengthens our inter-relations, and the interdependence amongst our members, communities, nation, and our Creator.*
Strategic and Competent	*SGS is committed to life-long learning that improves individual and organizational capacity and standards, which is reflective of our traditional leaders' roles.*
	Our leaders, at all levels, strive to be highly competent, skilled, adaptive, and innovative to meet evolving needs.
Sharing and Reciprocity	*SGS brings together resources to undertake their work, and also to share responsibilities, resources, knowledge and information with the communities.*

SGS Members and Ucwalmicw

The SGS Board reports and is accountable directly to SGS members who are the St'át'imc participating communities' Chiefs and Councils. The SGS Board also respects that they have an equally important accountability to úcwalmicw. To fulfill this responsibility the SGS Board has included in their plans regular and on-going quarterly and annual reporting to communities and collecting of feedback that will be regularly reviewed by the Board for incorporation into annual planning, where feasible.

The Board will also ensure that the SGS annual report is shared at the AGM, and is delivered to each community. At all points the SGS Board is concerned with collecting feedback to ensure that SGS remains efficient and effective.

SGS Administration

The SGS Board has established a governing structure that improves efficiency in operations and is based upon best practices, which is outlined below:

The Implementation Manager (IM) is the only staff member of the SGS Board. The Board delegates the implementation of their strategic plan to the IM. The IM communicates on a day-to-day basis with the Executive to seek clarification and direction as needed.

The Implementation Manager must adhere to governing policies that identify outcomes to achieve within set limitations, as well as to operations policies. Both sets of policies were completed in 2013.

The operational organizational chart is outlined below:

The following is the complete listing of SGS staff:

- Ernest Armann, Implementation Manager
- Janice Whitney, Relations Manager
- Lita Gomez, Resources Manager
    - Janice Billy, Fisheries Manager
- Nadine Grey, Project Archaeologist
    - Leanne Narcisse, Heritage Field Assistant
    - Chester Alec, Heritage Field Technician
    - Rose Ellen Narcisse, Heritage Field Assistant
- Sue Senger, Environment Lead
    - Darwyn John, Wildlife & Lands Assistant
    - Denise Antoine, Wildlife & Lands Assistant
    - Nora Billy, GIS Technician
- Laura John, Education & Training Manager
- Margaret Michell, Administrative Assistant
- Nadine Bob, Receptionist
- Bonnie Dunn, St'at'imc Eco-Resources Project Coordinator
- Gilda Davis, St'atimc Eco-Resources Contract Manager
- Jude Manahan, St'at'imc Eco-Resources Bookkeeper

2012-2015 Strategic Goals and Objectives

The following is a summary of SGS five-year goals and objectives, which are reviewed and updated annually with the Board and IM as part of the Board's strategic planning process. The common St'át'imc term for the type of governance SGS is working on is "little g" organizational governance, while the "big G" refers to the SCC governance.

The two goals for SGS are strengthening organizational development and ensuring programs and services are effective and meet the best interests of the St'át'imc people.

Goals	Objectives
Strengthening Organizational Development	("Little g") Governance: • Practice good governance • Accountability and Reciprocal Accountability • Informed Decision Making • Results Based, strategic, proactive, innovative • Effective Investment of Resources – Time, People, Money • Incorporate St'át'imc Knowledge • Support unity principles and directives • Clear organizational roles and responsibilities
	Administration: • Effective, efficient and culturally relevant management of staff • Strengthen human resources • The SGS is a 'learning organization' • Create trust in process by entrenching transparency and accountability in business and operations policy and procedure • Provide responsible management and executive operation leadership • Ensure consistency in operations and program standards • Strengthen internal communications • Effective interface with third parties
	Finance: • Fiscal responsibility • Fiscal transparency • Organizational and program sustainability • Access to financial resources
	Communications, Accountability and Community Engagement:

	• Effective community relationships • Effective community participation • Relationship Building
Ensuring Programs and Services are effective and meet the best interests of St'át'imc members.	Environment and Natural Resources: a) Fisheries Management • Maintenance of territorial integrity • Restoration of fisheries and habitat b) Environmental Program • Maintenance of territorial integrity
	Heritage and Culture: All aspects of St'át'imc heritage and culture is preserved, protected and promoted through: • Documentation of St'át'imc cultural heritage sites. • Promotion of the internal exchange of St'át'imc knowledge, beliefs and values for the protection of cultural traditions past and present. • Protection of heritage sites through education and communication with St'át'imc and non-St'át'imc organizations. • Provision of capacity building opportunities to enable St'át'imc heritage workers to continue to serve as stewards of St'át'imc Territory. • Maintenance of the integrity of St'át'imc heritage by ensuring heritage sites and objects are protected, preserved and managed with St'át'imc values and traditions.
	Stewardship Advisory: • Strengthen St'át'imc's caretaking and stewardship of the territory, based up on traditional knowledge and the relationship with the land • Strengthen community engagement with the Advisory • Continue building the St'át'imc knowledge base
	Relationships with BC Hydro: • Ensure St'át'imc and BC Hydro have a long-term sustainable relationship, developed through agreement implementation.
	Education and Training: • Ensure St'át'imc communities and members have the capacity to meet their responsibilities and realize opportunities.

St'át'imc Traditional and Contemporary Leadership

Traditional St'át'imc leaders were called Chiefs when they (men or women) gained influence through their ability to: live according to Nxekmenlhkálha múta7 nt'ákmenlhk'alha (our laws and our way of life); work hard for themselves, their family and their community; commit themselves to learn about all aspects of community issues in collaboration with leaders at all levels in the community; develop their oratory skill and speak on behalf of their community(ies); and as a result were looked up to and respected by the people *(Tribal Code)*. This was often times supported by a lifetime of training and experience established for them since birth.

Today, the characteristics of a good St'át'imc leader includes being committed to:

- Life long learning/development that includes traditional knowledge (according to our ways, encouraging reciprocity, practicing/encouraging traditional practices/language), and learning within current educational environment (academics);
- Being well informed and knowledgeable about all of the business of the Chiefs Council and those issues relevant to your community and St'át'imc;
- Developing a strategic orientation on all issues (informed by community and internal/external research) and not reactive to others' agenda(s);
- Collaboration with leaders at all levels, and empowering women, Elders/traditional knowledge keepers, and others to participate;
- Being a good speaker and communicator (including written) for your community and being able to educate and inform; and
- Peacemaking within communities, St'át'imc, between nations, and governments *(Tribal Code)*.

Training, Skills & Competencies

The kinds of training and skills that leaders are encouraged to take to best serve their communities and organizations starting with knowing, understanding, and living according to Nxekmenlhkálha múta7 nt'áqmanlhkalha (our laws and our way of life). This knowledge must be added to continually with traditional knowledge and from the contemporary educational programs.

These programs should be strategically aimed to support the realization of the organization's purpose and for SGS this includes: financial literacy for business, legal understandings for business, and traditional and contemporary organizational governance. Recognizing that the purpose of SGS is to provide government services for St'át'imc communities, areas of study may also include: community engagement, community development, analysis, policy writing, and conflict resolution.

These programs can be both formal and informal, however a leader's ability to be well informed and knowledgeable must include the three key areas that leadership is

continually addressing; governance, financial management, and legal. Academic is also recommended to enhance St'át'imc leaders' collective capacity for logical, organized systems thinking along with enhancing communication skills (written and oral) that improves the competency of a leader. Learners are cautioned however that they must enter and complete their area of study with an understanding of the differing values that St'át'imc (collectivist) and Canadian's (individualistic) hold, and the need to implement any and all actions for St'át'imc, according to St'át'imc values.

Finally, whether through traditional or contemporary governance, a good leader must understand the importance of collaborative leadership and how to effect organizational change. Within the study of organizational change[6], and according to traditional practice, supporting the development of a community sometimes involves establishing a new or changed direction that requires the development of a strategy that includes:

- Understanding systems thinking and how organizational systems and structures are currently organized and how they can and should be best organized to achieve the constituents' purpose for the organization;
- Understanding the people (values and interests) involved;
- Understanding the power and politics of those leaders (at all levels) involved;
- Understanding the long-term vision and symbolism imbedded in goals, organizations, peoples' understandings and expectations; and
- Determining a new leadership approach that considers all of these elements (awareness of the need, capacity development, potential conflict and measures to resolve them, celebrating success).

Professional Standards

The professional standards of SGS and St'át'imc leaders include:

- Specialized knowledge as a St'át'imc leader, including being well informed and studied on issues affecting one or more St'át'imc communities, and relevant to the organization you serve – see SGS Roles and Responsibilities Policy;
- Commitment to undertake the due diligence necessary through high quality work in researching, studying, and taking a leadership position on issues – see SGS Roles and Responsibilities Policy;
- Excellent communication skills (organized thinking, oral and written skills); and
- A high standard of professional ethics and treatment of others – see SGS Board Code of Conduct and Conflict of Interest Policies.

To a great degree the majority of professional standards are included in the SGS Board policies, however professional standards for communication also includes basic business standards that are not outlined in the existing policies, such as phone or video conferencing, and email use.

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[6] Adapted from Boleman, L. and Deal, T. (2003) Reframing organizations: Artistry, choice and leadership.

Phone or Video Conferencing

The SGS Board has committed to primarily undertaking face-to-face meetings, particularly for issues of a substantial nature. However, once efficiencies are established, and when emergencies dictate, SGS Board members may need to occasionally attend meetings by phone or video conferencing. Standards for using these alternate methods include: being prepared and studied for all issues being addressed; calling in or connecting in before the scheduled time to ensure that the meeting starts on time; announcing yourself and checking volume levels so you are not too quiet or too loud; letting others know that you will be muting your phone/headset if you have background noise that would disrupting others (e.g. dog barking).

The Chair has some unique challenges that include: allowing enough time for pauses to allow participants to ask questions or interject; monitoring speakers and ensuring fair and equitable participation; and providing more verbal cues to guide the discussion and follow the agenda (e.g. good, are we ready to proceed with agenda point 4?).

If you are on videoconference ensure that you have checked your camera in advance, that you are professionally dressed as you would if meeting in person, and ensured that your background is professional and not distracting. When speaking ensure that you speak to the camera so you are addressing other participants, and use humour carefully as it can be easily misunderstood on phone or video conferencing. When you are not speaking remember to remain attentive and watch your non-verbal cues (e.g. avoid eye rolling, yawning, etc.), and avoid other activities (eating, chewing gum, smoking, multi-tasking), which is considered unprofessional. Almost all videoconferencing software offers the option to turn off your camera if needed.

Emailing

Emails as with all other forms of communication speak volumes about who you are and as a leader and role model you must establish good electronic communication standards. This includes setting up a professional email. If you do not have a server through which you can personalize your email domain, set up a Google Gmail account. Hotmail, Yahoo and many other free emails have many virus problems and are not viewed as professional. Ensure that your email address is professional and clearly identifies you, e.g. chief@xxxx.ca. Avoid cute, funny, or sexual inference email address names, which are not professional.

Take the time to set up an email signature that includes a closing (respectfully, sincerely, etc.), your name, title, and contact information (e.g. address, phone, email). By-lines can say a lot about your values and can be good if they are short and communicate a professional image. If in doubt avoid one.

When composing an email remember that you are putting something in writing that is a professional written communication. Carefully measure your words and thoughts, avoid using phone texting or other acronyms, keep emails short and keep 'asks' in an email to no

more than 3-5 items. If there is anything you are communicating that is of a sensitive nature, meet in person or by phone to avoid liability. Similarly, when replying to an email, determine if you only want to reply to the sender or to everyone on the distribution list.

Emails where there is potential confusion or conflict creates more problems if on-going communications include "reply all". This reflects poorly on the sender, and is considered unprofessional.

Key Documents

Annotated bibliography

SGS Policies

The SGS Board Policies were completed and Approved in Principle (AIP) in 2013. The policies were developed through a series of open workshops that were designed to support nation level governing capacity development. A large portion of the policy development was derived from group discussions where traditional knowledge, stories and practices were shared and that formed the foundation of the SGS Board policies.

SGS 2012-2015 Strategic Plan

The SGS 2012 – 2015 Strategic Plan is a living document that is used to guide planning and strategic orientation year to year, including delegation to the Implementation Manager.

SGS 2013 Report

The SGS annual report is a summary of governing and operational activity undertaken during the year. According to SGS Board Policy, the annual report is required to include: Cover page; Message from the chair (including accountability statement attesting to the quality and approval of the report and report format); Table of Contents; SGS Mission, Goals, Objectives, and Accomplishments (direct and indirect benefits, e.g. sustainability measures that are defined by the Board and consistent with values); policy contraventions; Financial Statements (consolidated balance sheet, statement of revenues and expenses, and notes to financials); and coming year goals. This report is made available each year at the AGM, at the SGS offices, in each of the communities, on the SGS website and emailed to members who have subscribed to receive on-going email reporting from SGS.

BC Hydro Agreements

Ratification Agreement	
St'at'imc (PC) Settlement Agreement	• The St'at'imc BC Hydro Settlement Agreements are a complex settlement of historic grievances, which is intended to assist the SCC, as the St'atimc Authority and representative of the Communities, and the St'at'imc Communities, to move forward together. • Through the Agreements the SCC is mandated to implement the Territory wide agreements for the benefit of the Communities and their Members • The Agreements provide for both the autonomy of the individual Communities and the commitment to work together – using a collaborative, consensus model • Through the Agreements the Communities commit to provide the necessary support to the SCC, as representative of all the Communities, on the BC Hydro Territorial impacts, mitigation and settlement.
Certainty Provisions Agreement	• Meet all St'at'imc obligations and enforce the obligations of BC Hydro • Continued participation in the WUP reviews • Represent the Communities (except the New TL Interested Communities) in the New Transmission Line process.

Relations Agreement	• Represent the Communities in ongoing processes with BC Hydro and enforce the obligations of BC Hydro
	• Establish and be the single Point of Contact – Relations Manager
	• Emergency Planning
	• Annual Operations Updates – including prior exchange and distribution of relevant information
	• Receive all info from BC Hydro and promptly communicate relevant information to the Communities including:
	   o Operations Update,
	   o Capital Plans,
	   o New Authorizations,
	   o New Facilities,
	   o Aboriginal procurement,
	   o Environment management,
	   o Bridge River WUP etc.
	• Contracting, Employment and Training
	   o Identify, access and promote business and economic opportunities for Eligible Business Entities and Community Members,
	   o Vegetation Management,
	   o Bridge River WUP programs,

- - Contracting Opportunities – e.g. New Transmission Line, Relocation of 60L20, Operations Update and Environ Management, and
  - 20 Year Education and Training Program for Community members of PC as joint program with BC Hydro – including establishment of Committee and appointment of Manager.
- Assist the Principals
- Appoint, oversee and direct the 3 St'at'imc reps on the Steering Committee, who meet at least once every 6 months
- Appoint the Implementation Manager
- Implement the 6 Phases of the St'at'imc Archaeology Management Plan, including mitigation
- Work with BC Hydro and Community(s) to implement cultural heritage measures
- Annual meeting with BC Hydro re long term plans
- Develop and implement the Bridge Seton Watershed Strategic Plan
- Exchange information and meet commitments related to Environmental Management Plans and Performance
- Bridge River WUP – including amendments, renewals or replacements
- New Facility Process
- New Transmission Line Process
- Proposed Closure Process
- Surplus Lands Process
- Dispute Resolution Process
- The Agreements provide for multi-year processes, programs and services which are intended to implement governance and management resolutions to long standing impacts to fish, wildlife, culture and heritage, land, water etc.
- Through the Agreements, and given the multi-year nature of the Trust, and the programs and services, the SCC and the Communities must strive to collectively set goals, strategic plans and best practices which support efficient governance and management, economic development, education and training programs and initiatives etc.
- Information management and sharing, Community engagement, informed consent, consensus processes and the like all benefit from clear policies, processes and mandates – which to be successful benefit from inter-governmental engagement processes, information management systems and operational policies, manuals etc.
- Transparency, Reporting and Accountability are key
- Through the implementation of these Agreements, the SCC

	and the Communities are provided with an important opportunity and challenge to implement modern governance, resource management, encourage and develop cultural and social heritage, financial management and economic development; • Through the implementation of these Agreements, the SCC and the Communities are provided an opportunity to incorporate St'at'imc values, vision, and knowledge in your governance and management. • When concluding the St'at'imc BC Hydro Agreements it was anticipated that the SCC and the Communities would take time upfront to do the Comprehensive Development Planning, Strategic Planning and Annual Work plans necessary to help set priorities and manifest your vision of self-governance • Multi-year programs for the environmental mitigation plans, heritage and culture plans, sustainable economics, education and training - will allow for short and long term objectives to be achieved • Developing and supporting collective visions, guiding principles, reasonable expectations – and governance strategies that include measurable outcomes/ indicators is both the challenge and the rewarding opportunity.
St'at'imc Implementation Agreements (2)	• Implement the following multi-year programs and services on behalf of the (10) PC Communities: o Environment and Natural Resources Program (99 years) o Admin Program (99 years) o Heritage and Culture (5 years of payments) o Education and Training (5 years of payments) • New Transmission Line payments • Assess Seton Mortality Target • Implement at BC Hydro's cost the SLEMP – erosion mitigation as part of Bridge River WUP • Collaborate with BC Hydro re Adult Fish Passage Research • Lower Bridge River Flows – AMDM framework • Bridge River WUP • 60L20 with Xaxli'p and Xwisten • Enforcing St'at'imc (PC) Commitments • Enforcing BC Hydro Commitments • Provide St'at'imc (PC) Communities with information in timely manner • Call meetings in timely manner • Strive to reach consensus • Appoint and direct St'at'imc Reps on Steering Co.

	• Support and cooperate with Trust • Use all monies for Legacy Fund Uses • Use all Program Payments of Programs on behalf of PC Communities and their Community Members • Use Admin Fund payments to implement the St'at'imc Agreements • Review and approve annual budgets for programs and services prior to submission to Trustees • Review and approve budgets up to 83% of 60% of Annual Nation Payment for Legacy Fund Uses • Request and account for monies from Trust, including annual audits • Provided funding available in the Admin Fund – have recognized independent consultant do performance review of the Trust • Enforcing St'at'imc commitments and BC Hydro commitments – including dispute resolution processes with BC Hydro • Forwarding all concerns, requests and views of the Communities to BC Hydro regarding Facilities (and of Lilwat's re Cheakaumus Facilities) • Distributing information under Relations Agreement • Calling meetings amongst Communities • Striving for consensus • Implementing process for resolving concerns amongst St'atimc Communities and with BC Hydro

Trust	• As Beneficiary must comply with Trust including policies and practices established by Trustees
	• Confirmation of any distributions, including audits
	• Consult with Trustees on a number of matters, including:
	   o Policies and procedures
	   o Approval of policy re Trustees' fee for services
	   o Creation of any and all Investment Policies
	   o Appointment of Investment managers
	• Consult with Communities for replacement of Administrative Trustee
	• Review copies of the minutes
	• May request Trustee(s) attend SCC meeting
	• Reviewing and approving administrative amendments to the Trust Indenture

Declaration (1911) & Unity Declaration (2010)

The Declaration of the Lillooet Tribe is an important and symbolic document in the history of relations between the St'át'imc people and the governments (federal and provincial). The Declaration was signed in Spences Bridge on May 10, 1911 by a committee of St'át'imc chiefs on behalf of all St'át'imc people, and was the first written document that asserted and declared the sovereignty of the St'át'imc people and traditional territory.

The Unity Declaration is the result of the Chiefs' commitment to develop a St'át'imc government and to bring unity to the St'át'imc people. The St'át'imc Unity Declaration between the 11 St'át'imc Communities affirms the commitment to unity and the collective responsibility of asserting Title, rights and St'át'imc jurisdiction in St'át'imc territory.

The Unity Declaration respects " the integrity and autonomy of each community to exercise, advance and maintain St'át'imc self sufficiency, [that] will collectively establish and develop the St'át'imc Government."

Nxekméns I St'at'imca (St'át'imc Tribal Code)

The Tribal Code is the earliest contemporary document addressing governance of the SCC and St'át'imc organizations, with the majority of statements based upon traditional practice and consistent with current governing best practices. It is a guiding document for SGS and was used as a foundational document to develop the SGS governance policies developed in 2013.

St'át'imc Land and Resource Code and Nxekmenlhkálha lti tmicwa (Draft St'át'imc Land Use Plan)

The Land and Resource Code defines the roles and responsibilities of the SCC, the St'át'imc Land and Resource Authority, and St'át'imc communities regarding land and resource decisions. Overall, the Code establishes the requirement for all land and resource activities/decisions in St'át'imc territory to be consistent with St'át'imc law, and to be approved by the St'át'imc through an application process. St'át'imc's vision and principles for territory management are outlined, which includes maintaining the relationship between St'át'imc and the land; and sustaining and protecting the land, water, air, minerals, fisheries, wildlife, plants and cultural heritage resources. The Code outlines several land designations, which are then spatially defined within the Land Use Plan. In addition to the designations, the LUP calls for: adherence to St'át'imc law; use of St'át'imc knowledge; ecosystem based planning; and diverse economic development that encourages ecological, social, cultural and economic well-being, and stability.

Within the Land and Resource Code, there is also a Cultural Heritage Code and Forestry Code. The Heritage Code addresses who can do cultural heritage assessments and research in the territory and the rules they have to follow (such as permits and protocols). The

Forestry Code sets out management prescriptions for all aspects of forestry development, including: inventory, assessments and planning; ecologically and culturally responsible forest use; sustainable harvest levels; monitoring and adaptive management; and compliance and enforcement.

Both the Code and the LUP were drafted and approved in principle in 2007, but have not yet been adopted.

A Historical Geography of the St'át'imc (2003)

This socioeconomic impact assessment report identifies the impacts of hydroelectric development on the St'át'imc since pre-contact. It is a well-researched and developed report that carefully examines St'át'imc history from pre-contact, 1850-1900, 1900-2000, and includes extensive ethnographic research.

Definitions

icńas	A long time ago
nilh	Now, at present time
Nxekmenlhakálha lti Tmicwa	The laws of the land
Nxekmenlhkálha	Our laws
Nxekmenlhkálha múta7 nt'ákmenlhk'alha	Our laws and our way of life
úcwalmicw	The people (St'át'imc people)
úcwalmicwts	The language

Contact

SGS Board Member Contact Information

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