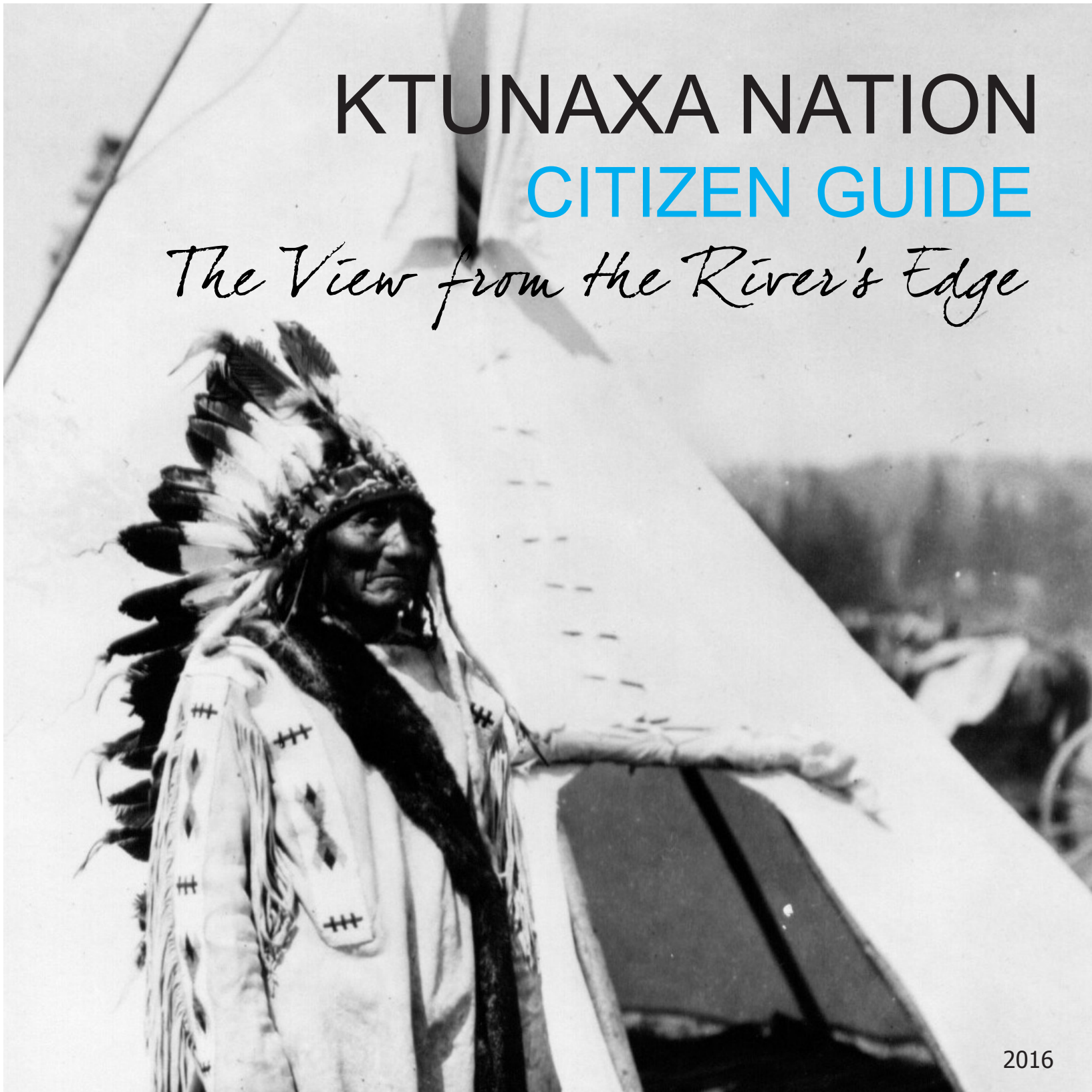




# KTUNAXA NATION CITIZEN GUIDE

*The View from the River's Edge*



2016





# Introduction

Just as it's difficult to witness the power and beauty of a soaring eagle without seeing the glint of the sun or the evergreen tips of the towering cedar, community should also be experienced and expressed in a holistic way, merging the strengths of each individual with the strategy and vision that guides the whole community.

This guide is designed with this in mind - inviting you to use it as a living tool - meant to change and grow with both the individual using it and the Ktunaxa Nation. Being engaged is an opportunity for those that call Ktunaxa home to express themselves through ongoing growth and learning. We encourage you - alongside the leaders within your community - to explore and apply what you learn here to your unique opportunities and challenges.

Perhaps most importantly, share what you learn; concepts are most powerful when applied cohesively in a team-centered environment. In doing so, within your community, you will experience the success and satisfaction of strong relationships, powerful strategies, and tangible results.

Strive to go beyond just living in your community, own the responsibility of establishing a Ktunaxa Nation that reflects your traditional values, while at the same time providing for everyone's day-to-day needs.

- Strive for unity through respectful and dignified communication.
- Operate in both the language of your traditional world and that of the Ktunaxa Nation's governance structures.
- Support the Ktunaxa Nation by recognizing the challenges leadership must face when advocating for the Nation's best interests with other governments and industry.

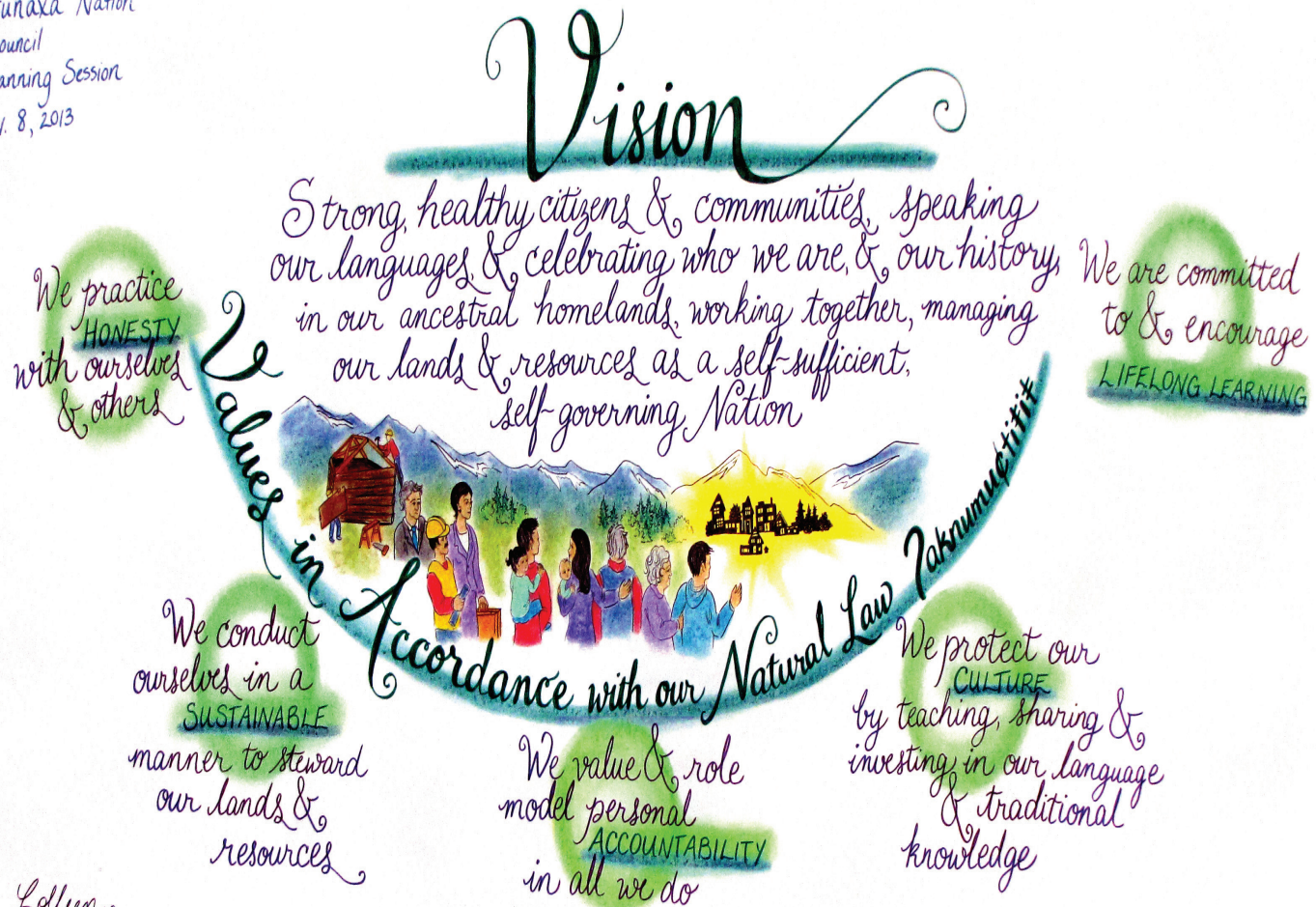
**This guide will help you see these relationships and interconnections from your perspective at the River's Edge.** Our first step will be to revisit the history of the Ktunaxa Nation and the modern political and legal context of Aboriginal Rights and Title in B.C.

We will then bridge the gap between the citizens of the Ktunaxa Nation and those involved in governance by outlining the specific responsibilities that citizens, staff and leadership have to communicate with one another. Finally, we will provide some tools for achieving this communication and building the Ktunaxa team.





Ktunaxa Nation  
Council  
Planning Session  
Nov. 8, 2013



Lolleen Stevenson



# History of the Ktunaxa Nation

Historical documents and Ktunaxa oral history show that the Ktunaxa territory extended from the Kootenay region of British Columbia to Alberta, Montana, Idaho and Washington. The life that we created for ourselves included an abundant economy focused on fishing and seasonal hunts and a rich cultural life that included dances, gatherings, vision quests, and a variety of societies.

It was during the time of the Gold Rush, in 1863, that significant European contact with our people occurred. The Ktunaxa in the upper Kootenays had relatively little conflict with European settlers and those disputes which did occur were usually concerned with land disputes. As Ktunaxa, we have been very successful at involving ourselves in all the industries in the area. While this success is a testament to the strength and openness of our people, it is felt by many of our citizens that the connection to the traditions of our past is being lost. A great deal of effort is now being given to revive these traditions, including the recording of oral history, the making of traditional crafts, and the development of school curriculum that will rejuvenate our language.

The Ktunaxa Nation is made up of the four communities:

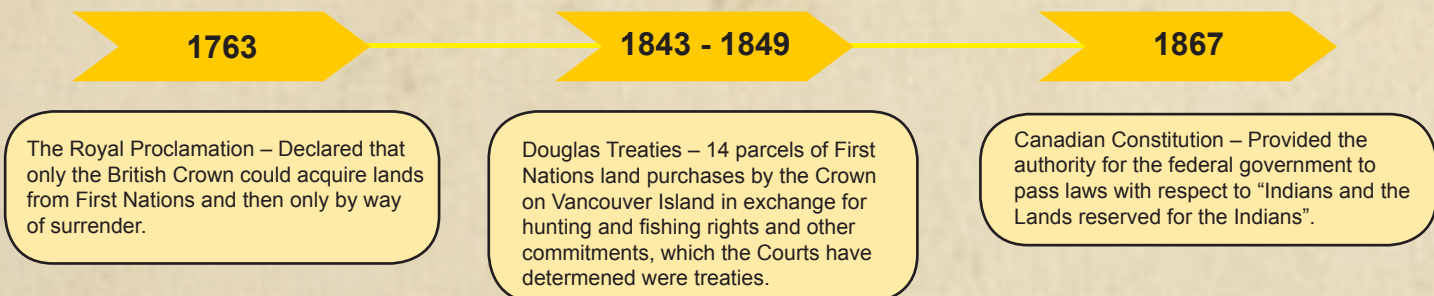
- ʔaʔam – St. Mary's area
- ʔakisq̓nuk First Nation – Columbia Lake area
- Yaqaṇ nuʔkiy – Lower Kootenay area
- ʔakink̓umʔasnuq̓iʔit – Tobbacco Plains area

We have yet to secure a treaty with the federal and provincial governments, but the Ktunaxa Nation is committed to facilitating the negotiation of a treaty, collectively supported by the Ktunaxa Citizens, that maintains Aboriginal Rights and Title for present and future generations. One of the guiding principles for the treaty process is that it will be citizen driven.

Naṁmuq̓in looked at his bloody hands and reached down for some grass to wipe his hands. He then let the blood fall to the ground saying, 'This will be the red people, they will remain here forever'.

Ktunaxa Creation Story

## BC First Nations Timeline







# Ktunaxa Inherent Right

The **Elders** have described the source of Ktunaxa sovereignty as our relationship with the Creator and the Ktunaxa believe that our inherent right to govern flows from this relationship.

They have acknowledged that we have always been a Nation and that the Ktunaxa inherent right is held collectively.

They have said that the inherent right belongs to all Ktunaxa, including those that have gone before and those that are yet to come.





## Nasuʔkinninʔtik

### Back Row Left to Right

Nasuʔkin Pierre Thunderbird - Government Nasuʔkin ʔaqam  
Nasuʔkin Abel Three Feathers - Church Nasuʔkin Yaqaṇ nuʔkiy  
Nasuʔkin Alexander - Government Nasuʔkin Yaqaṇ nuʔkiy

### Front Row Left to Right

Nasuʔkin Abel Morning Star - ʔakisqṇuk  
Nasuʔkin Francis Francois - ʔaqam  
Nasuʔkin Pierre Kinbasket - Shuswap







## Understanding the Context in Which We Exist

To understand the direction you want to travel, you first need to understand where you have been. This is especially true for the First Nations of BC. Since colonization, First Nations have been fighting to retain their traditional ways of being and to establish stability within a complex maze of political and legal challenges that are foreign to their own historical practices.

The timeline running throughout this guide illustrates key political and legal events that have shaped the landscape for today's BC First Nations who are negotiating modern treaties. Looking at these events as they occurred in time, we can see how the federal and provincial governments have evolved to play very different roles, where federal law has the authority to specifically address First Nations people, and in some cases provincial law does not.

The timeline also reveals how central the role of the courts has become in deciding issues of Aboriginal Rights and Title by setting the precedents for interpreting how traditional practices and relationships to the land will be protected within the Canadian legal framework.

Gaining a firm grasp on this political/legal landscape provides a foundation for understanding the nature of the work leadership must do and the importance good policy has on your life as a Ktunaxa citizen.

"We have forgotten what it means to be Ktunaxa due to the government policies put into place. We need to get back to what we know as Ktunaxa and have respect for others."

*Ktunaxa Elder*

### BC First Nations Timeline

**1871**

BC joins Canada - Up until this time, BC did not recognize Aboriginal Title and had not entered into treaty negotiations. When BC joined Canada, the First Nations of BC fell under the authority of the federal government and their rights became governed by the Canadian Constitution.

**1876**

Indian Act – Was passed into federal law establishing rules for registered Indians, Indian Bands, and their relationship with both the federal government and Indian reserves.

**1899**

Treaty 8 – Negotiated by the federal government with 8 First Nations in BC and 31 else where.









# The Nation's System: Mountain Top, Tree Top, River's Edge

Sharing your story and listening to the stories of others is vital for the health of the Ktunaxa Nation. If you, staff, or leadership feels isolated or ignored, this can result in reactions of anger and blame. These negative emotions then create walls between people and trigger similar feelings in others until ultimately the whole system is out of balance. Making an intentional effort to listen to the perspectives of others is essential to restoring balance to the system.

To explore the different roles and perspectives within a Nation, we use the analogy of the Mountain Top (Leadership), Tree Top (Nation and Band Senior Management), and the River's Edge (Citizens). Each role has a different story to share and a different story they need to hear. Just as leadership cannot see the detail from the Mountain Top, you cannot see the big picture from the River's Edge.

## Mountain Top (Leadership)

### Stories to share:

- The big picture of the Nation.
- The paths the Nation must take to work with other First Nations, government, and industry leadership.

### Stories to hear:

- What are the values, needs, and wants of the people?
- What impact does policy have on the lives of the people?
- What challenges do the Nation and Band staff face making policy a reality?

## Tree Top (Nation and Band Senior Management)

### Stories to share:

- How policy translates into reality.
- How efficiently the Nation and Band are operating on a day-to-day basis.
- Background data and research.

### Stories to hear:

- What data and research does leadership need to make sound decisions?
- What support do members need on a day-to-day basis?

## River's Edge (Citizens)

### Stories to share:

- The day-to-day experiences of life in the Nation.
- The impact and effect of policy on their lives.

### Stories to hear:

- What are the needs, wants, and values of the other members of the Ktunaxa?
- What environment of political and legal challenges must their leaders operate within?
- What challenges do Nation and Band staff face making policy into a reality?

## BC First Nations Timeline

1910

1960's

### 1910 - 1970

1876 - passage of the Indian Act made school attendance for First Nations children compulsory. The policy was to remove children from the influence of their families and culture and assimilate them into the dominant Canadian culture.  
1910 - St. Eugene Mission Residential School completed.  
June 30, 1970 - St. Eugene Mission Residential School closed.

### 1960s-1980s

"60's Scoop", the time when the highest numbers of adoptions took place; in many instances, children were literally scooped from their homes and Communities without the knowledge or consent of families and Communities.





## Responsibilities

In a system, every part has a role to play. With each role comes a number of responsibilities that must be fulfilled in order for the system to run in an efficient and positive way. It is important to consider how these responsibilities complement each other and work together. If you understand the system as a whole, you can see how dependent every role is on the other roles and how each role is of equal importance.

Just as it is hard to see from another's point of view, it can be a challenge to understand the responsibilities leadership faces. The diagram below outlines some of the general roles and responsibilities of Ktunaxa Nation and Band staff, leaders, and citizens. It is through listening to the stories of others that you can understand how these responsibilities influence their actions.

### Responsibilities from the Mountain Top (Leadership)

- Articulates and communicates the vision of the organization.
- Determines strategic planning and direction.
- Focuses on the interests of the Ktunaxa Nation, rather than on the interests of individuals.
- Works together as a whole and speaks with one voice.
- Listens to the voices of the citizens and reviews research and data presented from staff.
- Acts according to the Leadership Code of Conduct.
- Supervises only the Nation/Band administrator and allows other staff the space required to do their work.

- Serves as governors, not managers.
- Treats all individuals with dignity and respect.

### Responsibilities from the Tree Top (Nation and Band Senior Management)

- Ensures that operations are consistent with the policies developed by leadership.
- Conducts research and gathers the data required by leadership to make sound decisions.
- Makes recommendations to leadership based on research and feedback from citizenship.
- Treats all individuals with dignity and respect.

### Responsibilities from the River's Edge (Citizens)

- Participate in elections.
- Elect leadership based on their abilities, experience, and values.
- Educate yourself on Ktunaxa Nation history, traditions, policies and government roles.
- Get involved with your community and attend meetings on time.
- Offer solutions and suggestions through respectful participation at meetings and within the community.
- Hold leaders accountable for their decisions and actions.
- Be resourceful and take responsibility for yourself and your family.
- Be accountable for your actions and act in accordance to the community's values, rules, and policies.
- Treat all individuals with dignity and respect.

## BC First Nations Timeline

1973

The Calder Decision - The court confirmed that the Nisga'a's Aboriginal title is "a legal right derived from the Indians' historic possession of their tribal lands" and it existed whether governments recognized it or not.

1981

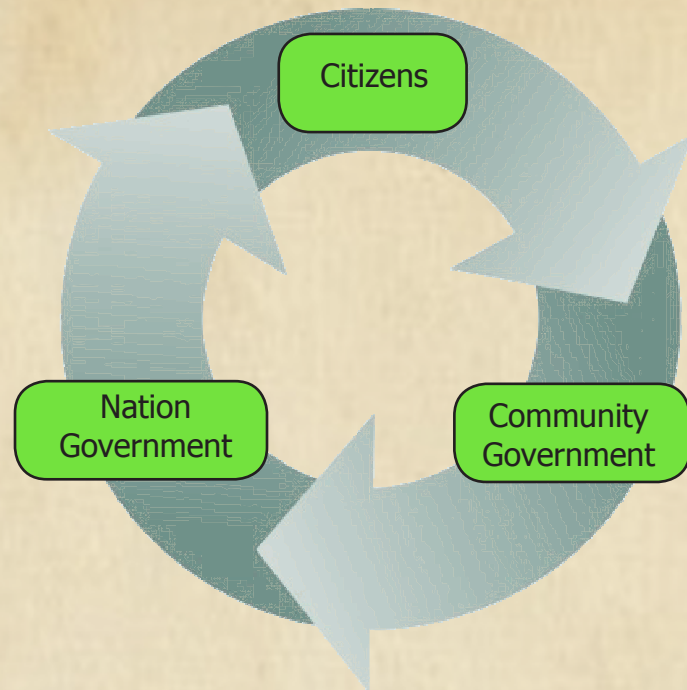
Kootenay Indian Area Council filed its comprehensive land claim to the government of Canada. It was accepted for negotiations in 1986. This was the predecessor to the current British Columbia Treaty Commission (BCTC) process.





## ***Citizens are responsible for:***

1. Electing Community Leaders
2. Participating in Community/Nation planning and development activities
3. Providing feedback through evaluations and other consultation processes
4. Receiving reports on government activities
5. Volunteering to sit on Committees
6. Celebrating success together



***Ktunaxa Government is accountable to Ktunaxa Citizens;  
Ktunaxa Citizens are accountable to each other.***

**1982**

Constitution Act of 1982 – Recognizes and protects existing Aboriginal Rights and Treaty Rights and ensures that these are not negatively affected by the Canadian Charter of Rights and Freedoms.

**1990**

The Sparrow Decision – The Supreme Court of Canada ruled that the Musqueam people had the right to fish for food, social and ceremonial purposes.

**1993**

The Ktunaxa Nation Statement of Intent to negotiate under the BCTC process was filed.  
BC Treaty Commission - has three roles: facilitation of treaty negotiations, funding, and public information and education.





Maryann David, Mary Shottanana  
Fabian and Abraham Shottanana







## Communication (Tuq̓qakılam)

A story can be told in many ways, passed on through oral traditions, issued in a press release, or tweeted out over the internet. Living in two worlds requires you to be skilled in more than one language, as well as in the many different forms of communication. These communication skills include not only the ability to speak, but also the ability to listen. Just as the Ktunaxa Nation itself works as a system, the system of successful communication requires a never-ending cycle of speaking and listening between all people, regardless of their role.

There are some underlying skills for communication that are common to all - these are explored below. However, the tools available for communication vary depending on whether you are positioned on the River's Edge, Tree Top, or Mountain Top. Since communication includes both speaking and listening, it is vital that you understand not only your own communication tools, but also what tools are available to staff and leadership.

- **One-way communication** is limited because it occurs in a straight line from sender to receiver and serves to inform, persuade or command.

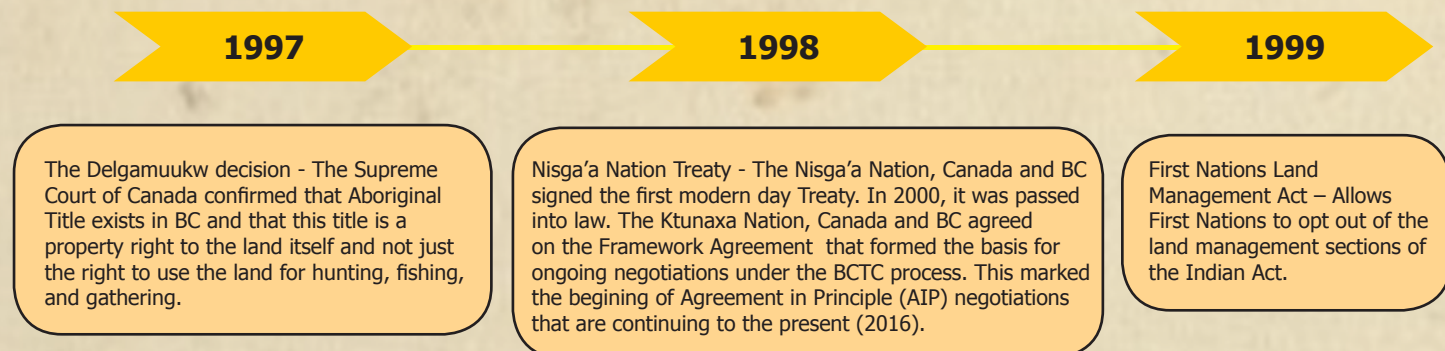
SENDER → MESSAGE → RECEIVER

- **Two-way communication** always includes feedback from the receiver to the sender and lets the sender know the message has been received accurately.

In two-way communication, communication is negotiated. Both sender and receiver listen to each other, gather information and are willing to make changes to work together in harmony. The goal is to negotiate a mutually satisfactory situation.

When communicating, avoid getting personal. Speak to the issue and not to the anger.

## BC First Nations Timeline



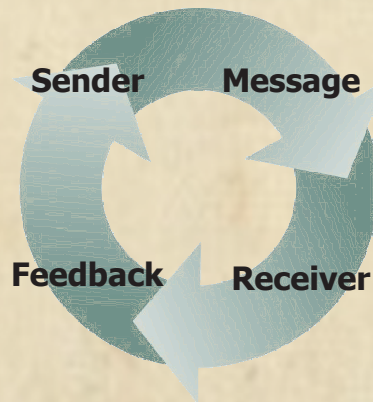


## Healthy Communication Skills

1. Listening to the stories of others.
2. Determining exactly what story you want to tell.
3. Identifying what the most important key message of that story is.
4. Educating yourself on the issues and points of view surrounding your story.
5. Picking an effective method to tell your story.
6. Respecting that those hearing your story also have a story to tell.
7. Engaging with patience and respect, realizing that the view from the Mountain Top is very different from the view at the River's Edge.
8. Even if you do not agree, making an effort to understand the other's point of view.
9. Letting those you are speaking with know you have heard them by retelling their story in your own words.

## Unhealthy Communication Skills

1. Believing that your story is the most important one to be heard.
2. Not having a clear point.
3. Using casual slang, street talk, and bad grammar.
4. Speaking on an issue before taking the time to educate yourself.
5. Not giving other points of view the same credit you demand is given to your own.
6. Using angry or aggressive body language.
7. Being impatient towards others who do not understand what you are saying.
8. Not acknowledging what others have said.
9. Using disrespectful language.



## BC First Nations Timeline

2005

Transformative Change Accord – Signed by the provincial government, the federal government, and First Nations Leadership Councils; the Accord is meant to close the gap between First Nation and non-First Nation communities, reconcile Aboriginal Rights and Title with those of the crown, and establish a new relationship based on mutual respect and reconciliation.

Marshall and Bernard decision - The Supreme Court of Canada dismissed the claim of the Mi'kmaq to harvest wood for commercial purposes without permission. The Court found that seasonal hunting and fishing in a particular area established only hunting and fishing rights, not Aboriginal Title.







# Communication Tools

## Speaking from the Mountain Top (Leadership)

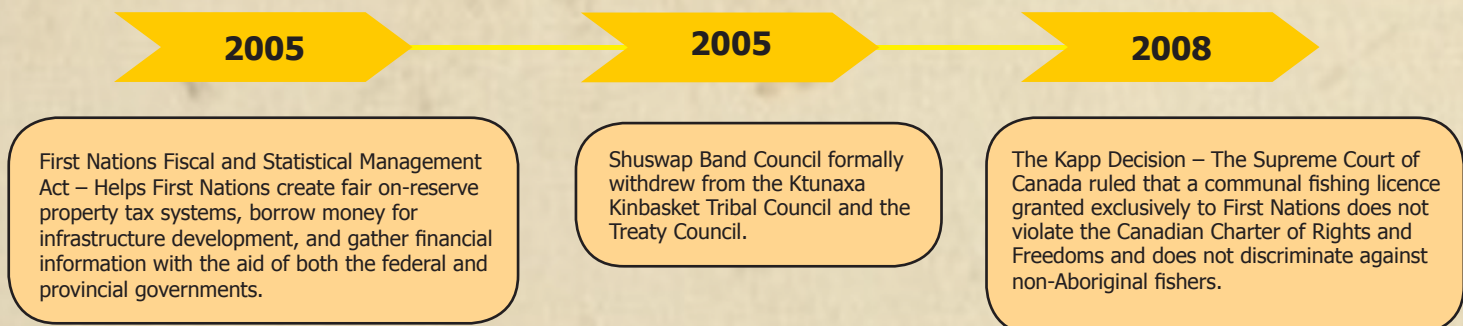
- Press releases
- Council meetings
- Community meetings
- Emails and Letters
- Involvement in Community projects and organizations
- Face-to-face contact with other leaders
- Face-to-face contact with Nation/Band Administrators

## Speaking from the Tree Top (Nation/Band Senior Management)

- Newsletters
- Reports to Council
- Face-to-face contact with Citizens
- Participate in dialogue on Social Media
- Website

## Speaking from the River's Edge (Citizens)

- Voting
- Email and letters
- Face-to-face contact with Nation/Band staff
- Engage in respectful dialogue on Social Media and all forms of communications
- Attend open Council and Community meetings
- Organize formal and informal discussions of issues facing the Community/Nation
- Involvement in Community projects and committees





**Standing Left:** Sebastian Joe;

**Mounted Left to Right:** Phillips Brown Tail, Alban Gustave, Joeseph Nana, Skookum Joe and Wižu:

**Front Row Left to Right:** William Paul, Louie Storiken, Nasukin Isadore, and Kapła.







## How to Participate in Governance

### As a community member you can participate at your community level by:

- Attending open Community Council meetings.
- Getting informed by seeking information on web sites, reading articles and speaking to others.
- Bringing forward an agenda item by first discussing the item with the Band Administrator.
- Volunteering to serve on committees.
- Reviewing information (e.g. Band and Chief and Council meeting minutes and annual audits), which can be obtained through the Band office.

### As a Nation member, you can participate by:

- Attending information meetings hosted in your Community.
- Reviewing Sector updates at [www.ktunaxa.org](http://www.ktunaxa.org).
- Reviewing Nation updates on the Nation web site [www.ktunaxa.org](http://www.ktunaxa.org).

- Attending the Nation's Annual General Assembly held in July.
- Seeking knowledge to better understand concepts – e.g. how to read Financial Audits. (see Glossary for information websites)

*"In everyday life, you need to be a step ahead, you need to be smart like a na?kyu in order to 'out fox the foe,' and never to undermine your own people."*

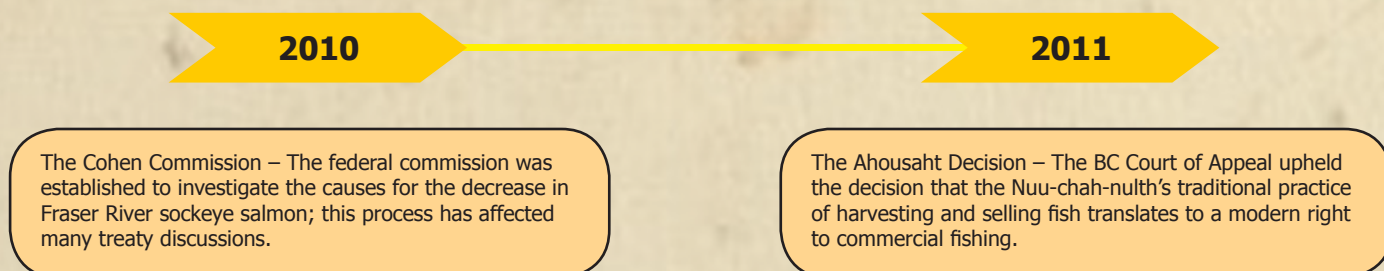
*Ktunaxa Elder*

## How to Build Teamwork and Co-operation

Teamwork and co-operation are essential within a Nation that aims to be effective, efficient, and not easily divided by conflicting factions. The best teams have a shared vision or goal that focuses both leaders and citizens on the same objectives. This shared focus then helps everyone understand

the importance of the role they must fulfill in order for the team to be successful. Creating and maintaining a unified team requires both a well-defined skill-set and some agreed upon rules of engagement in order to establish a healthy group environment.

## BC First Nations Timeline





## Team Building Skills

1. Share information freely, so the entire group is kept up-to-date with current issues.
2. Express positive expectations about each other.
3. Empower one another by publicly crediting those who have performed well and encouraging each other to achieve results.
4. Promote good morale and protect the Ktunaxa Nation's reputation with outsiders, by acting as a unified group.
5. Bring differences of opinion out into the open so that the group may resolve any conflicts.

## Rules of Engagement

1. Challenge ideas, not people.
2. Actively participate, offering your insight and wisdom.
3. Stay focused on the process.
4. Be positive and open to many different solutions.
5. Listen to others generously.
6. Speak to the issue at hand, being brief, succinct, and to the point.
7. Encourage new ideas and build on the ideas of others.
8. Ensure that everyone gets heard.
9. See situation from a point of view other than your own.

*"Respect is the positive emanating persona of a person that helps others move forward in their lives; doing so unselfishly and for no personal gain. It is the earned recognition by others who would like to do likewise, but are unable to do so at that time."*

*Ktunaxa Elder*

## BC First Nations Timeline

**2012**

Lax Kw'alaams Decision - The Supreme Court of Canada dismissed the claim that the Lax Kw'alaams' traditional practice of trading fish products translated to a modern right to commercial fishing.

**2014**

The Tsilhqot'in Decision - The Supreme Court of Canada granted the Tsilhqot'in a declaration of Aboriginal Title to more than 1700 sq km of land in BC. The decision resolves many important legal questions regarding Aboriginal Rights and Title, but leaves others still to be answered.







1919 Gathering of all Communities  
to celebrate all the duties that members were expected to do to support  
the community such as: hunting, fishing and berry picking.

**Left to Right:** Dennis Phillip, Cecile Phillip, Matthew Finlay.







# KTUNAXA NATION

## Strategic Framework

2016



### Our Vision

Strong, healthy citizens and communities, speaking our languages, and celebrating who we are, and our history, in our ancestral homelands, working together, managing our lands and resources as a self-sufficient, self-governing Nation.

### Our Core Principles/Values

In accordance with our Natural Law of ʔaknumuʔtiʔiʔ

- We practice **honesty** with ourselves and with others.
- We conduct ourselves in a **sustainable** manner to steward our lands and resources.
- We value and role model personal **accountability** in all that we do.
- We protect our **culture** by teaching, sharing and investing in our language and traditional knowledge.
- We are committed to and encourage **lifelong learning**.

### Our Mission

**In pursuit of our Vision, and in alignment with our Values, the KNC Government Administration will:**

- **G**ather information from our citizens to inform our shared work.
- **R**espond to the expressed needs of Ktunaxa individuals, families and communities.
- **O**rganize ourselves in a manner that pays respect to who we are, where we have been and where we are going.
- **W**ork collectively, ensuring that “no one gets left behind.”

**The KNC comprises elected officials from our 4 communities and is mandated by our citizens to advance our title and rights by implementing the following Governance Goals:**

#### Goals

1

##### GOVERNANCE

To work together as citizens and communities in governing the Nation.

2

##### LANDS & RESOURCES

To steward our land and resources for the use, benefit and enjoyment of current and future generations.

3

##### TRADITIONAL KNOWLEDGE & LANGUAGE

To celebrate and embrace who we are through the expression of our language, traditions, practices and beliefs.

4

##### HEALTH & WELLNESS

To be strong, self-sustaining, healthy citizens and communities, reaching our full potential

5

##### ECONOMY

To create an economy where citizens, communities and the Nation are self-sufficient.







# The Importance of Strategy

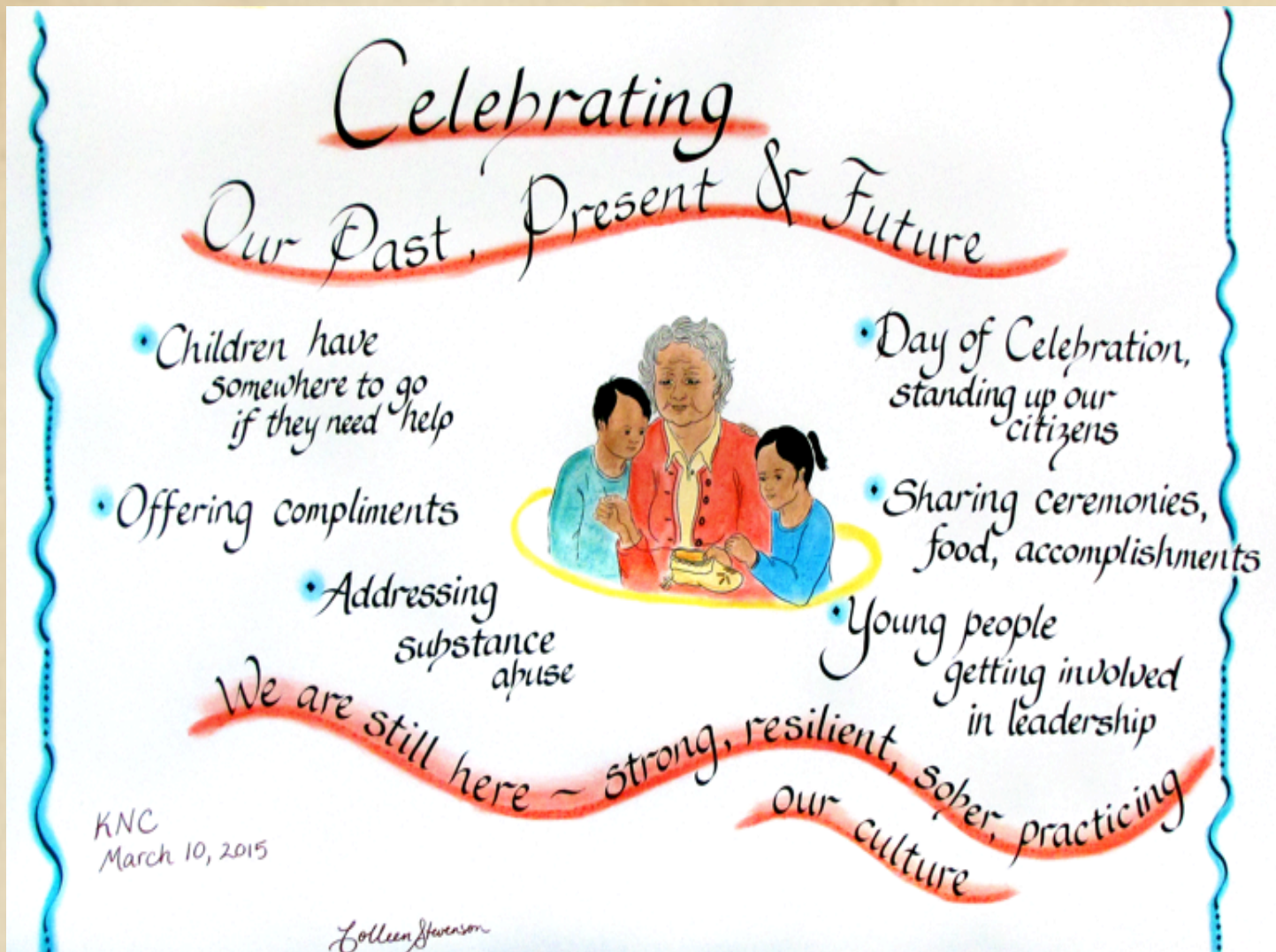
It has been said that if you do not know where you are going, any path will take you there. However, if our Community took just any path, we would miss opportunities and not use our resources effectively and efficiently. To ensure we are moving in a good direction, Ktunaxa leadership has reviewed previous community planning efforts and incorporated into these efforts new ideas that are reflected in the following System Thinking Pictograph and Strategic Framework (found on page 19).

## Strategic Planning is like gardening...

**"Gardening requires a thought out plan/layout. There is knowing what soil conditions will be most productive in terms of reaping a great harvest. One may need to boost the soil with nutrients to ensure adequate food for plants to grow. Looking back at previous years and taking into account what worked and what didn't in a plan. Taking an inventory of what grew well and what didn't. Then there is plant knowledge in what plants will help each other to grow. Gardening, as with Strategic Planning takes a great deal of work to achieve results. Like a garden, you must weed, water and tend to it on a regular basis."**

***Ktunaxa Elder***









## Conclusion

Knowledge is power. Knowing your history, rights, responsibilities, politics, and how to effectively communicate this information to others allows you to effect change within and beyond the ʔamakis Ktunaxa. But being an engaged Citizen requires more than that.

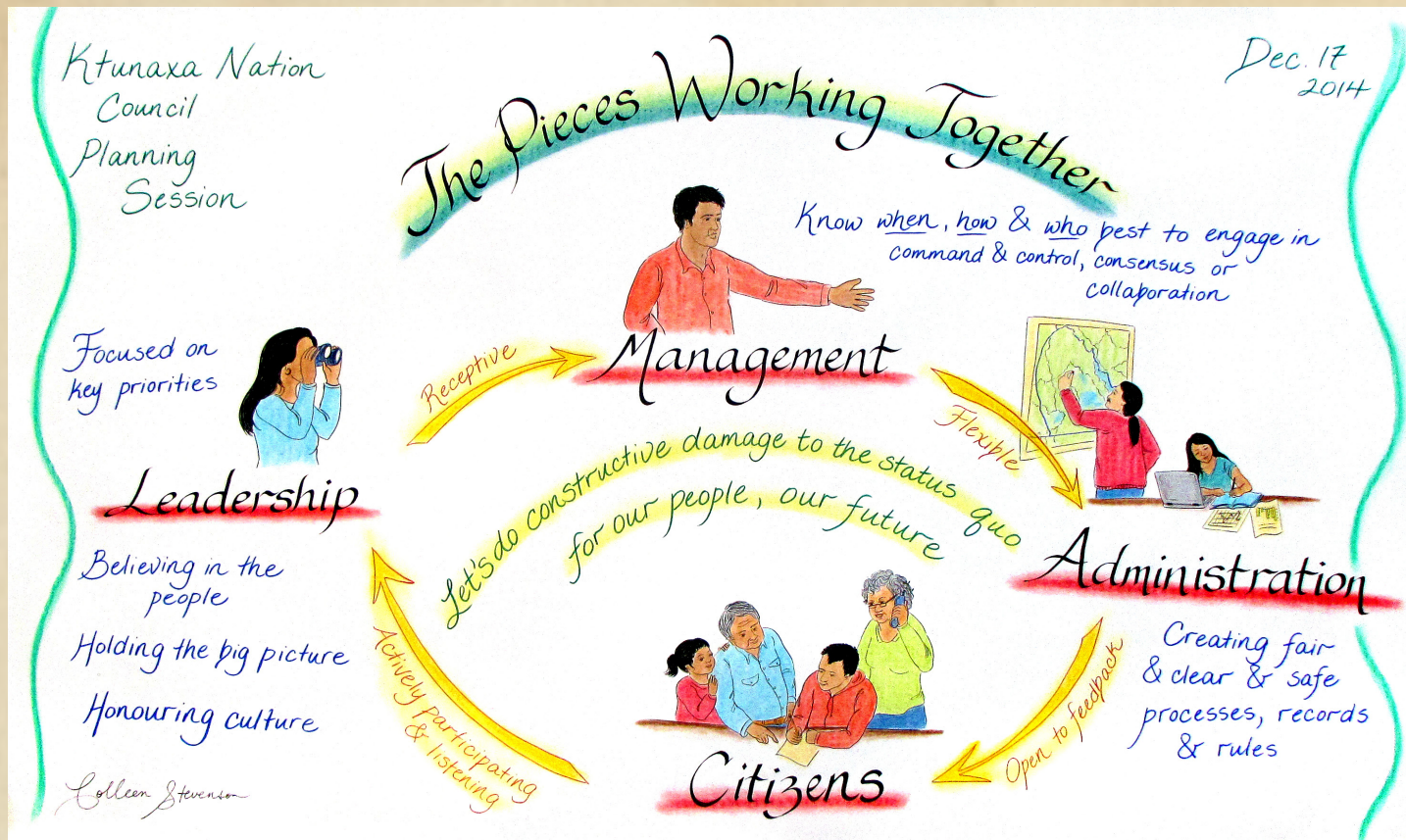
We must also take ownership for our individual success and the success of all our people. Rather than just reacting to external forces, we need to drive the change we want to see and work at maintaining those things which we cherish.

Together we are stronger. All the Citizens of the Ktunaxa Nation, regardless of the role they play, share the sacred trust binding us to the land which has been passed down from our ancestors. This responsibility is not easy to uphold and meeting it requires that we build strength within our community by treating each other with respect and listening to what every Citizen has to say with the understanding that we all have something to contribute to our collective success.

This Citizen Guide provides a blueprint for understanding some of the most pertinent issues associated with citizenship and techniques for effective communication. It is now up to you to take this information, apply it to your own life, and create a sustainable community that will serve both our present and future generations.

Skinkuꞵ and Niłsik were constantly fighting. One day they decided they had had enough of chasing each other around. So they pulled out their pipe. They smoked and they made a pledge that the future generations need to get involved and work together to solve issues. Working together is the solution.

Ktunaxa Legend







## Glossary

**AGA or Annual General Assembly** - An assembly of citizens or members of a group that is held once a year. The Ktunaxa Nation holds an AGA for Ktunaxa Citizens every July.

**AGM or Annual General Meeting** - A meeting of the members of a society or other group that is held once a year. Under the Societies Act, the Ktunaxa Nation Council must hold an AGM once a year for its members (i.e. the Chief and Council of the four Ktunaxa Communities). The AGM may, but is not required to, be held at the same time as the AGA.

**Accountability** – Being responsible for one’s actions and expected to explain them.

**Acquisition** – An asset or object bought or obtained. For example, the old Tembec building was an “acquisition”, and has now become the Ktunaxa Nation Government Building.

**Agent** – A person who does business for another person; a person who acts on behalf of another.

**Audit** – Official inspection of an organization’s financial accounts. Communities and the Nation have annual audits done by an external auditor. (see Financial Statements)

**Autonomy** – Existing or acting separately from others; the power or right of a country, group, etc., to govern itself.

**Benefit(s)** – A payment or gift made to help someone or given by an employer, an insurance company, or a public agency. For example, a company may offer its employees a pension plan, health insurance, and other benefits.

**By-election** – An election held to fill a political office that has become vacant between general elections. Usually, a by-election occurs when the elected person (Band Councillor or Chief) has died or resigned.

**Chairperson** – A person who presides over a meeting, committee, board, etc.

**Code of Conduct** - A set of rules outlining the social norms, rules and responsibilities of, or proper practices for, an individual, party or organization. Each Ktunaxa Community has a Code of Conduct that Chief and Council must sign and abide by.

**Communities** – In this Guide, the word ‘Communities’ refers to the four Ktunaxa communities of ʔaąam, ʔakisq̓nuk First Nation, Yaqaan nuʔkiy and ʔakinkumʔasnuq̓iʔit.

**Financial Statements** – This is the financial report card of an organization. As a Citizen, you would review the annual audit of the organization, which is the summary of the Financial Statements.

**First Nations Financial Transparency Act** - Requires a First Nation, defined as an Indian Band under the Indian Act, to make its audited consolidated financial statements and a Schedule of Remuneration and Expenses of chief and council available to their members as well as publish this information. The AANDC website at: <http://www.aadnc-aandc.gc.ca/eng/1322056355024/1322060287419>





**Generally Accepted Accounting Principles (GAAP)** – A set of accounting principles that dictate how companies are expected to record business transactions.

**Honorarium** – A payment given to a person for services they provide.

**In-camera** – A closed and private session where the public and/or media are not allowed to observe the procedure or process of a meeting. No one knows what is discussed at an in-camera meeting except those in attendance at that meeting.

**Interim Measure** – A temporary solution to an issue. In land-related matters, an interim measure may be a to “hold off work” for 6 months while consultation takes place.

**Internal Controls** – The processes and procedures that a government or company puts in place to ensure that account balances are accurately recorded, financial statements reliably produced, and assets adequately protected from loss or theft.

**Invoice** – A list of goods sent or services provided, with a statement of the sum due for these. You generally send an “invoice” to someone after your work is finished.

**Labour Law** – Regulates the relationship between employees, employers, trade unions and the government. Most often, the Federal Labour Code governs the employees at a Band office.

**Member** – A person registered on the Band Membership list in accordance with the Indian Act.

**Minutes** – A record of the proceedings of a meeting. Citizens can request a copy of a Band meeting, Chief and Council meeting or Nation Council meeting minutes to review. Contact the Band Administrator or designate, or the Nation Council designate.

**Moratorium** – A time when a particular activity is not allowed; could be used to stop mining in a culturally sensitive area.

**Ombudsperson** – A person responsible for making sure that the administrative practices and services of public agencies and staff are fair, reasonable and appropriate. Previously referred to as an “ombudsman”.

**Per Diem** – A Latin term that means “per day” or “for each day”. It is a daily allowance for expenses - a specific amount of money an organization gives an individual, often an employee, per day to cover living expenses when traveling for work.

**Pre-contact** – The time relating to the period before contact of an Indigenous people with an outside culture.





**Proxy Vote** – Where a member of a decision-making body delegates their voting power to another person to vote in their absence.

**Residential Schools** - The passage of the Indian Act in 1876 made school attendance for First Nations children compulsory. Residential Schools were established to provide schooling. The intention of the Residential School policy was to remove children from the influence of their families and culture and assimilate them into the dominant Canadian culture. The St. Eugene Mission Residential School was completed in 1910 and closed on June 30, 1970.

**Robert's Rules of Order** – Procedures for running meetings effectively and efficiently, based on the procedures used in the British parliament. Robert's Rules are used by many organizations, as they provide common rules and procedures for deliberation and debate in order to place the whole membership on the same footing. Robert's Rules provide for constructive and democratic meetings.

**Severance** – A payment to an employee when he or she is asked to leave their employment. In addition to the employee's remaining regular pay, it may include an additional payment based on months of service, sick time and vacation time.

**Shareholder** – A company or corporation's owners. They

have the potential to profit if the company does well, but that comes with the potential to lose if the company does poorly. A shareholder may also be referred to as a "stockholder" (e.g. – the Ktunaxa communities are shareholders of St. Eugene Mission Resort).

**"60's Scoop"** - The time when the highest numbers of adoptions took place. In many instances, children were literally scooped from their homes and communities without the knowledge or consent of their families or Bands. Many First Nations have stated that government authorities and social workers acted under the colonialistic assumption that Aboriginal people were culturally inferior and unable to adequately provide for the needs of the children. Many First Nations people believe that the forced removal of the children was a deliberate act of genocide.

**Sovereign (Sovereignty)** – Having the full right and power to govern oneself without any interference or help from outside sources or bodies.

**Table or Tabled** – The term used in meetings to delay or postpone a decision. For example, "I'd like to table this agenda item until our next meeting so that I can study it further."





**Transparency** – In the context of government or business, the degree to which details are provided that supplement and explain accounts, items, and events reported in its financial statements and other public filings.

**Tumik** – to have respect.

**Tuq̓qakilam** – Talk to one another and tell stories (communications).

**Values** – teachings – How you conduct yourself in everyday life.

**ʔaknumuʔtilil** – Values in accordance with our Natural Law.



*Having common language contributes to coordinated action and shared understanding.*

## **Governance Terms**

**Boards** - Governance bodies that lead companies and non-profit societies.

**Chief and Council** - A body elected by the community members to govern the community.

**Citizens** - Persons recognized as Ktunaxa Citizens in accordance with Ktunaxa Law.

**Committees** - Groups set up for a specific function (usually providing advice, or undertaking a specific task), typically with the members being drawn from the larger governing body and sometimes more diverse groups.

**Executive Council** - A group made up of Community Chiefs, the Nation Chair and Sector Chairs that gives high level direction to the Ktunaxa Nation Council.

**Governance** - The act of governing or leading – setting strategic direction on behalf of a group or society and making strategic decisions related to implementing this direction, while being accountable to those affected.

**Government** - Institutions carrying out a strategic direction, delivering programs and services to achieve or maintain standards, and monitoring and enforcing laws.

**Ktunaxa Nation** - The collective of Ktunaxa Citizens, sharing a common and distinct identity, history, laws, culture, homeland and language.

**Ktunaxa Nation Council or KNC** - The governing body of the Ktunaxa Nation.

**Leadership** - The act of leading and/or the people selected by Citizens to lead (govern). Also refers to the collective group of leaders.

**Nasuʔkin** – Chief.

**Sector Council** - A body responsible for making decisions within one of the Nation sectors (Economic Development and Investment; Lands and Resources; Social Investment; Education and Employment; Traditional Knowledge and Language), with representation from each Community Council in the Nation.

**Senior management** - Directors and community administrators.







## **Identity Terms**

**Across space and time** – A community is able to protect its identity when stories, beliefs and values are passed to younger generations.

**Emergence** – The process of people coming into being. The Ktunaxa people - like all parts of the Ktunaxa beliefs - emerged from stories to grow into the Ktunaxa Nation.

**Encoded** - The passing on of identity: people have to play an active role in preserving Ktunaxa identity by remembering important information and passing it on to younger Ktunaxa.

**Environment** – Every community has a different set of resources in its environment, and over time Ktunaxa people engage in different ways of using those resources more efficiently.

**Solving problems as a group** – Where culture empowers a group to work together, the Ktunaxa culture allows the Ktunaxa people to solve problems together.





## Websites

**First Nations Summit** - Provides a forum for First Nations in British Columbia to address issues related to Treaty negotiations as well as other issues of common concern. [www.fns.bc.ca](http://www.fns.bc.ca)

**Union of BC Indian Chiefs** - The goal of the UBCIC is to support the work of our people, whether at the community, nation or international level, in our common fight for the recognition of our Aboriginal Rights and respect for our cultures and societies. [www.ubcic.bc.ca](http://www.ubcic.bc.ca)

**AFN** – Assembly of First Nations - [www.afn.ca](http://www.afn.ca)

**Ktunaxa Nation Toolkit**, (2014) prepared by Rob Louie. <http://www.ktunaxa.org/governance/ktunaxa-nation-tool-kit/>

**ʔaqam** – [www.aqam.net](http://www.aqam.net)

**ʔakisqʔnuk First Nation** – [www.akisqʔnuk.org](http://www.akisqʔnuk.org)

**Yaqaṇ nuʔkiy** – [www.lowerkootenay.com](http://www.lowerkootenay.com)

**ʔakinkumʔasnuqʔit** – [www.tobaccoexplains.org](http://www.tobaccoexplains.org)

**Ktunaxa Nation Council** – [www.ktunaxa.org](http://www.ktunaxa.org)

## Acknowledgements

The Ktunaxa Nation Citizen Guide originated from the leadership coming together during the professional development sessions (2013 – 2015) facilitated by Dan George, Four Directions Management Services, Ltd. Based on the professional development training and listening to the Citizens, the Nation leaders felt this document would be helpful and needed to create a unified understanding and message for all members.

We would like to thank the Citizen Guide Working Group (Vickie Thomas, Anne Jimmie, Mary Jimmy, and Mary Mahseelah), Band Administrators, Nation staff, Elders and Citizens for all their guidance and work on this project. And we thank all the leaders, who attended the Dan George professional development sessions, for their time and contribution.

Assistance provided by Rob Louie.

Art work developed by Colleen Stevens and Ktunaxa youth (Theresa Kains, Darcy Luke, Patricia Gilhuly, Marrisa Phillips, and Kelly Scout) during the Dan George sessions.

Funding provided by the New Relationship Trust.



***NOTE: This Guide is intended as a starting point – a point for each Citizen to seek information from reliable websites, conversations with Elders and others, to assist with their participation as a Ktunaxa Citizen.***







Since emergence of the Ktunaxa, people have refined their means of passing identity across space and time. They, like all people, explored their environment, refined their knowledge of resources and matched their way of life to their environment. The Ktunaxa have maintained a strong connection to the land for thousands of years by continually solving problems as a group and dividing their responsibilities among the community. They have encoded their oral traditions, their lived experience and remembered histories into a way of life that has been passed across generations. Much of this would change with contact.

Front Cover: Nasu?kin (Narcisse) Isadore





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