



*Kwsaltktnéws ne
Secwepemcúl'ecw*

Territory Acknowledgement

- Understanding the Distinctions Based Approach means acknowledging Indigenous land and rights.
- This is *Secwepemc* territory – *Secwepemcúl'ecw* means the land of the Secwepemc people. Secwepemc is loosely translated as “the spread-out people”.
- Rights Holders in our district: Adams Lake Indian Band, Neskonalith Indian Band, Skwlāx te Secwepemcúl'ecw, and Spltasin (four of the seventeen remaining Secwepemc communities).
- The new district name is a land acknowledgment. Every time we use it, we are re-affirming the rights of the Rights Holders and indicating our commitment to Reconciliation.



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Terminology

- “Indian” is still used in a legal context because of the Indian Act.
- “First Nation” is used to describe Indigenous Peoples who were in what is now known as BC before European settlement.
- “Indigenous” is inclusive of First Nations, Inuit, and Métis.
- In BC, the only people who are referred to as Rights Holders are members of BC First Nations.

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Legislation

- Constitution Act (1982)
 - The Act recognizes three “distinctive societies” of Indigenous peoples in **Canada** - First Nations, Inuit, and Métis – “with their own practices, traditions, and cultures”
 - First Nations and Inuit in Canada are distinctive societies that “pre-existed arrival of Europeans”.
 - Métis are a distinctive society of people who have mixed ancestry, developed “customs, ways of life, and recognizable group identity”, connected to historic Métis communities that were established before colonization.
- Declaration of the Rights of Indigenous Peoples Act (2019)
 - BC’s declaration in support of the UN Declaration of the Rights of Indigenous Peoples
 - Implementation is dependent on recognizing the diversity of the Indigenous peoples in **British Columbia**, particularly the distinct languages, cultures, customs, practices, rights, legal traditions, institutions, government structures, relationships to territories, and knowledge systems”

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Treaties in BC

- BC is unique in that we have both historic and modern treaties with some First Nations, not with all First Nations.
- The historic treaties include:
 - Treaty 8, which extends from Northern Manitoba, Northern Alberta and a small section of the Northwest Territories, into North-Eastern BC; and
 - the Douglas Treaties, which include part of Vancouver Island.
- The modern treaties include:
 - Nisga’a (settled before the establishment of the BC Treaty Commission); and
 - Lheidli T’enneh, Tla’amin, Maa-nulth, Yale First Nation, and Tsawassen First Nation.

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Treaty 8

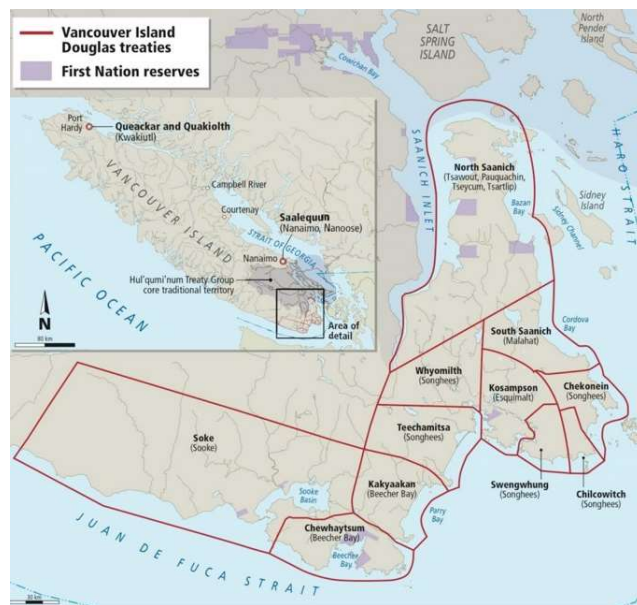


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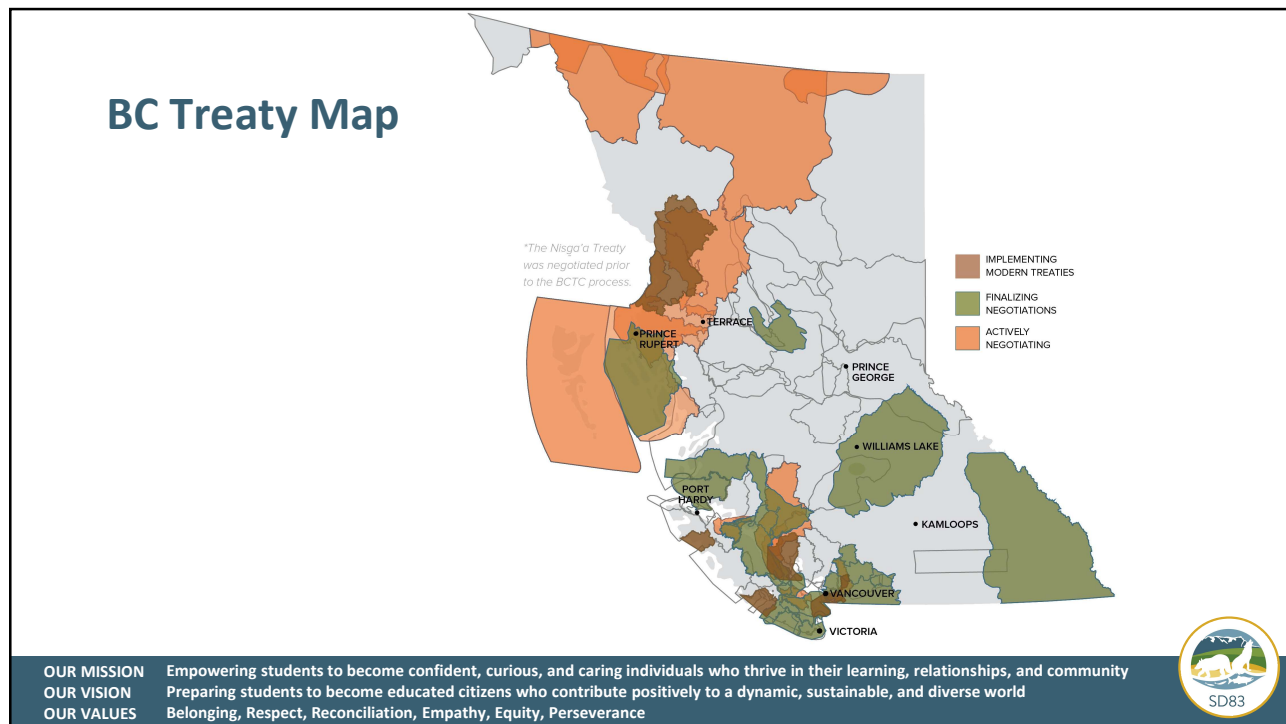
Douglas Treaties



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Indigenous Rights are not “Uniform”

- British Columbia values protection of the distinct cultures of First Nations, Inuit, and Métis, and all Indigenous peoples have specific rights under the Constitution and DRIPA.
- BC First Nations are “Rights Holders” in BC, and their “rights” are contextual, depending on the unique cultures, languages, histories, customs, practices, and land uses of their territories.
- In areas where there are treaties, this adds another dimension to the rights of each First Nation.

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SD83

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Indigenous Rights of the Inuit

- The Inuit, in their territories, have pre-existing distinctive societies that were in place before the arrival of Europeans. In their territories, their Indigenous rights are inherent and constitutional.
- The Inuit do not have a historical homeland in BC, so they are not Rights Holders in this province.
- However, in BC, Inuit are recognized as Indigenous peoples who have a distinct society that needs specific protections to continue to thrive.

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Indigenous Rights of the Métis

- Métis are a distinctive society of people who have mixed ancestry, developed “customs, ways of life, and recognizable group identity”, connected to historic Métis communities that were established before colonization.
- The distinct cultures of the Métis are more likely to survive if they are protected by the Constitution and DRIPA.
- While many Métis people live in BC, there is no identifiable historic Métis community or homeland west of the Rockies, so the Métis are not Rights Holders in BC.

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Declaration on the Rights of Indigenous Peoples Act Action Plan 2022-2027 – Some Outcomes

- Indigenous Peoples fully express and exercise their distinct rights, and enjoy living in B.C. without interpersonal, systemic and institutional interference, oppression or other inequities associated with Indigenous-specific racism and discrimination, wherever they reside.
- Indigenous learners feel welcomed, respected, and comfortable learning and being Indigenous in schools and other educational institutions.
- Health, social and education systems apply an intersectional lens to meet the needs and honour the worldviews, cultures, lived experiences, knowledge and histories of Indigenous Peoples.
- Indigenous learners lead graduation rates, are supported to pursue their own excellence, and can access relevant and responsive post-secondary education and skills training.



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Indigenous Education Councils and a Distinctions Based Approach

- August 16, 2024 – Indigenous Education Council Policy
- School Districts are now all required to have Indigenous Education Councils. The Quelmúcw Education Council is the SD83 IEC.
- The purpose of an IEC is:
 - “to support the board to provide comprehensive and equitable education and support services for Indigenous (First Nations, Metis, and Inuit) students and improve Indigenous student outcomes” and
 - “ensuring respect for local First Nations in whose territories boards operate school by, for example, giving priority to local cultural content, protocols, and language”

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Establishment and Composition of Indigenous Education Councils

- It is up to the Board, in meaningful consultation with an existing IEC, to establish the composition in alignment with the Order.
- To ensure a distinctions-based approach, the IEC should be composed of:
 - Two members from each local First Nation
 - One member from other Nations with students in our schools or organizations that represent a group of Indigenous people (such as Salmon Arm Metis Association)
 - The number of non-local First Nations/Indigenous organizations representatives must not outnumber the number of local First Nations representatives
 - At this point, we are still learning about how to find representation from other Nations, so this will change over time.

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