



Upper Nicola

Our Safety Captíkwł¹

Community Safety Plan

August 3, 2021 – 2nd DRAFT

¹ Captíkwł are OUR "...teachings about Syilx Okanagan laws, customs, values, governance structures and principles that, together, define and inform Syilx Okanagan rights and responsibilities to the land and to our culture. These stories provide instruction on how to relate to and live on the land." - Okanagan Nation Alliance, 2017

Kʷu stəmʔímaʔ² Declaration

Kʷu stəmʔímaʔ tɫ Upper Nicola, declare that
the safety, well-being, and identities of Relations is a priority.

yaʔyʔát iʔ stəmʔímaʔ tɫ Upper Nicola will respectfully:

Stand up and take responsibility for our Relations

Awaken and uphold the teachings of our
ancestors

Connect with the Relations, teach respect,
self-control, and self-discipline

Raise our children to be leaders and to be ABLE

Encourage Relations to reclaim their identities

Demonstrate a strong healthy community

Kʷu stəmʔímaʔ tɫ Upper Nicola put forward this declaration for the past, present, and
future Relations of the Upper Nicola.

² Kʷu stəmʔímaʔ means "We, the grandmothers"



Welcome

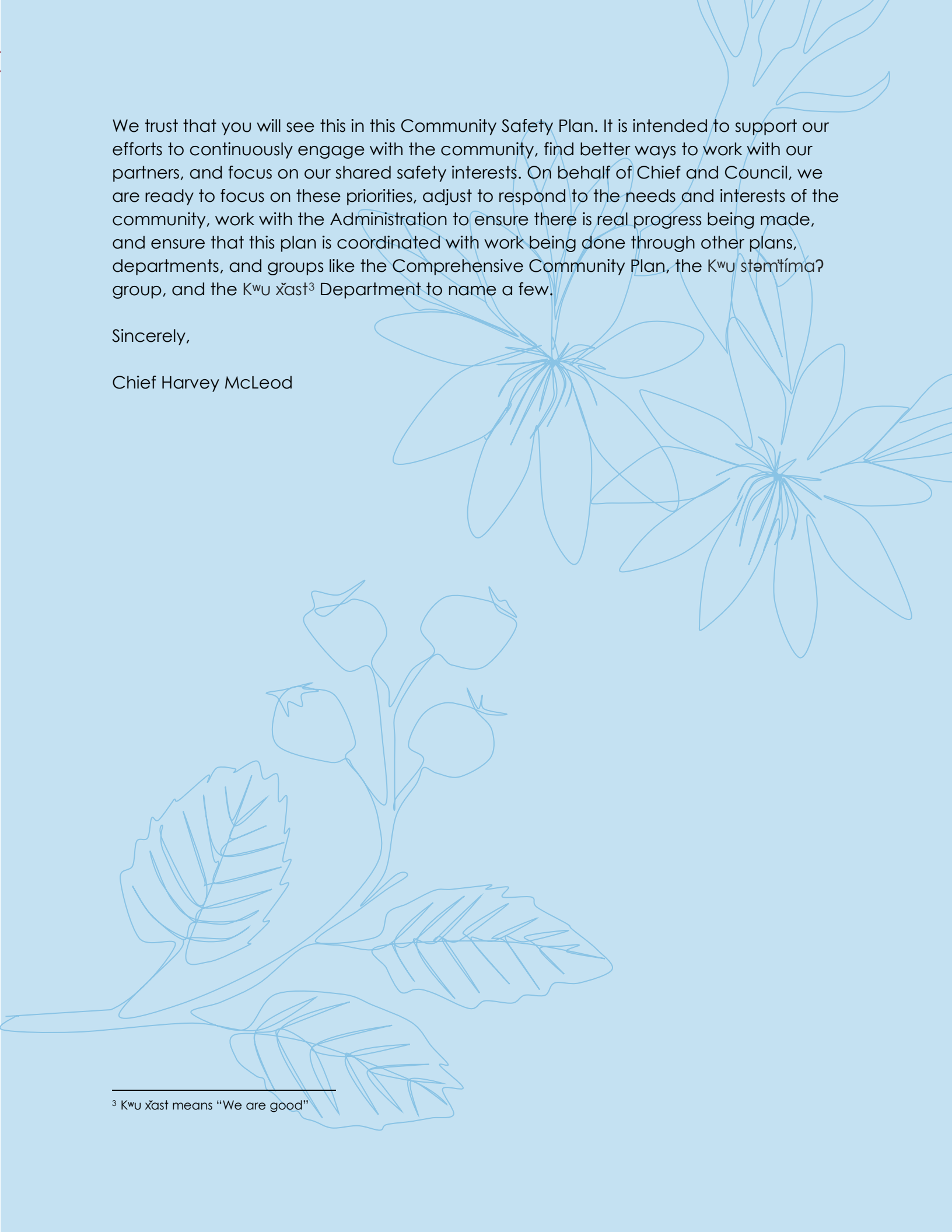
to the Upper Nicola Band's Community Safety Plan. On behalf of the Council and the community we appreciate your interest in our community's safety.

Recently we found ourselves nearing the end of our 2016-2020 Community Safety Plan while the community was expressing safety and environmental concerns with the ongoing Trans Mountain Pipeline expansion project. The COVID 19 pandemic also heightened everyone's concern with the health and safety of our members and communities. This presented an opportunity and a necessity to update, renew, and improve our community safety plan. More recent developments such as the tragedy of unmarked residential school graves and the horrific Lytton fire and ongoing extreme fire situation reaffirmed the need for us all to remain focused on community safety.

To develop this plan, the Upper Nicola Band engaged with Public Safety Canada's Aboriginal Community Safety Planning Initiative. Through that process a Core Group of Council, Administration, Community Members and Partners was created to guide the development of this draft. While the Covid-19 Pandemic prevented us from engaging in this community planning project in person, we were able to adapt the process to an online environment and come together around the safety areas we need to prioritize. Although we had hoped to have broader community engagement prior to the sharing of this draft, logistical issues caused by the pandemic did not allow it. However, over the past four months, the Core Group has worked tirelessly to shape this draft for discussion.

Through this work it became clear that in order to address our community safety issues we needed to make sure that our strategies helped us all to:

- Ground our safety actions in our culture
- Promote safety awareness
- Foster a healthy lifestyle
- Improving our community safety infrastructure, and
- Communicate better around our safety strategies.



We trust that you will see this in this Community Safety Plan. It is intended to support our efforts to continuously engage with the community, find better ways to work with our partners, and focus on our shared safety interests. On behalf of Chief and Council, we are ready to focus on these priorities, adjust to respond to the needs and interests of the community, work with the Administration to ensure there is real progress being made, and ensure that this plan is coordinated with work being done through other plans, departments, and groups like the Comprehensive Community Plan, the Kʷu stəm'tímaʔ group, and the Kʷu x̣ast³ Department to name a few.

Sincerely,

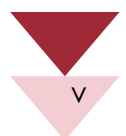
Chief Harvey McLeod

³ Kʷu x̣ast means "We are good"



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Executive Summary

The following graphic summarizes the content of *Our Safety Captíkʷł* - the Upper Nicola Band's Community Safety Plan for 2021-2025. This plan builds on the community's strategic vision and mission, cultural teachings and the Kʷu stm̓tímaʔ declarations as they relate to community safety. It was drafted with the guidance of a Core Group of community, council, administration and RCMP members with the support of Public Safety Canada's Aboriginal Community Safety Planning Initiative.

Within the plan you will see how *Our Safety Captíkʷł* will be brought to life by:

- Seeking more community input than was possible during the COVID 19 pandemic
- Working with community, council, administration, partners and neighbours to implement the plan
- Finding the resources necessary to undertake the activities and achieve the goals and objectives it contains
- Monitoring the work to ensure that this plan gets implemented and doesn't sit on a shelf; and
- Updating the plan as necessary to respond to changes in circumstances.

We look forward to working together with all those interested in the safety of our community, members and residents. Community safety is all our responsibility.

UPPER NICOLA'S SAFETY CAPTİK^{wł}

➔ VALUES

- Our people feel included, listened to, and have a role to play in safety
- We are a trusted and safe place committed to healthy relationships
- Our cultural ways are respected and incorporated
- Community, Council & Admin are coordinated within partnerships and relationships

PRIORITIES, CAPTİK^{wł} AND ACTIONS

SAFETY & PREVENTION AWARENESS ➔ Chipmunk and Owl Woman <ul style="list-style-type: none"> • Develop and implement a yearly safety cycle • Build, Promote, and Deliver Community Safety Awareness and Intervention Tools 	PROMOTING & SUPPORTING HEALTHY LIFESTYLE CHOICES ➔ How Names Were Given <ul style="list-style-type: none"> • Develop and Promote Traditional Activities and Skill 	FACILITATE A NETWORK OF SAFETY ➔ How the Loon got its Spots <ul style="list-style-type: none"> • Establish Groups to Support Community Safety • TMX Awareness & Communications • Improving Partnerships & Relationships • Improving Communications 	IMPROVE THE COMMUNITY'S SAFETY INFRASTRUCTURE ➔ How Turtle set the Animals Free <ul style="list-style-type: none"> • Transportation • Traffic Safety • Community Based Services • Improved Cellular Service in Community and on Highway
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NORTH STAR VISION

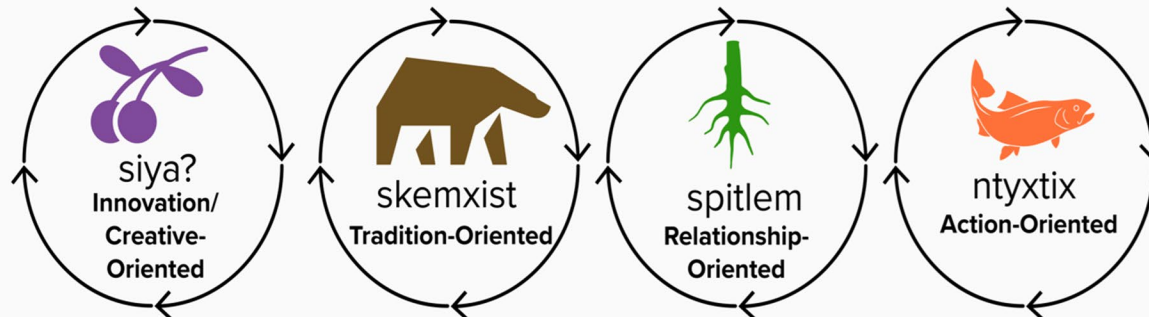


Because our safety is grounded in culture, community members of all ages are safe in their homes, when we gather, in all the ways we communicate, and all the places we travel

➔ OUR MISSION

"Upper Nicola is a proud, inclusive Syilx community working together to promote Sux^{wł} txtəm, teach our captİK^{wł} and committed to building foundations through Eno^{wł}kin^{wł}ixw"

THE 4 FOOD CHIEFS GUIDE OUR ACTION PLANS





Introduction

"Upper Nicola is a proud, inclusive Syilx⁴ community working together to promote Sux^wtx̣təm⁵, teach our captík^w and committed to building foundations through Eno^wkin^wixw⁶"

– UNB Mission Statement

"Our Safety Captík^w" the Upper Nicola Community Safety Plan (CSP) is the result of a months-long process of community planning and development aimed at achieving community safety by creating a safer, healthier, and more collaborative place to call home for all of our citizens. From a focus on the nsyilxcən⁷ language to the grounding of public groups and institutions in our ancestral teachings, the honouring of our identity is at the center of much of the work being undertaken by our community. Presenting itself through a culturally relevant lens, the CSP identifies the priorities, goals, actions, and resources required to build upon our community's commitment and responsibility to keep everyone safe.

⁴ Syilx means "Salish (Okanagan) people"

⁵ "Sustaining the diversity of species and their habitats in perpetuity for the well-being of future generations. From an Okanagan word for 'taking care of' (stewardship)"- UNB Cultural Heritage Resources Policy, 2006

⁶ Discussion amongst leaders and knowledge keepers to hold space and share what they know or ask questions about the matter at hand. Each person gets their time and space respectfully, discussion continues to occur until there is an agreement and / or understanding amongst the group.

⁷ "nsyilxcən is the language spoken by and distinguishes the Syilx Okanagan from other indigenous peoples. It is part of the Salish language family which is distinct from our Salish neighbors, like the Spokane, the Nlaka'pamux, and the Secwepemc. nsyilxcən is spoken in all the districts of the Syilx Okanagan territory with varying dialects." (Okanagan Nation Alliance, 2017)



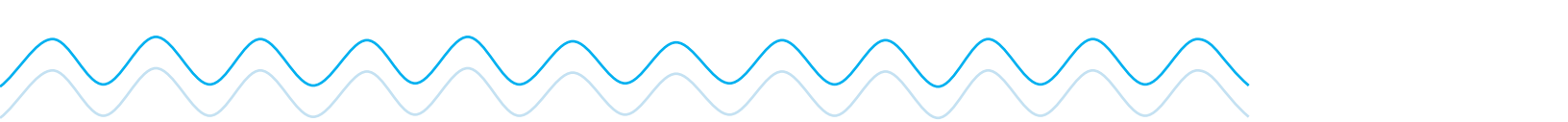
Background to Upper Nicola Safety Concerns – Who We Are

Growing out of Upper Nicola's 2016-2020 CSP, and renewed talks with Public Safety Canada (PSC) regarding safety concerns arising from the construction of the Trans Mountain Pipeline (TMX), the Upper Nicola Band's administration decided to partake in PSC's Aboriginal Community Safety Planning Initiative (ACSPI). PSC staff worked with the Chief and Council and Administrator to:

- secure a mandate from the Chief and Council;
- establish a Core Group to guide the work;
- identify an external Indigenous facilitator to support the Core Group's work to review, refresh, and build the current plan; and
- safely engage the community given the Covid-19 pandemic and public health requirements.

Due to the Covid-19 Pandemic, Core Group meetings were conducted entirely in an online environment utilizing Zoom for voice and video, the Mural.co platform for real-time facilitated input, as well as Survey Monkey polls to support consensus building. During these Core Group sessions, members generated safety focused content and provided invaluable insights, guidance, and direction for the development of this safety plan. Throughout the three phases of the ACSPI: Relationship Building, Action Planning, and Plan Development the Core Group engaged in discussions that clarified existing work, explored community strengths as they relate to safety, identified priorities and actions, and set out a path for moving forward on safety priorities. Prior to drafting, a session was also held with the Upper Nicola staff in order to clarify, add to and affirm the content of this plan. Further community input will also be sought before the CSP is formally approved by the Chief and Council.

The Core Group meetings were attended by community members and community partners, a PSC project officer and led by a team of independent Indigenous facilitators:



Upper Nicola Band Core Group		
Community & Administration	External Partners	Facilitators
Collette Sunday, Administrator	Angela Vallely, PSC	Harold Tarbell, Tarbell Facilitation Network
Brian Holmes, Band Councilor	Tammy Denning, RCMP	Laila Adam, TFN Assistant Facilitator
Carol Smith, Child and Family Preservation Worker	Rick Aird, RCMP	Daniel Isaac, TFN Online Technology Support
Della Chillihiitzia, Kʷu stəm'tíma? Assistant		
Nadine Chillihiitzia, Kʷu x̣ast Facilitator		
Emily Payou, Kʷu x̣ast Facilitator		
Dianna Boston, Communications Officer		
Justine Manuel, Nsyilxcən Assistant		
Loretta Holmes, Senior Cultural Heritage Resource Technician		
Casey Holmes, Community Member		
Tiffany McRae, Youth Worker		

Environmental Scanning activities informed the early Core Group process. Together the three environmental scanning activities below (Opportunities Wall; Strength, Problems, Opportunities, Threats [SPOT]; Safety Assets and Strengths) highlight how the community's gifts and strengths matched up to the external opportunities and negative trends while also sowing the seeds for the community safety planning to come.

The **Opportunities Wall** activity pictured below gave the Core Group and facilitators a starting point in the process. It emphasized Band staff support, potential partners, links, as well as the importance of including TMX safety concerns into our CSP.

Key messages from the activity included:

- Anchoring the CSP around the strengths and skills of the community's unique department staff and community groups
- Emphasizing links with other community planning efforts
- Incorporating community safety concerns related to the Trans Mountain Pipeline

OPPORTUNITIES WALL

IN TERMS OF THE CSP
WHAT IS OUR STARTING
POINT TODAY?

We need
sidewalks

safe walking/
running room for
community

Kwu
StemtimA?
Group

positive working
relationship with
RCMP

We shouldn't
have to walk
on the road

partnerships with
Conservation
Officers

Council that is
supportive of
CSP

Staff working on
preventative
measures

partnerships
with Ranches

CELL PHONE
COVERAGE

ARE THERE ANY OTHER ACTIVITIES THE
COMMUNITY IS DOING THAT SHOULD BE
REFLECTED IN THIS SAFETY PLAN?

link other
plans

awareness of
attempted
kidnappings

Workshop
to be safe

Kwu
StemtimA?
Group

Kwu Xast
Dep.

HOW DO WE LINK THE CSP WITH
THE
SAFETY ISSUES POSED BY THE TMX
WORK CAMPS?

safe
transportation

REVIEW
TRAFFIC
PLAN

PROTESTS
AND PROTEST
SAFETY

PROTEST
FOCAL
POINTS

RACIAL
PROFILING

COMMUNICATIONS
WITH YOUTH,
ELDERS, AND TMX

CITIZENS
PATROL

WE NEED TO
KNOW ABOUT
LEAKS RIGHT
AWAY

TMX LIASON
PERSON

CELL PHONE
COVERAGE

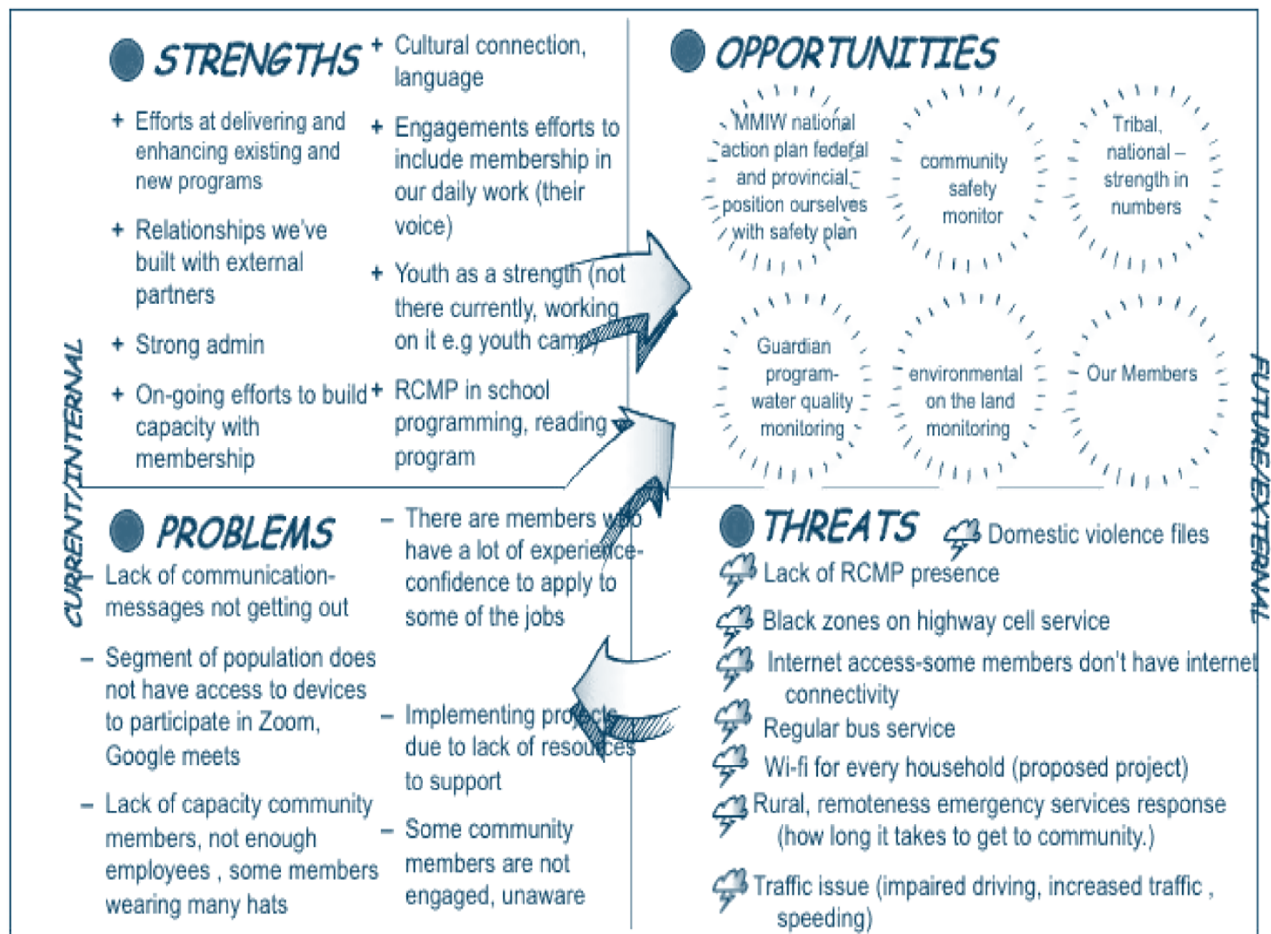
PREVENTION,
COMMUNICATION,
RESTITUTION,

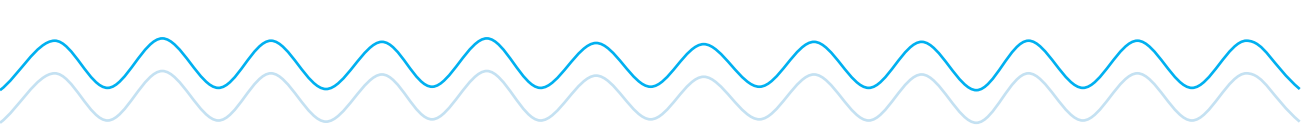
The **SPOT Analysis** expanded on the opportunities outlined in the previous activity, drew attention to important relationships that needed further development, and highlighted both the internal and external safety issues to be focused on.

Key messages from the activity included:

- Improving relationships with the RCMP to increase the focus on safety as well as other external partners
- Ongoing effort to build community capacity
- Increasing the volume and effectiveness of communications

UNB SPOT





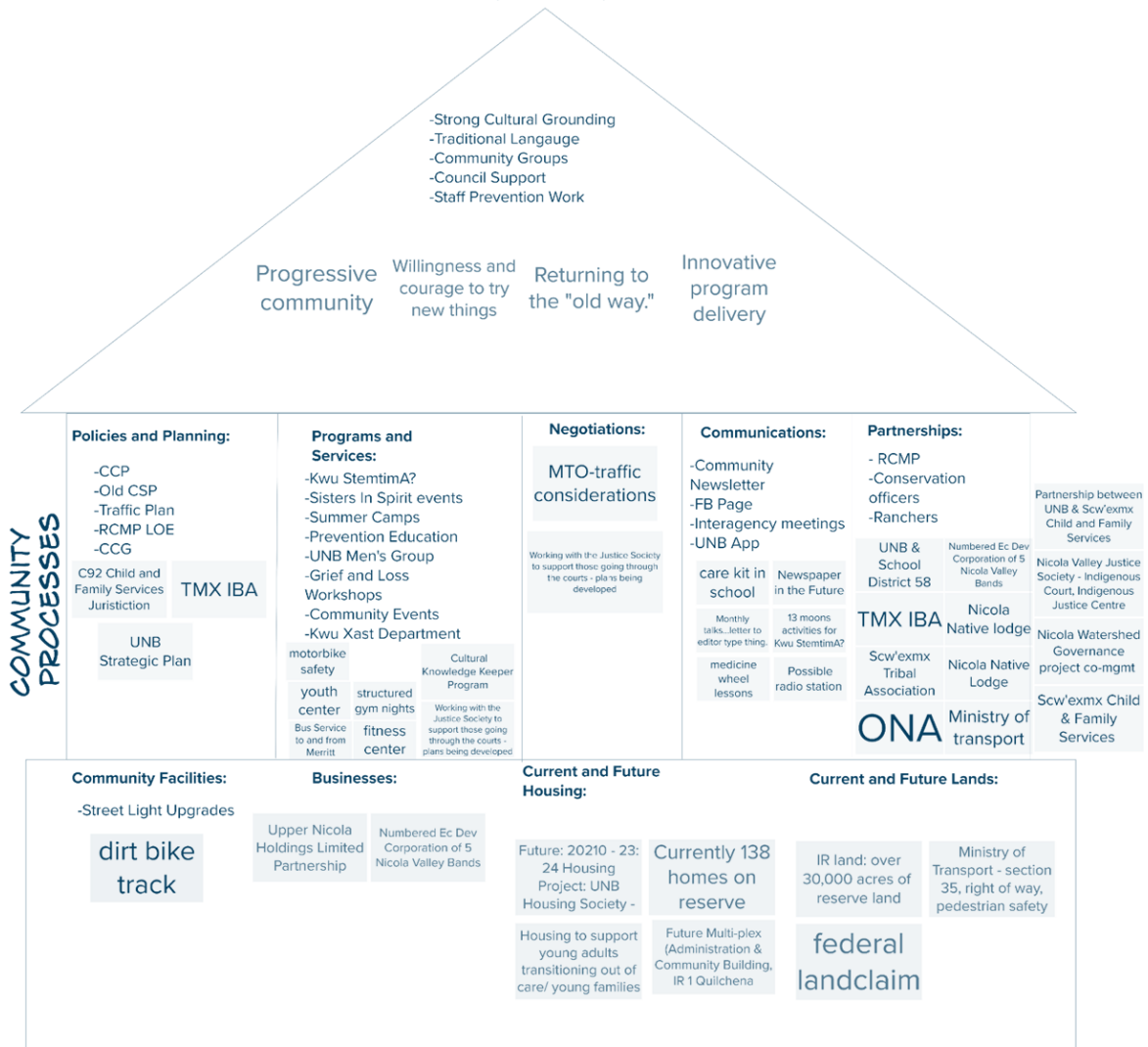
The **Assets and Strengths** activity depicted in the house-like graphic below was drawn from materials shared with the facilitators and added to by the core group on Mural. The activity helped to identify the abundance of existing community strengths, community processes and facilities / infrastructure that the community can utilize in its efforts to ensure community safety.

- **Strengths and Gifts** amplified the community's commitment to traditional language and culture.
- **Community processes** revealed several community departments and external partners who would be integral to the plans implementation, as well as other Programs and services; Policies and planning; Ongoing negotiations; Active communications; and Existing partnerships to consider.
- **Facilities and Infrastructure** included: Community facilities; Businesses; Current and future housing; and current and future lands.

UPPER NICOLA'S COMMUNITY SAFETY ASSETS AND STRENGTHS

- WHAT ARE THE UPPER NICOLA ASSETS THAT CAN BE UTILIZED TO SUPPORT COMMUNITY SAFETY (E.G. INFRASTRUCTURE, PROCESSES, STRENGTHS/GIFTS, ETC. THIS COULD ALSO INCLUDE INDIVIDUALS)?
- HOW COULD EACH OF THESE ASSETS BE UTILIZED TO SUPPORT COMMUNITY SAFETY?
- HOW WILL THEIR CONTRIBUTION TO COMMUNITY SAFETY BE ACKNOWLEDGED?

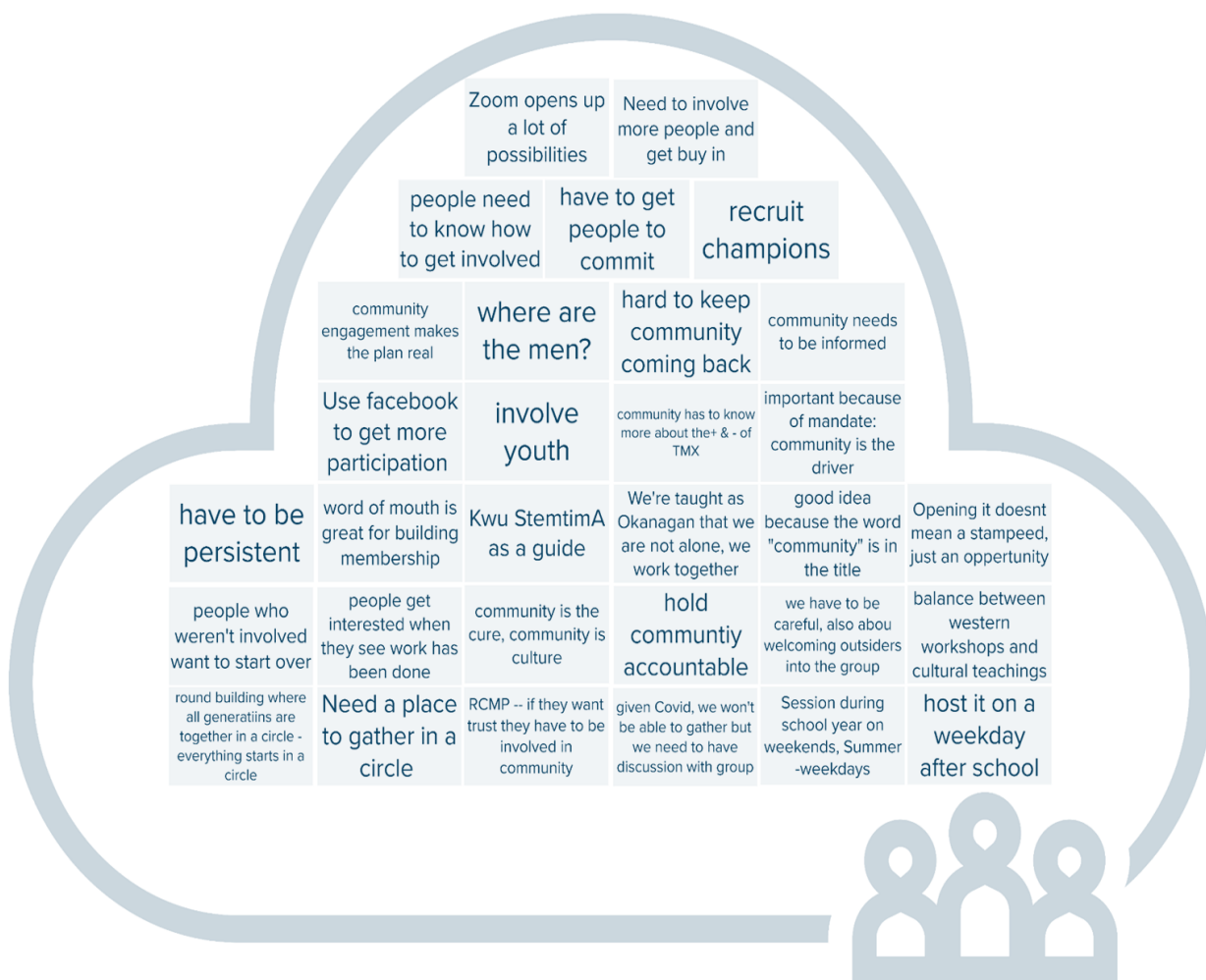
COMMUNITY STRENGTHS AND GIFTS



FACILITIES AND INFRASTRUCTURE

Broader Community Engagement around the CSP was discussed by, and unanimously agreed upon by the Core Group. Unfortunately, the logistical issues posed by the Covid-19 Pandemic made hosting a community forum extremely difficult. A more robust community engagement process, using this draft as a guide, has been planned before moving into the implementation phase. Below is the flip-charted graphic of the Core Groups discussion around the importance of community involvement and engagement when it comes to community safety.

COMMUNITY PARTICIPATION AND ENGAGEMENT DISCUSSION





Our North Star – Vision, Mission, and Values – Why We Work Together to Get Where We Are Going

A vision statement is important to establish an understanding of where we are going. The vision of the Upper Nicola Band's Community Safety Plan was developed with input from the Core Group and intended to be a guiding light towards the community's safety ideals – in the plan it is aptly referred to as the “North Star”.

Our North Star Vision for community safety is:

Because our safety is grounded in culture, community members of all ages are safe in their homes, when we gather, in all the ways we communicate, and all the places we travel

The North Star Vision is informed and grounded in the UNB Mission Statement:

“Upper Nicola is a proud, inclusive Syilx community working together to promote Suxw̓txtəm, teach our cap̓tkw̓ł and committed to building foundations through Eno̓wkin̓wixw”.

Our commitment to these values will ensure community safety for all:

- Our people feel included, listened to, and that they have a role to play in keeping the community safe
- Our community is a trusted and safe place committed to healthy relationships
- Our cultural ways are respected and incorporated in all that we do
- We engage in coordinated prevention and responses between council, administration, community and within all our partnerships and relationships



Emerging Community Safety Priorities – Where We Will All Focus Our Efforts

Through the work of the Core Group within PSC's ACSPI, the community has determined what safety issues are of priority and should be included in the updated version of the CSP. It is important these priorities and actions are continually reviewed and updated with the community, administration, Council, and community partners in an effort of ongoing improvement as additional safety concerns arise.

Core Group discussions and activities identified the following community safety priorities, and each priority has been tied to a safety-themed captikwł:

Emerging Safety Priority	Safety Themed Captikwł
● Safety Prevention and Awareness	→ Chipmunk and Owl Woman
● Promoting and Supporting Healthy Lifestyle Choices	→ How Names Were Given
● Facilitate a Network of Safety	→ How the Loon Got Its Spots
● Improve the Community's Safety Infrastructure	→ How Turtle Set the Animals Free

The captikwł associated with each goal will be briefly recounted as an introduction to each section of the plan, and an explanation of how it ties into each area will be given. Each priority has also been translated into goals and objectives with associated activities to support the implementation of work that achieves our North Star vision.



The Four Food Chiefs

Upper Nicola's captíkʷł are of the utmost importance to the ongoing process of revitalizing the community's cultural identity. Of these captíkʷł, one of the most revered is How Food Was Given. The captíkʷł recounts a time before people walked the earth, as the Chiefs of All Creation (Bear, Salmon, Bitterroot, and Saskatoon Berry) are trying to decide what the People-To-Be will eat. After some discussion all four decide they will sacrifice themselves as food for the People-To-Be, thus becoming The Four Food Chiefs. When Bear lays down his life for the People-To-Be, all of creation tries to sing him back to life to no avail. It's not until Fly sings to him that he is resurrected. The captíkʷł concludes:

This is how food was given to our people.

This is how songs were given to our people

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

The teaching present in *How Food Was Given* outlines the values, protocols, and laws of the Upper Nicola people. For the purposes of this CSP, the Four Food Chiefs will act as guide to measure the priorities, actions, and goals outlined in the plan. As it stands, the way the Food Chiefs are represented in each priority area are out of balance. Overtime, the goal will be to ensure each Chief is represented evenly throughout all the community safety priority areas.

To create the Four Food Chiefs graphs at the end of each priority area's action table, a value of one point was given to an activity based on whether it was action oriented (Salmon), tradition oriented (Bear), relationship oriented (Bitterroot), or innovation oriented (Saskatoon berry). In some instances, points were broken into halves and quarters and given to multiple Food Chiefs.



ntyatix

Is chief of all creatures in the water and he exemplifies action. The perspective here is one of determining the objective or aim, getting prepared then taking action. This chief is often considered to be associated with male perspective.

- Action-oriented
- Just do it
- Finds way through barriers
- Efficient

Salmon



skemxist

Represents traditions and cultural practices. The concept of reflection and contemplation on "what is," informed by an understanding of the past and how that is connected to the future. It is this understanding that then shapes development of protocols

- Tradition-oriented
- Knowledge keeper / teacher
- Contemplation / thinking
- Ties everything into culture

Bear



spitlem

Describes relationships and the inter connectedness among tmixw including but not limited to the people, animals, plants, the land, and the air and water. This provides the "context" in which individuals, families, and communities endeavor to live in harmony with each other and with their relatives – the animals, plants, and the land.

- Relationship-oriented
- Aware of all the connections
- Inclusive
- Takes others into consideration

Bitterroot



siya?

Represents all the things that grow above the ground. This chief embodies the spirit of creative energy, vision, and innovation. The perspective here can be associated with the enthusiasm and creativity that is often found in youth.

- Innovation / creative-oriented
- Thinks we CAN do it
- Nothing is impossible
- Thinks outside the box

Saskatoon Berry





Action Plan —

How Do We Make This Real

Chipmunk and Owl Woman

A long time ago, there was a little girl named Chipmunk, who lived with her grandmother in the woods. Chipmunk liked to pick berries on her own as she walked through the woods. One day, while in a siya bush counting and eating berries, Chipmunk heard steps on the ground below. It was Owl Woman. She had a big basket on her back full of little children. Owl Woman traveled from camp to camp, stealing children. Whenever she got hungry, she ate one or two of them. Chipmunk was not frightened, she knew Owl Woman could not reach her up in the bush, and Owl Woman knew that too. But Owl-woman was sneaky. In her best voice, she said, "Chipmunk, your father wants you."

"I have no father," Chipmunk answered, "he died long ago."

Owl-woman thought for a moment then she said: "Your mother wants you to come home."

"My mother died many snows ago," Chipmunk replied.

"Your aunt wants you to come home," said Owl Woman.

"I never had an aunt," Chipmunk laughed.

"Well," Owl-woman sighed, "your grandfather wants you."

"That is strange, for my grandfather died before I was born," said Chipmunk.

Then Owl-woman said: "Your grandmother wants you at home right away!"

Chipmunk could believe that. She was silent for a while, and then she said: "I will not come down unless you hide your eyes!" Owl Woman pretended to hide her eyes entirely, but she left a small space between her fingers to look through. Chipmunk really thought that her eyes were covered, but she wasn't taking any chance of being fooled. Instead of dropping from branch to branch to the ground, she jumped from the top of the bush. She jumped over Owl Woman's head and as she went sailing over Owl Woman. Owl Woman reached for her and fingers clawed down Chipmunk's back, ripping off long strips of the soft fur, but Chipmunk got away. Ever since that time the chipmunks have carried the marks of Owl Woman's claws. The marks are the stripes you see on the chipmunks' back.



Priority Area #1: Safety Prevention and Awareness

Of the captikwā that are included in this plan, Chipmunk and Owl woman stands out as one that would have had more than a metaphorical or thematic relationship to safety. In fact, it would have been, and is still told to children to make them aware of the dangers out in the world that await them in an attempt to prevent abductions. But in a general sense, the lessons in the story can be applied to all age groups. Everyone should be aware of the specific dangers, whatever they may be, that threaten their community. When people are aware of the dangers that exist, they can be prevented from coming to fruition. Going back to the story, the training, and community engagement that emerges from this priority area of the CSP can also be likened to the stripes on chipmunks' back – lessons that remind us to be vigilant.

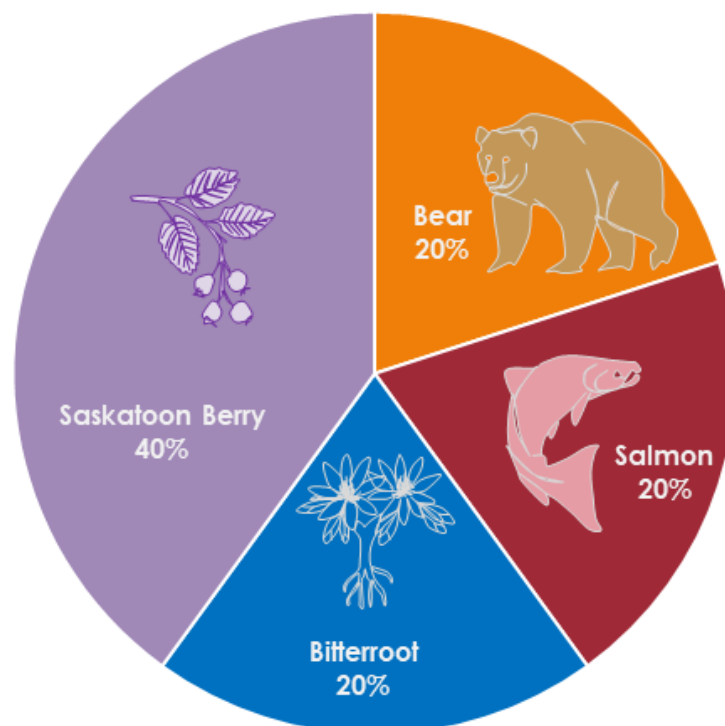
Objective #1: Develop and Implement a Yearly Safety Cycle

Activity	Required Resources (Human, Financial, Cultural)			Timeline – Short, Medium, Long Term	Measures of Success
	Responsibility	Partnerships			
Make a community safety declaration for all future community events	Human	Core Group, Chief and Council	Identify community partners	Short	Ongoing use of the declaration at community events
Curate an annual community safety cycle that aligns with the objectives and activities within the CSP (i.e., Identify events / trainings / workshops to be hosted on an annual basis)	Human, Financial	KwU x̄ast Dep., Band, Administration	RCMP, School, KwU st̄m̄t̄ima?	Medium	Creation of a calendar of community safety events / trainings / workshops - this calendar is posted visibly to all members and online
Identify UNB community champions to host / facilitate / teach all the events / trainings / workshops in the annual cycle	Human, Financial, Cultural	Administration, KwU st̄m̄t̄ima?		Long Term	# of workshops and safety events delivered without outside assistance

Objective #2: Build, Promote, and Deliver Community Safety Awareness and Intervention Tools

Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Develop a Safety Resource Booklet to be accessed by the Upper Nicola People	Human, Financial	Band, Administration, Core Group Members	RCMP, Hospitals, Mental Health Supports, etc.	Medium	Published Safety Resource Booklet and distribution at all offices and school
Safety triage helpline	Human, Financial	Band Administration	RCMP, Hospitals, Mental Health Supports, etc.	Long Term	Staffed safety helpline assisting community members access safety resources
Develop Safety Resource book into a functioning online community safety dashboard	Human, Financial	Band Administration	RCMP, Hospitals, Mental Health Supports, etc.	Long Term	Online community safety dashboard operational and accessible through UNB website

Safety Prevention and Awareness



How Names Were Given

A long time ago there were no human beings. One day, the Great Spirit told Animal People there would be a great change, and new people would be coming to live with them. Before they came, however, the Animal People would change and be given names and jobs.

Coyote was excited because most of the Animal People did not like him. He wanted to get a good name with an important job, so everyone would look up to him and praise him. "I will be first at the name-giving" Coyote proclaimed.

Coyote's twin brother Fox was ashamed of Coyote. "Do not be too sure, brother," he warned. "Maybe no one will be allowed to choose their name."

"You'll see," said Coyote. "You'll have to be nice to me when I am Chief."

"Oh, go to sleep Coyote," laughed Fox. "Or else you won't be up in time for the name-giving. You always sleep in."

Coyote got angry. "Just for that," he said, "I'm not going to sleep at all!" He was still feeling very angry when he went to his tipi where he lived with his wife, Mole. Coyote Built a big fire to keep himself awake but soon Coyote's eyes got heavy, so he propped his eyes open with twigs.

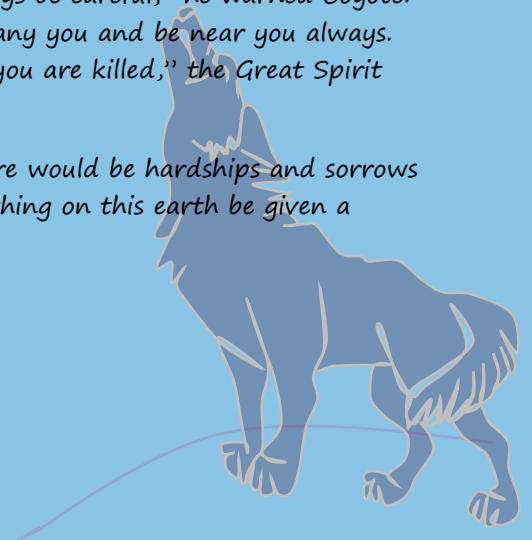
However, the Great Spirit had plans for Coyote, and made him fall asleep anyway. Mole knew he was asleep but did not wake him because she loved him just the way he was. When Coyote finally woke up he ran to the gathering place as fast as he could. No one was there but the Great Spirit.

"I want to be named Chief of all animals!" He proclaimed. The Great Spirit shook his head. "You are too late," he said. "All the names have been given out, except for yours."

Coyote was very unhappy, but the Great Spirit said, "I made you sleep because I have a very special job for you. In this world, there are lots of things that will be harmful to the People-To-Be. The monsters that live here will destroy the People-To-Be. I will give you a special power to destroy the monsters."

"It is because of your foolish ways, however, that you will not always be careful," he warned Coyote. "You may be killed, therefore, your twin brother Fox, will accompany you and be near you always. Fox will be given the special power to bring you back to life when you are killed," the Great Spirit said.

The Great Spirit knew that Coyote would make mistakes, and there would be hardships and sorrows for the People-To-Be. However, it was very important that everything on this earth be given a purpose.



Priority Area #2: Promoting and Supporting Healthy Lifestyle Choices

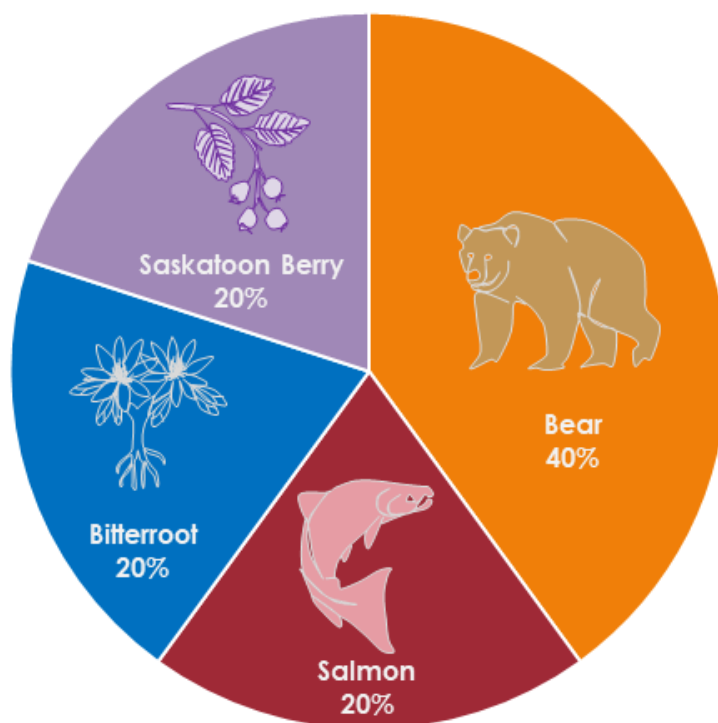
Restoring a strong sense of pride in the Syilx cultural identity, while also acknowledging that we now walk in two worlds, is a central theme in the community development being done by the Upper Nicola Band. The actions and goals set forth in this section of the CSP focus heavily on that end. Part of achieving that goal comes from knowing who you are and realizing we all have a unique and important role to play in our community's health and safety. In the captíkwt, Coyote arrives at that very same lesson, albeit reluctantly. Likewise, in the process of living and promoting healthy lifestyles, there are monsters that stand in our way: addiction, abuse in its many forms, and lateral violence. Thankfully the "special power to destroy the monsters" lives within our culture: ceremony, traditional knowledge and activities, and by lifting up our Youth and Elders. Like Coyote, on the path to healthier lifestyles we may make mistakes, but just as Fox is there to help his brother, so too is our community.

Objective #1: Develop and Promote Traditional Activities and Skills

Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Research ceremonies and teachings, and identify Elders to conduct ceremonies as well as share cultural protocols as part of community healing and safety	Human, Cultural	K'wu x'ast Dept., Health		Short	# of events held annually and # of Elders involved
Host traditional ceremonies to be accessed by community	Human, Financial, Cultural	K'wu x'ast Dept., Health		Medium	# of community members attendance at traditional ceremonies
Create cultural tools to be accessed by community such as traditional maps, medicine dispensary	Human, Financial, Cultural	K'wu x'ast Dept., Health		Medium	Maps completed # of members accessing resources
Develop a system of cultural transference or teaching resources to foster healthy environmental,	Human, Financial, Cultural	K'wu x'ast Dept., Health		Medium / Long Term	# of youth identified to receive teachings and continue on

Activity	Required Resources (Human, Financial, Cultural)			Timeline – Short, Medium, Long Term	Measures of Success
	Responsibility	Partnerships			
communal, and familial relationships					cultural practices
Develop a plan to implement new cultural infrastructure for community use	Human, Financial, Cultural	K'wu x'ast Dept., Health		Long Term	# of pit-houses built and in use by community
Creating a 13 moons curriculum for students to align	Human, Financial, Cultural	K'wu x'ast Dept., Band	School	Long Term	13 Moons curriculum developed and being delivered to students at school
Youth and Elders' group	Human, Financial, Cultural	Dianna Boston		Short	Group established with membership and defined Terms of Reference

Promoting and Supporting Healthy Lifestyle Choices



How the Loon Got Its Spots

Great Great Grandfather Loon was proud of his beautiful black feathers and spent much of his time admiring himself in the reflections of the cold clear waters of the Lake. Near the shore of the Lake, there was a sinkhole where fish were abundant. Life was good for Great Great Grandfather. Food was plentiful and the intense beauty of his surroundings encompassed him.

But each and every Autumn, Old Man Winter began to creep down the North Slope and through the valley. Ice crystals began forming on the surface of the Lake's waters, as a warning of the pending ice cover. Great Great Grandfather Loon would no longer be able to fish at the sink hole and he would be forced to leave.

Year after year he fled to the coast where waters remained open to await Spring so that he could return to the Lake. But one Autumn, just as Old Man Winter descended upon the Lake, Great Great Grandfather devised a plan to remain at his beloved home.

As the Ice Crystals crept over the Lake, Great Great Grandfather swam to the sinkhole. He thought that if he swam round and round, the Ice Crystals would not join together, and he would be able to fish all Winter. So, he swam, and he swam, shattering the Ice Crystals that gathered above the sink hole. But, one clear cold night when the moon was full and bright, Great Great Grandfather became tired and fell asleep. By morning the Ice Crystal surrounded him and held him still.

Heavy gray snow Clouds rambled down the North Slope and the lake and Great Great Grandfather Loon were covered in Old Man Winter's white blanket. After many many months, Old Man Winter loosened his grip on the Lake and slowly retreated up the North Slope. As the sun rose over the mountains once again, the heavy white blanket began to disappear as did the ice on the Lake.

Great Great Grandfather was freed. He swam and swam, rejoicing in his freedom and admiring his reflections in the cold clear waters of the Lake. But what did he see? His beautiful black feathers were covered with a patterned white blanket of snow - a blanket that would remain all during the long hot summer.

Each time he caught a glimpse of his reflection it was a reminder that with the arrival of Autumn, he must leave his beloved home. From that day forward, all loons have been born wearing that same white blanket of snow.





Priority Area #3: Facilitate a Network of Safety

Facilitating a network of safety will require a deep commitment to transparency and communication by the Band and its agencies, the community as a whole, as well as external community partners. In that sense, we can view this part of the plan as “the loon’s spots”. From the community safety patrol, to the TMX liaison officers, to the Band’s formalization of inter-agency meetings, a Community Safety Network requires everyone to be open and informed. Once that methodology has been undertaken, and the loon can see its spots, the threats we face are diminished.

Objective #1: Establish Community Groups to Support Community Safety

Activity	Required Resources	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
	(Human, Financial, Cultural)				
Establish a Citizens Patrol Group - citizens are trained and, in the community	Human			Short, Medium	# of volunteers and trained # of patrol events per year
Establish Community Safety Group responsible as the CSP Implementation Committee	Human, Financial			Short, Medium	TOR established including membership

Objective #2: TMX Awareness and Communications

Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Work with TMX to ensure adequate community awareness of project work	Human		TMX, RCMP	Short	# of community open houses Hiring of Band liaison
Develop and implement a TMX Safety Response Strategy	Human, Financial (TMX)		TMX	Medium	Hiring of TMX Band liaison

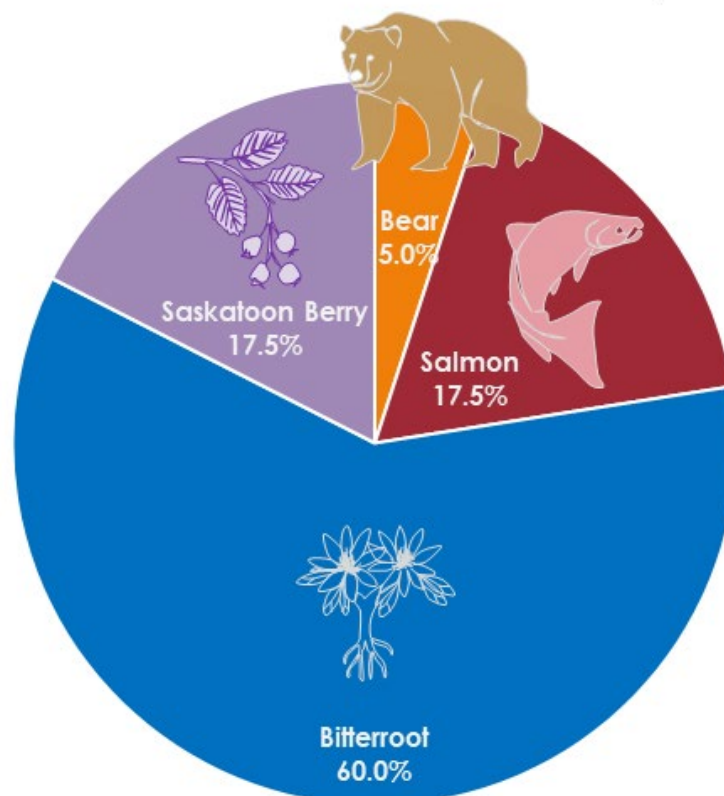
Objective #3: Improving Community Partnership Relationships

Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Host Workshops in partnership with the RCMP to inform the community on how to effectively engage and access RCMP services	Human	Admin	RCMP	Short – Medium term	# of workshops held in the community in partnership with the RCM
Develop UNIB safety working group potentially beneficial and important safety relationships with external partners (RCMP, external Women's Shelters, and ONA emergency response team)	Human			Long Term	terms of reference developed # of meetings or events per year Open lines of communication

Objective #4: Improving Communications

Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Provide ongoing community safety updates (determine communication method - email, social media)	Human, Financial			short	Community safety updates delivered regularly to community
Develop schedule and formalize intergovernmental meetings at the Band administration level	Human	Band Administration Leadership and Directors		short medium	# of monthly meetings between departments
Empowering family heads to be go between for family members and Band	Human, Financial			Long Term	Family Head Program in place Visible Family Tree in the Band Office

Facilitate a Network of Safety



How Turtle Set the Animals Free

Eagle was very fast. He raced all the Animal People and beat them. The Animal People who lost the race became Eagle's slaves. Eagle was chief of all the animals, except for Turtle who lived with his partner Muskrat. They were free because they were the only ones who did not race Eagle but one night Turtle had a dream. He was told, you must race Eagle tomorrow to free the animal people. They must be free when the People-To-Be come.

In the morning Turtle told Muskrat, "Get up! Go for a swim! Get ready! We must race eagle."

"You cannot beat him, Turtle!" Said Muskrat, "He flies too fast!"

"I know. All of our people lost before, but my dream told me to race and win," replied Turtle.

Together the two friends went to Eagle's camp. Turtle told Eagle "I want to race with you tomorrow."

"Alright Turtle," answered Eagle. "Tomorrow we race when the sun comes up. If you win, the Animal People are yours. But if I win, I will keep you here. You are betting your life on this race."

As Turtle crawled away, all the animal people laughed.

The next day, Turtle met Eagle for the race. Eagle said, "Choose your place, Turtle. I will race you any distance you decide."

"Any place," Turtle asked.

"Our people hear me, any place," replied Eagle.

Quickly Turtle said, "Then carry me up in the air Eagle. I will tell you when to drop me. From there we will race. Whoever reaches the ground first wins the race."

Eagle began to get worried. He took the Turtle high up. When Turtle yelled, "let go!" Eagle dropped him.

He fell like a rock. Turtle stuck out his head, "E-e-eee! Hurry Eagle! I will beat you!" Then turtle pulled his head in and fell faster. The Animal People watched. They all shouted for Turtle. Muskrat jumped around and his tail whipped the air. Turtle hit the ground like a rock, but he stood up and told the Animal People, "Now I will be Chief. You are free. Go where you like, Animal People!"

The Animal People Scattered. They would tell the People-To-Be about the first races.

Turtle spoke to Eagle, "You know, I cannot always beat you, Eagle, but I had a dream and I learned how to beat you. I will never overtake your speed. You will always be the fastest one. You will always catch what you want to eat. When the People-To-Be come, they will dream too and they will learn from their dreams, just as I did."

Priority Area #4: Improve the Community's Safety Infrastructure

While Turtle falling his way to freeing the Animal People doesn't seem like the most safety informed decision, there are several symbolic links to Improving Community Safety Infrastructure that can be drawn between our CSP and the captíkwt. The turtle shell can be looked at as a symbol of safety and protection for obvious reasons – it protects the turtle from predators. From that perspective, we can look at the safety infrastructure in our plan as the "Turtle's Shell". Additionally, improving and in some instances building completely new infrastructure requires time, a plan, as well as a dream. While Turtle dreamt of freeing the animals, our plan dream's of Improving the Community's Safety Infrastructure. When our plan's dream is fulfilled, a new level of community safety will be achieved.

Objective #1: Transportation

Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Improve access to transportation for community		Administration		Medium / Long Term	
Restarting bus service to and from Merritt	Financial, Human			Short	Bus service restored
Building walking paths and sidewalks	Financial, Human			Medium, Long Term	Funding secured and development of paths and sidewalks underway

Objective #2: Traffic Safety

Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Comprehensive review of traffic plan	Human, Financial			Short	Recommendations made to Administration and Chief and Council
Adding lighting and signage	Human, Financial			Short / Medium	# of new lighting installed Signage installed and information shared with community
Address fast and unsafe semi traffic near community as a result of project development	Human		Municipal, Province, and Federal Government, RCMP	Long Term	New regulations or restrictions in place

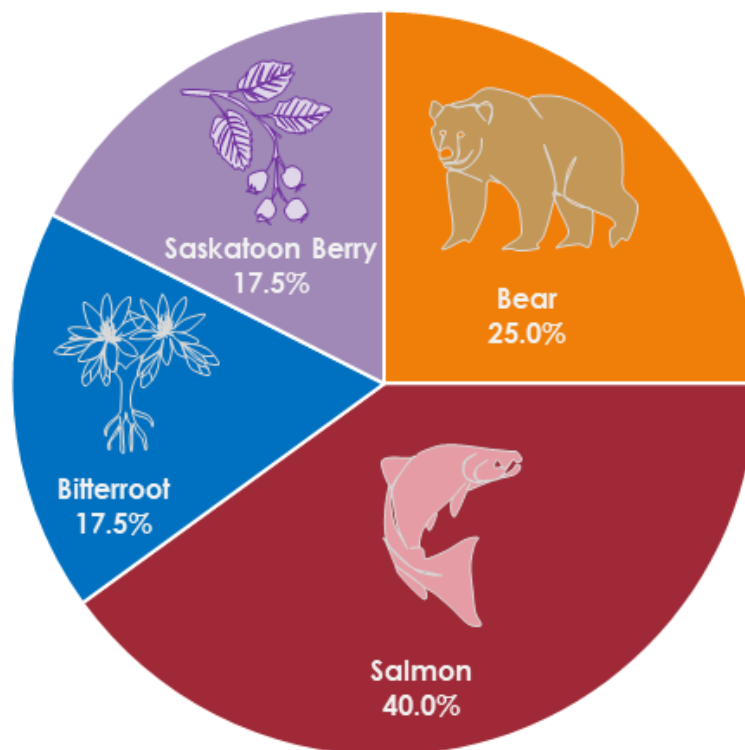
Objective #3: Community-Based Service

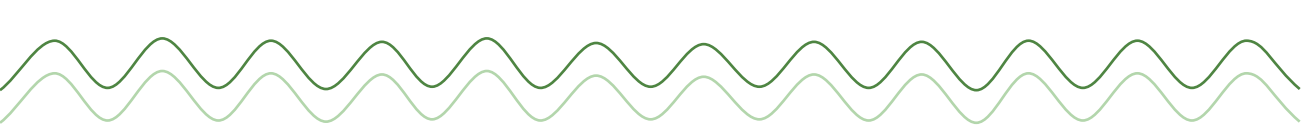
Activity	Required Resources (Human, Financial, Cultural)	Responsibility	Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
Develop a community-based victims services	Human, Financial		RCMP, Community Partners	Medium – Long Term	# of community members accessing services
Develop support program for people exiting treatment and shelter	Human, Financial, Cultural			Medium, Long Term	Program developed
Construct a Safe Houses for women, children and families	Human, Financial			Long Term	Feasibility study complete and funding secured

Objective #4: Improve Cell Service in Community and on Highway

Activity	Required Resources (Human, Financial, Cultural)		Partnerships	Timeline – Short, Medium, Long Term	Measures of Success
	Responsibility				
Establish working group and identify community champions to address cell phone service and develop plan to lobby government, cell phone providers, and create partnerships with surrounding communities	Human, Financial		Gov, Phone companies, Other Communities	Medium, Long Term	Increased cell phone coverage or data bandwidth
Develop feasibility study with partners to include the construction new cell phone towers	Human, Financial		Gov, Phone companies, Other Communities	Long Term	# of towers Improved cell phone coverage

Improve the Community's Safety Infrastructure





Conclusion

Thank you for reading our Community Safety Plan. We look forward to working with the community and with willing partners to consistently implement this plan, ensure that we make progress from year to year, and adapt this plan when and where the safety needs of the Upper Nicola people require it.