



WESTBANK
FIRST NATION

Westbank First Nation
Community Plan
2015



Community. Leadership. Pride.

Acknowledgements

The 2015 Westbank First Nation Community Plan was made possible by the commitment of the Community Planning Committee and the Westbank First Nation Members who contributed to the planning process. Without their involvement, the 2015 Westbank First Nation Community Plan would not have been possible. This is the Members' plan, and it is because of the dedication of a community that this project was completed.

Administrative support and oversight were provided by the Westbank First Nation Development Services, Community Services, Economic Development, and Lands Departments.

Many others were gracious in giving their time for interviews, submitting suggestions, listening to presentations, reviewing drafts and being patient as the 2015 Westbank First Nation Community Plan was completed. To everyone who contributed, in both big and small ways, to the 2015 Westbank First Nation Community Plan, limlám̓t.

2015 WESTBANK FIRST NATION COMMUNITY PLAN

Author: Westbank First Nation

©Copyright 2015

Revised Plan Adopted November 19, 2015

Original Plan adopted November 22, 2010

Westbank First Nation
301-515 Hwy 97 S
Kelowna, BC V4T 2J1

T 250 769 4999

F 250 769 4377

E mail@wfn.ca

www.wfn.ca



Community. Leadership. Pride.

Westbank First Nation Chief and Council

January 2016

Built on the foundation of the 2010 Community Plan, I am very proud to present the revised 2015 *Westbank First Nation Community Plan*. The Community Plan was revised, as required by WFN Community Plan Law 2010-04, through multiple community meetings and the continued involvement of community Members, volunteers and staff, to see that the vision of our community remains current in its desires and direction.

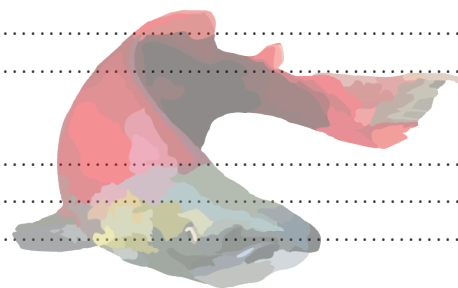
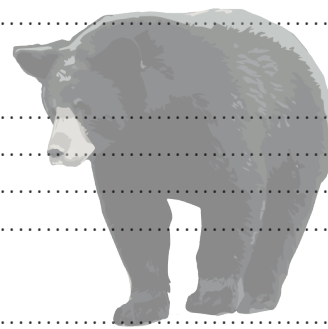
As we continue to shape our community through cultural, social and economic development, Westbank First Nation continues to hold itself accountable to the policies and actions listed in this document. Our community has experienced tremendous growth over the last five years, when the original Community Plan was adopted. In this revised plan we continue to address issues that are most important to our community, to provide for the sustainable growth and management of our resources for generations to come.

On behalf of Westbank First Nation Council, I thank all those involved in creating this plan and look forward to another five years of committing to our community's progressive vision.

Chief Robert Louie

CONTENTS

Prologue	6
A. Introduction	7
B. Purpose, Scope & Duration	7
C. Laws & Agreements.....	8
D. Tsilhqot'in Decision and Aboriginal Title	9
E. Community Plan Preparation	9
F. Westbank First Nation Since 2010	10
Guiding Principles	12
A. Principles	13
B. Westbank First Nation Vision Statement.....	14
C. enowkinwixw Process	15
D. Organization of the Community Plan.....	16
E. How Food Was Given	17
F. The Four Food Chiefs Teachings and Principles.....	19
G. Implementation of Sustainability Initiatives	21
The Westbank First Nation Community	22
A. Westbank First Nation Community History.....	23
B. Westbank First Nation Community Profile	24
C. Westbank First Nation Overview Map	25
D. Westbank First Nation Regional Location Map	26
Governance: Chief Black Bear	28
1.1 Westbank First Nation Government	29
1.2 Leadership.....	32
1.3 Intergovernmental Relationships.....	33
1.4 Aboriginal and Indigenous Rights	35
1.5 Taxation	37
1.6 Non-Member Residents.....	39
Economy: Chief Spring Salmon	44
2.1 Community Economic Development	45
2.2 Corporate	49
2.3 Employment	50





Land: Chief Bitter Root	52
3.1 Land Management	53
3.2 Planning & Development	57
3.3 Sustainability and Environment	66
3.4 Community Infrastructure	70
3.5 Traditional Territory & Natural Resources	71
3.6 Parks and Recreation	74

Chief Saskatoon Berry	76
4.1 Culture & Language	77
4.2 Health & Wellness	79
4.3 Community Safety	82
4.4 Education	84
4.5 Housing	87
4.6 Elders	90
4.6.3 Pine Acres Home	91
4.7 Youth	92
4.8 Families	94
4.9 Westbank First Nation Member Benefits	95



Concluding Remarks	98
The Backwards Canoe	99
Contributing Documents	100
Glossary of nsyilxcən Words	101
Glossary of English Words	104
Index	109

List of Maps	
Westbank First Nation Overview Maps	25
Westbank First Nation Regional Location Map	26
Westbank First Nation Advisory Council Electoral Districts	41
Westbank First Nation Tsinstiketpum IR 9: Community Lands	55
Westbank First Nation Tsinstiketpum IR 10: Community Lands	56
Future Land Use Map IR 9	62
Future Land Use Map IR 10	63
Westbank First Nation Roads	64
Special Planning Areas IR 9	68
Special Planning Areas IR 10	69
Title & Rights Map	73



PROLOGUE

- A. Introduction
- B. Purpose, Scope & Duration
- C. Laws & Agreements
 - Westbank First Nation Laws
- D. Tsilhqot'in Decision and Aboriginal Title
- E. Community Plan Preparation
- F. Westbank First Nation Since 2010

A. Introduction

Westbank First Nation has been self-governing since April 1, 2005 and is considered a leader in the area of First Nation governance. Self-government has created new opportunities for the Members of Westbank First Nation and has opened the door for unprecedented economic growth on Westbank First Nation Lands. In 2007, the Westbank First Nation Council highlighted the need for a Community Plan. The Membership took up this challenge and began a journey in community planning, adopting both a Community Plan and Community Plan Law in 2010. Since adopting the Community Plan in 2010, we have continued to develop upon the actions established during the initial community consultation process. Additionally, Westbank First Nation is committed to revising the Community Plan every 5 years, as required by the Community Plan Law, to ensure our goals are consistent with our current vision.

The *2015 Westbank First Nation Community Plan* describes what is important to Westbank First Nation Members and proposes *Principles* and *Actions* within the context of the long held traditional ways of living and governing on syilx territory. Central to the document is the belief that First Nations have a responsibility to the land and the environment as well as to the people that reside on Westbank First Nation Lands and within their traditional territory. In this respect, the *2015 Westbank First Nation Community Plan* addresses the needs of Westbank First Nation Members, residents, businesses, community organizations, intergovernmental relations, inter-tribal relations and management of lands and resources within the Westbank First Nation Administrative Area and the traditional territory of the Okanagan Nation.

Through sound planning in the areas of governance, financial management, land and environmental management, and community development, Westbank First Nation is ensuring its presence in the Okanagan Valley, as both a people and a government, will continue for generations to come.

B. Purpose, Scope & Duration

The *2015 Westbank First Nation Community Plan* guides growth, development, resource management and community planning within the reserve lands, administrative area and traditional territory of Westbank First Nation. It reflects the vision that Westbank First Nation Members have for their community, lands and resources. The vision is strategic, sustainable, long term, and based on a desire for an improved future.

The *Principles* and *Actions* within the *2015 Westbank First Nation Community Plan* guide the creation and amendment of Westbank First Nation Laws. The *2015 Westbank First Nation Community Plan* also provides the basis for actions and decisions to both protect and improve the quality of life for all present and future Members and Non-Member Residents of Westbank First Nation Lands and traditional territory.

The *2015 Westbank First Nation Community Plan* provides the strategic foundation for more detailed plans and policies as they relate to the various departments within the Westbank First Nation government. Westbank First Nation's internal strategic plans reflect and encompass the basic principles of the *2015 Westbank First Nation Community Plan* and are implemented in department policy, programs, and community development.

The *2015 Westbank First Nation Community Plan* also joins a range of other planning tools, including the:

- Westbank First Nation Self-Government Agreement;
- Westbank First Nation Self-Government Implementation Plan;
- Westbank First Nation Constitution;
- Westbank First Nation Land Use Plan;
- Westbank First Nation Government Strategic Plan;
- Westbank First Nation Economic Development Plan;
- Westbank First Nation Communications Strategy; and
- Westbank First Nation Parks and Trails Plan.

The *2015 Westbank First Nation Community Plan* will undergo amendments to reflect the shifting vision and day to day challenges of Westbank First Nation Members. No community is stagnant; change will occur with or without a plan, but the presence of a plan helps to direct the change in a proactive manner so that Westbank First Nation Members can feel secure in knowing that their future is in their own hands.

C. Laws & Agreements

Westbank First Nation Self-Government Agreement

Westbank First Nation Self-Government Act

Westbank First Nation Constitution [Amended August 13, 2015]

Westbank First Nation Laws

- No. 2005-01 Westbank First Nation Long-Term Debt Liability and Guarantees Law
- No. 2005-02 Westbank First Nation Noxious Weeds and Grass Law
- No. 2005-03 Westbank First Nation Noxious Insect Control
- No. 2005-04 Westbank First Nation Dog and Cat Control Law
- No. 2005-05 Westbank First Nation Animal Control Law
- No. 2005-06 Westbank First Nation Garbage Collection Law
- No. 2005-07 Westbank First Nation Unsightly Premises Law
- No. 2005-08 Westbank First Nation Noise and Disturbance Control Law
- No. 2005-09 Westbank First Nation Second-hand Dealers and Pawnbrokers Law
- No. 2005-10 Westbank First Nation Discharge of Firearms Law
- No. 2005-11 Westbank First Nation Fire Protection Law
- No. 2005-12 Westbank First Nation Fireworks Law
- No. 2005-13 Westbank First Nation Traffic and Parking Control Law
- No. 2005-14 Westbank First Nation Building Law
- No. 2005-15 Westbank First Nation Subdivision, Development and Servicing Law
- No. 2005-16 Westbank First Nation Waterworks Law
- No. 2005-17 Westbank First Nation Business License Law
- No. 2005-18 Westbank First Nation Sanitary Sewer Systems Law
- No. 2005-19 Westbank First Nation Disorderly Conduct and Nuisances Law
- No. 2005-20 Westbank First Nation Outdoor Events Law
- No. 2005-21 Westbank First Nation Residential *Premises* Law
- No. 2005-23 Westbank First Nation Immunity and Indemnity Law
- No. 2006-01 Westbank First Nation Council Remuneration Law
- No. 2006-02 Westbank First Nation Family Property Law
- No. 2006-03 Westbank First Nation Allotment Law
- No. 2007-01 Westbank First Nation Land Use Law [Amended July 26, 2010]
- No. 2008-01 Westbank First Nation Dispute Adjudication Law
- No. 2008-02 Westbank First Nation Notice Enforcement Law
- No. 2008-03 Westbank First Nation Residential Premises Law [Amended March 22, 2010]
- No. 2008-04 Westbank First Nation Advisory Council Law
- No. 2008-05 Westbank First Nation False Alarm Law
- No. 2008-06 Westbank First Nation Disorderly Conduct and Nuisances Law
- No. 2008-07 Westbank First Nation Council Remuneration and Expense Law
- No. 2009-01 Westbank First Nation Community Protection Law
- No. 2010-01 Westbank First Nation Expropriation Law
- No. 2010-02 Westbank First Nation Road Dedication Law
- No. 2010-03 Westbank First Nation Safe Premises Law
- No. 2010-04 Westbank First Nation Community Plan Law



D. Tsilhqot'in Decision and Aboriginal Title

On June 26, 2014, the Supreme Court of Canada unanimously ruled in favour of the Xeni Gwet'in peoples of the Tsilhqot'in, granting them a declaration of land title to 1,750 square kilometres in British Columbia's central interior. This is the first time the Supreme Court has recognized aboriginal title to a specific piece of land. The decision to grant title was broad, and not site-specific, in that it covers an extensive area where the title-holding group proved they lived, hunted, fished and had historic control over the territory.

The ruling of aboriginal title grants the following rights:

- The right to decide how the land will be used
- The right to enjoy and occupy the land
- The right to possess the land
- The right to economic benefit of the land
- The right to pro-actively use and manage the land

The decision sets out that Aboriginal title is a collective right that requires collective decision-making, so the Crown must now seek the consent of the title-holding group to developments on the land. Westbank First Nation, in conjunction with the Okanagan Nation Alliance, sees this as an opportunity to advance Aboriginal title and rights in its traditional territory in a manner that reflects the Nation's vision, values and perspectives.

E. Community Plan Preparation

Community Planning Working Group

The foundation of the 2015 Community Plan was set during the planning process of the 2010 Community Plan. This process involved 35 consultation meetings, input from all government departments, and a comprehensive review by Chief and Council. Moving forward to 2015, the review of the Community Plan included seven Membership meetings, a technical review by staff and committee members, two Council reviews, an open house, and Member-staff presentations. The Community Plan has always been available through various stages of revision on the Members' section of the website and upon request in hardcopy format.

F. Westbank First Nation Since 2010

The success of the Community Plan can be measured on the basis of recognizing accomplished Actions. It is important to note that the Community Plan reflects a short- and long-term vision and that the Actions listed throughout the document are multi-faceted and may require years of planning and implementation. From economic and communications strategies to youth-focused development, Westbank First Nation continues to move forward, ensuring positive change by engaging Membership and empowering our community through the provision of high quality services and programs.

The following is a list of some of the accomplished Actions since 2010:

- Development of a WFN Communications Strategy
- Establishment of a Youth Council
- Construction of a new Youth Centre (completion fall 2016)
- Implementation of WFN's entrepreneurial support and training system
- Development of Public Directory of a Membership-owned businesses and services
- Preparation of a WFN Economic Development Strategic Plan
- Additional construction of sidewalks and street-lighting
- Development of WFN's Parks and Trails Plan
- Preparation of a Housing Strategy
- Formation of a Homelessness Working Group





GUIDING PRINCIPLES

A. Principles

1. General
2. Aboriginal Rights & Title
3. Preservation of Land Resources & Culture for Future Generations

B. Westbank First Nation Vision Statement

C. enowkinwixw Process

D. Organization of the Community Plan

E. How Food Was Given

F. The Four Food Chiefs Teachings & Principles

G. Implementation of Sustainability Objectives

A. Principles

The following principles reflect syilx language and culture as expressed in a modern context and provide a foundation for the *2015 Westbank First Nation Community Plan*.

Many of the principles were developed when Westbank First Nation was drafting its constitution, and they continue to provide a basis for planning, law creation and governance on Westbank First Nation Lands, within the Westbank First Nation Administrative Area and within the syilx traditional territory. The creation of the *2015 Westbank First Nation Community Plan* was also based on the principles found in the enowkinwixw process. This traditional method is used for making important community decisions and is discussed further below.

1. General

- 1.1 These principles shall provide a vision and foundation to guide the social, economic, political, land and community development of Westbank First Nation.
- 1.2 These principles shall be used to assist the interpretation and implementation of the 2015 Westbank First Nation Community Plan.

2. Aboriginal Rights & Title

- 2.1 Westbank First Nation is part of the Okanagan Nation, which has occupied and benefited from Okanagan traditional territory since time immemorial.
- 2.2 Westbank First Nation has never ceded, surrendered, or in any way relinquished aboriginal title and will continue to assert its interests and exercise its aboriginal rights over the traditional territory.
- 2.3 Westbank First Nation is committed to protect the aboriginal rights of Westbank First Nation and its Members.
- 2.4 Through the *Westbank First Nation Constitution*, the Members of Westbank First Nation exercise their inherent right of self-government and provide for governance that is accessible, stable, effective, accountable and transparent.

3. Preservation of Land, Resources & Culture for Future Generations

- 3.1 Westbank First Nation shall work to promote a healthy and prosperous future to ensure the continued existence of Westbank First Nation as a strong political, social and cultural community.
- 3.2 Westbank First Nation honours its connection to the land, resources and elements of the natural world that provide for its Members' physical and spiritual needs.
- 3.3 Westbank First Nation recognizes its responsibility to protect the land and her resources for future generations.
- 3.4 Westbank First Nation Members value the need to respect, protect and promote their heritage, culture and traditions understanding that their traditions and practices change and that they continue to develop contemporary expressions of those traditions and practices.
- 3.5 Westbank First Nation shall work to promote sustainable economic development and work to protect the value of Westbank First Nation Lands;
- 3.6 Westbank First Nation shall continue to employ a clear plan for land use to provide stability and predictability for the development of Westbank Lands.
- 3.7 Westbank First Nation, through the 2015 Westbank First Nation Community Plan, seeks to ensure a transparent, consistent and proactive process for the development of Westbank First Nation Lands.

B. Westbank First Nation Vision Statement

Westbank First Nation acknowledges the example set by the Four Food Chiefs and is committed to continue in the same spirit of sacrifice, service, dedication, cooperation and humility as caretakers of the land and people of the Okanagan.

As a Community and Government, Westbank First Nation commits to:

Becoming a government that governs in a spirit of sovereignty, independence, fairness and transparency over Westbank First Nation Lands, Members and Non Member Residents, while working with other governments in managing the lands and resources located within the Westbank First Nation traditional territory and administrative area;

Being a steward by managing the lands and resources within Westbank First Nation traditional territory in a way that honours the land which provides for the spiritual, cultural and emotional well-being of Members;

Building innovative ideas that will support and encourage the growth of the local economy in a manner that will create opportunities for Members to lead healthy and prosperous lives;

Building healthy individuals by supporting the dreams and aspirations of Members to live healthy, prosperous and meaningful lives;

Bettering the lives of Members by providing relevant and effective community services and programs so that Members and their families can flourish as syilx and citizens in Canadian society; and

Protecting the syilx language and culture through promotion and preservation of the language and culture, while adopting modern expressions of traditional ways.

Westbank First Nation will move toward this vision by honouring the Creator, listening to the wisdom of the Elders, allowing for the input and guidance from all Members, empowering the youth and respecting the leadership provided by Chief and Council.



C. enowkinwixw Process

The enowkinwixw process is a traditional syilx method of discussion and decision making that was originally used to make important decisions or to resolve conflict within the community. The process was conducted over a period of several days with various stakeholders taking part. The participants would meet and thoroughly discuss the issue or issues that the community was seeking to solve. Each of the participants was required to listen to and acknowledge opposing views and opinions. The goal of the process is to create consensus or unanimity so that the community can move ahead in unity and solidarity. The enowkinwixw process allows for a variety of viewpoints to culminate into a single forward-looking solution.

The principles associated with the enowkinwixw process were regarded throughout the consultation process for the 2010 Community Plan and its subsequent revision in 2015. These principles include peaceful resolution, equality among individuals and harmony within society and are crucial to the traditional ways of the syilx people. The process also relies on the diversity found within communities; differences of opinion are necessary to the legitimacy of the process. The high value placed on community is central to the philosophy of the enowkinwixw process.

In short, enowkinwixw is Community Planning. It involves consultation, debate, vision for the future, inclusion, and constant review. The outcome is a single forward looking vision that reflects the traditional, innovative, relational and achievement quadrants of a community. The vision is accepted by all and endorsed as a community led initiative.

The *2015 Westbank First Nation Community Plan* is evidence that traditional syilx ways are alive and well and have a pragmatic application in the modern technological era.

D. Organization of the Community Plan

The *2015 Westbank First Nation Community Plan* consists of three main components:

- the guiding principles;
- the Four Food Chiefs sections; and
- the *Principle* and *Action* statements.

The guiding principles are written to reflect the core values of the Westbank First Nation Members and community. They reflect the traditions of the syilx in a modern context. The guiding principles provide the foundation for interpreting the *Principles* and *Actions* within the *2015 Westbank First Nation Community Plan*.

The heart of the *2015 Westbank First Nation Community Plan* continues to be organized around the Four Food Chiefs and their depiction in the story *How Food Was Given*. This story also provides the cultural blueprint for the *2015 Westbank First Nation Community Plan* and distinguishes the Plan as being distinctly Westbank First Nation.

Each one of the Chiefs represent a specific sector found within society:

- Chief Black Bear represents Governance;
- Chief Spring Salmon represents the Economy;
- Chief Bitter Root represents the Land; and
- Chief Saskatoon Berry represents the Community.

These four sections are divided into sub-sections which include brief discussions of current conditions, policies, and programs. From this base point the *2015 Westbank First Nation Community Plan* lays out a community-based vision that is communicated through *Principle* and *Action* statements that will act as a guide to future Westbank First Nation community and government policy decisions.

The majority of the principles were written by the 2010 Community Planning Working Group, which were reviewed and modified during the 2015 consultation process. The *Principles* are broadly stated and are meant to act as benchmarks for future projects and actions. Finally, the Community (or Membership) *Actions* are those projects identified by the Westbank First Nation Members as being important to the continued healthy growth and development of Westbank First Nation. Some of these *Actions* may already be in progress in some form within the Westbank First Nation organizations. Others are larger and more comprehensive, and may take additional resources or may not be appropriate to pursue at this point in time.

E. How Food Was Given

The story about *How Food Was Given* provides a traditional perspective on community planning and is considered the blueprint for the initial development of the *Westbank First Nation Community Plan*.

The Okanagan peoples lived for centuries within an oral culture and used stories as the means and process of handing down knowledge and cultural practices from generation to generation. At first glance, these stories seem like tales of a forgotten era, but each story contains a vast amount of knowledge and information; these stories are the historical record and societal blueprint of the syilx.

How Food Was Given focuses on the deliberation of Chief Black Bear, Chief Spring Salmon, Chief Bitter Root and Chief Saskatoon Berry as they discuss the coming arrival of the “People To Be” and their need for survival. Chief Black Bear, the elder of the group, decides to give his life for the “People To Be” and is revived by a song sung by the fly. Each of the characters and their actions in the story are representative of various protocols, social order and life lessons that dictated the way of life of the syilx prior to outside contact.

The *2015 Westbank First Nation Community Plan* continues to apply the Four Food Chiefs to represent different sectors of the community and to title the four sections of the *2015 Westbank First Nation Community Plan*.

The following is a popular rendition of *How Food Was Given*, as published in “We Are The People: A Trilogy of Okanagan Legends” by Theytus Books.



How Food Was Given

"We Are The People: A Trilogy of Okanagan Legends" (Theytus Books, 2004)

In the world before this world, before there were people, and before things were like they are now, everyone was alive and walking around like we do. All creation talked about was the coming changes to their world. They had been told that soon a new kind of people would be living on this earth. Even they, the Animal and Plant people would be changed. Now they had to decide how the People To Be would live and what they would eat.

The four Chiefs of all Creation are:

Black Bear, Chief for all creatures on the land. Spring Salmon, Chief for all creatures in the water. Bitter Root, Chief for things under the ground. Saskatoon Berry, Chief for things growing on land.

They held many meetings and talked for a long time about what the People To Be would need to live. All of the Chiefs thought and thought.

"What can we give to the People To Be to eat that is already here on earth?" they asked one another.

"There seems to be no answer."

Finally, the three other Chiefs said to Bear, "You are the oldest and wisest among us. You tell us what you are going to do."

Bear said, "Since you have placed your trust in me, I will have to do the best I can."

He thought for a long time and finally he said, "I will give myself, and all the animals that I am Chief over, to be food for the People To Be." Then he said to Salmon, "What will you do?"

Salmon answered, "You are indeed the wisest among us. I will also give myself and all the things that live in the water for food for the People to Be"

Bitter Root, who was Chief of all the roots under the ground said, "I will do the same."

Saskatoon Berry was last. She said, "I will do the same. All good things growing above the ground will be food for the People To Be."

Chief Bear was happy because there would be enough food for the People To Be. Bear said, "Now, I will lay my life down to make these things happen."

Because the great Chief Bear had given his life, all of creation gathered and sang songs to bring him back to life. That was how they helped each other in that world. They all took turns singing, but Bear did not come back to life.

Finally, it came to Fly. He sang, "You laid your body down. You laid your life down." His Song was powerful. Bear came back to life. Then Fly told the four Chiefs, "When the People To Be are here and they take your body for food, they will sing this song. They will cry their thanks with this song."

Then Bear spoke for all the Chiefs, "From now on when the People To Be come, everything will have its own song. The People To Be will use these songs to help each other as you have helped me."

This is how food was given to our people.

That is how songs were given to our people.

That is how giving and helping one another was and still is taught to our people.



F. The Four Food Chiefs Teachings and Principles

Chief Black Bear

Chief Black Bear is the “Chief for all creatures on the land.” He represents the societal values of the Okanagan People, in which self-sacrifice, leadership and giving are a key part of healthy living. Black Bear’s willingness to sacrifice himself leads the other chiefs to do the same, teaching us that we are all dependent on each other’s willingness to sacrifice for the good of others. As a chief, Black Bear demonstrates that our leaders are to be the first to sacrifice for the good of the community.

Chief Black Bear represents governance and leadership. He demonstrates the selflessness that is required by those who hold these positions within a community. His actions provide the blueprint for the call of leadership and the sacrifice that is required by community leaders. Chief Black Bear leads through his lifestyle, experience and wisdom. Community Planning is about creating a better tomorrow; Black Bear reminds us that our present actions are building a foundation for the next generation, and that we need to sacrifice today to give those who are coming in the next generation a better life.

Chief Spring Salmon

Chief Spring Salmon is the “Chief for all creatures in the water.” As a chief, Spring Salmon demonstrates the virtues of perseverance and hard work. Like the spring salmon that swims against the current to give his life for the next generation, we too swim against the current of life, against all odds, in order to provide for our family and community. On his journey the salmon will use various obstacles to his advantage as he combats the opposing current. Likewise, the obstacles we face in life need to be looked at not as deterrents but as springboards on the path of life.

Chief Spring Salmon is representative of economic issues in the life of a community. The modern economy mimics the cyclical nature of the salmon’s life. The ups and downs in the economy are seasonal and normal; they cause us to persevere or prosper, but we must always keep the end goals in mind. The cycle does not end with us; it is passed on to the next generation. The economy generates employment and gives a means for our community to continue to survive. Proper care and management of our economy ensures a prosperous and successful future, as proper care for the waterways ensures the seasonal return of the spring salmon.

Another element of the salmon’s life is the four years that it spends in the oceans only to return to its place of birth to give life to the next generation. This is a reminder to the syilx that no matter where life takes them there is place where they belong and from where they drew their life’s first breath. The success of Westbank First Nation is a result of those individuals who have educated themselves, either formally or traditionally, and have returned or chosen to stay to give back to their community as elected officials, community leaders, employees, entrepreneurs and avid community activists. Their hard work and perseverance has created the platform on which future generations can stand.

Chief Bitter Root

The third chief is Bitter Root, “the Chief for things under the ground.” The bitter root is a beautiful yet peculiar plant that only comes out above ground once a year and can only be found in certain parts of the Okanagan. The harvesting window of the bitter root lasts for only two weeks, after which the bitter root cannot be used and retreats to the underground world of roots.

Chief Bitter Root represents the land and the feminine side of life. She demonstrates the importance of the cycles and stability involved in community life. First Nations People have always endured a complex relationship with the land; a relationship that is seldom understood by others and is often the focus of treaties and land settlements. But the relationship is more than a legal definition. Without the land none of the animals or plants that we rely on for food would be able to survive. The land provides the resources we all rely on for survival. Even the mighty spring salmon comes inland from the sea to spawn her eggs. Chief Bitter Root reminds us to honour the women in our communities and to remember that the community we build, like the land, will be here for generations. To the First Nation person the land is precious, the land is sacred, and the preservation of land is a communal responsibility.

Chief Saskatoon Berry

Chief Saskatoon Berry is “the Chief for things growing on land.” Each saskatoon bush is constructed of hundreds of individual shoots that are the result of years of growth. The saskatoon berry represents the notion of strength that results from being in one place for extended generations. In this way, Chief Saskatoon Berry also represents the unique relationship to the land, as the syilx have resided on this land for thousands of years.

Chief Saskatoon Berry represents the community. All the different individual families of the community are represented in the individual shoots, leaves and berries of a saskatoon bush. A community is a construct of individuals, but it is the working together of the individuals that creates community. A saskatoon berry on its own is not a bush, nor is a shoot or a leaf; put them together and they create the saskatoon bush and provide a place of nourishment for others. One part of creation cannot be what it is created to be without the other parts of creation playing their proper role.

Also, just like the shoots in the saskatoon bush need each other to continue to reproduce and grow outward in a circular pattern, so do people need each other to continue to reach their full potential. The berry has the potential inside to reproduce to add to the saskatoon bush, but for this to happen the berry must give itself as food or fall to the ground and die before it can begin to give to the next generation. In the same way the syilx have a tradition of giving of themselves and their possessions to see life passed on to subsequent generations and those living in the present generation. Also, the saskatoon bush relies on the outside help of foraging animals or berry pickers for its continued growth, just as a healthy community is not totally isolated or independent but relies on outside connections with other communities for healthy economic, social and cultural exchange. There is a healthy interdependence within every community, and this helps to create community.

G. Implementation of Sustainability Initiatives

Westbank First Nation recognizes that all human activities have an impact on the environment. With this understanding, we see it as an obligation to address particular mitigation measures in the 2015 Community Plan. The sustainability *Action* items found throughout this Plan were developed with the help of the 2015 consultation group, created in order to ensure the needs of our current and future generations are provided for.

In successfully establishing forward thinking goals and effective communication between the Four Food Chiefs, we have created objectives that are specific, easy to monitor, attainable and timely. Although measuring sustainability is an ongoing process, Westbank First Nation is committed to achieving both short and long term goals to make certain we are headed in the right direction.

In developing these sustainability *Principles* and *Actions* it was imperative they reflected the holistic, interdependent relationship represented by the Four Food Chiefs: Black Bear (Governance), Spring Salmon (Economy), Bitterroot (Land), and Saskatoon Berry (Community).



THE WESTBANK FIRST NATION COMMUNITY

- A. Westbank First Nation Community History
- B. Westbank First Nation Community Profile
- C. Westbank First Nation Overview
- D. Westbank First Nation Regional Map

A. Westbank First Nation Community History

Westbank First Nation is a relatively young First Nation among the 614 bands in Canada. Originally, Westbank First Nation was part of the Okanagan Indian Band, with the community band offices and administration located at the head of Okanagan Lake, near Vernon B.C. In the early 1960s, there were approximately 170 band Members residing on the Westbank reserves. The general feeling was that their concerns and interests were not being addressed, and since they had only one Member with a seat on council, they had limited impact and influence on the decisions that were made. A committee of Westbank residents decided to begin the process of separation from the Okanagan Indian Band.

On October 18, 1963, Westbank Indian Band was deemed an independent band. Westbank Indian Band's Lands were designated Tsinstikeptum Indian Reserve Numbers 9 and 10, and Mission Creek Indian Reserve Number 8. Norman Lindley was the first elected Chief for Westbank Indian Band, along with Councillors Margaret Derrickson and Harry Derrickson.

In the 1960s, there was very little development on Westbank Lands even though the surrounding area was experiencing rapid growth. In 1973, consultants were hired to develop a land use plan that was subsequently updated in 1978. The objective was to establish a land use policy and provide a process, which would serve as a guide to the band council, locatees, and developers. A series of bylaws were enacted by Council in order to create a framework of laws, to ensure consistency and to create certainty for investors.

In 1974, the creation of these laws paved the way for Westbank First Nation Members to vote in favour of surrendering 177.3 acres of IR 10 reserve lands for a 99-year lease for the 158 lot Lakeridge Park residential development.

In 1982, a major specific land claim was settled concerning lands that were taken away from Okanagan reserves in the early 1900s. Negotiations with Canada and British Columbia were also finalized to offset reserve lands that were taken for the widening of Highway 97. Monies from this settlement were used to purchase two parcels of land in the Gallagher Canyon area east of Kelowna. These parcels were granted reserve status in 2001 and are now known as Medicine Hill Indian Reserve Number 11 and Medicine Creek Indian Reserve Number 12. With the additions of these lands, Westbank First Nation has a total of 5,306 acres.

In 1990, building on the experience of three decades of independence, the Westbank First Nation leadership and Members sought self-determination through various avenues. A Framework Agreement to begin negotiating community-based self-government was entered into in 1990. In 1995 the British Columbia Treaty Commission declared Westbank First Nation, British Columbia and Canada ready to commence Treaty negotiations. In 1996, Westbank First Nation was one of 14 signatories to the Framework Agreement on First Nation Land Management and led the process resulting in the passage of the First Nations Land Management Act in 1999.

In 2000, after a decade of negotiations and community consultation, Westbank First Nation and Canada initialed the Westbank Self-Government Agreement. The first referendum to ratify the self-government package failed to achieve the absolute majority required for it to pass even though 60 percent voted in favour. In June 2002, a second referendum took place whereby 69 percent voted in favour, but this too failed because of the absolute majority requirement. In May 2003, with the stringent voting requirements changed by Canada to a simple majority, the community went to the polls for a third time and voted in favour of the *Westbank First Nation Self-Government Agreement*, the *Westbank First Nation Constitution*, and the *Westbank First Nation Land Code*. On May 6, 2004, Bill C-11, the *Westbank First Nation Self-Government Act*, received Royal Assent in Ottawa and became law. The *Westbank First Nation Self-Government Act* came into force on April 1, 2005. Westbank First Nation continues to be on the cutting edge of First Nations issues and is a leader in encouraging and assisting other First Nations in their efforts towards self-governance and financial independence.

B. Westbank First Nation Community Profile

The Okanagan Valley is home to Westbank First Nation, one of seven native communities that belong to the Okanagan Nation (see Westbank First Nation Overview Map, page 25). Westbank First Nation is a diverse and dynamic community that is unlike any other First Nation in Canada. The Westbank First Nation community is comprised of the Westbank First Nation Membership, Westbank First Nation Lands, Chief and Council and a range of community, governmental and business services.

As of 2015, Westbank First Nation has a total Membership of 819 people. This is a relatively young population as 64 percent of the Membership is under the age of 40. Approximately 61 percent of the Members reside on reserve. The Westbank First Nation Membership is entrepreneurial, increasingly well-educated, mobile and progressive in their approach to issues facing their community. Several Members have received regional, provincial and even national recognition in business, the arts, social services, sports and governance initiatives.

The Westbank First Nation land base is comprised of five reserves totaling 5,306 acres (see Westbank First Nation Regional Location Map, page 26):

- Mission Creek Reserve 8;
- Tsinstikeptum Reserves 9 and 10;
- Medicine Hill Reserve 11; and
- Medicine Creek Reserve 12.

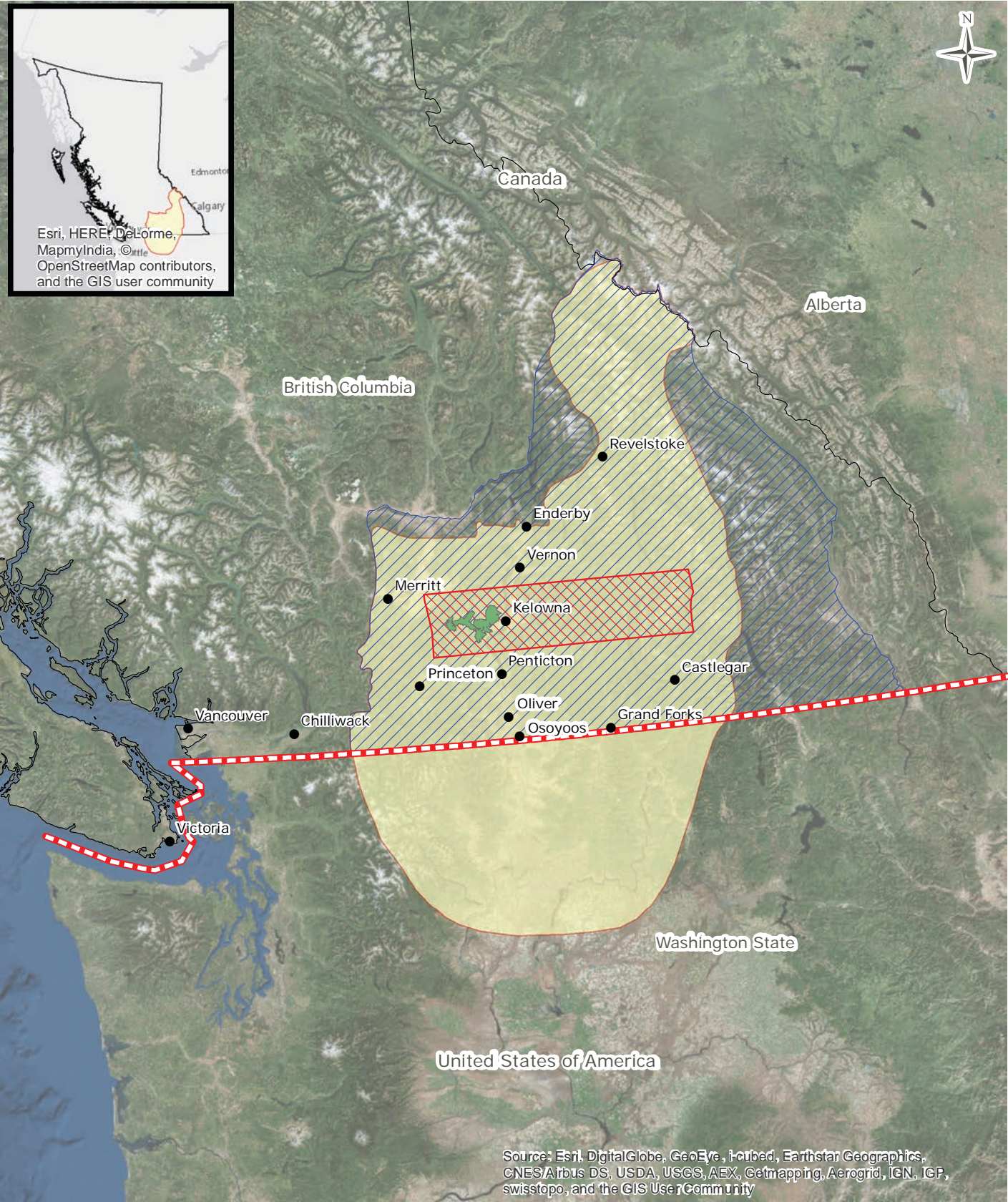
The majority of Westbank First Nation Lands are developed and fully serviced with water, sewer and other utilities. The remaining reserves are very desirable for future economic growth as the area responds to increasing demands for development. Development on Westbank First Nations Lands is governed by one of the most comprehensive sets of community laws in Canada. All persons residing or conducting business on reserve are subject to Westbank First Nation Laws. A first-rate system of governance combined with a progressive Membership have propelled Westbank First Nation to the forefront of First Nations governance and economic development.

Governance is provided by the Westbank First Nation Chief and Council, and administrative oversight and support is provided by the Director of Operations and the administrative staff. Due to the wide range of services and businesses operated by Westbank First Nation, it is one of the region's largest employers and is an active partner in the region's economic growth. Through its administration, Westbank First Nation provides a number of community and governmental services including:

- a 63 bed intermediate care facility (Pine Acres Home)
- daycare and pre-school services (Westbank Child Development Centre)
- a new 14,000 square foot youth centre (under construction in 2015)
- a multi-denominational church
- a school (Sensisyusten)
- recreation programs
- social and health services
- economic development
- land management
- utilities and roads service / maintenance
- planning and engineering
- housing
- intergovernmental affairs

To support the needs of the expanding population, there is a large variety of stores on reserve offering retail and commercial services. There are also a number of businesses (Member & Non-Member based) that provide manufacturing and construction services. In response to businesses' needs, all of the major banks have opened on-reserve branches to service the expanding Westbank First Nation community. In the next 25 years Westbank First Nation is expected to grow by upwards of 10,000 Non-Member residents, with the population of the Central Okanagan expected to increase from 191,000 to 273,000.

C. Westbank First Nation Overview Map

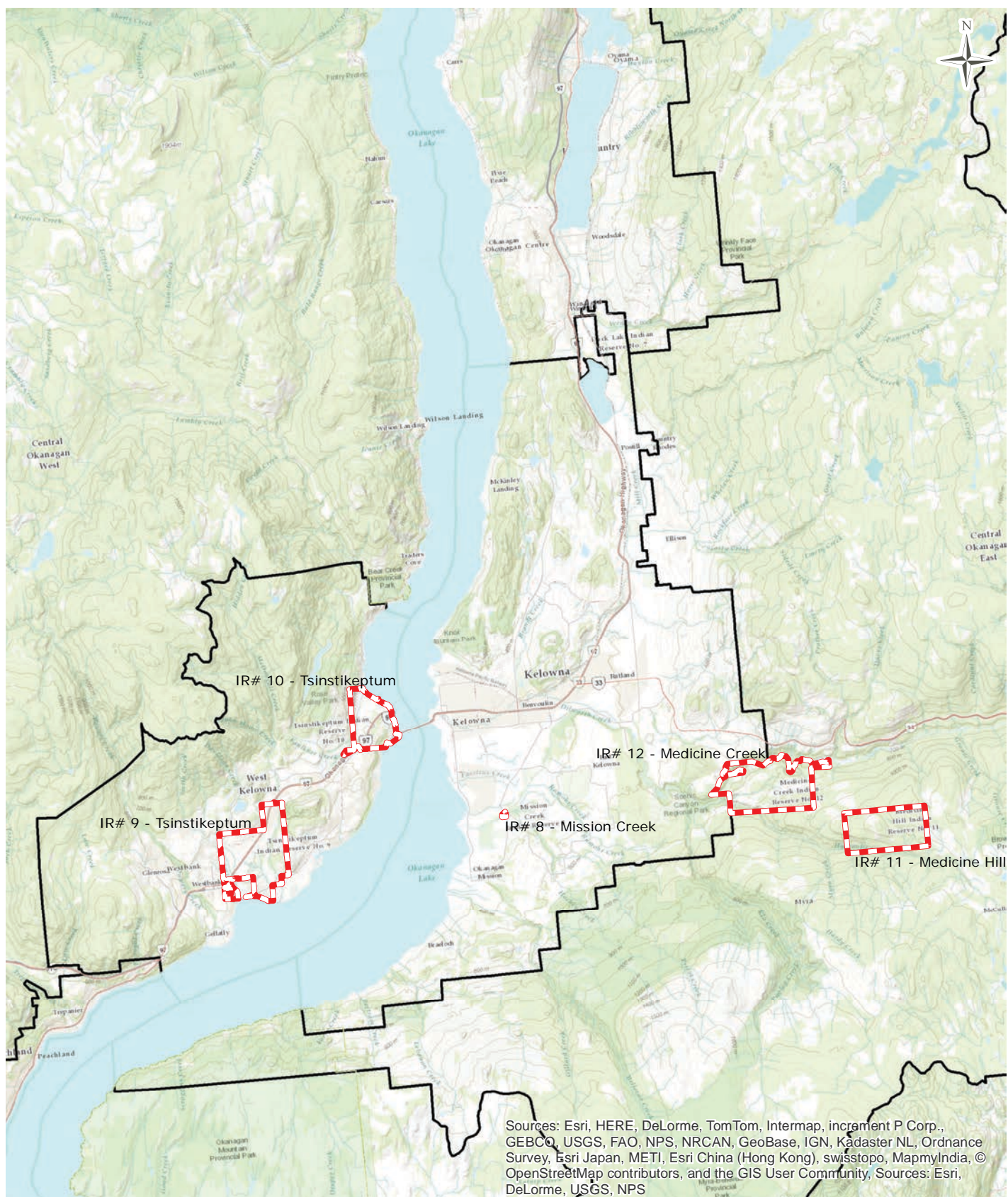


WFN Overview Map

0 125 250 Kilometers

- Legend
- WFN Harvest Area
 - ONA Territory
 - WFN Community Forest

D. Westbank First Nation Regional Location Map



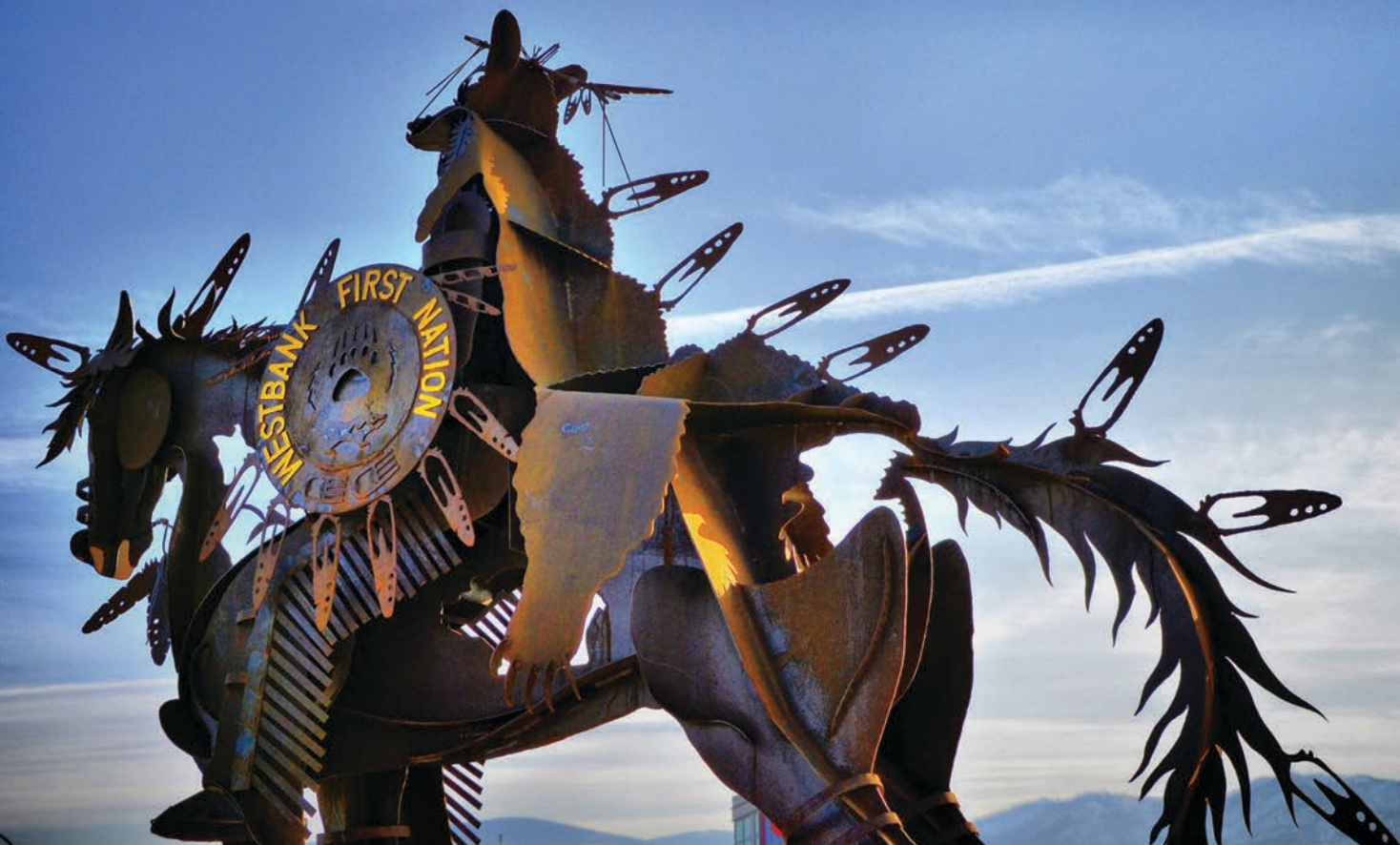
WFN Overview Map

Legend

 WFN Reserves

0 5 10 Kilometers





1

səx^wkc'x̣wipla? skəmixst ilmix^wəm

GOVERNANCE: CHIEF BLACK BEAR

1.1 Westbank First Nation Government

1.1.1 Principles

1.1.2 Actions

1.2 Leadership

1.2.1 Principles

1.2.2 Actions

1.3 Inter-Governmental Relationships

1.3.1 Principles

1.4 Aboriginal and Indigenous Rights

1.4.1 Principles

1.5 Taxation

1.5.1 Principles

1.6 Non-Member Residents

1.6.1 Principles

1.6.2 Westbank First Nation Advisory Council

1.6.3 Westbank First Nation Advisory Council Electoral Districts

1.1 Westbank First Nation Government

Westbank First Nation is one of only a few self-governing First Nations in Canada. This means that Westbank First Nation is no longer subject to the restrictions of the Indian Act and has autonomy and control over its internal affairs. Westbank First Nation has been self-governing since April 1, 2005, when the *Westbank First Nation Self-Government Agreement* was given the force of law through the *Westbank First Nation Self-Government Act*. Westbank First Nation Members have also drafted their own constitution to guide the actions of the Westbank First Nation Government. It has been recognized that effective First Nation governance relies on a number of factors which have been considered in the development of the *Westbank First Nation Constitution*. These include the people, the land, laws and jurisdiction, institutions and resources.

Westbank First Nation has implemented a comprehensive range of laws that cover the development and regulation of Westbank First Nation Lands. All persons residing or conducting business on reserve are subject to Westbank First Nation laws, which are enacted pursuant to the *Westbank First Nation Constitution*, as amended August 13, 2015. The *Westbank First Nation Constitution* sets out *Principles* and laws that provide a vision and foundation to guide the social, economic, political and community development of Westbank First Nation.

Behind the bold and progressive steps of the Westbank First Nation Government is the band Membership. It is the Membership's desire for a better, more efficient government that provides the inspiration for the political leaders to take such bold steps. They have been willing to take risks and receive criticism on the journey towards self-government and independence.

The Membership also has various tools at their disposal, within the *Westbank First Nation Constitution*, to ensure the accountability of their elected leadership. One such device, found in section 44 of the *Westbank First Nation Constitution*, is the power to remove Council members from office upon violation of the *Westbank First Nation Constitution* or a breach of their oath of office. Westbank First Nation Members are also committed to fiscal accountability. Chief and Council are required by law to operate on a balanced budget and require membership approval for capital expenditures of over \$500,000.00.

As of 2015, Westbank First Nation's annual operations budget is over \$37 million. Currently, an unprecedented 80 percent of the budget is funded by Westbank First Nation's own source revenues while the remaining 20 percent comes from Indian and Northern Affairs Canada and federal transfer payments. This is the result of sound planning, good governance and Westbank First Nation's willingness to take responsibility for their own affairs.

Government Mission Statement

WFN will work to promote a healthy and prosperous future to ensure its continued existence as a strong political, social and cultural economy.

1.1.1 Principles

- a) Westbank First Nation shall continue on the path of self-sufficiency and continue to be self-reliant and independent in managing its own affairs.
- b) Acknowledge and respect the traditional governance principles of the syilx.
- c) Recognize that the well-being and overall standard of living of Westbank First Nation Members and Non-Member Residents living on Westbank First Nation Lands are a priority in the planning and creation of laws and policies.
- d) Support the principles of transparency and accountability in governance through open and consistent communication with the Membership.
- e) Continue to communicate through regular membership meetings, a community newsletter, quarterly reports and, where appropriate, explore opportunities to use other mediums of communication.
- f) Foster an environment of equality for all Members, Non-Member Residents, businesses, non-profit societies and visitors to Westbank First Nation Lands in which there is no fear of discrimination.
- g) Work to promote a healthy and prosperous future to ensure the continued existence of Westbank First Nation as a strong political, social and cultural community.
- h) Explore opportunities to partner with other governments and external agencies in order to maximize economic efficiency and to enhance the quality of life on Westbank First Nation Lands.
- i) Support the implementation of laws and regulations to promote environmentally sustainable practices in water conservation, food security, waste disposal and recycling, and alternative energy.
- j) Whenever possible, reinforce syilx traditions through oral histories and stories before or during community events.

1.1.2 Actions

- a) When appropriate, Council may conduct an inquiry into the need for the development of a process to review issues and concerns raised by Membership relating to the Westbank First Nation Administration. This inquiry will:
 - consider the need to promote and foster principles of administrative fairness;
 - include consultation with Membership, Council and Staff;
 - result in recommendations on how to address the issues and concerns; and
 - allow for the process to be initiated by the Membership.
- b) Continue to work towards the completion of the Membership Code.
- c) Council will consider, when appropriate, the creation of a Westbank First Nation Law Making Committee, comprised of Members, to provide guidance and input to Council in the creation of laws that will directly and significantly affect Members.
- d) Continue to incorporate modern syilx Governance Principles found within the captíkʷ stories.
- e) Develop a formalized process regarding referendums and community votes that includes: processes and time frames for information sharing; and a limit on the number of times a single issue can be taken to the Membership for approval.
- f) Continue to implement a process for tracking membership issues and to ensure they are dealt with fairly and equitably.
- g) Continue to implement Westbank First Nation's Communications Strategy to improve internal and external communications.



- h) Develop a purchasing policy to minimize waste at community events and other Westbank First Nation meetings.
- i) Implement and monitor landscaping regulations that require developers to use plant species requiring a relative standard of irrigation; and develop a monitoring system to limit water consumption amongst Westbank First Nation residents.
- j) Provide the opportunity for Members to present syilx traditional stories during community events and other public presentations.
- k) Support the implementation of Electric Vehicle Charging Stations (Electric Vehicle Supply Equipment) located on reserve.

Key References

- Implementation Plan for the Westbank First Nation Self-Government Agreement
- Westbank First Nation Constitution
- Westbank First Nation Land Use Plan
- Westbank First Nation Self-Government Act, S.C. 2004, c. 17
- Westbank First Nation Self-Government Agreement
- Westbank First Nation Strategic Plan

Related Policy

- Council Reporting Policy
- Government Cash Investment Policy
- In Camera Council Meeting Policy
- Legal Expenditure Procedure Policy
- Management of In Camera Conflict of Interest Council Minutes
- Terms of Reference - Council Committees
- WFN Purchasing and Procurement Policy

Related Laws

- WFN Long-Term Debt Liability and Guarantees Law 2005-01
- WFN Immunity and Indemnity Law 2005-23
- WFN Council Remuneration Law 2006-01
- WFN Family Property Law 2006-02
- WFN Land Use Law 2007-01
- WFN Dispute Adjudication Law 2008-01
- WFN Notice Enforcement Law 2008-02
- WFN Advisory Council Law 2008-04

1.2 Leadership

Leadership is an important part of governance. Westbank First Nation Members recognize that within a community not all the leaders are elected officials. There are those within a community that provide leadership of different styles and functions. Whether it is within a family, a sports team or a business, leadership is an essential quality and calling on an individual's life. The many community events, family functions and government activities that take place within Westbank First Nation are spearheaded by individuals within the community who are willing to give up their time and serve their fellow Community Members. These are the true leaders of Westbank First Nation; they work to support their families, friends and community. The example set by these everyday leaders is what continues to strengthen the community of Westbank First Nation.

This quality of leadership and service is so prevalent within the community that it is also reflected in the Westbank First Nation Government. The Westbank First Nation Government is often consulted by other First Nations on issues of governance, taxation and land management. This humbling responsibility is welcomed by the administration, and they work hard to accommodate all those who are willing to come and share their knowledge with Westbank First Nation.

Traditionally, each individual within a syilx community had a specific responsibility, and thus each person shared in the leadership of the community. Leadership did not mean a position of power; it meant responsibility and sacrifice. The greater the leader, the greater the amount of sacrifice and responsibility. Also, leaders were honoured by others; they were the focus of the prayers of a community as they needed wisdom to make the best decisions that would guide the community into the future.

These *Principles* expressed in tradition, including the modern expressions of those values, are foundational to the continued health and well being of Westbank First Nation.

1.2.1 Principles

- a) Encourage the restoration of healthy role models through the creation of appropriate programs and opportunities and the continued promotion of healthy lifestyle choices.
- b) Acknowledge and respect the traditional leadership principles of the syilx.
- c) Continue to support Membership in accessing education funding.

1.2.2 Actions

- a) Work towards drafting a Code of Ethics based on traditional syilx values and principles.
- b) Continue to provide a method for youth, through the Westbank First Nation Youth Council, to participate in the Westbank First Nation Government and to receive training in political and corporate management.
- c) Recognizing that the continued success of Westbank First Nation rests on the emergence of leadership within each generation, Westbank First Nation will utilize a mentorship program to develop and train the business, social and cultural leaders of tomorrow. This will be done through the encouragement of healthy role models within the community and, when appropriate, mentorship will be provided from the political leaders.
- d) Develop a recognition program to honour those who exemplify leadership and service to their community.

Related Policy

- Educational/Cultural Exchange Funding Policy
- Life Skills Policy
- Personal Development Programs for Members
- Westbank First Nation Post-Secondary Education Student

1.3 Intergovernmental Relationships

Due to Westbank First Nation's central location, intergovernmental relationships have played a crucial role in its growth and progression towards self-government and economic success. Whether it is a service agreement with the Regional District of the Central Okanagan or the *Westbank First Nation Self-Government Agreement* negotiated with the Government of Canada, Westbank First Nation understands the necessity and importance of strong and principled intergovernmental cooperation.

Within the boundaries of its traditional territory, Westbank First Nation works with the surrounding municipalities, regional districts and the provincial and federal governments in dealing with highways, waterways, environmental concerns, hunting and fishing rights, economic development and other regional concerns. Westbank First Nation still works with Aboriginal Affairs and Northern Development Canada (AANDC), although the context and extent of this relationship has changed since the implementation of Self-Government in 2005.

Westbank First Nation's interests are also represented at the Nation level through the Okanagan Nation Alliance (ONA). The ONA is made up of the eight First Nations / Indian Bands of the Okanagan and plays a crucial role in asserting the aboriginal rights of the Okanagan Indian Bands within the boundaries of the syilx traditional territory. It also provides a forum for cooperation among the bands on projects of mutual interest and benefit.

Westbank First Nation has an entire department that is dedicated to facilitating relationships with other governments. The Intergovernmental Affairs (IGA) and Title and Rights Department is dedicated to representing Westbank First Nation in various capacities. Hosting visiting delegations from other bands, leading negotiations at various levels, receiving and responding to land referrals, conducting archeology field work, and researching title and rights claims are all part of the daily operations within the department of Intergovernmental Affairs.



1.3.1 Principles

- a) Maintain Westbank First Nation's ability to effectively protect and manage sustainable growth on Westbank First Nation Lands and any future lands that may be acquired.
- b) Continue to provide and, when appropriate, increase basic local government services to Members and Non-Member Residents through the development of effective and fair service agreements with adjacent governments.
- c) Work with governments to take steps to protect, manage and mitigate all levels of environmental risks on traditional lands.
- d) Preserve traditional resources for the benefit of Westbank First Nation Members.
- e) Encourage other governments to support sustained economic and social growth on Westbank First Nation Lands.
- f) Continue to strengthen relationships with the Okanagan Nation Alliance member bands and endeavor to partner, when appropriate, on projects of mutual concern and benefit.
- g) Maintain and build upon existing relationships with all Okanagan communities.
- h) Continue to educate other First Nations / Indian Bands about Westbank First Nation's government structure, community initiatives and other programs unique to Westbank First Nation.

Key References

- Canada Act 1982, (U.K.), 1982, c. 11, ss. 25, 35.
- Westbank First Nation Constitution
- Westbank First Nation Self-Government Act, S.C. 2004, c. 17
- Westbank First Nation Self-Government Agreement

Related Policy

- Crown Land Use Referrals
- Policy and Procedure Addendums to the Financial Transfer Agreement
- Westbank Archeology Policy



1.4 Aboriginal and Indigenous Rights

Westbank First Nation recognizes the significance of human rights in creating a just and fair community. In this regard the *Westbank First Nation Self-Government Agreement* states that Council is bound by the *Canadian Charter of Rights and Freedoms* with due regard to section 25. This provides that the guarantees in the Charter shall not be construed as to derogate or abrogate from aboriginal rights. Historically, First Nations people have been the recipients of various human rights abuses. However, Westbank First Nation desires to avoid a repeat of those injustices and commits to supporting the rights of all individuals who reside on Westbank First Nation Lands.

Aboriginal rights are particularly important to Westbank First Nation Members. These rights find legitimacy upon the historical occupancy of aboriginal people on this land prior to the imposition of British common law. First Nations in Canada were never conquered and many of the traditional laws and customs of First Nation peoples remain unextinguished. The *Constitution Act, 1982* protected and recognized existing aboriginal rights as stated in sections 25 and 35. In the decades since these rights were constitutionalized, the Canadian courts have been slowly handing down rulings that further define aboriginal title and rights.

While the Canadian Courts are slow to define what constitutes aboriginal rights, Westbank First Nation is engaged in affirming the collective rights of the community and the individual rights of its Members. First, Westbank First Nation is actively asserting its inherent right to self-determination and self-government as a distinct nation of people within Canada. Second, many of Westbank First Nation's Members continue to practice traditional methods of gathering foods and medicines. Many go on yearly hunting trips, maintain trap lines, fish in the surrounding lakes and waterways and continue the practice of gathering plants and berries for food, medicinal or ceremonial purposes. Finally, Westbank First Nation is involved in pursuing alternative options that will protect and strengthen current aboriginal rights while leaving plenty of room to expand those rights and bring certainty to economic development within its Administrative Area.

On the global scale, Westbank First Nation supports the efforts of other Indigenous Nations in being recognized through the United Nations. On September 13, 2007 the United Nations General Assembly passed the *Declaration on the Rights of Indigenous People*. The passing of the *Declaration* is a milestone in the fight for recognition of indigenous peoples around the globe. Although the *Declaration* is non-binding, it is a significant step towards creating international law that will aid indigenous peoples in their quest for justice.

In keeping with the tradition of respecting the rights of people around the world and committing to the enhancement of aboriginal rights, Westbank First Nation confirms its commitment to:

- Protect the aboriginal rights of Westbank First Nation and its Members;
- Uphold the dignity and human rights of individuals within its territory;
- Protect and expand the recognition of aboriginal rights within Canada;
- Continue to work towards the recognition of indigenous rights throughout the world; and
- Continue to exercise the inherent rights of self-determination and self-government.



1.4.1 Principles

- a) Continue to exercise the inherent right to self-government currently recognized in the *Westbank First Nation Self-Government Agreement* and exercised through the *Westbank First Nation Constitution*.
- b) Continue to protect and exercise the aboriginal rights of Westbank First Nation Members.
- c) Continue to collect, document and archive traditional knowledge, cultural sites, and other historical data to ensure future generations have the means of proving their existence within Westbank First Nation traditional territory since time immemorial.
- d) Affirm aboriginal rights as outlined in sections 25 and 35 of *The Constitution Act, 1982*.
- e) Recognize the importance of working with and supporting other First Nations/Indian Bands within Canada as they exercise their aboriginal rights within their respective traditional territories.
- f) Continue to respect the rights of individuals expressed in the *Canadian Charter of Rights and Freedoms*.
- g) Acknowledge the principles in the *Universal Declaration of Human Rights* and support the expansion of human rights to all people.
- h) Recognize and affirm the *United Nation Declaration on the Rights of Indigenous People* (the *Declaration*).
- i) Strive to protect and uphold the indigenous rights of Members, as outlined in the *Declaration*.
- j) Whenever possible and appropriate, work with and support the indigenous populations of the world in exercising their rights as outlined in the *Declaration*.
- k) Recognize the benefits of aboriginal and indigenous rights and the associated responsibilities towards humanity and the environment.

1.4.2 Actions

- a) Develop and present to Membership an Aboriginal Title and Rights Strategy.
- b) Provide for Membership involvement in the referral review process.

Key References

- Canada Act 1982, (U.K.), 1982, c. 11, ss. 25, 35.
- UN Declaration on the Rights of Indigenous People
- Westbank First Nation Community Forest Plan
- Westbank First Nation Constitution
- Westbank First Nation Land Use Plan
- Westbank First Nation Self-Government Agreement

Related Policy

- Crown Land Use Referrals
- Westbank Archeology Policy

1.5 Taxation

Westbank First Nation generates some of the highest tax revenues among First Nations in Canada. This added source of revenue has enabled Westbank First Nation to support the fast pace of growth on reserve lands by enhancing the infrastructure and local government services provided to its Member and Non-Member Residents and businesses. First Nations were initially given the authority to tax under the Kamloops Amendment to section 83 of the Indian Act in 1988. This amendment made it possible for First Nations to tax real property within their reserve lands. Taxation on Westbank First Nation Lands is similar in function and scope to that of a municipality. As with any taxing government, Westbank First Nation endeavors to be as transparent and accountable as possible when it comes to real property taxation. This transparency is accomplished through a number of processes.

First, Westbank First Nation taxation operates under a comprehensive set of property taxation laws. These laws are frequently amended to accommodate the evolving challenges of Westbank First Nation and the efficient delivery of services to the residents of Westbank First Nation Lands. Also, these laws are in compliance with the Charter of Rights and Freedoms and the general laws of Canada. Furthermore, the tax laws on Westbank First Nation Lands are subject to ministerial oversight and approval. Second, Westbank First Nation uses the service of the BC Assessment Authority to assess the property values of all reserve lands.

Finally, expenditures are guided by a transparent and comprehensive set of laws, which are signed by the Minister of Indian and Northern Affairs. All expenditures for the year must be presented in a community approved budget that also receives the support of the Westbank First Nation Advisory Council. Under the *Westbank First Nation Constitution* deficits are not allowed unless approved by Members at a Membership meeting.

Tax revenues are used to benefit the entire community through the delivery of government services similar in function to a municipal government. Also, this revenue stream has helped in the urbanization of the Westbank First Nation Community Core. Taxation revenues continue to be an important source of income for Westbank First Nation, and the provision of services and effective governance is central to the continued success of Westbank First Nation. With lands assessed at over \$1.2 billion, it is in the interest of Westbank First Nation to continue on a path to provide stable, transparent and effective governance for both the Members and Non-Member Residents on Westbank First Nation Lands.

In addition to taxing real property, Westbank First Nation collects the First Nation Sales Tax. First Nations have the authority to collect taxes from the sale of tobacco, alcoholic beverages and fuel sold on reserve pursuant to the *First Nation Goods and Services Tax Act*. The monies collected from this tax are used to fund Westbank First Nation Member programs such as Elders' meetings and travel and the Westbank First Nation Recreation Grant.

Westbank First Nation is committed to the continued development of First Nation taxation authority across Canada. Westbank First Nation supports working with the First Nation Tax Commission and First Nation Finance Authority to improve access to working capital and financing options for taxing First Nations. For more information on these public bodies see the contributing documents section.

1.5.1 Principles

- a) Continue to work effectively with the Westbank First Nation Advisory Council to ensure transparent and accountable expenditure of taxation dollars.
- b) Continue the effective delivery of services and utilities to all residents of Westbank First Nation Lands.
- c) Foster a stable environment for private investments in properties and businesses on Westbank First Nation Lands.
- d) Continue to support Membership programs and benefits through revenues collected under the First Nations Sales Tax.
- e) Acknowledge and support the right of First Nation governments to raise revenues for government and community services through the collection of taxes on real property, goods and services, income and other taxation opportunities.

Key References

- Canada Act 1982, (U.K.), 1982, c. 11, ss. 25, 35.
- First Nations Fiscal and Statistical Management Act, 2003, c. 15.
- First Nation Fiscal and Statistical Management Act, S.C. 2005, c. 9.
- Indian Act, R.S.C.1985, c. I-5, s.83.
- Westbank First Nation Constitution
- Westbank First Nation Self-Government Act, S.C. 2004, c. 17.
- Westbank First Nation Self-Government Agreement

Related Policy

- Community Services (First Nation Tax) Policy Manual
- Taxation Policy Manual

Related Laws

- WFN Subdivision, Development and Servicing Law 2005-15
- WFN Business License Law 2005-17
- WFN Advisory Council Law 2008-04
- WFN Expenditure Law
- WFN Property Assessment Law
- WFN Taxation Law



1.6 Non-Member Residents

With over 8000 Non-Members living on Westbank First Nation Lands, the *2015 Westbank First Nation Community Plan* must address the needs of this growing segment of the Westbank First Nation community. The relationship Westbank First Nation has with its Non-Member Residents is a unique and dynamic aspect of the Westbank First Nation community. It is also a beneficial relationship that is the result of planning and trust built up since the first development on Westbank First Nation Lands more than 30 years ago.

To accommodate the needs of this segment of the community, the first law passed by the Westbank First Nation Chief and Council under Self-Government was the *Westbank First Nation Advisory Council Law*. This law was a requirement of the *Westbank First Nation Self-Government Agreement* and created the Westbank First Nation Advisory Council. The Advisory Council is an independent body composed of five representatives elected by Non-Member Residents to three-year terms. The Advisory Council is the voice of the non-members and provides input on proposed Westbank First Nation Laws that directly and significantly affect the lives of Non-Member Residents. They also contribute to the budgeting process of tax dollars on local services and, when requested, provide advice to Chief and Council.

Westbank First Nation is dedicated to continue working with Non-Member Residents and welcomes all future residents to its lands to live, work, and play.

1.6.1 Principles

- a) Continue to ensure the effective delivery of utilities and services to all residents of Westbank First Nation Lands.
- b) Through the Advisory Council, allow for open dialogue with Non-Member Residents to voice their concerns and opinions.
- c) Continue to share information and ideas on a regular and ongoing basis with the Advisory Council.
- d) Promote the creation of an inclusive and sustainable community.
- e) Continue to foster a stable environment for private investments in homes and businesses on Westbank First Nation Lands through good governance practices.

Key References

- Westbank First Nation Constitution
- Westbank First Nation Self-Government Agreement

Related Policy

- Taxation Policy Manual

Related Laws

- WFN Subdivision, Development and Servicing Law 2005-15
- WFN Advisory Council Law 2008-04
- WFN Property Assessment Law
- WFN Taxation Law

1.6.2 Westbank First Nation Advisory Council

The *Westbank First Nation Advisory Council Law* was the first law enacted by Westbank First Nation after entering into self-government. Priority was given to this law because the Self-Government Agreement requires that Non-Members are given a mechanism by which they can have input on relevant issues. This law provides for the creation of an advisory council through which Non-Members living on Westbank First Nation Lands or having an interest in Westbank First Nation Lands can provide input into proposed Westbank First Nation Law and proposed amendments to any law that directly and significantly affects them.

Other duties of the Advisory Council include:

- Providing input to the Local Services Budget;
- Providing input on Local Services where Non-Members contribute to payment of those Local Services;
- Providing advice on communicating with Non-Members;
- Holding information meetings; and
- Receiving and considering petitions from Non-Members.

The Advisory Council is comprised of five members, one from each of the five Districts (see section 1.6.3, page 41):

- Prairie,
- Old Okanagan,
- East Boundary,
- Lakeshore, and
- Lakeridge.

The members are elected in accordance with the election rules outlined in part two of the Westbank First Nation Advisory Council Law 2008-04. Once elected, the Advisory Council serves for a three-year term.

Westbank First Nation is committed to working with the Advisory Council to deliver local government services to Non-Member Residents.

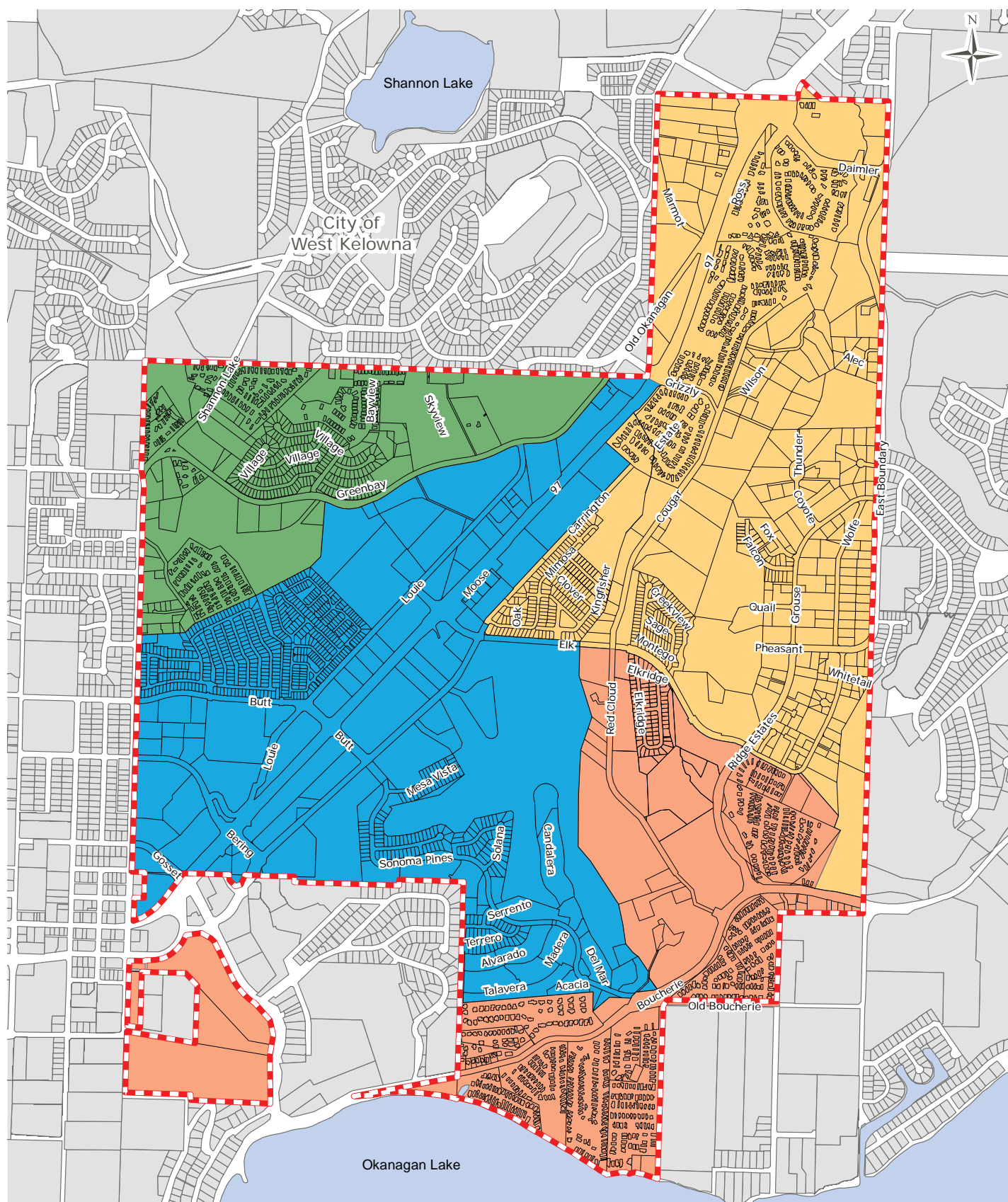
Key References

- Westbank First Nation Constitution
- Westbank First Nation Self-Government Agreement

Related Laws

- WFN Advisory Council Law 2008-04

1.6.3 Westbank First Nation Advisory Council Electoral Districts IR 9



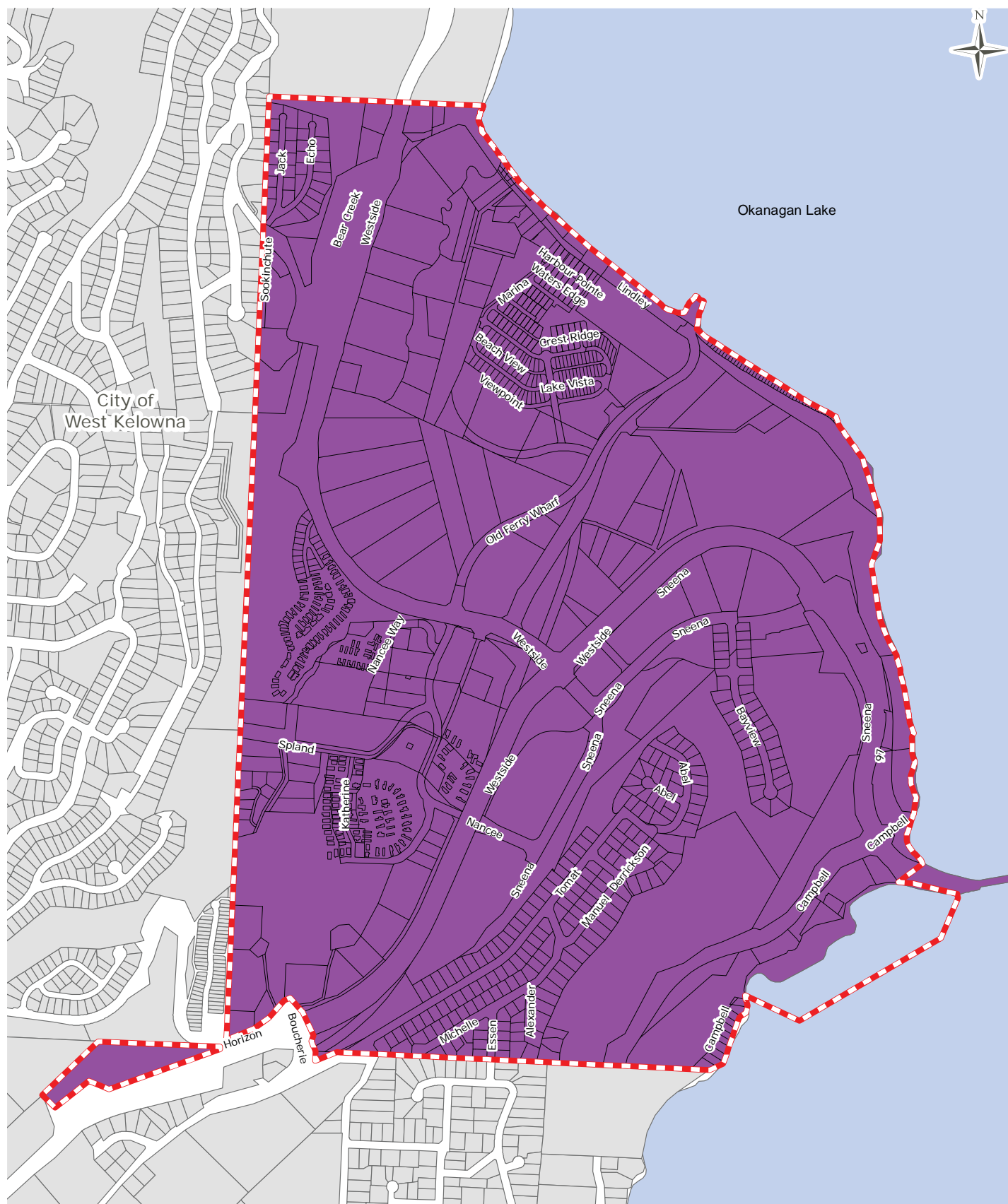
WFN Advisory Council Electoral Districts

Tsinstikeptum IR No. 9

Legend

- East Boundary District
- Lakeshore District
- Old Okanagan District
- Prairie District

1.6.4 Advisory Council Electoral Districts IR 10



WFN Advisory Council Electoral Districts

Tsinstikeptum IR No. 10

Legend

■ Lakeridge District





2

qʷayqʷyt qʷyulaʔxʷ ntytyix ilmixʷəm

ECONOMY: CHIEF SPRING SALMON

2.1 Community Economic Development

2.1.1 Principles

2.1.2 Actions

2.1.3 Westbank First Nation Economic Development Commission

2.2 Corporate

2.2.1 Principles

2.2.2 Actions

2.3 Employment

2.3.1 Principles

2.3.2 Actions

2.1 Community Economic Development

The Chief and Council of Westbank First Nation have provided a progressive approach to leadership which has positioned Westbank First Nation to be an active and contributing participant in the local economy. A strong and stable government, provided by Chief and Council and a supportive Membership, has brought a wealth of business and employment opportunities to Westbank First Nation Members. To ensure this important segment of the community receives the support it needs, Westbank First Nation employs an Economic Development Department, a Membership Services Department (including Member Employment & Training, and Education, staff), a Planning & Development Department, an Intergovernmental Affairs (IGA) and Title & Rights Department, and appoints an Economic Development Commission (EDC).

Both the Westbank First Nation Economic Development Department and the Westbank First Nation EDC support and encourage economic growth on Westbank First Nation Lands. Within the Economic Development Department, Westbank First Nation employs an Economic Development Manager and Officer, and has the support of the Westbank First Nation EDC. The EDC is one of the first Aboriginal EDCs in Canada and is comprised of three Westbank First Nation Member business person seats, one Westbank First Nation Elder seat, one Westbank First Nation Youth seat, and two Non-Member seats appointed from the local business community. The Westbank First Nation economy is also supported by numerous dedicated, award winning, and nationally recognized entrepreneurs, commissions, and chamber and advisory groups within the Membership, the Okanagan Valley and beyond. Self-sufficiency is a goal of the Westbank First Nation Government, EDC and community.

The main driver behind the economy is the favorable location of Westbank First Nation Lands. The capital investments of commercial and retail developers, businesses and homeowners are producing an unprecedented amount of development. The fast pace of land development within the last ten years has brought different challenges to the Westbank First Nation Government and Membership. Protecting language and culture, managing wealth, ensuring a sustainable pattern of growth and ensuring all Members have an opportunity to benefit, are just some the challenges.

The Westbank First Nation Economic Development Department, Westbank First Nation Membership Employment Coordinator (via the Westbank First Nation Membership Services Department), Westbank First Nation Planning & Development Department, Westbank First Nation IGA and Title & Rights Department, and the Westbank First Nation EDC all work together to address these challenges and provide direction for business development, community economic development and new opportunities for the Westbank First Nation Community.

Within Westbank First Nation, economic development is not just about increasing wealth but also about ensuring improvement in the overall well-being of Westbank First Nation Members.

2.1.1 Principles

- a) Work to ensure the continued existence of Westbank First Nation as a strong political, social and cultural community with a healthy and prosperous future.
- b) Work towards a common economic vision that benefits the entire economic community.
- c) Continue to support the education of Membership on community economic development initiatives, programs, opportunities and wealth management.
- d) Support and promote individual Membership entrepreneurship.
- e) Employ Member-owned businesses for community projects and sponsored events.
- f) Undertake initiatives to support the continued expansion of the reserve land base through land acquisitions within Westbank First Nation's traditional territory.
- g) Continue to work with the Westbank First Nation Economic Development Commission to create a healthy, environmentally sustainable and dynamic economy on Westbank First Nation Lands.
- h) Continue to work to build relationships with other Economic Development Commissions and departments, commissions and boards within other governing bodies in the Okanagan and beyond to promote Westbank First Nation business.
- i) Promote employment, services, and business opportunities for all Members and residents on Westbank First Nation Lands.
- j) Explore opportunities to partner with other governments and external agencies to maximize economic benefits and to enhance the quality of life on Westbank First Nation Lands.
- k) Consider issues surrounding food security and promote community agriculture production on Westbank First Nation lands.
- l) Investigate the feasibility of an electric powered Westbank First Nation vehicle fleet.
- m) Investigate potential economic opportunities in the development of garbage and recycling programs.

2.1.2 Actions

- a) Continue to support the implementation of the Community Economic Development Plan and Economic Development Strategy.
- b) Continue to develop Westbank First Nation's entrepreneurial support and training system to train, support and enhance Member entrepreneurship.
- c) Maintain and promote a public directory of Westbank First Nation Membership-owned businesses and services.
- d) Explore methods of tracking the percentage of Westbank First Nation revenues and expenditures that directly benefit the Membership.
- e) Continue Westbank First Nation's involvement with the Greater Westside Board of Trade and Central Okanagan Economic Development Commission.
- f) Develop an Agriculture Plan to increase local food production and security on Westbank First Nation land.
- g) Establish a target to introduce electric powered vehicles to Westbank First Nation vehicle fleet.



Key References

- Westbank First Nation Community Economic Development Plan
- Westbank First Nation Community Economic Development Plan
- Human Resource Analysis
- Westbank First Nation Economic Development Commission
- Strategic Plan
- Westbank First Nation Strategic Plan

Related Laws

- WFN Business License Law 2005-17

2.1.3 Westbank First Nation Economic Development Commission (EDC)

The Westbank First Nation EDC supports the creation of a healthy, environmentally sustainable and dynamic economy on Westbank First Nation Lands based on the value of economic self-reliance. The Commission serves the Membership by hosting networking forums and business workshops.

In addition to keeping Members informed on current economic issues, the Commission also serves the business community through focusing on business attraction, business facilitation, and business enhancement.

In accomplishing these goals the Commission operates on the principles of capacity building, the protection of lands and resources and support for sound business principles.

The Commission will continue to support Westbank First Nation as it moves towards building a healthy, environmentally sustainable and prosperous economy on Westbank First Nation Lands.

Economic Development Commission Mission Statement

The Commission is to assist and facilitate Westbank First Nation Council (Council) and the Westbank First Nation Economic Community involving Westbank First Nation Members, community members and lessees (Economic Community) in creating a healthy, environmentally sustainable and dynamic economy on Westbank First Nation Lands, based on the value of economic self-reliance. The Commission will show respect for the heritage and cultural values of the Okanagan (syilx) people.

Key References

- 2008 Westbank First Nation Economic Profile
- Westbank First Nation Community Economic Development Plan
- Human Resource Analysis
- Westbank First Nation Economic Development Commission Strategic Plan

Related Policy

- Economic Development Commission Charter

2.2 Corporate

Prior to the recent developments in First Nation taxation, Westbank First Nation was involved in several business ventures in an attempt to generate revenues aside from those coming from Aboriginal Affairs and Northern Development Canada. The financial success of these ventures varied; however, despite the challenges, Westbank First Nation gained valuable business experience, and the entrepreneurial spirit has become a fixture within the Westbank First Nation Community.

Currently, Westbank First Nation is involved in several business ventures, including logging, seniors' care and joint ventures engaged in land and retail development. Ntitiyx Resources LP is the logging company responsible for the harvesting of timber on traditional lands. Pine Acres Home, an intermediate care facility, provides quality care for community elders, both native and non-native. Westbank First Nation is also part of a number of joint ventures involving the development of Community Lands. Westbank First Nation also recognizes the importance of tourism as a growing segment of the reserve economy and promotes tourism ventures and the Westbank First Nation Snccewips Heritage Museum.

Westbank First Nation Members enjoy a range of financial benefits and incentives, which are paid for from the First Nation Tax and other revenue sources. As the Membership grows, it is imperative that Westbank First Nation continues to explore other means of creating revenue for the benefit of the Membership. Also, Westbank First Nation stands to benefit from a strong financial position in asserting its aboriginal rights and interests in other forums. It is the vision of Westbank First Nation to invest in and develop feasible business opportunities with a limited amount of risk in order to continue to provide employment, entrepreneurial opportunities and dividends to its members.

2.2.1 Principles

- a) Explore business initiatives that will provide Westbank First Nation the ability to enhance the provision of services in order to improve the quality of life of Members.
- b) Pursue business initiatives on and off reserve that will lead Westbank First Nation towards self-reliance, and its Members towards self-sufficiency.
- c) Promote the tourism industry within Westbank First Nation Lands and traditional territory.
- d) Ensure that any leasing of Westbank First Nation Community Lands results in a long-term financial return and economic opportunity for Westbank First Nation.

2.2.2 Actions

- a) Continue to support and implement Westbank First Nation's Community Economic Development Plan and the Economic Development Strategic Plan.

Key References

- Westbank First Nation Community Economic Development Plan
- Westbank First Nation Economic Development Commission Strategic Plan

2.3 Employment

It is a historical fact that First Nation people have always been willing and able to work. The syilx lived on and successfully managed this land for millennia prior to contact with European settlers. Traditionally, each member of a tribe had a prescribed responsibility, and there were no 'unemployed' members. Contrary to modern economic theory, the traditional syilx societies operated at full employment. Only recently has this tradition been interrupted.

Recent challenges have created barriers to employment for many First Nation people. Getting a job may not always be the problem; sometimes the life skills needed to keep the job have not been learned. Other hurdles include family issues, educational barriers, and learning disabilities. It is the goal of Westbank First Nation to get back to the tradition of hard work and independence. Independence for Members means a steady income from employment in the private or public sector and the pride of knowing that they are not reliant on government programs.

Westbank First Nation is committed to offering Members the training and support necessary to become contributing partners in the local, regional, national and global economy. Westbank First Nation is not in the business of creating employment for Membership; rather, Westbank First Nation is committed to creating and sustaining a healthy economic environment that will create opportunity and prosperity for all of its Members who wish to contribute to the vision of independence.

2.3.1 Principles

- a) Support the various needs of the entire community related to employment and skills training.
- b) Continue to provide assessments of employment barriers and ongoing support for Members facing employment challenges.
- c) Recognize the importance of education in creating a viable career path by supporting the dreams, goals and educational pursuits of Members.
- d) Provide and improve employment programs for persons with disabilities.
- e) Continue and enhance the practice of recruiting, hiring, training and promoting qualified Westbank First Nation Members, spouses or partners, dependents and other members from other First Nations for positions within the Westbank First Nation government and its affiliates.
- f) Encourage Westbank First Nation Members to pursue careers rather than jobs.

2.3.2 Actions

- a) Continue with the development of a succession program for Westbank First Nation Members to fill positions within the Westbank First Nation government and its affiliates.
- b) Promote the creation of resource-related jobs.
- c) Continue to create and implement individual employment plans through the Westbank First Nation employment coordinator.

Related Policy

- Educational/Cultural Exchange Funding
- Life Skills Program Policy
- Personal Development Programs for Westbank First Nation Members
- Westbank First Nation Post Secondary Education Student Support Program Policies and Guidelines





3

tmx^wula?lx^w ilmixonəm sp'iłəm

LAND: CHIEF BITTER ROOT

3.1 Land Management

3.1.1 Principles

3.1.2 Westbank First Nation Community Lands Map Tsinstiketpum IR 9

3.1.3 Westbank First Nation Community Lands Map Tsinstiketpum IR 10

3.2 Planning & Development

3.2.1 Principles

3.2.2 Actions

3.2.3 Land Use Designation Map IR 9

3.2.4 Land Use Designation Map IR 10

3.2.5 Westbank First Nation Roads Map IR 9

3.2.6 Westbank First Nation Roads Map IR 10

3.2.7 Slopes Map(s)

3.3 Sustainability & Environment

3.3.1 Principles

3.3.2 Actions

3.3.3 Special Planning Areas IR 9

3.3.4 Special Planning Areas IR 10

3.4 Community Infrastructure

3.4.1 Principles

3.4.2 Actions

3.5 Traditional Territory & Natural Resources

3.5.1 Principles

3.5.2 Title & Rights Map

3.6 Parks & Recreation

3.6.1 Principles

3.6.2 Actions

3.1 Land Management

The syilx have survived off the nourishment of the land in and around the Okanagan Valley since time immemorial. The land sustained the syilx and in return they sustained the land. Thus the stewardship of the land and its resources is crucial to the success, and is central to the identity, of the syilx.

The word “syilx” is literally interpreted as “torn from the land,” so, as the name suggests, the syilx are a part of the land, and the land is a part of them. For some this interpretation has strong spiritual connotations, and for others it is the impetus to provide for sound land and resource management principles that will benefit the current and future generations. Whatever belief is ascribed to the land, it is clear that the land will outlive this generation and will be enjoyed or remembered by what the syilx decide to do with the precious resources entrusted to them by the Creator. It is this understanding that has led Westbank First Nation to implement one of the most progressive First Nation land management regimes in Canada.

In 2007, after extensive community engagement and consultation, Westbank First Nation created a *Land Use Plan* that describes the requirements for sustainable planning and development on Westbank First Nation Lands. The *Land Use Plan* provides direction for Members, Non-Member Residents and developers about how, where and what type of development can occur. It also provides certainty for potential investors that there is an overall plan guiding the development and thereby ensuring a safe place to invest. The *Land Use Plan* is a crucial piece of the Westbank First Nation approach to planning for the future of the community.

Westbank First Nation reserve lands include lands held in common as ‘Community Lands,’ and lands that have been allotted to individual Westbank First Nation Members. Allotted lands are a form of private ownership allowed under section 20 of the *Indian Act* and section 100 of the *Westbank First Nation Constitution*. Currently approximately 80 percent of land on reserves Number 9 and 10 are privately owned allotments; the other 20 percent are held in common for the benefit of all Members. Recent changes to the laws on Westbank First Nation Lands, made possible through self-government, allow Members to mortgage their allotments and residence to generate capital. This is a first for First Nations in Canada that brings with it the risk and benefits associated with private home ownership. By increasing access to capital and private ownership, Westbank First Nation is creating the opportunity for economic self-sufficiency for its Members.

As Westbank First Nation continues to progress, land management will continue to be of central importance. The land will always be more than a resource for financial gain. Land is what defines Westbank First Nation as syilx.

3.1.1 Principles

- a) Honour the connection to the land, resources and elements of the natural world that provide for Westbank First Nation Members’ physical, spiritual and educational needs.
- b) Commit to environmental leadership to conserve, protect and improve the environment for the benefit of Members and residents on and around Westbank First Nation Lands.
- c) Create and integrate environmentally sensitive laws that enable sustainable development and social harmony, as well as maintain high quality of living standards on Westbank First Nation Lands.
- d) Undertake initiatives to ensure the continued expansion of the reserve land base through land acquisitions within Westbank First Nation traditional territory.
- e) Ensure that the lands added to reserve are able to accommodate the growth of the Westbank First Nation Membership.
- f) Ensure that any leasing of Westbank First Nation Community Lands results in a long-term financial return and economic opportunity for Westbank First Nation.
- g) Promote efficient use of agricultural lands through strategies that facilitate desired types of agricultural development in preferred areas by creating an agricultural plan.
- h) Allow the Membership to continue agricultural use over Westbank Lands and encourage agricultural endeavors.

Key References

- Design Guidelines
- Development Procedures Manual
- Westbank First Nation Constitution
- Westbank First Nation Economic Development Commission Strategic Plan
- Westbank First Nation Self-Government

Related Policy

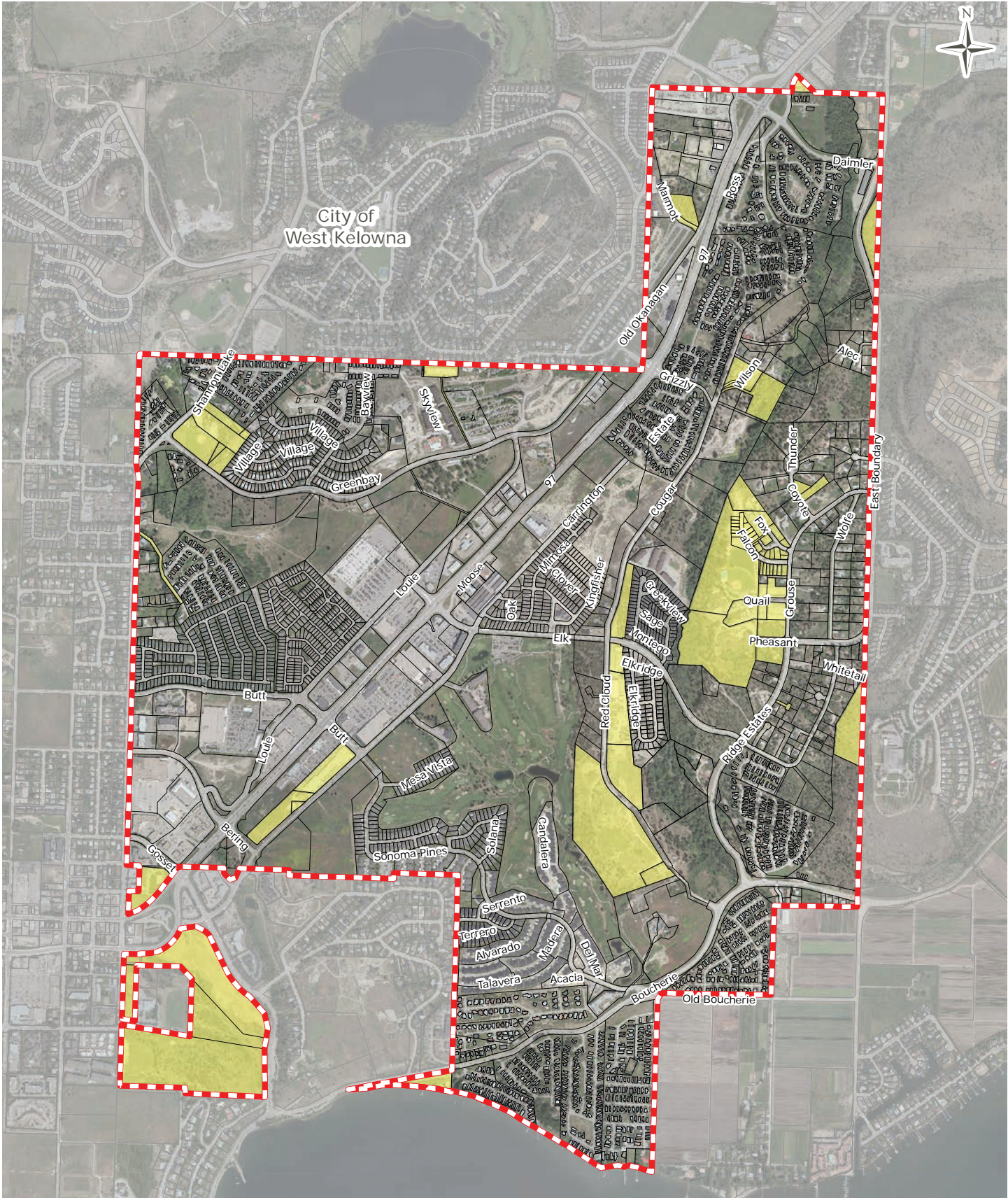
- Beach Lot Policy
- Crown Land Use Referrals
- Procedure for Design and Construction of Off Site Infrastructure
- Water Usage and Benefit Policy
- Westbank Archeology Policy

Related Laws

- WFN Land Use Law 2007-01
- WFN Noxious Weeds and Grass Law 2005-02
- WFN Unsightly Premises Law 2005-07
- WFN Building Law 2005-14
- WFN Subdivision, Development Law and Servicing Law 2005-15
- WFN Waterworks Law 2005-16
- WFN Sanitary Sewer Systems Law 2005-18
- WFN Residential Premises Law 2005-21
- WFN Expropriation Law 2010-01
- WFN Road Dedication Law 2010-02



3.1.2 Westbank First Nation Tsinstiketpum IR 9: Community Lands



WFN Community Lands

Tsinstiketpum IR No. 9

Legend
 Community Lands



City of West Kelowna

Map showing the City of West Kelowna, BC, with various streets and neighborhoods labeled. The city boundary is indicated by a red dashed line. Key streets include Bear Creek, Westside, Marina, Harbour Pointe, Waters Edge, Lindley, Crest Ridge, Beach View, Viewpoint, Lake Vista, Old Ferry Wharf, Sneena, Westside, Nancee, Splead, Katherine, Nancee Way, Abel, Bayview, Campbell, Michelle, Essen, Alexander, Campbell, and Horizon. The City of West Kelowna is labeled in the top left corner. A north arrow is in the top right corner.

Tsinstikeptum IR No. 10

 Community Lands



3.2 Planning & Development

Planning shapes the communities where people live, work and come together. Good planning will ensure that new developments are located and constructed in a way that minimizes the negative impact on surrounding properties and the community as a whole. Wherever possible planning should protect and enhance the natural and cultural environment for future generations.

Communities across Canada are refocusing their planning efforts in an attempt to build sustainability into goals, principles and actions wherever possible. Sustainable development is meant to ensure that the quality of life for residents is optimized today and in the future. The Westbank First Nation Members had these objectives in mind when drafting their constitution. Section 3 of Part 1 of the *Westbank First Nation Constitution* (quoted below) includes the principles of good planning and sustainable development:

3. Preservation of Land, Resources and Culture for Future Generations

- 3.1 Westbank shall work to promote a healthy and prosperous future to ensure the continued existence of Westbank as a strong political, social and cultural community.*
- 3.2 Westbank honours its connection to the land, resources and elements of the natural world that provide for its Members' physical and spiritual needs.*
- 3.3 Westbank recognizes its responsibility to protect the land and her resources for future generations.*
- 3.4 Westbank Members value the need to respect, protect and promote their heritage, culture and traditions understanding that their traditions and practices change and that they continue to develop contemporary expressions of those traditions and practices.*

These guiding principles form the foundation on which all Westbank First Nation planning is based. Given the amount of existing and anticipated development on Westbank First Nation Lands, following these principles requires an ongoing need for communication, coordination and regulation.

The Westbank First Nation Subdivision Development and Servicing Law helps facilitate orderly development on Westbank First Nation Lands by enabling Westbank First Nation to develop, implement, monitor and enforce development standards. Development on Westbank First Nation Lands is also regulated in accordance with other Westbank First Nation laws, standards, policies and procedures, Health Canada regulations, Environment Canada regulations, and applicable Provincial and/or Federal Legislation.

During 2007, Westbank First Nation prepared a Land Use Law and *Land Use Plan*. The law received three readings before being enacted by a vote of Electors at a Special Membership Meeting held on July 26, 2007. These documents will be of great significance to Westbank First Nation over the coming years, as they will guide Council in their decision-making and will contribute to a consistent built form where ultimately sidewalks, streetlights and safe roads will link the newly developed areas on Westbank First Nation Lands.

In response to the ultimate development of Westbank First Nation Lands as described in the *Land Use Plan*, Westbank First Nation will complete a review of Development Cost Charges to ensure enough funds will be collected from developers in order to provide for the required servicing infrastructure.

The relationship between Westbank First Nation and neighboring municipalities is an important part of decisions regarding the long-term provision of services to Members, residents and businesses. Westbank First Nation is part of the Central Okanagan region and as such is determined to be a good neighbor, prepared to contribute to the greater good of the region. Westbank First Nation has service agreements with the Regional District of Central Okanagan and makes financial contributions to the regional provision of recreation, transit, parks, watershed maintenance, sewage treatment, emergency services and landfill operations.

3.2.1 Principles

Growth Management

Growth Management encourages “smart growth” development, and as such Westbank First Nation will:

- a) Prioritize development to support compact and complete communities.
- b) Balance development on Westbank First Nation Lands with the need to preserve open space areas.
- c) Encourage development that minimizes commuting.
- d) Consider the establishment of smaller residential lots within single family developments.
- e) Consider residential developments that allow more than one dwelling type on the same lot.
- f) Encourage multiple unit residential developments such as duplexes, triplexes, four-plexes, townhouses and apartment buildings.
- g) Where appropriate, allow mixed use developments that combine housing with retail, office or other uses.

Form and Character

Quality community design dramatically shapes the sense of place evident in a community, and as such Westbank First Nation will:

- a) Ensure that new building designs integrate the character of the surrounding area, provide a compatible dynamic between adjoining sites, and create a relationship with the street.
- b) Strive to keep neighbourhoods as compact as possible to allow people to walk or bicycle to and from common destinations and thereby reduce reliance on cars.
- c) Discourage gated communities in an effort to improve the orientation of public streets and spaces.
- d) Support the principle of “Crime Prevention Through Environmental Design” by encouraging opportunities for surveillance, increased public activity and presence in streets.
- e) Promote high quality building design.
- f) Ensure that the size, scale, massing and design features of development are harmonious and in character with existing development in the area, while also supporting creativity in design.
- g) Ensure development addresses issues of transportation, services, utilities and environmental protection.
- h) Ensure landscape designs for new developments on Westbank First Nation Lands incorporate local drought resistant vegetation.

Transportation and Servicing

Transportation options and adequate services provide a mobile and fiscally responsible community, and as such Westbank First Nation will:

- a) Strive to increase public transit ridership levels and transit service to move people within the reserves and throughout the region.
- b) Give priority to development in areas where major infrastructure services, transportation systems and public amenities are already present and can effectively meet additional demand created by development, or where those services or systems can be provided in a timely and cost-effective manner.
- c) Coordinate plans and services for orderly and cost-effective development.
- d) Improve the road network to move people and goods more effectively, and support the development pattern of businesses, workplace centres, and neighbourhoods.
- e) Provide safe alternatives to car travel such as cycling, walking routes and better transit service.
- f) Encourage the development of a local road network on Westbank First Nation Lands.

3.2.2 Actions

- a) Review and update the Land Use Plan.

Key References

- Development Procedures Manual
- Westbank First Nation Constitution
- Westbank First Nation Self-Government Agreement

Related Policy

- Beach Lot Policy
- Crown Land Use Referrals
- Mobile Home Park Redevelopment Policy
- Procedure for Design and Construction of Off Site Infrastructure
- Westbank Archeology Policy

Related Laws

- WFN Land Use Law 2001-01
- WFN Noxious Weeds and Grass Law 2005-02
- WFN Unsightly Premises Law 2005-07
- WFN Building Law 2005-14
- WFN Subdivision, Development Law and Servicing Law 2005-15
- WFN Waterworks Law 2005-16
- WFN Sanitary Sewer Systems Law 2005-18
- WFN Residential Premises Law 2005-21
- WFN Expropriation Law 2010-01
- WFN Road Dedication Law 2010-02



3.2.2 Land Use Designations

The future use and development of Westbank First Nation Lands shall be consistent with the land use designations depicted on the Future Land Use Maps. The general types of uses encouraged in each land use designation are described below. It is recognized that many existing land uses do not conform to these designations. The intent is not to change the use of this land in the immediate future, but to define the preferred pattern of land use as redevelopment occurs.

1. Commercial

The Commercial designation refers to land uses of a commercial nature, including retailing, office space, wholesaling, the provision of services and limited medium and high density residential use.

2. Community Core

The Community Core designation refers to the mostly low density residential area located within the Community Village. This land use designation covers most of the Membership housing area. Neighbourhood commercial; institutional; educational; parkland; and recreational uses; as well as local services, including curb, gutter, sidewalk, street lights etc. are all encouraged within the Community Core, in order to encourage revitalization of this neighbourhood. Secondary suites and home based businesses are also encouraged to promote affordable membership housing and local economic development respectively. Densities are not to exceed a maximum of 30 units per hectare.

3. Low Density Residential

The Low Density Residential designation refers to land used for single family or for ground oriented townhouse purposes. Densities are not to exceed a maximum of 30 units per hectare.

4. Medium Density Residential

The Medium Density Residential designation refers to land where condos and apartment buildings up to four storeys, townhouses, and garden apartments are suitable. Densities are to not exceed a maximum of 60 units per hectare.

5. High Density Residential

The High Density Residential designation refers to sites suitable to accommodate high rise condos and apartments, which are over four storeys in height. The buildings will generally be an integral component of an urban type neighbourhood and will not exceed a maximum of 120 units per hectare in density.

6. Institutional

The Institutional designation refers to areas where the predominant land use, as is determined by its general purpose, provides a community service of a public or private nature. Such land uses include private or public educational, medical, utility or congregate care facilities.

7. Light Industrial

The Light Industrial designation refers to those areas used for warehousing, manufacturing and production of goods, as well as a limited amount of retailing. Operations should not generate a nuisance factor that would make their use incompatible with adjacent uses.



8. Mixed Use

The Mixed Use designation refers to land where different uses are combined in the same building or property, such as a sensitively integrated commercial, multiple unit residential, commercial, or institutional project. Special attention must be paid to the context of the neighbourhood, ensuring that the proposed mix of uses is complementary to adjacent and nearby uses.

9. Manufactured Home

The Manufactured Home designation is intended for land where manufactured home parks exist and it is also anticipated that they will continue to do so within the time frame of this Land Use Plan. It is acknowledged that manufactured home parks serve to provide an affordable housing option. Densities are not to exceed a maximum of 20 units per hectare.

10. Private Recreation

The Private Recreation designation refers to areas devoted to facilities and equipment for recreational purposes, including swimming pools, tennis courts, golf courses, playgrounds, and other similar uses whether the use of such area is limited to private membership or open to the public upon the payment of a fee.

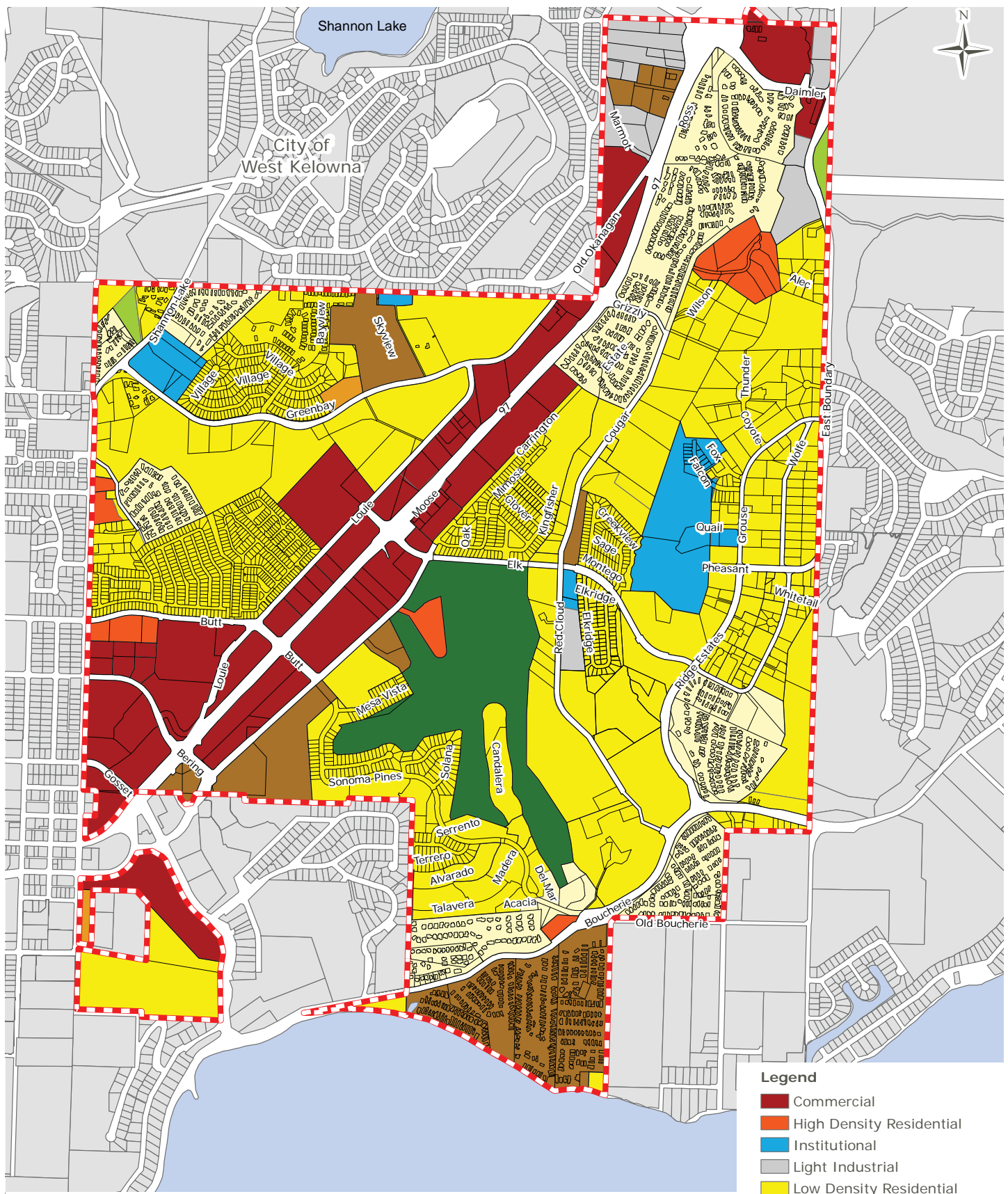
11. Public or Private Open Space

The Public or Private Open Space designation refers to developed or undeveloped land used for recreational, agricultural, or environmental protection purposes. Public access to areas fronting on to Okanagan Lake is to be preserved where possible.

12. Parks Designation

The Public or Private Open Space designation refers to developed or undeveloped land used for recreational, agricultural, or environmental protection purposes. Public access to areas fronting on to Okanagan Lake is to be preserved where possible.

3.2.3 Future Land Use Map IR 9



WFN Future Land Use

Tsinstikeptum IR No. 9

0 500 1,000 Meters

3.2.4 Future Land Use Map IR 10

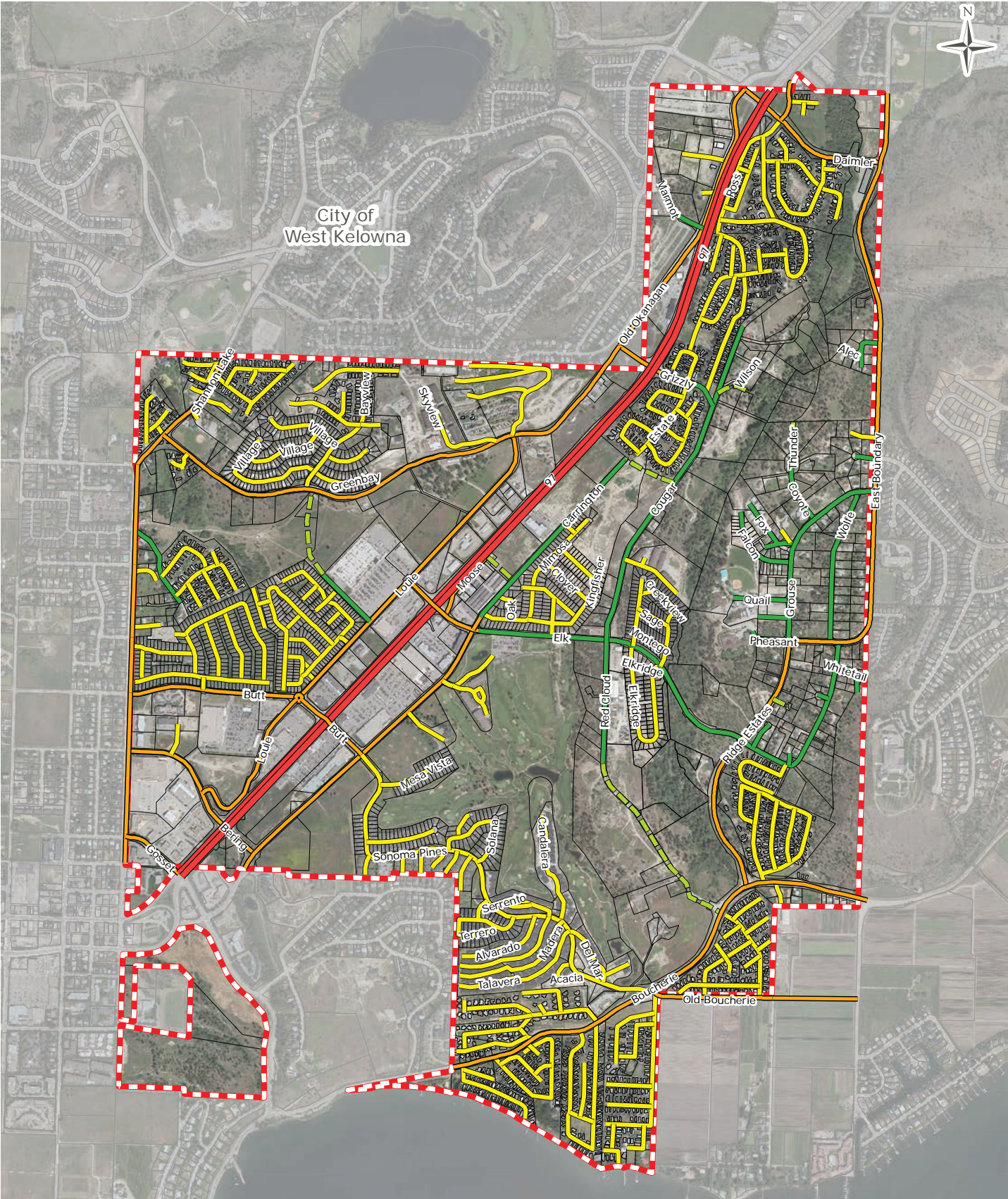


WFN Future Land Use

Tsinstikeptum IR No. 10

0 500 1,000 Meters

3.2.5 Westbank First Nation Roads IR 9



WFN Roads

Tsinstikeptum IR No. 9



- Legend
- MOT HIGHWAY
 - MOT STREET
 - WFN PRIVATE
 - WFN STREET
 - WFN UNCONSTRUCTED

3.2.6 Westbank First Nation Roads IR 10



WFN Roads

Tsinstikeptum IR No. 10



- Legend
- MOT HIGHWAY
 - MOT STREET
 - WFN PRIVATE
 - WFN STREET
 - WFN UNCONSTRUCTED

3.3 Sustainability and Environment

As Westbank First Nation moves toward a more urban landscape it is crucial that it be done in a manner that preserves the timx^w. Timx^w, an Okanagan word, refers to the entire creation, and the syilx believe that one of their primary purposes in life is to steward the resources of the timx^w in a way that benefits all the people, animals and other living organisms that reside in and around the Okanagan Valley.

There is no doubt that development has the potential to permanently alter the landscape and create unwanted results. As such it is Westbank First Nation's goal to ensure that any development that occurs on Westbank First Nation Lands or within the Administrative Area is done to the highest environmental standards to protect and preserve the timx^w. This is especially true for those environmentally sensitive areas on Westbank First Nation Lands.

The Westbank First Nation Land Use Plan defines an Environmentally Sensitive Area in section 5.3:

An Environmentally Sensitive Area is defined as an area of land or water that may be sensitive to human presence, activities or land development. Foreshores, floodways, rare and endangered plant and animal habitat, creeks, streams, ponds, lakes, wetlands and other such areas are included. Environmentally Sensitive Areas are not limited to the boundaries identified on the Land Use Plan - Land Use Maps, with some Environmentally Sensitive Area's not being identified yet. Westbank First Nation may also pass subsequent laws expanding the regulation of Environmentally Sensitive Areas. Prior to development on any land on Westbank Lands, an environmental assessment shall be undertaken by a qualified environmental professional, to identify all of the Environmentally Sensitive Area's located on the site. The reports and recommendations that are made by the qualified environmental professional may result in possible revisions, additions, modifications, or deletions to those Environmentally Sensitive Areas shown on the Land Use Maps.

Westbank First Nation's commitment to pursuing the highest environmental standards includes a desire to be a leader in sustainable development. The traditional uses of land have evolved since first contact. However, the traditional principles associated with ensuring the health of the timx^w have not. It is with those principles in mind that Westbank First Nation is moving forward in developing its Lands.

3.3.1 Principles

Protecting natural areas preserves inherently valuable environments, and as such Westbank First Nation will:

- a) Protect and enhance sensitive natural environmental areas, including fish, wildlife and bird habitats, through land use planning regulations, and public education.
- b) Protect the aquatic environment of all creeks, riparian areas and foreshore areas.
- c) Minimize the hazard of floodplains on development by locating lower intensity land uses in these areas and regulating any development within the floodplains.
- d) Conserve sloped areas of greater than 30 percent grade in a natural state.
- e) Retain significant vegetation and trees that are native to the site.
- f) Through the development process, balance habitat losses with habitat replacement.
- g) Conserve, enhance and promote wildlife corridors that connect parks, open spaces, and other large wildlife habitat areas, thereby increasing the variety of wildlife habitat.
- h) Effectively balance fire mitigation measures with the priority of tree retention.
- i) Support energy conscious community planning and building design and explore alternative energy sources.
- j) Promote the sustainable harvesting of fish and wildlife.
- k) Promote water conservation policies and other environmentally sustainable practices.
- l) Encourage community gardening and take steps towards food security and providing opportunities to develop a market for local agriculture.

3.3.2 Actions

- a) Develop a sustainability checklist.
- b) Create and adopt a plan to reduce greenhouse gas emissions on Westbank First Nation Lands.
- c) Establish water conservation guidelines within the Land Use Law.
- d) Update zoning regulations to reflect Westbank First Nation's commitment to retaining space for community use, especially community agriculture.
- e) Support and implement a strategy to increase availability, accessibility and use of locally produced food on Westbank First Nation land.
- f) Develop and implement a Westbank First Nation local garbage collection and recycling program.
- g) Develop a Tree Preservation Policy.
- h) Support, explore and undertake option for alternative energy systems.

Key References

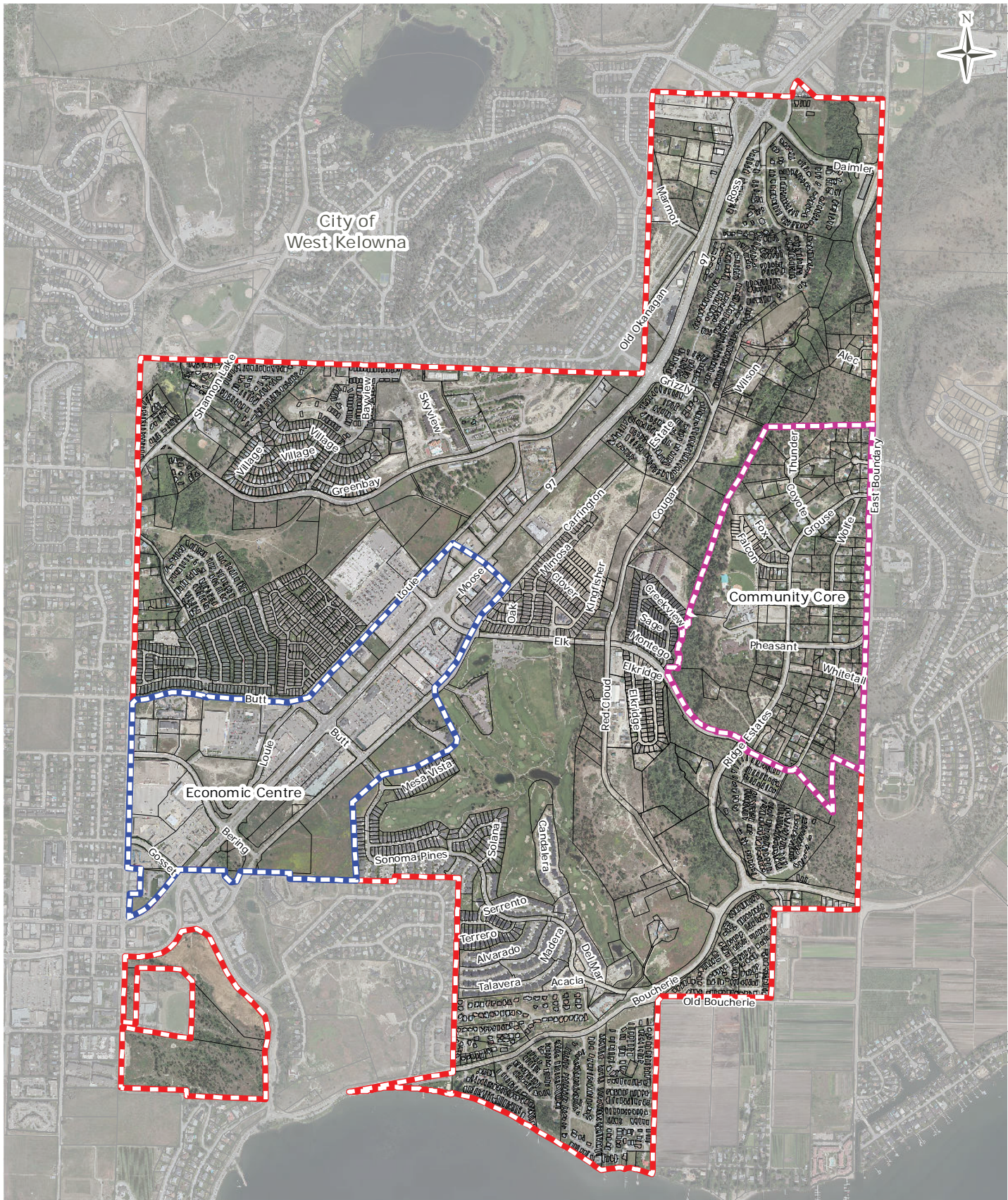
- Development Procedures Manual
- Westbank First Nation Constitution
- Westbank First Nation Self-Government Agreement

Related Laws

- WFN Land Use Law 2001-01
- WFN Building Law 2005-14
- WFN Subdivision, Development and Servicing Law 2005-15



3.3.3 Special Planning Areas IR 9



WFN Special Planning Areas

Tsinstikeptum IR No. 9

Legend

- Economic Centre
- Community Core



3.3.4 Special Planning Areas IR 10



WFN Special Planning Areas

Tsinstikeptum IR No. 10

Legend

 Economic Centre



3.4 Community Infrastructure

Westbank First Nation Lands contain urban reserves that deliver infrastructure services equivalent to those of surrounding municipalities. As our population increases and the demand for these services grow, significant investments continue to be made by developing roads, street lighting and sidewalks. Westbank First Nation also manages its own water supply; however, sewer treatment and transmission services are provided by the Regional District of the Central Okanagan by way of a service agreement. Westbank First Nation also has numerous government and community buildings, as well as public spaces, that serve the needs of our community. Westbank First Nation is committed to maintain and expand upon these services to provide for the current and future needs of its Members and residents.

Westbank First Nation collects Development Cost Charges (DCCs) from developers to pay for the investment in and construction of public infrastructure. A percentage of the DCCs have been specifically earmarked for infrastructure improvements and installments within the Westbank First Nation Community Core. As these funds build up, Westbank First Nation Members will begin to see more positive changes within their community with the construction of sidewalks, more streetlights for added safety, park benches and other urban necessities that contribute to providing a safe and healthy environment.

3.4.1 Principles

- a) Continue to manage forested areas within reserve lands to minimize the risk of fire with a priority on tree retention.
- b) Strive to increase public transit ridership levels and transit service to move people within the reserves and throughout the region.
- c) Give priority to development in areas where major infrastructure services, transportation systems, and public amenities are already present and can effectively meet additional demand created by development or where those services or systems can be provided in a timely and cost-effective manner.
- d) Coordinate plans and services for orderly and cost-effective development.
- e) Provide safe alternatives to car travel such as cycling, walking routes and better transit service.
- f) Continued and improved development of a local road network on Westbank First Nation Lands.

3.4.2 Actions

- a) Continue to install sidewalks, adequate street lighting and other urban necessities on Westbank First Nation Land.
- b) Review and update Development Cost Charges.

Key Laws

- WFN Land Use Law 2007-01



3.5 Traditional Territory & Natural Resources

The Okanagan Nation traditional territory is spread across approximately 69,000 square kilometers (17.043 million acres) in the Southern Interior of British Columbia (Canada) and an additional 5,568 square kilometers (1.4 million acres) in Northern Washington (USA). This territory is now shared between the seven nations of the Okanagan Nation Alliance. Each nation has its own administrative or governance area for which it gives oversight and resource management on behalf of the Okanagan Nation Alliance.

Historically, the land question in regards to aboriginal title was never settled in British Columbia, and to this day aboriginal title encumbers Crown title. Negotiating modern day treaties is one of the methods available to First Nations to settle the “land question.” In 1992, the British Columbia Treaty Commission (BCTC) was established to oversee treaty negotiations in B.C. Westbank First Nation submitted a statement of intent to the BCTC to enter the treaty process that was accepted on February 2, 1994. After many years of meetings and negotiations, Westbank First Nation reached stage four of the six stage treaty process. However, after reaching an impasse with the federal and provincial governments in 2009, Westbank First Nation withdrew from the treaty process.

Westbank First Nation is dedicated to securing aboriginal title to the surrounding land. In doing so, Westbank First Nation will not cede any of their aboriginal rights or jurisdiction to the Crown. They will work to ensure those rights, and the jurisdiction of the Westbank First Nation Government, continue to be recognized in Canada. Without the leverage of a treaty, Westbank First Nation continues to invoke its rights and jurisdiction over lands within the traditional territory through traditional land use practices, land referrals, resource management and a strong political presence.

In 1986, Westbank First Nation was awarded a woodlot covering 981 acres on the east side of Kelowna. Subsequent confrontations, legal battles, and negotiations with the Province over forestry issues resulted in an *Interim Measures Agreement* on forestry on September 23, 2002. Westbank First Nation entered into a five year Community Forest Pilot Agreement in August of 2004 with the British Columbia Ministry of Forests, which provided Westbank with a license to harvest an annual allowable cut of 55,000 cubic meters per year. In 2010 Westbank First Nation and the Ministry of Forests entered into a new *Community Forest Agreement*. This agreement provides ongoing employment and business opportunities for Westbank First Nation Members in the forest industry.



3.5.1 Principles

- a) Westbank First Nation has never ceded, surrendered, or in any way relinquished Aboriginal Title and will continue to assert its interests and exercise its aboriginal rights over the traditional territory.
- b) Commit to protect and enhance the water, land and resources within Westbank First Nation traditional territory for future generations.
- c) Promote policies that encourage the conservation, environmental protection and responsible management of the natural resources within the Westbank First Nation administrative area, traditional territory and surrounding region.
- d) Promote continued access to the traditional territories for Westbank First Nation Members who continue to harvest food and medicines for personal or communal use.
- e) Continue to work with the Okanagan Nation Alliance to develop co-management policies to preserve and steward the natural resources within the traditional territory.
- f) Provide management and oversight of the environment and resources within Westbank First Nation administrative area.
- g) Develop and implement traditional use plan for forest beds and encourage traditional harvesting of food and medicines.

Key References

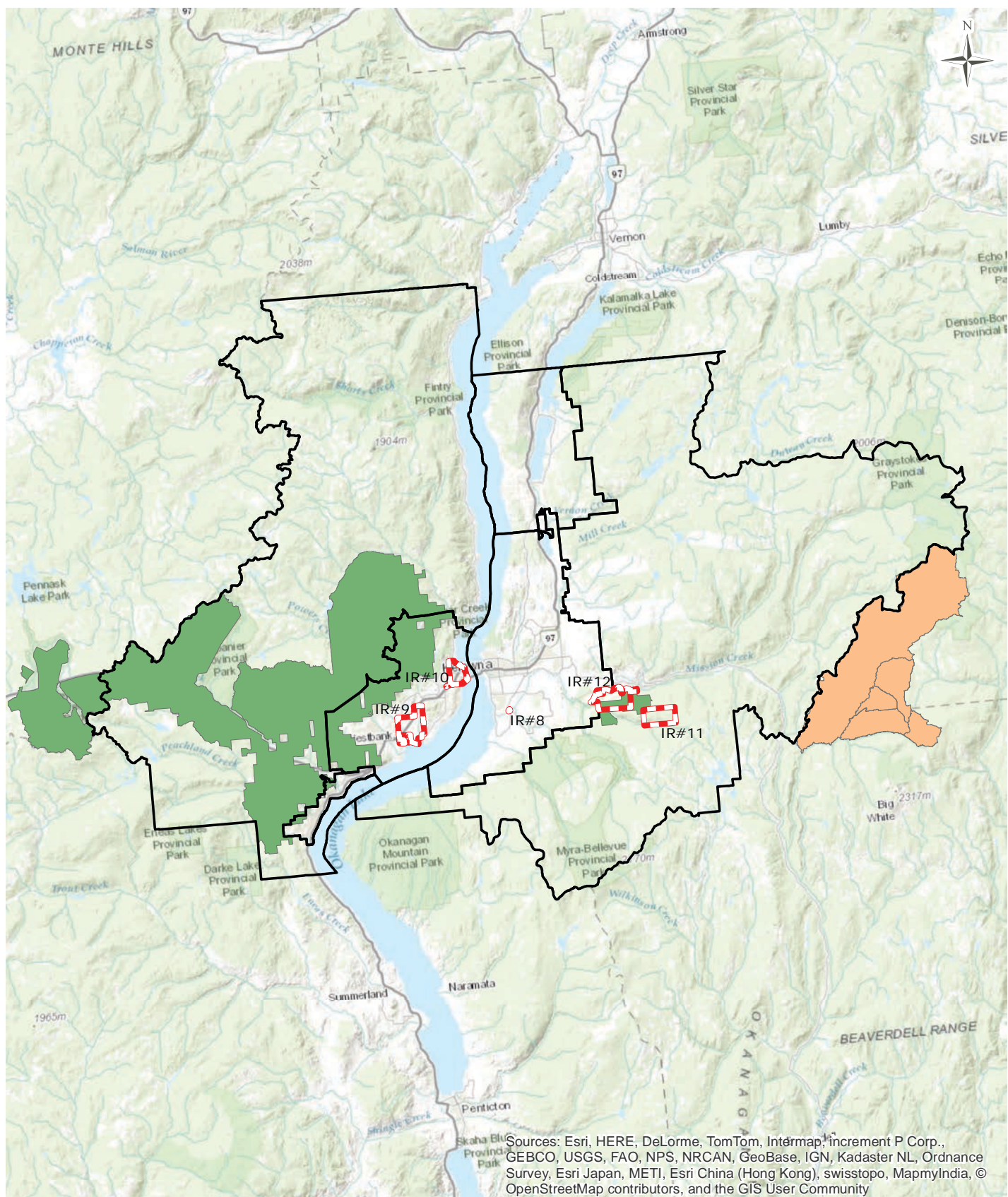
- Westbank First Nation Community Forest Agreement
- Westbank First Nation Constitution

Related Policy

- Crown Land Use Referrals
- Heritage Resource
- Interim Heritage Policy - Ancestral Remains and Funeral Objects - Westside Road Interchange Project
- Water Usage and Benefit Policy
- Westbank Archeology Policy






3.5.2 Title & Rights Map



WFN Title and Rights

Legend

-  WFN Reserves
-  Traplines
-  WFN Community Forest / Woodlot

0 12.5 25 Kilometers

3.6 Parks and Recreation

Westbank First Nation provides access to on-reserve recreational facilities which service the entire West Kelowna community. Westbank First Nation has the largest ball diamond on the Westside, which includes stadium seating, a concession and park lighting. This first-rate facility is located next to an outdoor pavilion, a large gymnasium with stadium seating, an indoor climbing wall and a fitness room. These facilities are used to host recreation programs that are offered to Westbank First Nation Members and Non-Members alike. Also, Westbank First Nation Members have private access to the Okanagan Lake via a small parcel of beachfront property.

The provision of recreational facilities and programs has contributed to the quality of life for Westbank First Nation Members and Non-Members; however, there is a desire within the Membership for improved services. Of particular interest to the Membership is the provision of park space and pedestrian friendly transportation corridors. As Westbank First Nation Land is further developed, additional parks and playgrounds will become more important to those Members and residents who choose to enjoy the benefits of an active and environmentally friendly lifestyle on Westbank First Nation Lands. Westbank First Nation realizes that not all of the development taking place on Westbank First Nation Lands needs to net a direct return in profits. One of the important roles of governments is to supply land for parks, and by doing so they increase the livability and desirability of their lands and community. With the proper foresight and planning, Westbank First Nation will be positioned to continue being a leader in the provision of recreational facilities.

Currently, approximately 20 percent of the monies collected by Westbank First Nation in DCCs are designated for the creation of park space. Westbank First Nation will continue to plan, develop and acquire new lands with this specific goal in mind.

3.6.1 Principles

- a) While respecting the traditional ownership of Westbank First Nation Lands, Westbank First Nation supports the co-management of provincial and regional parks in the Central Okanagan.
- b) Require more parks and green space in development projects.
- c) Encourage the development of infrastructure that supports outdoor recreational activities such as hiking, walking and cycling in order to facilitate a healthy lifestyle to improve the quality of life for Members and community residents.
- d) Support regional parks and recreation initiatives to benefit the entire region.
- e) Development of good quality parks, open space, and recreational facilities for residents, as well as access to cultural resources and other amenities.
- f) Preserve/ensure public access to creeks and lakes.
- g) Preserve, protect and use natural areas where appropriate for parks and recreational purposes.
- h) Support and enhance sports, the arts, and cultural and heritage initiatives.

3.6.2 Actions

- a) Support implementation of the Parks Plan to guide the development and maintenance of parks and green spaces on Westbank First Nation Lands.
- b) Share Okanagan stories within Parks

Related Policy

- Beach Lot Policy
- Recreation Funding Policy





4

nuk^wewixtn ilmix^wəm siya?

COMMUNITY: CHIEF SASKATOON BERRY

4.1 Culture & Language

4.1.1 Principles

4.1.2 Actions

4.2 Health & Wellness

4.2.1 Principles

4.3 Community Safety

4.3.1 Principles

4.3.2 Actions

4.4 Education

4.4.1 Principles

4.4.2 Actions

4.4.3 Sensisyusten

4.5 Housing

4.5.1 Principles

4.5.2 Action

4.5.3 Allotment Commission

4.6 Elders

4.6.1 Principles

4.6.2 Pine Acres

4.7 Youth

4.7.1 Principles

4.7.2 Actions

4.8 Families

4.8.1 Principles

4.9 WFN Member Benefits

4.1 Culture & Language

For thousands of years the syilx people have inhabited the Okanagan Valley and have developed a culture that is interwoven to the environment. The methods of gathering food, social order and structure, spiritual beliefs, language and culture and the epistemology of the syilx were all crafted in a way that ensured a lasting harmony with the *timxʷ* (loosely translated to mean all of creation). During this period in history there was no discussion about the meaning of culture; culture and life were one.

The arrival of Europeans marked the beginning of change for the syilx people. At first the changes were subtle and unobtrusive to the syilx culture. A trading relationship was established with the settlers, and goods, services and knowledge were exchanged. The relationship was built on trust and mutual respect. These early trading partners were aware of the fact that they were dependent on the syilx to survive within the Okanagan territories.

Today the syilx culture is undergoing a process of re-creation buffeted by change and challenges. The past one hundred years have been a difficult time for all First Nations across Canada. Racist laws, paternal legislation and a quickly changing and growing non-native population have all combined to threaten the traditional way of life for the hundreds of First Nation, Métis, and Inuit Nations across Canada.

Cultures change as new ideas and ways of life are introduced, yet the syilx culture offers timeless principles for living a successful and complete life. It is within the unique cultural mosaic of Canada that Westbank First Nation is adapting to the tides of cultural change, while endeavoring to preserve those aspects of its culture that are timeless and applicable in a modern world. Westbank First Nation Members believe it is essential to preserve the syilx language and culture and their right to continue the practices of hunting, fishing, trapping and gathering of medicines and food from the surrounding region as a way to maintain a connection to the land, live reciprocally and ensure sustainability.

4.1.1 Principles

- a) Recognizing that maintaining the syilx culture is essential, Westbank First Nation will continue to teach, promote, preserve and enhance the syilx language / *nsyilxcən* and culture using media, cultural classes, immersion experiences and other resources and programs.
- b) Continue to support and enhance the syilx language and cultural programs offered within School District 23, local colleges and the University of British Columbia Okanagan.
- c) Preserve the history of the syilx through the traditional stories (*cəptikʷəṭ*), and strive to understand and apply the laws, principles, protocols and meanings that are found within the stories.
- d) Adopt modern interpretations and applications of the syilx language and culture while recognizing and embracing the unique community identity of Westbank First Nation. (See *The Backwards Canoe*, page 99).
- e) Recognize and support the varying cultural expressions and beliefs within the Westbank First Nation community and be mindful of these diversities while developing policy.
- f) While developing Westbank First Nation Policies and Laws, Members and Council will be mindful of the need to respect, protect and promote the syilx language, culture and traditions, understanding that these traditions will change as they continue to develop through contemporary expression.
- g) Continue to build relationships with other indigenous communities throughout Canada, North America and the world in order to exchange language and cultural knowledge and practices.
- h) Conduct inventory and cultural and archeological impact studies prior to any proposed ground disturbance within Westbank First Nation traditional territory.
- i) Create policy in regards to the management of burial sites located on land held by Certificate of Possession.
- j) Protect and commemorate places of cultural and archaeological heritage.
- k) Avoidance is considered the preferred option for archaeological site protection.
- l) Information regarding sites of cultural significance will not be disclosed to the public without careful consideration.
- m) As a last resort, archaeological remains are to be salvaged before being impacted.

- n) Document and, when appropriate, sample the cultural information contained in an archaeological site.
- o) Emphasize the importance of archaeological sites and manage their conservation.
- p) Support and enhance the arts, heritage, language and cultural initiatives.
- q) The handling of cultural objects and/or remains will be carried out in a culturally sensitive manner.

4.1.2 Actions

- a) Support the creation and implementation of a Language and Culture Plan for Westbank First Nation, in collaboration with the Okanagan Nation, to bring a coherent and sustainable element to the teaching and revitalization of the Okanagan language and culture.
- b) Consider the creation of a Language and Culture Department within the Westbank First Nation Administration.
- c) Continue to explore opportunities to develop a cultural centre to teach and promote the history and culture of Westbank First Nation.
- d) Seek to develop remedies that will address past social injustices and iniquities and the resulting social issues facing Westbank First Nation Members.

Key References

- Westbank First Nation Self-Government Agreement
- Westbank First Nation Constitution

Related Policy

- Crown Land Use Referrals
- Cultural Honourariums Policy
- Education/ Cultural Exchange Funding Policy
- Heritage Resource
- Interim Heritage Policy - Ancestral Remains and Funeral
- Objects - Westside Road Interchange Project
- Policies for the Use and Maintenance of In the Spirit of N'ha-aitk Artist Education Bundles
- siya? Celebration Committee Guiding Principles
- Westbank Archeology Policy

Related Law

- Westbank First Nation Fire Protection Law 2005-11

4.2 Health & Wellness

Considering the tumultuous history of First Nations in Canada, it is no surprise that there are high instances of various health issues that need to be addressed within First Nation communities. Like most Canadian communities, poor dietary practices, lack of physical activity, drug and alcohol abuse, physical, verbal, and sexual abuse are challenges faced by the Westbank First Nation community.

Westbank First Nation has a history of meeting these challenges. Located in the Community Core of Westbank First Nation is the Westbank First Nation Health and Wellness Center. This state-of-the-art facility is home to the Community Services team, which includes two community health nurses, a youth counselor, an addictions counselor, a community health representative, a social development worker, a financial aid worker, an education coordinator and a family support worker. They, along with support staff within Community Services, provide services to address the various health challenges within the community.

The priority placed on resolving health issues can have a direct impact on a community's sense of well-being and economic prosperity. In a small community such as Westbank First Nation, if one suffers, all suffer. Thus Westbank First Nation provides the support that is needed to Members so that they can lead healthy, productive and confident lives.

Community Services Mission Statement

Westbank First Nation Community Services delivers programs and services to support the well-being of community members.

4.2.1 Principles

- a) Contribute to the health and well-being of Westbank First Nation Members in order to ensure the continued existence of Westbank First Nation as a strong political, social and cultural community.
- b) Ensure that the well-being and overall standard of living of Members and Non-Member Residents living on Westbank First Nation Lands are a priority in the planning of laws and policies.
- c) Promote an environment free of violence, abuse, discrimination and inequality, supporting the growth and development of youth so that they may become successful, independent and valued citizens.
- d) Continue to provide and strive to improve the provision of community education and counseling services for the various mental health issues facing Community Members, including but not limited to depression, drug and alcohol abuse, physical or sexual abuse, and generational mental health issues.
- e) Support those Members affected by residential schools and offer counseling for Post-Traumatic Stress Disorder.
- f) Continue to provide and strive to improve the support and services for those in abusive situations, including providing counseling for those with abuse-related issues.
- g) Encourage a culture of personal healing and forgiveness of past injustices.
- h) Promote accessible and appropriate health services for the community, especially for youth, seniors, people with special needs, and low-income families.
- i) Maximize opportunities for people with disabilities to become active Community Members.
- j) Recognize that the overall health of the Community Members has an impact on the economic and social well-being of the community.
- k) Support and enhance sports, the arts and cultural and heritage initiatives.
- l) Maintain and enhance the well-being and quality of life for all Westbank First Nation Community Members.
- m) Promote the effective delivery of community health services to meet the needs of membership.
- n) Partner with other valley initiatives and service providers as necessary to ensure as wide as possible a range of addiction prevention and treatment services are available to Members.
- o) Provide opportunities for community members to engage in activities related to local food production and contribute to overall food security on Westbank First Nation land.
- p) Encourage all Members, especially Elders, to participate in community events by sharing stories and educating community members.

4.2.2 Actions

- a) Pursue opportunities to provide Community Members with a safe place of refuge including, but not limited to, a transitional safe house.
- b) Provide Members with access to an after hours counseling and support service.
- c) Develop an aftercare recovery program for Members that have completed alcohol or substance abuse programs.
- d) Create a plan directed toward community participation in local agriculture production.



Key References

- Westbank First Nation Constitution
- Westbank First Nation Self-Government Agreement

Related Policy

- Health Canada Communicable Disease Control Manuals Volumes 1-3
- Health Canada Home Care Manuals
- Health Canada Home Support Worker Policy and Procedure Manuals
- Life Skills Program Policy
- Payment for COACH Cardiac Rehabilitation Program
- Personal Development Programs for Westbank First Nation Members
- Professional Standards for Nurses
- Recreation Funding Policy
- Social Development Policies

4.3 Community Safety

A healthy community is a safe community. How the members of a community treat one another will have a direct impact on the overall well-being and feeling of safety among members of the community. If the members of a community feel safe, the sense of well-being is enhanced and the community is strengthened. The following crime prevention principles outline Westbank First Nation's approach to creating a safe community.

1. There is a recognition that people need to be provided with a healthy environment and with positive role models in a community. The current issues facing the community in regards to drugs, alcohol and crime are in part a result of the previous generation's lifestyle. As was pointed out by the youth in the Westbank First Nation Community, destructive behaviors have been learned from their elder community members.
2. Families need to be supported and uplifted within a community. The adage that it takes an entire community to raise a child holds true within Westbank First Nation.
3. Individual Community Members guilty of an offence need to be given appropriate opportunities at redemption and steps for them to follow in order to regain the trust of the community.
4. When an individual refuses to change, the traditional banishment law of the syilx people is seen as a last resort for dealing with crime within the community.

The Westbank First Nation Law Enforcement Department assists with the provision of a safe community. This department employs Law Enforcement Officers who enforce Westbank First Nation Laws as well as Provincial and Federal Law. They are trained professionals who work closely with the community and other agencies to deliver professional law enforcement services on Westbank First Nation Lands. Westbank First Nation works with the RCMP through the *Community Tripartite Agreement*, which establishes terms of reference for community policing services on Westbank First Nation Lands. To keep Westbank First Nation Lands safe and prosperous by promoting healthy living and crime prevention, Westbank First Nation is committed to the following principles.

4.3.1 Principles

- a) Support preventative measures and strategies to reduce crime rates on Westbank First Nation Lands.
- b) Support the creation of an alternative means of justice for Westbank First Nation Members, which will be focused on redemptive and restorative principles of the syilx culture.
- c) Continue to promote and encourage culturally sensitive training for Westbank First Nation Law Enforcement Officers and other organizations that provide emergency services on reserve Lands.
- d) Commit to working with local law enforcement agencies to promote a crime free community.
- e) Promote crime prevention education on Westbank First Nation Lands.
- f) Support community well-being by encouraging open and healthy relationships.
- g) Acknowledge the youth and continue to create youth focused programs.
- h) Recognize that social issues are a community problem.
- i) Provide support for individuals and families dealing with addiction issues.
- j) Westbank First Nation reserves are drug-free zones. There will be no tolerance for the illegal use of alcohol or drugs.
- k) Westbank First Nation community events will be drug and alcohol free.
- l) The Health and Wellness Building, the Westbank Child Development Center, Sensisyusten School and other culturally sensitive buildings and sites will be alcohol free for community events.
- m) Continue to work with the RCMP to deliver policing services on Westbank First Nation lands.
- n) Support the principle of "Crime Prevention Through Environmental Design" by encouraging opportunities for surveillance, increased public activity, improved street lighting, and public presence in streets.
- o) There will be no tolerance for bullying or violence on Westbank First Nation lands.

4.3.2 Actions

- a) Encourage safe driving practices through Westbank First Nation Reserve Lands.
- b) Address speeding through Westbank First Nation Lands.
- c) Create an Emergency Preparedness Plan.
- d) Address the need for a Policing Plan to provide for the policing needs of Members and Non-Member Residents living on Westbank First Nation Lands. This Plan should include building capacity within the Westbank First Nation Membership and community and address the needs and challenges associated with population growth on Westbank First Nation Lands.
- e) Explore the development and implementation of a restorative justice program for Westbank First Nation Members.

Key References

- Community Tripartite Agreement for RCMP and First Nation Community Policing Service
- Westbank First Nation Constitution
- Westbank First Nation Self-Government Agreement

Related Policy

- Terms of Reference - Peace, Order and Public Safety Group

Related Laws

- Westbank First Nation Fire Protection Law 2005-11
- Westbank First Nation Community Protection Law 2002009-01
- Westbank First Nation Safe Premises Law 2010-03

4.4 Education

Learning was a central theme in the traditional syilx culture. For centuries prior to contact, the syilx learned to live in harmony with the world around them. Knowledge was handed down in the form of captik^{w4} stories containing vital information about history, politics, governance, biology, geography, sociology, psychology, religion, architecture, culture and all other areas of life. These stories contain numerous layers of information, principles and wisdom for living and solving the challenges of life.

The arrival of Europeans signaled a new era for the syilx and a new way of learning. The exchange of knowledge and materials between the arriving settlers and local First Nations helped the newcomers adapt to life in the interior. The First Nations received tools that changed the way they related to the world around them. For the most part, this trading relationship benefited all involved and was built on trust and mutual respect.

Unfortunately, what was at first a peaceful coexistence slipped into a brutal tyranny as the British and Canadian Government subverted their promises, confined the syilx to small plots of land and instituted discriminatory laws. Due to dwindling food supplies and foreign viruses, the syilx population, whose numbers once rivaled the settlers, was in decline. Increased activity by settlers and miners was changing the world that the syilx knew so well. It was under these circumstances that the Canadian Government, in partnership with the Catholic and Anglican Churches, instituted policies that tore First Nations families apart by requiring First Nation children to attend residential schools that were often located hundreds of kilometers from home. This meant that the families were apart for months at a time. While at school, the children were prohibited from speaking their language or practicing their culture. This was all done to 'civilize' the First Nations and assimilate them into the European culture. Needless to say, this project failed and the Federal Government recently acknowledged their part in the residential schools and apologized to the First Nations of Canada. Only recently have survivors been coming forward with stories of the abuse and cultural genocide that took place within these schools.

This event was a major disruption in the lives of the syilx. Being in residential school meant missing the opportunity to learn their culture and language, including traditional ways of gathering food and medicines. Most importantly, it destroyed the family structure. The result was a complete breakdown of the syilx culture and the destruction of communities as many of the residential school survivors turned to drugs and alcohol to cope with the trauma of abuse and the loss of identity.

While these unfortunate events in syilx history have brought with them challenges to be overcome, the Westbank First Nation Members are committed to overcoming these challenges through education. For this reason education is of extreme importance to Westbank First Nation. The education of Members from pre-school to post-secondary education is essential to the continued success of the Westbank First Nation community. As a result, Westbank First Nation has adopted a proactive approach to supporting the educational goals of Members through various programs, policies and initiatives. Included in the delivery of these programs are the Westbank First Nation Child Development Center and the Sensisyusten Elementary School. Westbank First Nation also provides funding for tuition and living expenses for Members attending post-secondary institutions.

Westbank First Nation has a *Local Education Agreement* with The Board of School Trustees of School District No. 23. This agreement provides Westbank First Nation with greater participation and influence in all aspects of the education of Westbank First Nation students attending the public schools. A new agreement is negotiated every three years to ensure that the students are receiving consistent and effective delivery of educational services and support.



4.4.1 Principles

- a) Assist and encourage each Westbank First Nation Member in reaching their full education potential.
- b) Ensure capacity building opportunities for Members are in place to meet future needs of Westbank First Nation.
- c) Recognize the importance of learning from birth and throughout adulthood.
- d) Recognize and value the individual and the unique potential of each Member.

4.4.2 Actions

- a) Develop and implement strategies to increase the overall education levels of Westbank First Nation Members.

4.4.3 Sensisyusten

Sensisyusten House of Learning has been a prominent fixture in the Westbank First Nation community since 1989. The Okanagan translation of *sənsísyustən* is “the place where you become anything you choose to be.” The school incorporates the seven teachings of humility, honesty, bravery, respect, love, truth, and wisdom within its approach to education. Teachers, staff, Elders, school board members and the Parent Advisory Committee all work together to provide quality educational experience for students.

The original purpose of the school was to provide education for Westbank First Nation Members. However, the school accepts enrollment from Non-Member and non-aboriginal students. Sensisyusten offers a Junior Kindergarten to Grade 6 education program that is consistent with BC Ministry of Education learning outcomes and is enhanced by the additional provision of opportunities which include instruction in traditional *syilx* language and culture.

The school has taken on several roles and forms over the years; it is currently a Group 1 Independent School and staffed by certified teachers. The school is owned and operated by Westbank First Nation and the oversight and responsibility for the school resides with Council, who has in turn delegated oversight to the Sensisyusten School Board. The school board is comprised of one Elder, one Member at large, two parents of current students, one member of the Parent Advisory Council and one person from the Okanagan professional community. The seven board members establish policy, appoint the principal and review the administration’s development plans, enabling the administration, teachers and staff to operate the daily affairs of the school. The school board has been proactive in guiding the school to excellence in all areas of education.

Sensisyusten Mission Statement

Sensisyusten House of Learning will provide educational opportunities for children that balance high academic standards and traditional Okanagan language and culture.

The school building, located in the heart of the Community Core, is designed based on a traditional *syilx qʷčí?* (pit house), which lends itself to interactive learning in a warm and nurturing environment. The amenities include four classrooms, a special education room, a multipurpose room, a kitchen, administrative offices, a library, a full size gymnasium, a modern playground, and a scaled traditional *qʷčí?* within the fenced school grounds.

Sensisyusten school hosts an annual *siya* celebration, which is attended by parents, community members and other schools in the Central Okanagan. This yearly event provides an opportunity for students to experience First Nation culture and to celebrate the end of the school year.

Key References

- Aboriginal Education Enhancement Agreement - School District No. 23
- Local Education Agreement - WFN & S.D. 23.
- Westbank First Nation Community Economic Development Plan
- Human Resource Analysis
- Westbank First Nation Economic Development Commission Strategic Plan
- Westbank First Nation Self-Government Agreement

Related Policy

- Educational/Cultural Exchange Funding Policy
- Head Start Administration Binder
- Life Skills Program
- Personal Development Programs for Westbank First Nation Members Policy
- Recreation Funding Policy
- Sensisystem House of Learning Policies
- Westbank Child Development Center Parent Handbook
- Westbank First Nation Member Minors' Savings Plan Program
- Westbank First Nation Post-Secondary Education Student
- Support Programs Policies and Guidelines

4.5 Housing

Basic needs such as shelter are a necessity to living a productive and healthy life. Yet even in a prosperous country like Canada, homelessness is a persistent challenge. This problem is amplified within First Nation communities. The term 'Fourth World' has been used to describe the subpar living conditions that are commonplace among Canada's First Nation population. Overcrowding, unhealthy environments and inadequate housing all combine to stifle the progress of First Nation peoples.

Westbank First Nation is committed to ensuring adequate housing options are available to its Members. The Westbank First Nation Allotment Commission has been given the responsibility of allotting community Lands, set aside by Chief and Council, to Members who qualify for home ownership. Westbank First Nation is working towards ensuring that every Member has the opportunity to apply for an allotment for the purposes of building their own home. In the interim, Westbank First Nation provides non-profit rental units for Members at below market rental rates. It is the desire of Westbank First Nation to expand the current number of non-profit rental units while moving toward home ownership for all its Members.

In keeping with Westbank First Nation's desire for Members to be self-sufficient, current Member home owners now have access to equity in their lands and homes through A to A leases. This provides opportunities for Members to improve their financial situation.

As the Westbank First Nation population continues to grow, housing will continue to be a priority. Ensuring that adequate resources are available, while leading Members to be self-sufficient, will position Westbank First Nation for success in tackling housing issues. Westbank First Nation is confident that through sound and creative planning Members will never be without a place to call home.

4.5.1 Principles

- a) Provide quality housing options and opportunities to Members on reserve.
- b) Meet Membership housing needs by developing additional Westbank First Nation housing where possible.
- c) Encourage creative ways to provide affordable housing.
- d) Provide a balanced mix of choices in the type, tenure and cost of housing in appropriate locations that will support all age and income groups and household types.
- e) Continue to provide opportunities for land ownership through the allotment process as outlined in the Westbank First Nation Allotment Law and Allotment Commission Policy.
- f) Strive to ensure no Members are without adequate shelter and work towards the provision of institutional options to remedy Member homelessness.
- g) Undertake initiatives to ensure the continued expansion of the reserve land base through land acquisitions within Westbank First Nation traditional territory and ensure that appropriate plans are in place to sustain the growth of the Westbank First Nation Membership.
- h) Identify community Lands to be designated for Membership housing.
- i) Prioritize housing based on:
 - 1. Families with children already living in the immediate area;
 - 2. Elders;
 - 3. Families with children living outside the immediate area;
 - 4. Desire of the applicant(s); and
 - 5. Fairness in the application and selection process.
- f) Prioritize rental housing units for Westbank First Nation Members.
- g) Ensure that residential construction of Membership homes on Westbank First Nation is done to the highest standard and quality and meets or exceeds the local and provincial building standards.

4.5.2 Actions

- a) Review and update the comprehensive housing strategy to meet the policy objectives of Westbank First Nation and the housing needs of Members.
- b) Determine housing requirements and options for Elders in the community core.

4.5.3 The Westbank First Nation Allotment Commission

Westbank First Nation is unique among First Nations in that it allots portions of its community lands to Members. The allotting of lands is a concept that was introduced by the Federal Government through the *Indian Act*, section 81(1)(i), which gives Council the power to allot lands to Members. This is the highest form of land ownership currently available on Indian Reserves. Unfortunately, under Canadian law, First Nation people do not legally hold title to their lands; instead, the legal title continues to be vested in her Majesty, who holds the land in trust for the use and benefit of the particular band. Despite this imposed limitation surrounding First Nations land ownership, Westbank First Nation has chosen to take a proactive approach to creating opportunity for its Members through the allotting of lands to Members for housing.

The first allotments made by the Westbank First Nation Council, over 40 years ago, were conducted under the authority of the *Indian Act*. Unlike today, allotments at this time were approved with minimal conditions. Often the allotment process began with a Member fencing off a tract of land and making an application to Council. This practice, for the most part, laid the foundation for much of the economic development on Westbank First Nation Lands, but it was unsustainable in the long run. More recently Westbank First Nation began allotting lands to homeowners after they have successfully paid off the Canada Mortgage and Housing Corporation mortgage. Under self-government, Westbank First Nation is continuing the practice of allotting lands for housing through the *Westbank First Nation Allotment Law*. This law created the Allotment Commission which is tasked with the responsibility of allotting lands that have been designated for Member housing by Council.

The Allotment Commission is composed of five Commissioners appointed by Council, who are Members; one Commissioner is an Elder, and one is a member of Council.

The Commission is tasked with:

- evaluating and making decisions about applications for housing allotments;
- administering the allotment of Community Lands;
- establishing policies and procedures for the operation of the Commission; and
- establishing programs of public information and education relating to the purpose of the Commission.

The Commission works at an arms length from Council, and there is no formal process by which an allotment can be appealed. This autonomy assures that a level of integrity and transparency is maintained by removing the risk of political interference. The Commission has made several allotments to date and continues to explore new ways of evaluating applications to ensure a fair and transparent process that incorporates traditional syilx values and principles. The land is a precious resource, and in today's economy the allotting of lands is another way that Westbank First Nation is moving its Members toward self-sufficiency.



Key References

- Westbank First Nation Constitution
- Westbank First Nation Self-Government Agreement
- Westbank First Nation Strategic Plan

Related Policy

- Allotment Commission Policy
- Elders' Emergency Housing Repairs Policy
- Home Owner Grant Manual
- Maintenance and Repairs of Rental Housing
- Non-Profit Housing Policy
- Pets in WFN Rental Units Policy
- Procedure to Recover Costs for Damages in Rental Housing Units Policy
- Selection Criteria for Rental Housing Units

Related Laws

- WFN Unsightly Premises Law 2005-07
- WFN Residential Premises Law 2005-21
- WFN Allotment Law 2006-03

4.6 Elders

The Elders are the pioneers of any community's current story and they provide the guideposts of wisdom that mark the road ahead. Traditional syilx teachings state that a community is the result of those who have "come before them" and are living for those who will come after them. Consequently, it is always to the past generations that the present generation owes its existence, an existence that ultimately comes from the Creator.

Westbank First Nation is a community that honours its Elders and provides a special place of honour for their council and guidance. Whether it be in a community meeting, a social gathering or in the comfort and familiarity of a grandparent's home, Westbank First Nation Elders are given the respect they deserve. Elders have earned this respect and distinction through living an exemplary life. Westbank First Nation Elders are not just a demographic within the community; they are the foundational generation that is central to the community's past, present and future.

Westbank First Nation has rebuilt the Elders Hall and Community Church. The Elders Hall is a gathering place for the Elders and other community events. The Westbank First Nation Elders Group meets regularly to go on outings, road trips and to socialize and share stories. The Elders also meet regularly with Chief and Council to provide wisdom and advice on pertinent issues.

Westbank First Nation will continue to be a community that honours its Elders and respects their wisdom and teachings.

4.6.1 Principles

- a) Work towards the provision of financial assistance for Elders in need to pay for utility and housing related bills, recognizing the greater principle of ensuring that Westbank First Nation Elders are cared for by the Community.
- b) Provide adequate housing and institutional care options for Elders where appropriate.
- c) Work with the Elders and seek their guidance on important community issues.
- d) Provide the Elders with opportunities for community interaction.
- e) Continue to provide funding to the Elders Society for administration of programs and activities.
- f) Continue to maintain and provide the Elders Hall at no charge for the Elders Group and other Elder-related events.
- g) Continue to provide funding for Elders Emergency Housing Repairs.
- h) Ensure that Elders' needs are understood and provided for.

4.6.2 Actions

- a) To develop and implement a plan for extended residential care that will service the needs of Westbank First Nation Members over the long term.
- b) Research options for Elders to maximize their independence while also receiving care.
- c) Develop a strategy that aims to understand the ever-changing needs of Westbank First Nation Elders and their desired support options.

4.6.3 Pine Acres Home

In keeping with the tradition of honouring and caring for the Elders, Westbank First Nation built Pine Acres Home. Pine Acres Home is an intermediate care facility that has provided quality care for community Elders since opening in 1983. Pine Acres Home's primary purpose is to serve the needs of Westbank First Nation Elders, but also accepts non-Member and non-Aboriginal residents.

There are currently 63 beds for intermediate care including 20 beds in a secure unit and one bed as a respite room designated for short term stay. The facility employs 24 hour professional nursing care consisting of Registered Nurses, Licensed Practical Nurses, Health Care Workers, and an Activity Department supported by a number of volunteers. Residents are offered access to the following professional services: Dietician, Podiatrist, Occupational Physiotherapist, Dental Hygienist, and a Social Worker. A hairdresser is on site on a regular basis at a reasonable cost for the convenience of those in care. Pine Acres also has a Resident Council which meets bi-monthly and family members are encouraged to attend these meetings.

Pine Acres is distinguished for its approach and commitment to First Nation's cultural and spiritual beliefs. Pine Acres is dedicated to providing excellent care in a positive and nurturing environment. This dedication to excellence was recognized in 2010 when Pine Acres Home was awarded the prestigious 2010 International Coaching Federation *Prism Award for Leadership in Small Business*.

Related Policy

- Defined Benefits Specific to Elders Policy
- Elders' Emergency Housing Repairs Policy
- Elders' Honourariums Policy
- Westbank First Nation Elders' Program Financial Administration Policy

4.7 Youth

Westbank First Nation is proud of the young men and women in the community. It has been said that a community without youth is a community without a future. The young people hold the hopes and dreams of the past generations and are the link to future generations. The future of Westbank First Nation is in good hands. The youth of today are finishing high school and many are going on to post-secondary education, and meaningful careers. More importantly, today's young people are proud of their First Nations ancestry; they are proud to be syilx and Members of Westbank First Nation.

Traditionally, syilx youth were expected to contribute to the community and to help out in the daily activities. As children, their roles were well-defined and as they matured they were expected to find their purpose within the community. This was accomplished by sending the youth out on a vision quest, which also functioned as a rite of passage into adulthood. Though this tradition remains largely unpracticed today, the youth still carry a common vision for a better world that starts with healthy individuals and strong communities.

Within Westbank First Nation, the youth are an active and vibrant part of the community. The youth of Westbank First Nation are growing up in a rapidly changing world that is encroaching upon long-held beliefs and traditions of their people. As their culture continues to change, Westbank First Nation is confident that their youth will still find creative ways to express their language and culture in a modern context.

Currently, Westbank First Nation has an active youth program that has been in existence for the past thirteen years. The Westbank First Nation Youth Program employs two part-time Youth/Rec leaders, two full time Youth/Rec leaders and a Youth/Recreational Manager to administer the programs and services offered. These include all youth programming for youth between 12-18 years old, a youth center, youth group activities, summer programs and trips to youth conferences around the province. The Westbank First Nation Recreation Department also offers programs for the whole Westbank First Nation community and its taxpayers. Through the provision of these services Westbank First Nation supports families in raising strong, healthy and productive young people.

Westbank First Nation has a Youth Leadership Council ("Westbank First NationYLC") consisting of 8 seats occupied by 4 female and 4 male youth between the ages of 16-24 years old. The Westbank First NationYLC will engage youth in the community to present their unique perspectives and ideas that can provide solutions to problems facing the community, empowering our youth to become our future leaders of the community.

4.7.1 Principles

- a) Acknowledge and continue to provide ongoing support for Youth Programs and recreation opportunities.
- b) Provide preventative programs and activities such as recreation, mentorship and youth group events.
- c) Promote an environment free of violence, abuse, discrimination and inequality, supporting the growth and development of youth to be successful, independent and valued citizens.
- d) Continue to provide and strive to improve education on the effects of drugs and alcohol, especially to young people.
- e) Create opportunities for youth to develop sustainable hunting, fishing and traditional practices.

4.7.2 Actions

- a) Implement and provide an ongoing youth mentorship program.
- b) Continue to support Westbank First Nation Youth Council to participate in the Westbank First Nation Government and training in political and corporate management.
- c) Continue to involve Westbank First Nation Youth in the construction and development of the new Youth Centre.

Related Policy

- Educational/Cultural Exchange Funding Policy
- Head Start Administration Binder
- Personal Development Programs for Westbank First Nation Members Policy
- Recreation Funding Policy
- Westbank Child Development Center Parent Handbook
- Westbank First Nation Member Dividend
- Westbank First Nation Member Minors' Savings Plan Program
- Westbank First Nation Post-Secondary Education Student Support Programs Policies and Guidelines

4.8 Families

A strong community is a reflection of the strong families within it. Traditionally, it was within the family structure that individuals were taught honour, self-respect and other values that were pertinent to the continued survival of the syilx. Within the community setting, individuals were given roles and responsibilities that benefited the entire community. It is safe to say that strong families created strong communities, and strong communities reinforced strong families. Through the challenges brought about by the lost generation (the residential school generation), Westbank First Nation, like many other First Nation communities, is faced with the challenge of rebuilding healthy social structures.

Westbank First Nation is committed to supporting the development of strong healthy families through a proactive approach to education and social services delivery. Many of the services provided by the community health team are geared toward supporting families through community events and practical life skills training. In addition, Westbank First Nation also has a wide range of policy initiatives that provide financial benefits to families. By supporting and encouraging the development of strong, healthy families, Westbank First Nation is ensuring that the community will continue to flourish in the Okanagan.

4.8.1 Principles

- a) Promote the creation of a strong sense of community and a caring environment by bringing people together, providing opportunities for social gatherings and ensuring promotion and awareness of current activities.
- b) Provide opportunities and supplemental programs for all children.
- c) Recognize that community includes children and spouses of Members, regardless of geographic location or whether they have Indian status.
- d) Provide support to ensure the health and welfare of Member families.
- e) Work towards ensuring Westbank First Nation Member children in Ministry care to remain within the community.
- f) Promote healthy parenting by fathers, mothers and caregivers, through programs, services and education.
- g) Encourage role models and traditional roles of healthy individuals within the community.
- h) Continue to ensure funding and resources are available for the delivery of family and community services.

4.8.2 Actions

- a) Seek out qualified on reserve / member foster homes, create a list of potential qualifications and encourage families to become foster parents.
- b) Encourage and educate Westbank First Nation Members about foster parenting.



4.9 Westbank First Nation Member Benefits

Membership was traditionally defined by what an individual contributed to a community. Membership, or belonging to a First Nation, meant having responsibility and a willingness to serve for the greater good of the community. Often the survival of the First Nation was dependent on this understanding. In the modern era, Membership has lost its meaning. The *Indian Act* perverted the meaning of Membership by focusing the definition on the benefits that an individual is entitled to as a result of their Indian Status. Membership is now about receiving rather than giving.

Westbank First Nation is committed to service excellence and Chief and Council continually strive to provide services and benefits that meet or exceed the needs, expectations and desires of the Westbank First Nation Members. The purpose of these benefits is to help restore the dignity and self-esteem of Members. By offering a wide range of benefits that promote healthy lifestyles Westbank First Nation Members can return to the traditional role of syilx community members and begin giving back to their community.

Over the years, the benefits available to the Westbank First Nation Membership have grown to include a diverse array of programs and services. Westbank First Nation is proud to be a strong, stable and financially sound government that is able to provide substantial benefits specific to Westbank First Nation Members.

The following is a list of the benefits and services available to Westbank First Nation Members:

- a) Westbank First Nation Recreation Funding Policy
- b) Okanagan Regional Library Services
- c) Funeral Assistance
- d) Education and Cultural Exchange Funding
- e) Minors Savings Plan Program
- f) Personal Development Program Policy
- g) Life Skills Program
- h) Westbank First Nation Beach Lots
- i) Westbank First Nation Facilities
- j) Extended Health
- k) Elders Benefits
- l) Youth Services
- m) Education Funding for K-12 and Post-Secondary
- n) Planning Development and Public Works
- o) Community Services

Related Policy

- Educational/Cultural Exchange Funding Policy
- Funeral Assistance Policy
- Head Start Administration Binder
- Home Owner Grant Manual
- Life Skills Program
- Personal Development Programs for Westbank First Nation Members Policy
- Recreation Funding Policy
- Sensisyusten House of Learning Policies
- Special Needs Allowances Policy
- Westbank Child Development Center Parent Handbook
- Westbank First Nation Member Dividend
- Westbank First Nation Member Minors' Savings Plan Program
- Westbank First Nation Post-Secondary Education Student Support Programs Policies and Guidelines



CONCLUDING REMARKS

As discussed throughout this document, the *2015 Westbank First Nation Community Plan* establishes principles to guide both strategic and day-to-day decision making processes. It must be noted that this is not a rule book to be used in a limited and narrow fashion. The vision behind the Plan is based on the immediate present challenges facing the unique and growing Westbank First Nation Community.

Implementation of the Plan will require a commitment of resources to ensure that department specific strategic plans incorporate relevant policies and that employees throughout the administration understand that the *2015 Westbank First Nation Community Plan* needs to be consulted whenever decisions regarding the future are made.

Finally, the success of this plan requires the commitment of Westbank First Nation's Chief and Council and Membership to ensure realization of the improved, stronger and healthier community as envisioned in the *2015 Westbank First Nation Community Plan*.



The Backwards Canoe

The telling of stories is synonymous with First Nations cultures. Prior to contact, this was the method used to transfer knowledge from one generation to another. Facts are quick to learn but easily forgotten, stories are remembered. They illicit an emotional response, provoke our memory and engage thinking on a deeper level. Stories do not just tell of a past event, they also offer deeper meanings in the form of allegories or pointed moral teachings.

The story of *The Backwards Canoe* came up during the Community Planning Committee's discussion on culture. It is a story that offers an intimate exposition on the unique character of the Westbank First Nation Community. *The Backwards Canoe* is based on actual events. The inclusion of this story in the Community Plan allows for a modern expression of traditional knowledge and practices.

After the white people and other visitors had come to the Okanagan Valley the syilx way of life changed. Some of the syilx forgot how to speak and only knew words in the language of the white people. Others forgot how to act and started acting in ways that hurt themselves and others. The syilx forgot who they were.

The visitors did many things that hurt the syilx. The syilx would wonder if things would ever get better. One day all the different communities came together to discuss the new problems. The Elders, Chiefs and leaders all talked about what could be done to help the syilx remember who they were. After many talks about what to do the Elders, Chiefs and leaders had an idea. They remembered that before the white people and the visitors came to the Okanagan, the syilx would travel up and down the valley in canoes to trade things and visit their friends and family. The Okanagan Lake was important to the syilx culture, canoes were important, visiting friends and family was important. So they agreed to start traveling the waters by canoe. They would do it once a year.

All the Elders, Chiefs and Leaders went back to their communities to build canoes. Then when the time came they all gathered together to travel in canoes up and down the Okanagan Lake to visit each other and learn about the old ways. All the communities brought their own canoes that were made by hand. Some canoes were fast, others were slow, and there was one canoe that was crooked, it would go left and then right. All the others laughed at the paddlers in the crooked canoe.

After many days of paddling and stopping and visiting the paddlers of the crooked canoe were tired from fighting to keep their canoe going in a straight line like the others. They were also tired of all the teasing and laughing. One of them had an idea to turn the canoe around and paddle it backwards. So they turned the canoe around and used it backwards. The Canoe went straight and fast. Everyone laughed because the canoe worked better backwards than forwards.

After many days of paddling and stopping and visiting the paddlers of the backwards canoe made it to the end of the journey with all the other canoes. Everyone laughed at the backwards canoe, but the paddlers were happy because they knew that their canoe was fast. They were happy that it was different from all the other canoes. Even if it had to go backwards the canoe could still keep up with the other canoes and in the end all the canoes ended up in the same place.



Contributing Documents

Westbank First Nation Laws and Publications

Westbank First Nation Community Needs Assessment (2003)
Westbank First Nation Community Needs Assessment: "Community Conversations" (2010)
Westbank First Nation Constitution (Amended August 13, 2015)
Westbank First Nation Economic Development Plan Human Resource Analysis (2010)
Westbank First Nation Economic Profile 2008
Westbank First Nation Expenditure Bylaw, 1995
Westbank First Nation Government Strategic Plan 2008-2013
Westbank First Nation Laws
Westbank First Nation Policy Manual
Implementation Plan for the Westbank First Nation Self-Government Agreement
Westbank First Nation Property Assessment Bylaw, 95 TX-07
Westbank First Nation Property Taxation Bylaw, 95 TX-08

Federal Statutes and publications

Constitution Act, 1982, being Schedule B to the Canada Act 1982 (UK), 1982, c. 11.
First Nations Fiscal and Statistical Management Act, S.C. 2005, c. 9.
First Nations Goods and Services Tax Act, S.C. 2003, c. 15, s. 67.
First Nations Land Management Act, S.C. 1999, c. 24.
Indian Act, R.S.C. 1985, c. I-5.
Westbank First Nation Self-Government Act, S.C. 2004, c. 17.
Westbank First Nation Self-Government Agreement

Provincial Statutes

Indian Self Government Enabling Act, R.S.B.C. 1996, c. 219.

Other Sources:

CCP Handbook (Indian & Northern Affairs Canada)
enowkinwixw: A Traditional Approach to Community Planning (Christopher R. Derickson, 2008)
First Nations Real Property Taxation Guide (First Nations Tax Commission)
Kou-Skelowh/ We Are The People, A Trilogy of Okanagan Legends: How Food Was Given, How Names Were Given & How Turtle Set The Animals Free. (Penticton, B.C: Theytus Books Ltd., 2004.)
Principles to Support Effective Governance: Discussion Document. (National Center for First Nation Governance)
The Four Food Chiefs: Teachings and Principles (Christopher R. Derickson, 2008)
The Declaration on the Rights of Indigenous Peoples (United Nations)
The Universal Declaration of Human Rights (United Nations)

Websites

Okanagan First Peoples, <http://www.okanaganfirstpeoples.ca>
Okanagan Nation Alliance, <http://www.sylx.org>
Westbank First Nation, <http://www.Westbank First Nation.ca>

Glossary of nsyilxcən Words

a

akł mʔimstn

Medicine Hill (Reserve 11)

ackʷiskʷəsts iʔ skcʰiplaʔ

(hold on to) - government

c

captíkʷł

legend

cucawt

actions

cəcitxʷ

Housing

i

ilmixʷəm uł səxʷkʷinmaʔmam

Chief and Council

iʔ sckʷəlł skcʰiplaʔtət

self-government

iʔ sckʷłł skcʰiplaʔtət iʔ scʰənwxʷtət

Westbank First Nation Self-Government Agreement.

iʔ sckʷłł skcʰiplaʔtət iʔ skcqinaʔtət

Westbank First Nation Self-Government Act.

iʔ sckʷłł nkʷulmən

policies

k

kməx Kʷu ctkʷilsmnwixʷ

(rely only on each other) self-reliance

kcʰiplaʔtət iʔ kəc nlaʔpusax

Westbank First Nation Community Plan

l

limləmt

thank you

n

nsyilxcn –

The sʔal'lix (salish) language spoken by the whole Nation's river/tribal districts, not just the Okanagan. Although the language is commonly referred to as "Okanagan," the nsyilxcn language includes North Okanagan (includes Spax̌mn, Salmon River South to Osoyoos), South Okanagan (from Oroville South and includes Nespelum-Brewster-Mallott), Kettle River (both sides of border to Kettle Falls), Arrow Lakes (Upper and Lower to Kettle Falls), Slocan (whole of Slocan R. Valley to Columbia R.), Colville (includes Chewelah Valley To Big Bend on the Columbia), Sanpoil (from Kettle Falls S. to Keller & South on the Sanpoil to Columbia R), Simikameen (Includes Tulameen south to to Methow).

nc'x̌wiltən

Education

nk'wux̌wuytn sqilx̌w

(referring to one indigenous group) Okanagan Nation

nm̓rmsitǩw

Medicine Creek (Reserve 12)

nuk'w̌cwixtn

community

nuk'w̌cwixtn ilmix̌wəm siya?

Community: Chief Saskatoon Berry

s

stqa?tǩwəłniwt sqilx̌w

Westbank First Nation Members

Stqa?tǩwəłniwt i? sqilx̌w i? ilmix̌wmsəlx̌w uľ səx̌w'ǩw'inma?masəlx̌w

Westbank First Nation Chief and Council

Stqa?tǩwəłniwt i? Stǩwnǩw'inpla?s

Westbank First Nation Constitution

sqilx̌wula?x̌w

reserve

snəqsilx̌w

Families

słəłx̌wumx

Youth

Sənsísyustən

the place where you become anything you choose to be

səňx̌w̌aq̌w̌a?stən

Mission Creek (Reserve 8)

səx̌w'kc'x̌w̌ipla? skəmixst ilmix̌wəm

Governance: Chief Black Bear

s?ukna?qn łakł̌ tmx̌wula?x̌w

Okanagan Nation land

t
timx^w

refers to all of creation and can be used to specifically mean the animals, people and plants

tmx^wula?lx^w ilmix^wəm sp'iłəm

Land: Chief Bitter Root

tamnimłtət stk^wnma?iplastm

self-determination

tamnimłtət i? ksi?siwtntət

self-sufficiency

tack'a?kin i? s'c?iłən ła xwic'əc'x

How Food was Given

x

xa?tusm

Leadership

ǰǰǰmǰał

Fly (from *The Four Food Chiefs*)

q^w

q^wayq^wyt q^wyula?x^w ntytyix ilmix^wəm

Economy: Chief Spring Salmon

ł

łłłłłap

Elders

ə

əcnwapmus i? cənlum-cənxliłc'a?

The Backwards Canoe

Glossary of English Words

A

Administrative area

The area of land within the Okanagan Nation Traditional Territory in which Westbank First Nation asserts its authority.

Advisory Council

An elected body consisting of five Non-Member Residents, established pursuant to the Westbank First Nation Advisory Council Law No. 2008-04, who represent the Non-Member Residents and provide input into proposed Westbank First Nation Law that directly and significantly affect them and provide advice on matters as requested by Westbank First Nation.

Affiliates

Organizations, businesses, corporations, charities, societies and/or other institutions or organizations in which Westbank First Nation holds a controlling interest.

Allotment

An interest in Westbank First Nation Lands granting a Member lawful possession of a part of Westbank First Nation Lands under part XI of the Constitution or, prior to the date the Constitution came into force, granted pursuant to section 20 of the Indian Act.

Allotment Commission

Established pursuant to the Westbank First Nation Allotment Law No. 2006-03 for the purpose of evaluating and making decisions on applications for housing Allotments. The Commission is composed of five Commissioners appointed by Resolution of Council.

C

Certificate of Possession (CP)

Documentary evidence of a Member's Allotment of part of Westbank First Nation Lands described thereon.

Chief

The Candidate elected to Council as Chief under Part VI of the Constitution whose duties include but are not limited to consulting with Members, acting as the spokesperson for Council, chairing Council Meetings, leading negotiations and meeting with governments, private industries and other bodies on behalf of Westbank First Nation.

Chief Bitter Root

One of the Four Food Chiefs. He is the Chief of all the vegetation, minerals and resources found under the ground.

Chief Black Bear

One of the Four Food Chiefs. He is the Chief of all living creatures and he is the Grand Chief of the Four Food Chiefs.

Chief Saskatoon Berry

One of the Four Food Chiefs. He is the Chief of all the vegetation growing above the ground.

Chief Spring Salmon

One of the Four Food Chiefs. He is the Chief of all the aqueous mammals, fish and marine life.

Community (Westbank first nation)

Those Members and their spouses and children who, regardless of their geographical location or Indian Status, continue to actively participate and take an interest in the well-being of Westbank First Nation.

Community Core

A geographic location on Westbank First Nation Lands on Reserve Number 9 that surrounds the Westbank First Nation Health and Wellness Building, Community Center, Sensisysten School, Community Gym, Pine Stadium, Youth Center and Pine Acres Home, characterized by the high density of Member housing.

Community Lands

Any Westbank First Nation Lands in which no Allotment to a Member has been made or of which no Members has lawful possession.

Community Members

Those residents of Westbank First Nation who, due to their relationship to a Member or Members, such as a spouse, partner or dependents, have an interest in and actively support the well-being of the Westbank First Nation Community.

Council

The governing body of Westbank First Nation elected under Part VI of the Constitution.

Councillor

A candidate elected to Council as a Councillor under Part VI of the Constitution whose duties include but are not limited to consulting with Members, representing Council when asked to do so, and participating in various committees and boards as assigned.

D

Department

A division of Westbank First Nation government and administration responsible for the management of a program, service or activity.

E

Economic Community

The Westbank First Nation Members, Community Members, lessees and businesses on Westbank First Nation Lands.

Economic Development Commission

A commission established pursuant to a Council Resolution whose purpose is to support the economic community through business-attraction, facilitation and enhancement on Westbank First Nation Lands.

Elders

Those Members of Westbank First Nation who are over fifty-five years of age. In a traditional sense, the Elders are the unofficial figureheads of a community who are respected and honoured for their years of self-sacrifice and their wealth of knowledge.

F

Families

A group of Westbank First Nation Members related to one another by blood or marriage. Also, a group consisting of either one or two parents, their children and/or other relatives living together in a household.

Fly

1) A character in the legend of The Four Food Chiefs who reminds us that all members of a community are important and have something to contribute. 2) The unsightly and consequently ignored or overlooked portions of a community. 3) The members of the community who are often critical of the majority.

Four Food Chiefs

An Okanagan Legend that provides an account of the deliberation of the Four Food Chiefs prior to the creation of humans ('the people to be'). The Four Food Chiefs are: Chief Black Bear, Chief Spring Salmon, Chief Bitter Root and Chief Saskatoon Berry. Each Chief is representational of a different portion of creation and the story provides teachings on principles of leadership, community and healthy living.

G

General Membership Meeting

A meeting held for Council to update the Membership on its activities and for Members to raise matters of interest or concern.

Governance Area

The area within the Okanagan Nation Traditional Territory in which Westbank First Nation asserts its authority.

L

Land Use Plan

The Westbank First Nation Land Use Plan, enacted in conjunction with the Westbank First Nation Land Use Law No. 2007-01, which addresses land use needs on Westbank First Nation Lands such as housing, transportation, parks, economic development, infrastructure, social, cultural, environmental and land use designation.

Locatee

A Member who possesses a Certificate of Possession.

M

Medicine Creek Reserve # 12

1637 acres of Westbank First Nation Lands located east of the City of Kelowna.

Medicine Hill Reserve # 11

1274 acres of Westbank First Nation Lands located east of the City of Kelowna.

Mission Creek Reserve # 8

5 acres of Westbank First Nation Lands located within the boundaries of the City of Kelowna, adjacent to Mission Creek.

Member (Westbank First Nation)

A person registered on the Membership Roll under Part III of the Constitution.

Membership

The group of persons who constitute the Members of Westbank First Nation.

Membership Code

An instrument consisting of a comprehensive system of regulations that, when created, will set out rules regarding Membership in Westbank First Nation.

N

Natural Resources

Any materials on or under the land in their natural state which, when extracted, have economic value.

Non-Member Residents

People who reside on or own an interest in Westbank First Nation Lands who are not a part of the Westbank First Nation Membership or Community.

O

Okanagan Nation

The body of First Nations/Indian Bands and people who make up the syilx/Okanagan peoples and continue to reside within the traditional territory of the Okanagan Nation.

Okanagan Nation Alliance (ONA)

A political organization representing the seven First Nations/Indian Bands within the Okanagan Traditional Territory. The ONA also delivers a variety of services to members of the Okanagan Nation.

Own Source Revenues

Those revenues of Westbank First Nation that do not originate from federal or provincial transfer payments.

P

Programs

Those measures undertaken, funded and administered by the Westbank First Nation administration for the benefit the Westbank First Nation Membership and Community.

R

Reserve

A tract of land, the legal title to which is vested in Her Majesty the Queen, that has been set apart by Her Majesty for the use and benefit of Westbank First Nation.

S

Self-determination

The right of Indigenous peoples to choose their political status within existing states with varying degrees of sovereignty. The collective right of a people group to choose their own form of government. First Nations exercise the right of self-determination to freely determine their political status and freely pursue their economic, social and cultural development.

Self-government

The right to autonomy in local and internal matters and the right to financing those autonomous functions of government.

Self-reliance

The ability of Westbank First Nation and its Members to function as individuals and as a government without the need for transfer payments that are different from or in addition to what other Canadian citizens or governments would expect.

Self-sufficiency

The ability of Westbank First Nation Members to live healthy productive lives without the need for financial assistance from government programs. This in no way limits Westbank First Nation Members from taking advantage of the financial benefits that are offered.

Special Membership Meeting

A meeting held as required for Members to consider a specific issue or issues of Westbank First Nation Laws.

Syilx

The original inhabitants of the Okanagan Traditional Territory. Today, the syilx consist of seven First Nations located in southern B.C., Canada and also include the Confederated Tribes of Colville in Washington State, USA.

T

Treaty

An agreement or contract between nations or sovereigns which produces binding effects between the parties to the contract. Several of the First Nations in B.C., unlike other parts of Canada, have not signed treaties with the Crown. Although some BC First Nations have signed modern treaties, many others are still in negotiation, while other First Nations refuse to enter into the treaty process.

Traditional Territory

The original territory inhabited by the syilx prior to the arrival of the European settlers, a portion of which forms part of the Westbank First Nation administrative/governance area. Westbank First Nation also has an outstanding treaty claim over a portion of the territory.

Tsinstikeptum Reserve # 9

1586 acres of Westbank First Nation Lands located adjacent to the District of West Kelowna.

Tsinstikeptum Reserve # 10

838 acres of Westbank First Nation Lands located on the west side of the Okanagan Lake, adjacent to the City of Kelowna.

W

Westbank First Nation

The body of people who comprise the entity formerly known as the Westbank Band of Indians under the Indian Act and for whose use and benefit the Westbank First Nation Lands have been set apart by Her Majesty the Queen.

Westbank First Nation Lands

1) Means the following reserves: Mission Creek Reserve # 8, Tsinstikeptum Reserve #9, Tsinstikeptum # 10, Medicine Hill Reserve # 11, Medicine Creek Reserve # 12. 2) Lands set apart by Canada in the future as lands reserved for the use and benefit of Westbank First Nation, within the meaning of subsection 91(24) of the Constitution Act, 1867 and section 2(1) of the Indian Act.

Westbank First Nation Lands

Any law of Westbank First Nation enacted under part VIII of the Constitution.

Westbank First Nation Self-Government Act

A Federal Statute, assented to by Parliament on May 6, 2004, which gave effect to the Westbank First Nation Self-Government Agreement effective on April 1, 2005.

Westbank First Nation Self-Government Agreement

The agreement entered into between Her Majesty the Queen in Right of Canada and Westbank First Nation dated July 6, 2000 and signed on October 3, 2003, which implements aspects of the inherent right to self-government by Westbank First Nation on Westbank Lands. The Agreement came into effect pursuant to the Westbank First Nation Self-Government Act on April 1, 2005.

Y

Youth

Those Members and community members of Westbank First Nation who are under thirty years of age.

Index

- aboriginal,
 - people, 53, 117
 - rights, 21, 50, 52, 53, 54, 67, 99
 - title, 21, 53, 98, 99
- Advisory Council, 44, 56-61
- allotment
 - Commission, 117-121, 138
 - of land, 118-119
- Band (Indian), 35, 50-52, 119, 140
- British Columbia (BC), 35, 36, 98, 99
- Canada, 35-37, 45, 46, 50, 53-58, 63, 66, 74, 78, 79, 89, 98, 99, 105, 106, 108, 110, 117
- constitution (Westbank First Nation), 16, 21, 22, 36, 45, 48, 52-56, 58, 59, 60, 73, 75, 78, 82, 94
- Council (Westbank First Nation), 15, 18, 35, 37, 45, 52, 63, 65, 79, 89, 116, 117, 120-123,
- culture, 20, 22, 23, 26, 63, 78, 104-107, 109, 111, 113, 114, 116, 117, 124, 133
- economic development, 37, 62-68,
 - Commission, 64-65
- education, 68, 69, 108, 109, 112, 114-117
- elder(s), 111, 116, 119-123
- environment, 50, 52, 55, 74, 81, 92, 99, 100, 105
- family, 17, 29, 48, 68, 80, 83, 108, 114, 123, 126, 127, 133
- fishing, 50, 105,
- genocide, 114
- government,
 - federal, 50, 51, 79, 98, 111, 114, 119
 - provincial (BC), 36, 99, 116
 - Westbank First Nation, 16, 18, 44, 45, 48, 49, 63, 97, 125
- health, 108-112, 123-127
- housing, 18, 80, 83, 84, 117-123
- hunting, 50, 53, 105
- Indian Act, 45, 55, 58, 73, 119, 120, 127,
- Kelowna (City of), 35, 52
- land,
 - allotment, 120
 - connection to, 15, 22, 23, 30, 73, 74, 78, 92
 - development, 22, 35, 37, 63, 67, 73, 79, 83-87, 92, 93, 102
- law,
 - bylaw(s), 35
 - federal, 79, 111
 - provincial, 79, 111
 - Westbank First Nation, 17, 37, 45, 47, 58, 60, 79, 111
- Okanagan







Westbank First Nation
301-515 Hwy 97 South
Kelowna, BC V1Z 3J2

T 250 769 2402
F 250 769 4733
www.wfn.ca

Connect with us on:



@westbankfn