

Municipality of North Cowichan First Nations Relations Committee AGENDA

Monday, June 14, 2021, 2:00 p.m.
Electronically

Pages

1. CALL TO ORDER

This meeting, though electronic, is open to the public and all representations to the First Nations Relations Committee form part of the public record. At this time, due to the COVID-19 Pandemic, public access to Council Chambers is not permitted, however, this meeting may be viewed on the District's live stream webcast at www.northcowichan.ca/meetings.

2. APPROVAL OF AGENDA

Purpose: To consider any items of business not included in the Agenda, that are of an urgent nature, must be introduced and approved at the time the agenda is adopted. Matters must be taken up in the order that they are listed unless changed at this time.

Recommendation:

That the Committee approve the agenda as circulated [or as amended].

3. ADOPTION OF MINUTES

3 - 4

Purpose: To consider if there were any errors or omissions prior to adopting the minutes.

Recommendation:

That the Committee adopt the minutes of the meeting held October 20, 2020.

4. BUSINESS

4.1. Government to Government Survey Results

5 - 15

Purpose: To share the Government to Government Survey results from the April 21, 2021, multi-jurisdictional session.

4.2. National Aboriginal Day

Purpose: To discuss National Aboriginal Day and what North Cowichan might like to do for next year.

4.3. Renaming of Hecate Park

Purpose: To determine if North Cowichan should request the CVRD consider renaming Hecate Park.

- 4.4. Principles of Reconciliation 16 - 19
Purpose: For discussion.
- 4.5. Address the ten actions of Truth and Reconciliation Commission, specifically for local governments 20 - 29
Purpose: For discussion.
- 4.6. Request for Hul'q'umi'num Addition to University Way Road Name 30 - 31
Purpose: For discussion.

5. NEW BUSINESS

6. ADJOURNMENT

Recommendation:

That the meeting be adjourned at _____ p.m.

Municipality of North Cowichan First Nations Relations Committee MINUTES

October 20, 2020, 2:00 p.m.
Electronically

Members Present Councillor Debra Toporowski, Chair
 Mayor Al Siebring
 Councillor Kate Marsh (Joined the meeting at 3:14 p.m.)

Staff Present Ted Swabey, Chief Administrative Officer (CAO)
 Terri Brennan, Recording Secretary
 Don Stewart, Director, Parks and Recreation
 Shaun Mason, Municipal Forester
 Chris Hutton, Community Planning Coordinator

1. CALL TO ORDER

There being a quorum present, the Chair called the meeting to order at 2:02 p.m.

2. APPROVAL OF AGENDA

IT WAS MOVED AND SECONDED:

That the Committee approve the agenda as circulated.

CARRIED

3. ADOPTION OF MINUTES

IT WAS MOVED AND SECONDED:

That the minutes from the December 16, 2019, First Nations Relations Committee be adopted.

CARRIED

4. CLOSED SESSION

IT WAS MOVED AND SECONDED:

That the October 20, 2020, First Nations Relations Committee meeting be closed to the public at 2:03 p.m. on the basis of the following sections of the *Community Charter*:

- 90(1)(f) – law enforcement, if the council considers that disclosure could reasonably be expected to harm the conduct of an investigation under or enforcement of an enactment;
- 90(1)(k) – negotiations and related discussions respecting the proposed provision of a municipal service that are at their preliminary stages and that, in the view of the council, could reasonably be expected to harm the interests of the municipality if they were held in public; and
- 90(1)(m) - which is a matter that, under another enactment, that being section 16(1)(a)(iii) of the Freedom of Information and Protection of Privacy Act related to intergovernmental relations or negotiations with an aboriginal government, is such that the public may be excluded from the meeting.

CARRIED

5. ADJOURNMENT

The Committee rose without report and ended the meeting at 3:52 p.m.

Signed by Chair

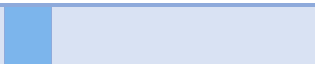

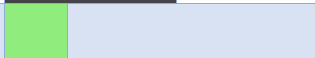
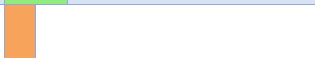

Certified by Recording Secretary

Government to Government Virtual Session

5/25/2021 12:13:05 PM




On a scale from 5 to 1, how satisfied were you with the session? (5=very satisfied and 1=not satisfied)

Respondents: 20

Choice	Percentage	Count	
5	15.00%	3	
4	55.00%	11	
3	20.00%	4	
2	10.00%	2	
1	0.00%	0	
Total	100%	20	

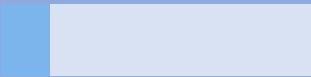

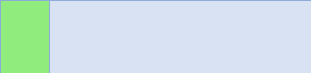
Was there enough time for discussion?

Respondents: 20

Choice	Percentage	Count	
Too little time	45.00%	9	
Too much time	15.00%	3	
Just enough time	40.00%	8	
Total	100%	20	

Did you have an opportunity to ask questions during the session?

Respondents: 19

Choice	Percentage	Count	
Yes, I participated in the Q and A session	15.79%	3	
Yes, the opportunity was provided, but I chose not to participate	73.68%	14	
No, I was uncomfortable and did not participate	15.79%	3	
Total	100%	19	

What did you like most about the event?

Respondents: 12

#	Respondent	What did you like most about the event?
1	13	Personal connection- very well dine
2	14	It was great to see so many in attendance although I think it would be more respectful to ask people to remain present with their cameras on
3	16	It's just nice to be together in COVID time. The solidarity among the participants.
4	17	Candid stories
5	21	I thought the stories of the young "non-elder" participants were a helpful glance into how the next generation is integrating traditional identities in a complex world
6	24	I like the guest speakers.
7	29	the personal stories told by the presenters
8	30	The fact that it happened.
9	31	Listening
10	34	Improving communication between jurisdictions. Learning more about indigenous culture.
11	35	How it enhanced cultural understanding and relationship The speakers were respectful and engaging
12	46	Reconnecting with other local government members and learning more about the Indigenous Culture

What did you like least about the event?

Respondents: 9

#	Respondent	What did you like least about the event?
1	13	Virtual
2	14	I would like to hear from the Elders next time. There was lots of messaging and comments during the session stating or implying this was the first of its kind when this is very much not the case. First for this particular committee to organize, yes, but it was building on years of work that was put in by NAIG, other events with the Elders including the workshops, Cowichan 101, Hul'q'umi'num classes, CVRD/First Nation tours, and leadership from former Mayor Lefebure at MNC and the CVRD. It's too bad that hasn't continued into this term.
3	24	I thought it was too much time spend on zoom. Maybe a little shorter until we can meet in person.
4	30	Zoom makes it hard to get to know someone. I would suggest next meeting, it could be improved if it started with a prompt, which would a question that everyone could answer and in a small way get to know something about all participant
5	31	Not enough time to get to reality of subject
6	34	Too general. It would have been more beneficial to discuss specific circumstances, situations, that were either beneficial or challenging. Too difficult to do in such a large group.
7	35	It didn't get into the difficult conversations that need to start
8	36	Too introductory-too basic
9	46	All good, zoom has natural barriers

What would have made the session better?

Respondents: 12

#	Respondent	What would have made the session better?
1	13	Access to more elders
2	14	More open time for questions and answers. Tough to really build relationships over zoom and especially when cameras are off, so maybe small group ice breakers with different rounds so we can mix it up and meet different people.
3	17	A bit too long for virtual - 2 hours is my limit
4	24	I think to have this in person would have made it better.
5	29	having the session in person/small group break outs
6	30	I think I covered that in my suggestion.
7	31	More about why we meet
8	34	Commitment to specific initiatives. Identified next steps to take advantage of mutually beneficial initiatives, or address mutual challenges.
9	35	Presentation from Municipal representatives - 2 way dialogue
10	36	More focus on how we can move forward together
11	40	This was a first, so I had little in the way of expectations.
12	46	Perhaps an introductory statement by government leaders

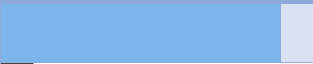

How likely are you to attend a similar event in the future?

Respondents: 20

	Yes	No	Maybe	Total
Virtual Session	70.00% (14)	10.00% (2)	20.00% (4)	100% (20)
In-person session	85.00% (17)	0.00% (0)	15.00% (3)	100% (20)


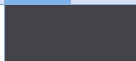


Would you like to see regular sessions like this one scheduled in the future?

Respondents: 19

Choice	Percentage	Count	
Yes	89.47%	17	
No	10.53%	2	
Total	100%	19	

If you answered yes to the previous question, how often would you like to see those sessions occur?

Respondents: 19

Choice	Percentage	Count	
Once per year	21.05%	4	
Twice per year	42.11%	8	
Quarterly (four times per year)	21.05%	4	
Other	21.05%	4	
Total	100%	19	

#	Respondent	Other
1	14	Bi-monthly would be great
2	22	once or twice a term
3	30	monthly or at most bi monthly
4	34	Twice per year, but in smaller groups, with specific focus areas

What topics would you like to see covered at a future session?

Respondents: 13

#	Respondent	What topics would you like to see covered at a future session?
1	13	More stories of the past but also dreams of the future
2	14	More meet and greet activities combined with a specific topic each time. Topic ideas could be understanding each government's current challenges, sharing what reconciliation looks like on a local level/how can we improve? learning about land code, housing challenges & explore opportunities to partner on that or at least giving updates on where we are all at and how to address housing gaps? Identify how we can better lobby for treatment centres, discuss expectations around gov to gov consultations, how to encourage community clean ups, discuss areas of interest when it comes to land use, trails, etc. How can we address climate change together? Poverty? Transportation? Public discourse/divide on social media? There are so many topic ideas really. I would love to hear what others suggest through a follow up survey so we can all select future topics. This may create more participation & commitment to pay attention at future meetings. Thank you ☺
3	16	A "high level" check in about major items on each group's radar: Immediately, In the next year or so, Long term. From there it would be easier to suggest topics. Before COVID, and probably after, Cowichan enjoyed increased prosperity. It feels like we've finally turned the corner on the discouraging economic times of the past decade. I'd like to know how each organization is visioning & preparing for the next 5 - 10 years. (Or another suitable time frame.)
4	21	how to better cooperate for the benefit of all people abd communities
5	22	Understanding how we can truly work together I had a CT member appointed by their council to take a seat on our APC for four years they never attended one session. I followed all protocols given to me by the Chief and no response was ever given. How can we gain trust with each other? Honesty and commitment I would like to have and understand that because as long as we are not honest and committed to a process of reconciliation and healing on both side I am always willing to work towards that but I am feeling very deflated after all the years I have been trying to work Government to Government. Sorry I am really feeling sad and would like a deeper dive into more issues. Unfortunately it is always too touchy to bring this up and I do hope this survey is confidential because we are not allowed to speak our feelings and I have worked for over 25 years with Cowichan Tribes. I have been blanketed twice I honor and respect their culture as I do all cultures but I am confused.
6	24	Historical stories about the Cowichan River.
7	29	more history of the valley/major topics that each organization is dealing with
8	30	How do we work on reconciliation? What could MNC do to make these session more productive? If you could settle all outstanding issues, what

		would our joint community look like? How can we truly build real relationships while using zoom? Should there be small break outs rooms and then reporting to main group? What is the hardest thing about reconciliation for you? (some trust will have to have been built up before this question can be asked in a large group, but could be done in a breakout group more likely. White boards could be used to capture the gist. What does walking in a good way together mean to you? How do we deal with the differing opinions in the MNC Community and the First Nations communities around reconciliation? The significance of elders and rituals to open and close meetings? What are the nations perspective on the natural world?
9	31	Culture to create better understanding to prevent. Racism
10	34	Local government's role in advancing mutually beneficial initiatives. Tourism, trails, events, transit, and emergency management could be some examples.
11	36	G2G cooperation at the organization and staff level
12	40	How do we move forward in partnership.
13	46	Building a Strong CV community together

Mission council adopts “9 principles of reconciliation” to guide relations with Indigenous neighbours

Principles to form basis of communications strategy with each local Nation

PATRICK PENNER / Apr. 28, 2021 11:30 a.m. / LOCAL NEWS / NEWS



Premier John Horgan announces Indigenous rights will be recognized in B.C. with the introduction of the Declaration of the Rights of Indigenous Peoples Act. (Chad Hipolito/The Canadian Press photo)

Council unanimously voted to adopt nine principles of reconciliation on April 19, hoping to attain the label of a “City of Reconciliation.”

The District hired First Nations consultant Gwen Bridge, following staff discussions during the waterfront planning on how to ensure meaningful moves toward reconciliation with Mission’s neighbouring Indigenous peoples.

“There’s not a real consistent definition,” Bridge said, who has 19 years experience working on everything from policy writing to project management. “It’s really about understanding that reconciliation is the resolution of conflict. And so to have reconciliation, we have to understand the nature of those conflicts.”

In 2016, the federal government officially endorsed the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Three years later, the province officially

legislated its commitment to incorporating UNDRIP into policy, passing Bill 41: The Declaration on the Rights of Indigenous Peoples Act (DRIPA).

While there is no requirement for local governments to adopt their own, similar legislation, the relationship between municipalities and local Indigenous communities are crucial to the success of federal and provincial policy, according to the report.

Bridge said various things at the local level, such as establishing an Indigenous relations officer and conducting workshops, could help strengthen Mission's relationship with the Matsqui, Sema:th, Kwantlen, Katzie, Sq'ewlets, and Leq'a:mel nations, as well as the Sto:Lo Nation Service Agency.

Such moves would help particularly with development projects, and land-use planning in urban and rural environments, she said.

The nine principles are listed in full below:

#1 Reconciliation occurs through the development of government to government relationships based on the recognition of indigenous rights.

#2 Local governments are crucial to the implementation of UNDRIP and the TRC calls to action. Advancement of this work can occur while recognizing the sovereign to sovereign (or Crown to Nation) relationships that occur between Federal, Provincial and First Nations governments.

#3 Plans and strategies for the implementation of UNDRIP and the TRC Calls to Action will be 'co-created' with First Nations communities, namely Matsqui, Sema:th, Kwantlen, Katzie, Sq'ewlets, and Leq'a:mel through engagement and collaboration, including 'Reconciliation Dialogues' and 'Community to Community Forums'.

#4 Reconciliation promotes a mutually supportive climate for economic partnerships with regional First Nations communities.

#5 Collaboration with First Nation communities will define how best to communicate and engage on economic and land development policy.

#6 Continuous learning about indigenous peoples, cultural, traditions and laws is a requirement of reconciliation.

#7 Cooperation and collaboration will guide the District's approach to issues that impact First Nations.

#8 Relationships take time, as does exploring what mutual commitment to reconciliation means; we will endeavour to engage our neighbouring First Nation communities to build those relationships around shared interests and common concerns.

#9 Systemic racism exists and that there are many ways of understanding the world and ways in which societies create and implement laws and that valid laws existed here before Canada.

The District will question assumptions and remain open when faced with different legal traditions and ways of knowing.

The principles will form the basis for developing a communications strategy with each Nation, ultimately leading to an agreement on information sharing and consultation to “meet their needs and expectations,” according to the report.

INDIGENOUS RECONCILIATION MISSION

DRAFT PRINCIPLES
that Guide the
PROVINCE OF BRITISH COLUMBIA'S
Relationship with
INDIGENOUS PEOPLES



DRAFT PRINCIPLES that Guide the PROVINCE OF BRITISH COLUMBIA'S Relationship with INDIGENOUS PEOPLES

The Province wants to renew its relationship with Indigenous peoples in B.C., and affirms its desire to achieve a government-to-government relationship based on respect, recognition and exercise of Aboriginal title and rights and to the reconciliation of Aboriginal and Crown titles and jurisdictions. We agree to work with Indigenous peoples to jointly design, construct and implement principled, pragmatic and organized approaches informed by the Supreme Court of Canada Tsilhqot'in decision and other established law, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Truth and Reconciliation Commission (TRC) Calls to Action.

Indigenous people have a special constitutional relationship with the Crown. This relationship, including existing Aboriginal and treaty rights, is recognized and affirmed in section 35 of the *Constitution Act*, 1982.

The Province's draft reconciliation principles are intended as bold statements to guide this new relationship and end the denial of Indigenous rights that have led to disempowerment and assimilationist policies and practices. The principles will assure the Province conducts itself in a way that reflects a clear shift in an often troubled relationship with Indigenous peoples to a modern government-to-government relationship that is strong, sophisticated and valued. These principles create the space needed to exercise our respective jurisdictions for the benefit of all British Columbians. We will recognize success when we know Indigenous peoples believe themselves to be self-determining, self-governing, self-sufficient and can practise their Indigenous cultural traditions and customs as an important and respected part of B.C. society.

B.C.'s principles are about renewing the Crown-Indigenous relationship. They are an important starting point to move away from the status quo and to empower the Province to fundamentally change its relationship with Indigenous peoples, a process that will take time and will call for innovative thinking and action. This is necessary to ensure a modernized Crown-Indigenous relationship in B.C.

1 The Province of British Columbia recognizes that all relations with Indigenous peoples need to be based on the recognition and implementation of their right to self-determination, including the inherent right of self-government.

This opening principle affirms the priority of recognition in renewed government-to-government relationships. As set out by the courts, an Indigenous nation or rights-holding group is a group of Indigenous people sharing critical features such as language, customs, traditions, and historical experience at key moments in time like first contact, assertion of Crown sovereignty, or effective control. The Royal Commission on Aboriginal Peoples estimated that there are between 60 and 80 historical nations in Canada.

The Province's recognition of the ongoing presence and inherent rights of Indigenous peoples as a defining feature of Canada is grounded in the promise of section 35 of the *Constitution Act, 1982*, in addition to reflecting articles 3 and 4 of UNDRIP. The promise mandates the reconciliation of the prior existence of Indigenous peoples and the assertion of Crown sovereignty, as well as the fulfilment of historic treaty relationships.

This principle reflects UNDRIP's call to respect and promote the inherent rights of Indigenous peoples. This includes the rights that derive from their political, economic, and social structures and from their cultures, spiritual traditions, histories, laws, and philosophies, especially their rights to their lands, territories and resources.

The constitutional and legal order in Canada recognizes the reality that Indigenous peoples' ancestors owned and governed the lands which now constitute Canada prior to the Crown's assertion of sovereignty. All of the Crown's relationships with Indigenous peoples are based on recognition of this fact and supported by the recognition of Indigenous title and rights, as well as the negotiation and implementation of pre-Confederation, historic, and modern treaties.

It is the mutual responsibility of all governments to shift their relationships and arrangements with Indigenous peoples so that they are based on recognition and respect for the right to self-determination, including the inherent right of self-government for Indigenous nations. This responsibility includes changes in the operating practices and processes of the provincial government. For Indigenous peoples, this responsibility includes how they define and govern themselves as nations and governments and the parameters of their relationships with other orders of government.

2 The Province of British Columbia recognizes that reconciliation is a fundamental purpose of section 35 of the *Constitution Act, 1982*.

Reconciliation is an ongoing process through which Indigenous peoples and the Crown work cooperatively to establish and maintain a mutually respectful framework for living together, with a view to fostering strong, healthy, and sustainable Indigenous nations within a strong Canada. As we build a new future, reconciliation requires recognition of rights and that we all acknowledge the wrongs of the past, know our true history, and work together to implement Indigenous rights.

This transformative process involves reconciling the pre-existence of Indigenous peoples and their rights and the assertion of sovereignty of the Crown, including inherent rights, title, and jurisdiction. Reconciliation, based on recognition, will require hard work, changes in perspectives and actions, and compromise and good faith, by all.

Reconciliation frames the Crown's actions in relation to Aboriginal and treaty rights and informs the Crown's broader relationship with Indigenous peoples. The Province's approach to reconciliation is guided by UNDRIP, the TRC Calls to Action, constitutional values, and collaboration with Indigenous peoples as well as the federal and other provincial and territorial governments.

3 The Province of British Columbia recognizes that the honour of the Crown guides the conduct of the Crown in all of its dealings with Indigenous peoples.

The Province recognizes that it must uphold the honour of the Crown, which requires the provincial government and its departments, agencies, and officials to act with honour, integrity, good faith, and fairness in all of its dealings with Indigenous peoples. The honour of the Crown gives rise to different legal duties in different circumstances, including fiduciary obligations and diligence. The overarching aim is to ensure that Indigenous peoples are treated with respect and as full partners in Confederation.

4 The Province of British Columbia recognizes that Indigenous self-government is part of Canada's evolving system of cooperative federalism and distinct orders of government.

This principle affirms the inherent right of self-government as an existing Aboriginal right within section 35 of the *Constitution Act*, 1982. Recognition of the inherent jurisdiction and legal orders of Indigenous nations is therefore the starting point of discussions aimed at interactions between federal, provincial, territorial, and Indigenous jurisdictions and laws.

As informed by UNDRIP, Indigenous peoples have a unique connection to and constitutionally protected interest in their lands, including decision making, governance, jurisdiction, legal traditions, and fiscal relations associated with those lands.

Government-to-government relationships, including treaty relationships, therefore include:

1. developing mechanisms and designing processes which recognize that Indigenous peoples are foundational to Canada's constitutional framework;
2. involving Indigenous peoples in the effective decision making and governance of our shared home;
3. putting in place effective mechanisms to support the transition away from colonial systems of administration and governance; and
4. ensuring, based on recognition of rights, the space for the operation of Indigenous jurisdictions and laws.

5 The Province of British Columbia recognizes that treaties, agreements, and other constructive arrangements between Indigenous peoples and the Crown have been and are intended to be acts of reconciliation based on mutual recognition and respect.

This principle recognizes that Indigenous peoples have diverse interests and aspirations and that reconciliation can be achieved in different ways with different nations, groups, and communities.

This principle honours historic treaties as frameworks for living together, including the modern expression of these relationships. In accordance with the Royal Proclamation of 1763, many Indigenous nations and the Crown historically relied on treaties for mutual recognition and respect to frame their relationships. Across much of Canada, the treaty relationship between the Indigenous nations and Crown is a foundation for ongoing cooperation and partnership with Indigenous peoples.

The Province recognizes the role that treaty making has played in building Canada and the contemporary importance of treaties, both historic and those negotiated after 1973, as foundations for ongoing efforts at reconciliation. The spirit and intent of both Indigenous and Crown parties to treaties, as reflected in oral and written histories, must inform constructive partnerships, based on the recognition of rights, that support full and timely treaty implementation.

In accordance with section 35 of the *Constitution Act*, 1982, all Indigenous peoples in Canada should have the choice and opportunity to enter into treaties, agreements, and other constructive arrangements with the Crown as acts of reconciliation that form the foundation for ongoing relations. The Province prefers no one mechanism of reconciliation to another. It is prepared to enter into innovative and flexible arrangements with Indigenous peoples that will ensure that the relationship accords with the aspirations, needs, and circumstances of the Crown-Indigenous relationship.

The Province also acknowledges that the existence of Indigenous rights is not dependent on an agreement and, where agreements are formed, they should be based on the recognition and implementation of rights and not their extinguishment, modification, or surrender.

Accordingly, this principle recognizes and affirms the importance that Indigenous peoples determine and develop their own priorities and strategies for organization and advancement. The Province recognizes Indigenous peoples' right to self-determination, including the right to freely pursue their economic, political, social, and cultural development.

6 The Province of British Columbia recognizes that meaningful engagement with Indigenous peoples aims to secure their free, prior and informed consent when B.C. proposes to take actions which impact them and their rights, including their lands, territories and resources.

This principle acknowledges the Province's commitment to a new government-to-government relationship that builds on and goes beyond the legal duty to consult. In delivering on this commitment, the Province recognizes the right of Indigenous peoples to participate in decision making in matters that affect their rights through their own representative institutions and the need to consult and cooperate in good faith with the aim of securing their free, prior and informed consent.

The Supreme Court of Canada has clarified that the standard to secure consent of Indigenous peoples is strongest in the case of Aboriginal title lands. The Supreme Court of Canada has confirmed that Aboriginal title gives the holder the right to use, control, and manage the land and the right to the economic benefits of the land and its resources. The Indigenous nation, as proper title holder, decides how to use and manage its lands for both traditional activities and modern purposes, subject to the limit that the land cannot be developed in a way that would deprive future generations of the benefit of the land.

The importance of free, prior and informed consent, as identified in UNDRIP, extends beyond title lands. To this end, British Columbia will look for opportunities to build processes and approaches aimed at securing consent, as well as creative and innovative mechanisms that will help build deeper collaboration, consensus, and new ways of working together. It will ensure that Indigenous peoples and their governments have a role in public decision making as part of Canada's constitutional framework and ensure that Indigenous rights, interests, and aspirations are recognized in decision making.

7 The Province of British Columbia recognizes that respecting and implementing rights is essential and that any infringement of section 35 rights must by law meet a high threshold of justification which includes Indigenous perspectives and satisfies the Crown's fiduciary obligations.

This principle reaffirms the central importance of working in partnership to recognize and implement rights and, as such, that any infringement of Aboriginal or treaty rights requires justification in accordance with the highest standards established by Canada's courts and must be attained in a manner consistent with the honour of the Crown and the objective of reconciliation.

This requirement flows from the constitutional arrangements in Canada. Meaningful engagement with Indigenous peoples is therefore mandated whenever the Province may seek to infringe a section 35 right.

8 The Province of British Columbia recognizes that reconciliation and self-government require a renewed fiscal relationship, developed in collaboration with the federal government and Indigenous nations that promotes a mutually supportive climate for economic partnership and resource development.

The Province recognizes that the rights, interests, perspectives, and governance role of Indigenous peoples are central to securing a new fiscal relationship. It also recognizes the importance of strong Indigenous governments in achieving political, social, economic, and cultural development and improved quality of life. This principle recognizes that a renewed economic and fiscal relationship must ensure that Indigenous nations have the fiscal capacity, as well as access to land and resources, in order to govern effectively and to provide programs and services to those for whom they are responsible.

The renewed fiscal relationship will also enable Indigenous peoples to have fair and ongoing access to their lands, territories, and resources to support their traditional economies and to share in the wealth generated from those lands and resources as part of the broader provincial economy.

A fairer fiscal relationship with Indigenous nations can be achieved by the Province, in concert with the federal government, through a number of mechanisms such as new tax arrangements and the negotiation of revenue-sharing agreements.

9 The Province of British Columbia recognizes that reconciliation is an ongoing process that occurs in the context of evolving Crown-Indigenous relationships.

This principle recognizes that reconciliation processes, including processes for negotiation and implementation of treaties, agreements and other constructive arrangements, will need to be innovative and flexible and build over time in the context of evolving Crown-Indigenous relationships. These relationships are to be guided by the recognition and implementation of rights.

Treaties, agreements, and other constructive arrangements should be capable of evolution over time. Moreover, they should provide predictability for the future as to how provisions may be changed or implemented and in what circumstances. The Province is open to flexibility, innovation, and diversity in the nature, form, and content of agreements and arrangements.

The Province also recognizes that it has an active role and responsibility in ensuring the cultural survival of Indigenous peoples as well as in protecting Aboriginal and treaty rights.

The Province will collaborate with Indigenous peoples on changes to provincial laws, policies and practices.

10 The Province of British Columbia recognizes that a distinctions-based approach is needed to ensure that the unique rights, interests and circumstances of Indigenous peoples in B.C. are acknowledged, affirmed, and implemented.

The Province recognizes First Nations, the Métis Nation, and Inuit as the Indigenous peoples of Canada, consisting of distinct, rights-bearing communities with their own histories, including with the Crown. The work of forming renewed relationships based on the recognition of rights, respect, co-operation, and partnership must reflect the unique interests, priorities and circumstances of each people.



From: Tracy Giles <Tracy.Giles@viu.ca>
Sent: Thursday, June 10, 2021 3:11 PM
To: Terri Brennan
Subject: RE: [External] FW: Hul'q'umi'num Addition to University Way

Thank you Terri for your response.

Our Elders-in-Residence on the campus would want to collaborate with Cowichan Tribes on any name chosen for University Way, so we look forward to being part of the decision process, and future information you can share with us.

Tracy Giles (pronouns: she/her/hers)

Office Manager/Financial Aid Assistant
Cowichan Campus Student Affairs
Vancouver Island University
2011 University Way
Duncan, BC V9L 0C7

Ph: 250.746.3504

Website: <https://cowichan.viu.ca/support-services>

In response to the evolving COVID-19 situation, face-to face reception enquiries and/or meetings **are not** available. Student Affairs advising and counselling staff will continue to support enquiries by phone and email, therefore, please direct **all** enquiries by either phoning 250-746-3509 or by emailing advising.cowichan@viu.ca.

The VIU community acknowledges and thanks the Snuneymuxw, Quw'utsun, Tla'Amin, Snaw-naw-as, and Qualicum First Nation, on whose traditional lands we teach, learn, research, live and share knowledge.

From: Terri Brennan <terri.brennan@northcowichan.ca>
Sent: Thursday, June 10, 2021 3:02 PM
To: Tracy Giles <Tracy.Giles@viu.ca>
Cc: Marlene Rice <Marlene.Rice@viu.ca>; Engineering <eng@northcowichan.ca>
Subject: [External] FW: Hul'q'umi'num Addition to University Way

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Ms. Giles, thank you for your request about adding Hul'q'umi'num words for University Way to the existing street name blade. Our First Nations Relations Committee is in the process of building a procedure to consider naming/renaming streets that have historical and cultural significance to our local First Nations.

I will get back to you as soon as I have some information to offer. You will likely not hear from me until sometime in July, as this gives us some time to work with Cowichan Tribes on how to move forward with this project.

Thank you.

Terri Brennan
Executive Assistant

Office of the Mayor & CAO

Municipality of North Cowichan
terri.brennan@northcowichan.ca
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From: Tracy Giles <Tracy.Giles@viu.ca>
Sent: Tuesday, June 8, 2021 1:51 PM
To: Engineering <engineering@northcowichan.ca>
Cc: Marlene Rice <Marlene.Rice@viu.ca>
Subject: Hul'q'umi'num Addition to University Way

Good afternoon,

Following our conversation today, I'm reaching out with an initial enquiry of the procedures and processes involved in requesting the addition of the Hul'q'umi'num to University Way.

Our Elders-in-Residence on campus have asked about this, and they would be entirely involved in the consultation for the actual wording.

For now, I am just exploring what the possibility is, and how we would start the process.

Tracy Giles (pronouns: she/her/hers)

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