



Seasonal Round Membership Update

APRIL 11, 2026

Wenecwtsin
(Big Voice that
Speaks the
Truth)/Wayne
M. Christian

Tqwlutmens re S7elkst
Chairperson





Cultural
Team in
the Room
if needed





Team

- ▶ Rolene Sam, Executive Knucwmen
- Bonnie Leonard, Advisor
- Cindy Monkman, Fiscal and Programming
- Katherine Hensel, Legal
- Bo Semeniuk, Sr Finance
- Maryann Yarama, Headman



Connections
with
Communities

Comm
Robe
Web

Our Medicine Bundle



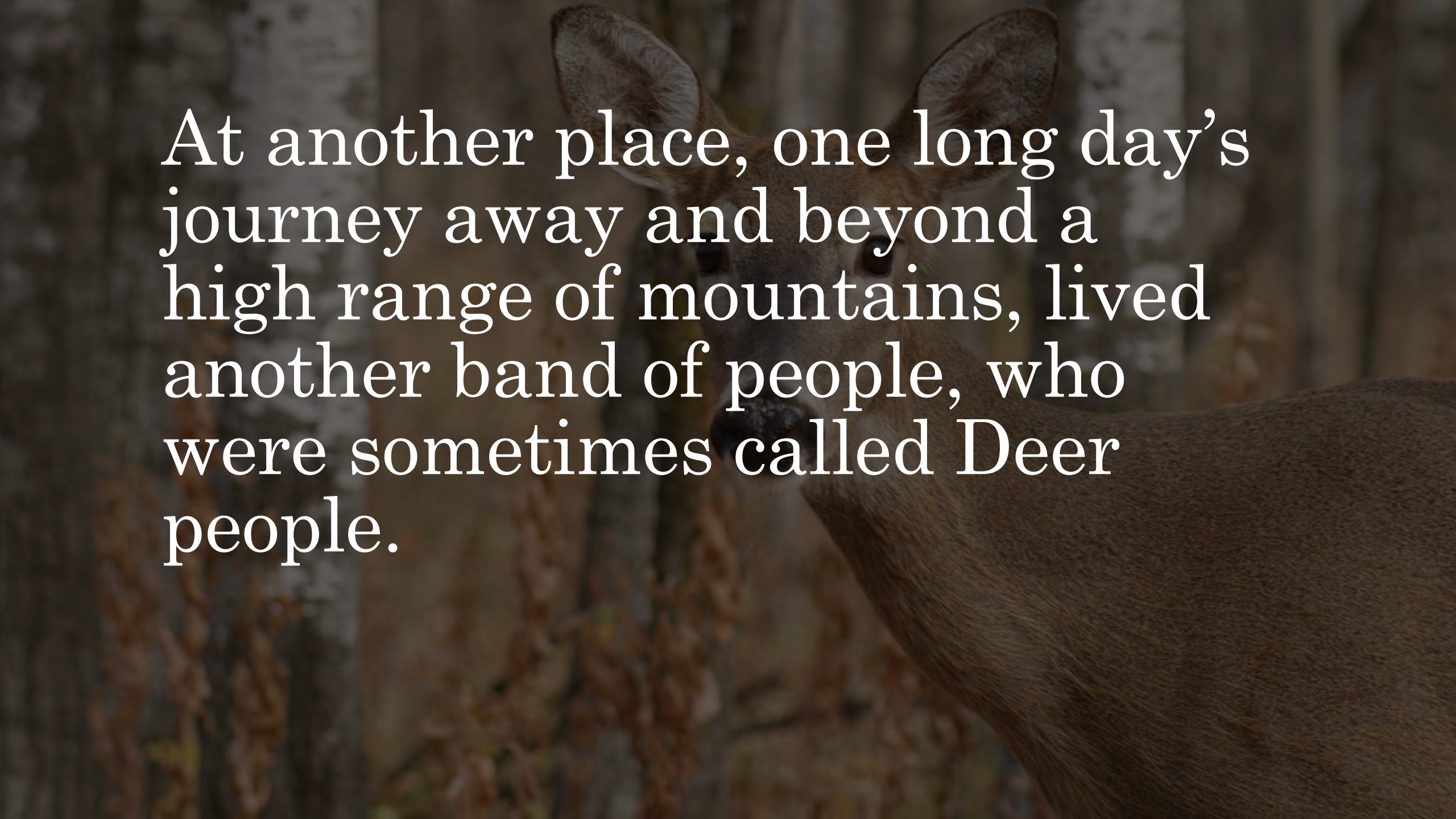
Xqwillit
the word for baby basket.
the Secwepemc̓in language.
Made by Annie Anthony
Adams Lake Band, 1985
18827

Story of Porcupine

James Teit, "The Shuswap" in Franz Boas, ed. *The Jesup North Pacific Expedition: Memoir of the American Museum of Natural History*, Vol II, Part IV, 1909

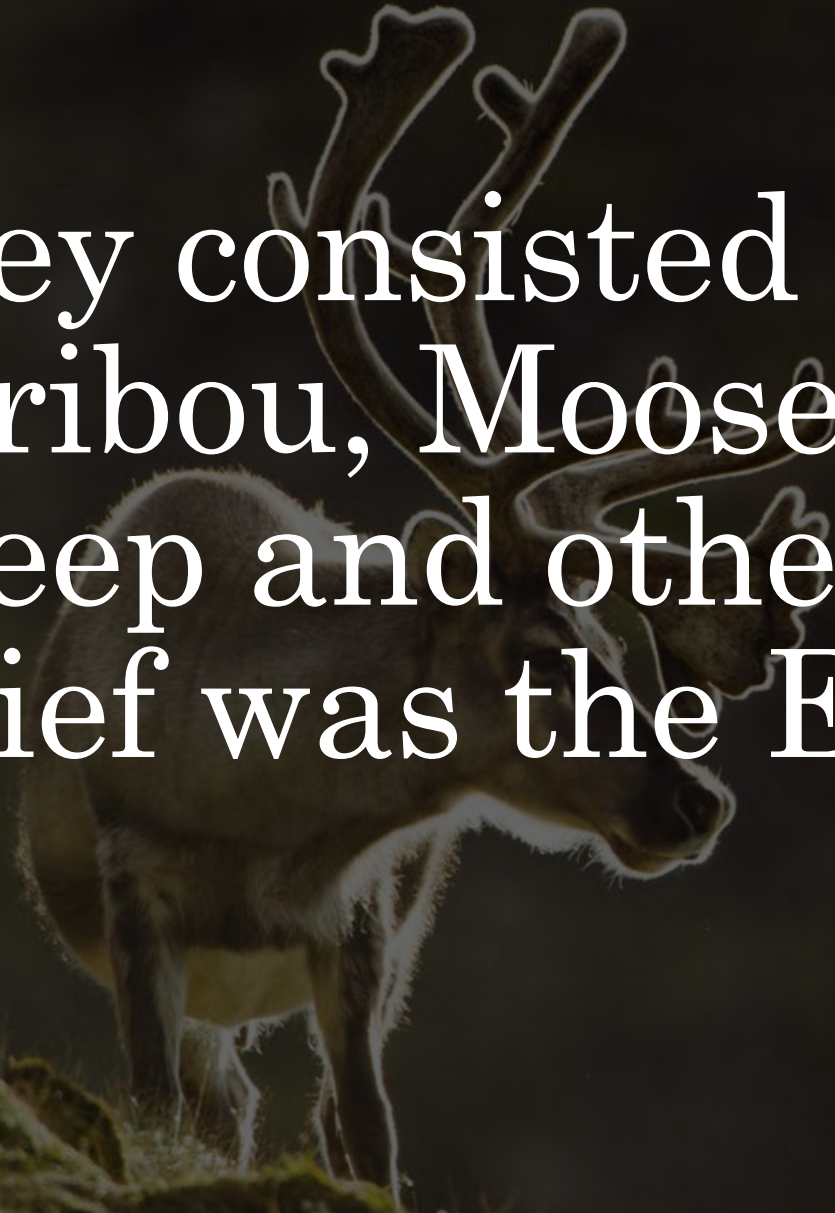
A photograph of a white swan swimming in dark water. The swan is in the foreground, facing right, with its reflection visible in the water. Another swan is visible in the background, slightly out of focus. The text is overlaid on the image in a white, serif font.

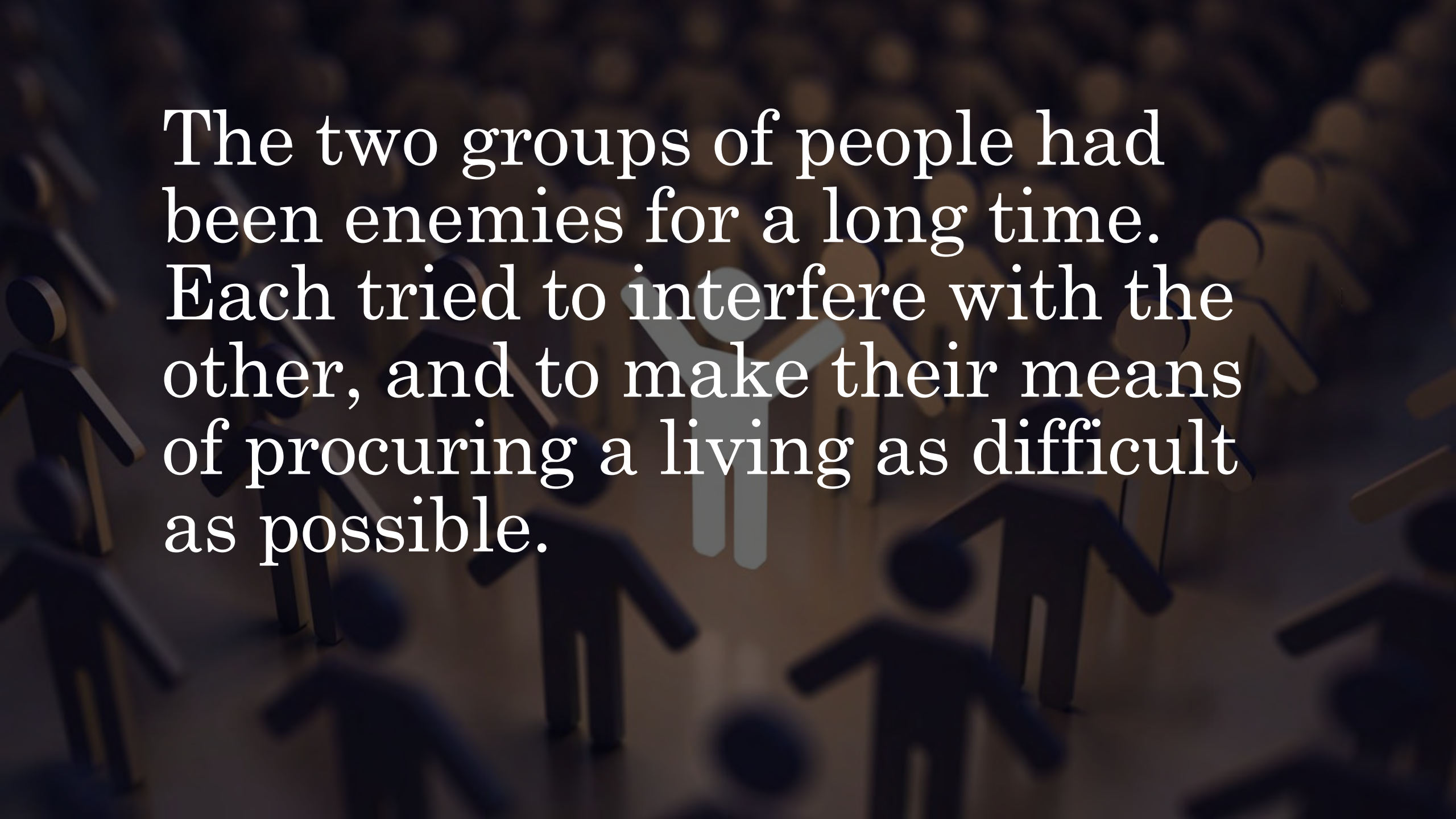
A large number of people lived
together at one place. Their Chief
was Swan.



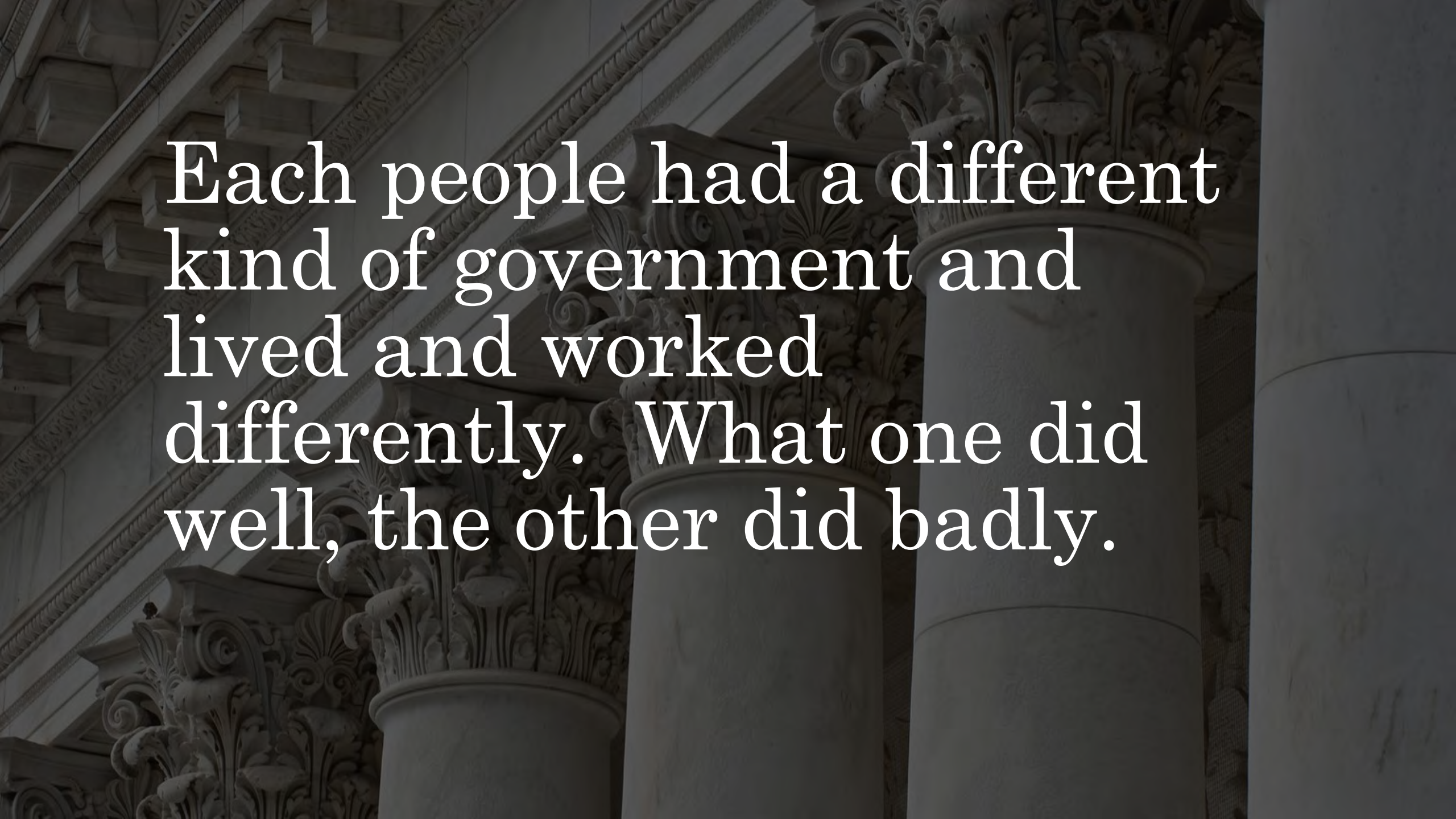
At another place, one long day's journey away and beyond a high range of mountains, lived another band of people, who were sometimes called Deer people.

They consisted of the Deer,
Caribou, Moose, Goat,
Sheep and others, and their
Chief was the Elk.



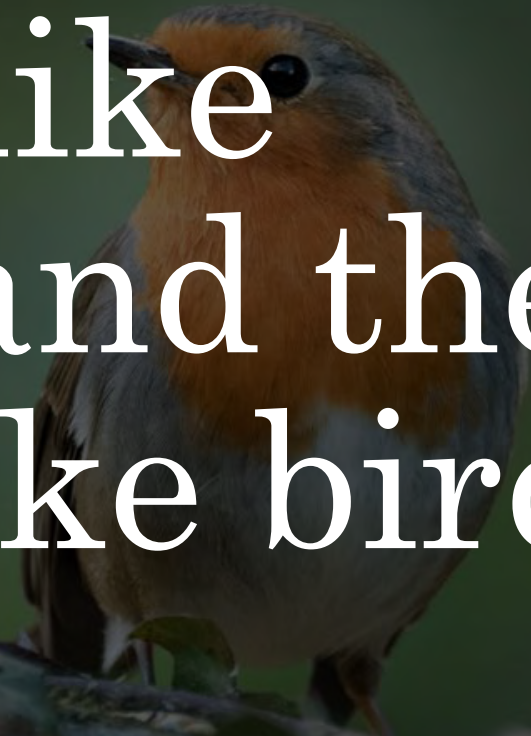
The background of the image features a dense, overlapping pattern of stylized human figures. These figures are rendered in various shades of blue, teal, and grey, and are depicted in different poses, some standing upright and others leaning or walking. The overall effect is a textured, abstract representation of a crowd or a community.

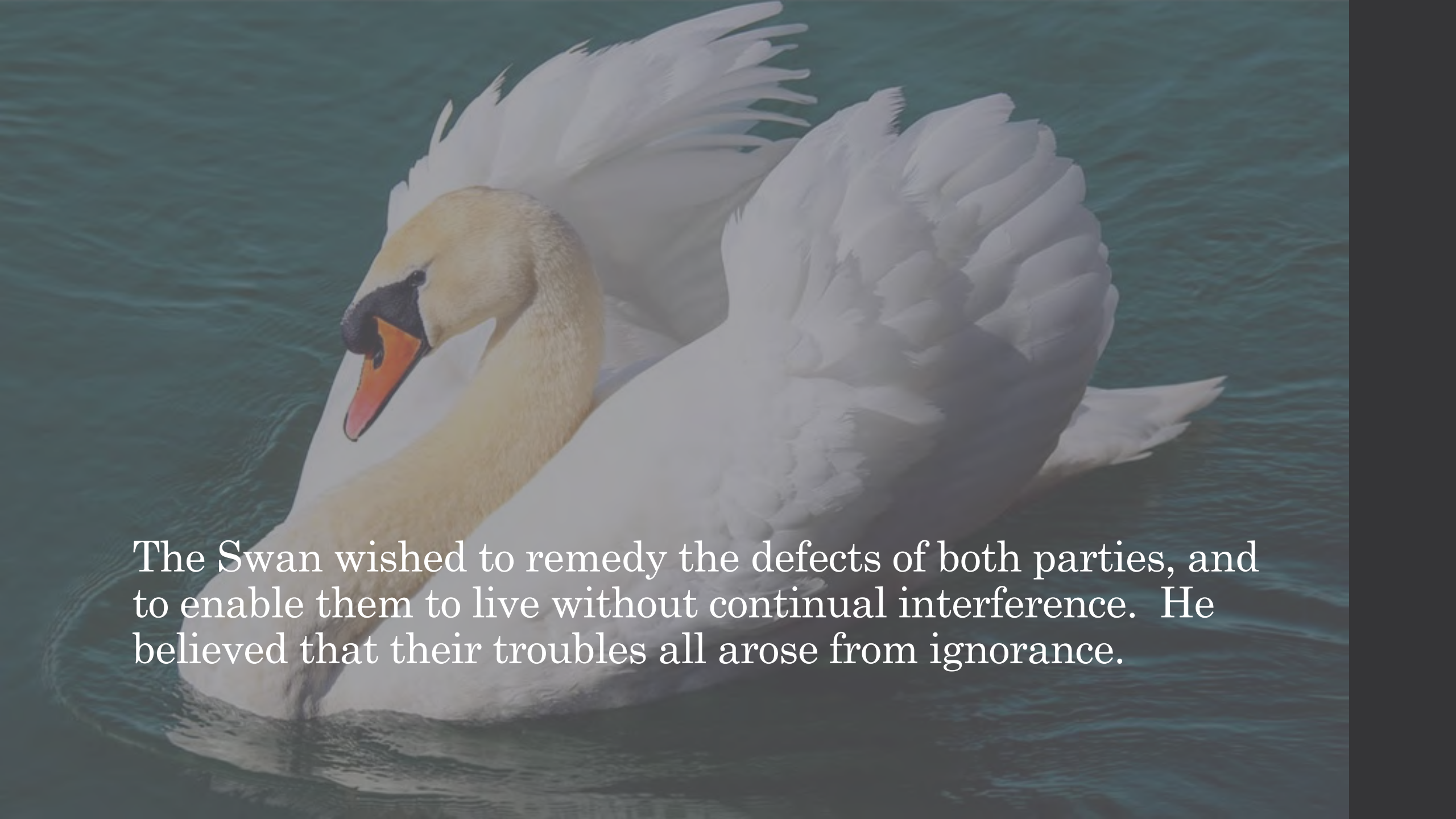
The two groups of people had been enemies for a long time. Each tried to interfere with the other, and to make their means of procuring a living as difficult as possible.



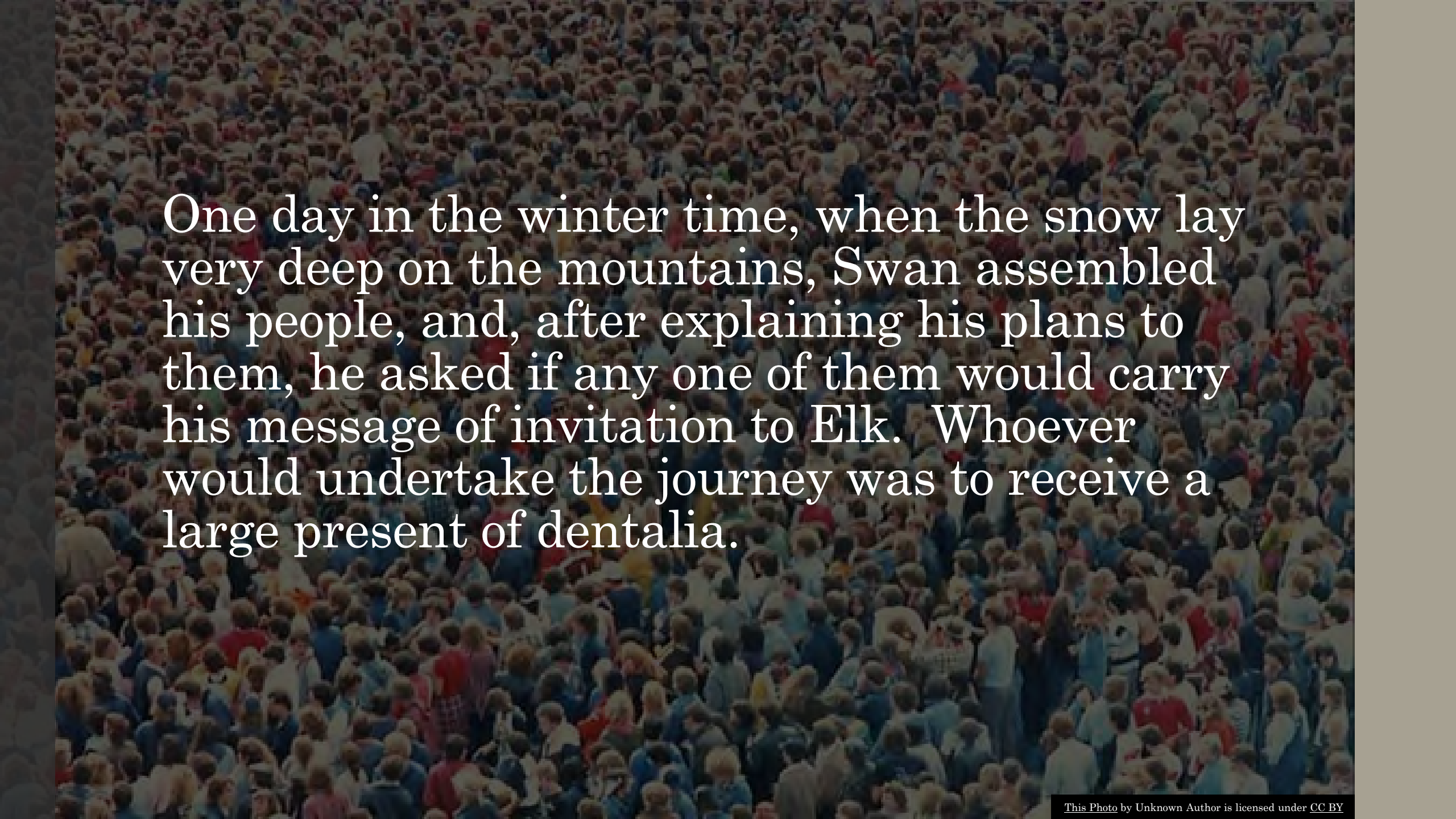
Each people had a different kind of government and lived and worked differently. What one did well, the other did badly.

The birds acted in some ways like mammals, and the mammals like birds.



A white swan is shown in profile, swimming in dark blue water. Its wings are spread wide, and its head is turned slightly to the left. The swan's beak is a vibrant orange-red color. The water around the swan is slightly rippled, and the overall scene is captured in a soft, natural light.

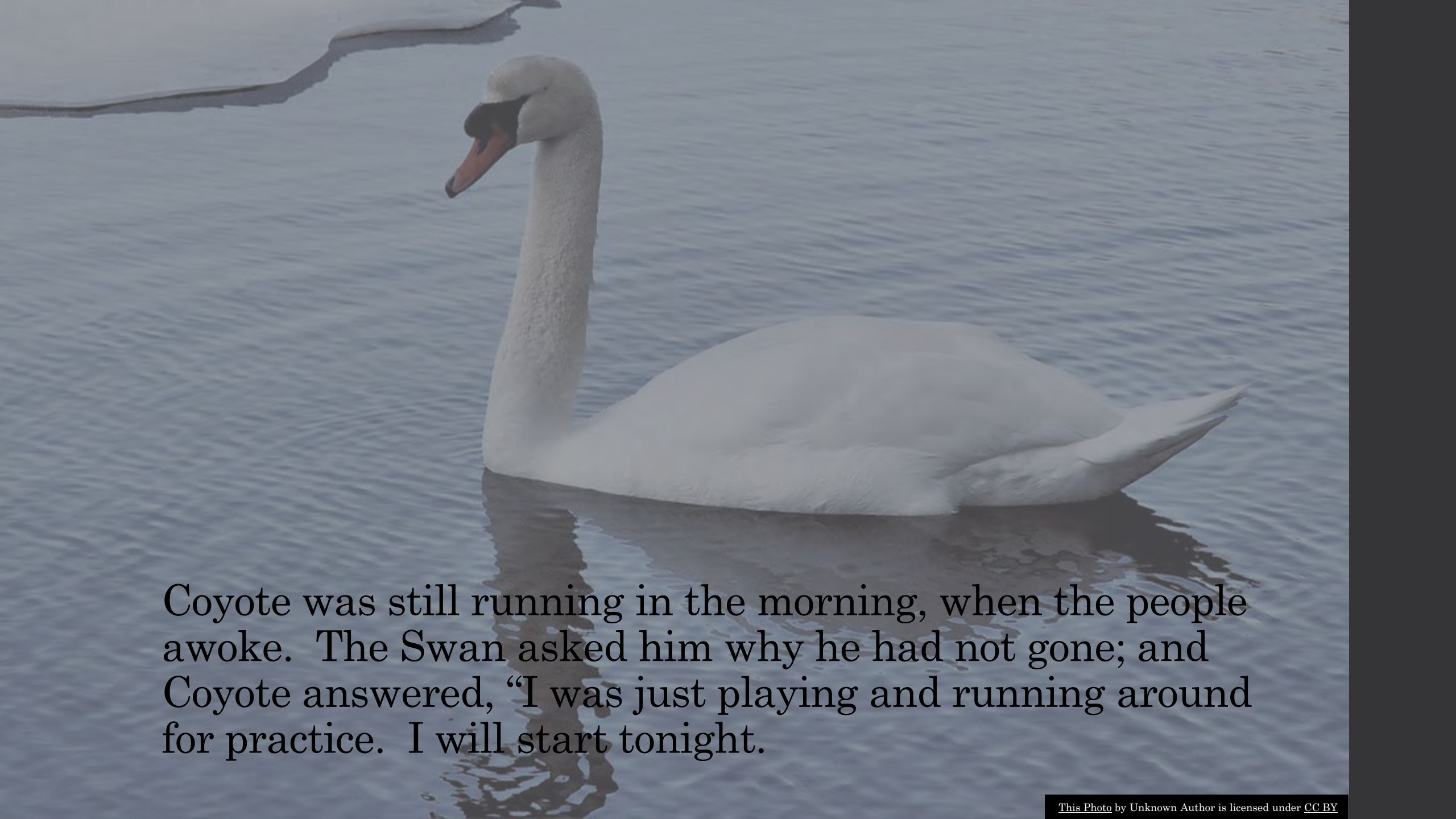
The Swan wished to remedy the defects of both parties, and to enable them to live without continual interference. He believed that their troubles all arose from ignorance.

A large, dense crowd of people, mostly wearing winter clothing like coats and hats, filling the background. The text is overlaid on this image.

One day in the winter time, when the snow lay very deep on the mountains, Swan assembled his people, and, after explaining his plans to them, he asked if any one of them would carry his message of invitation to Elk. Whoever would undertake the journey was to receive a large present of dentalia.



Coyote volunteered to go, and prepared for the journey by putting on his finest clothes, embroidered moccasins and all his dentalia. At dusk he left the house, but, not wanting to face the deep snow, he ran around the underground house all night, admiring himself.

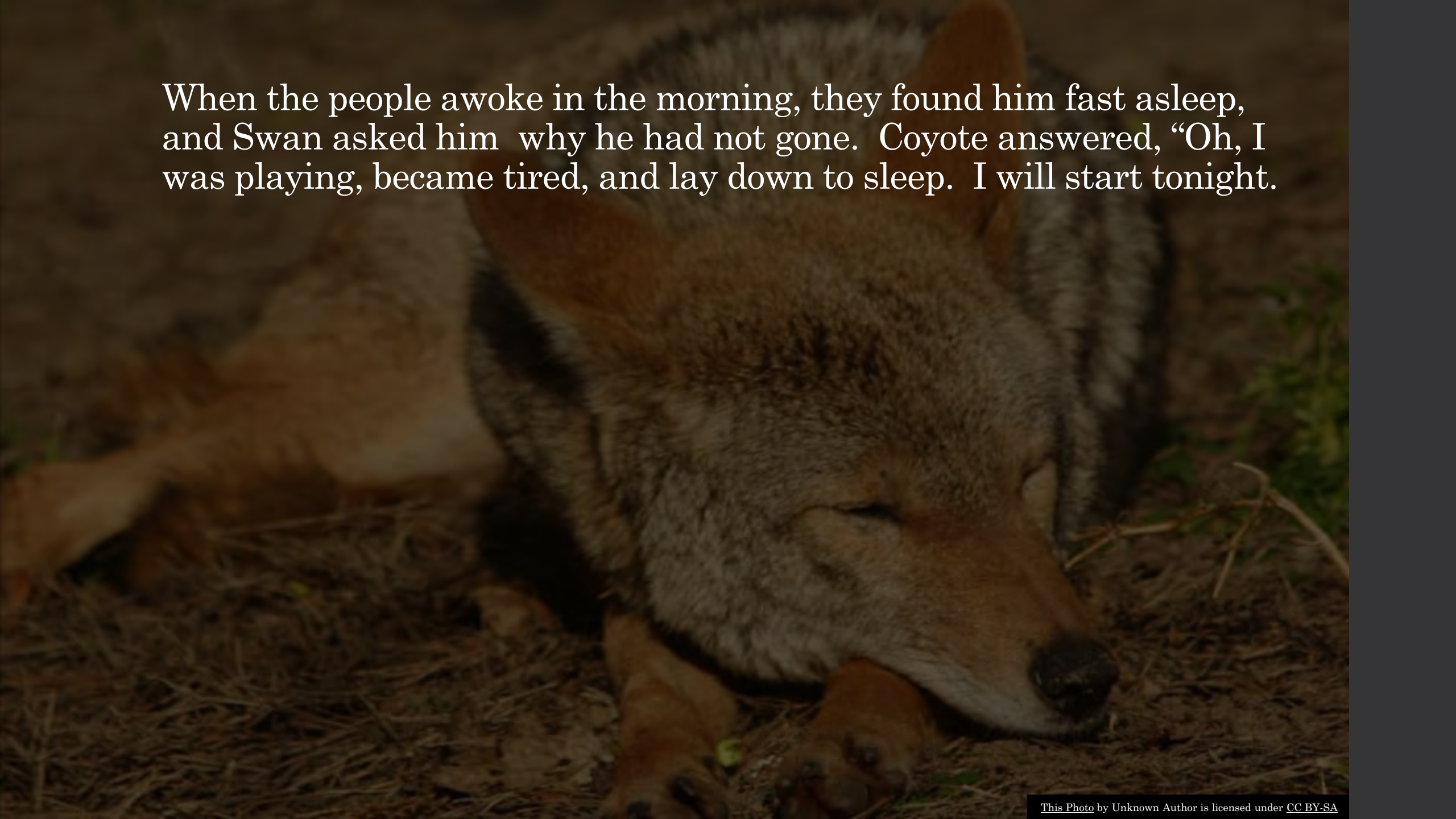


Coyote was still running in the morning, when the people awoke. The Swan asked him why he had not gone; and Coyote answered, "I was just playing and running around for practice. I will start tonight."

When evening came, the people saw him leave, and watched him until he was out of sight. Coyote soon found the snow too deep, returned after dark, and lay down underneath the ladder where he fell asleep.



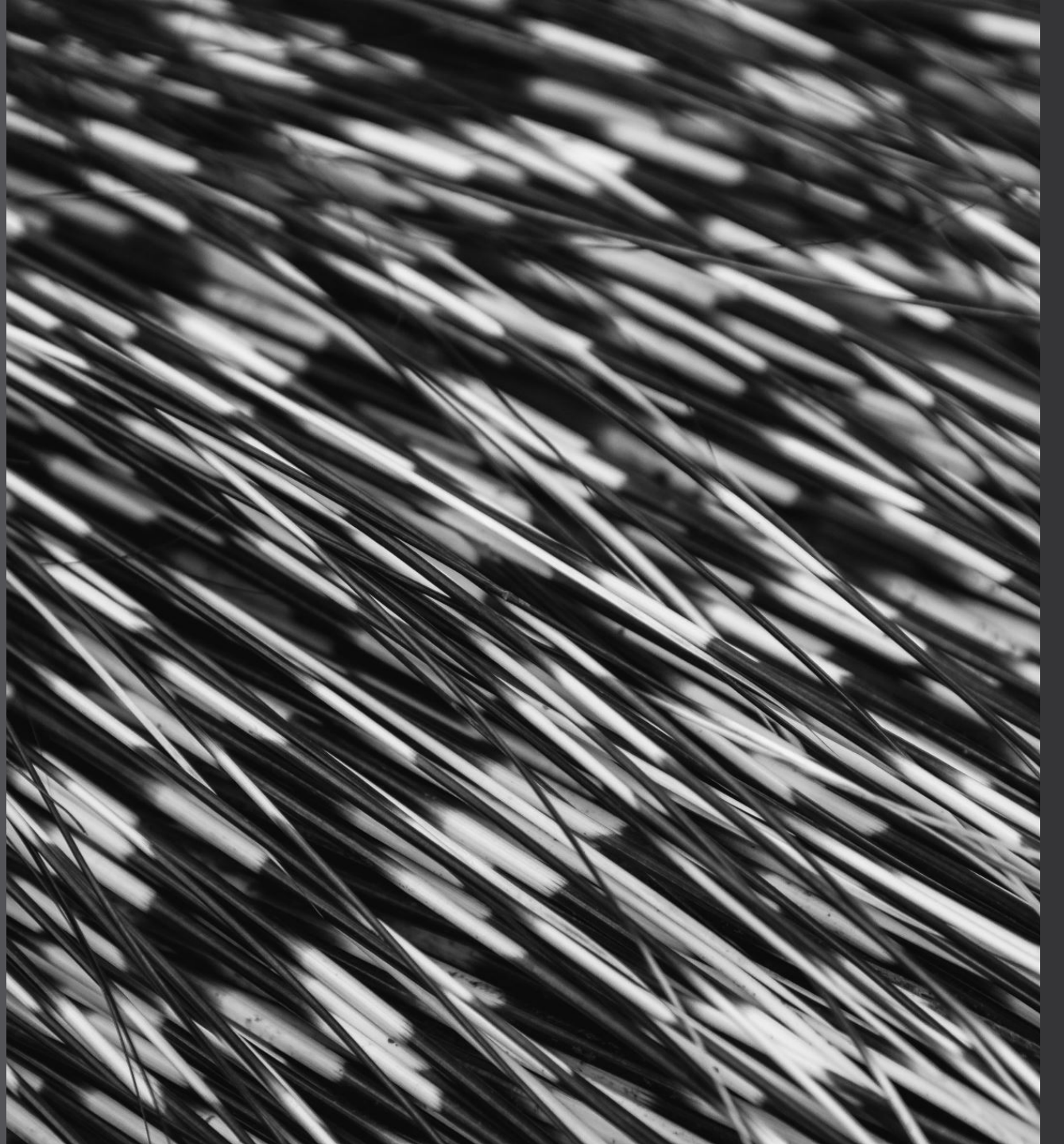
When the people awoke in the morning, they found him fast asleep, and Swan asked him why he had not gone. Coyote answered, "Oh, I was playing, became tired, and lay down to sleep. I will start tonight."



The Swan asked the people which one of them was best able to undertake the journey, and they all agreed that Porcupine was the fittest person, for he was accustomed to walking in the high mountains where there was much deep snow.



Porcupine was selected, and after sewing his moccasins all night, and dressing himself warmly, he left at daybreak.

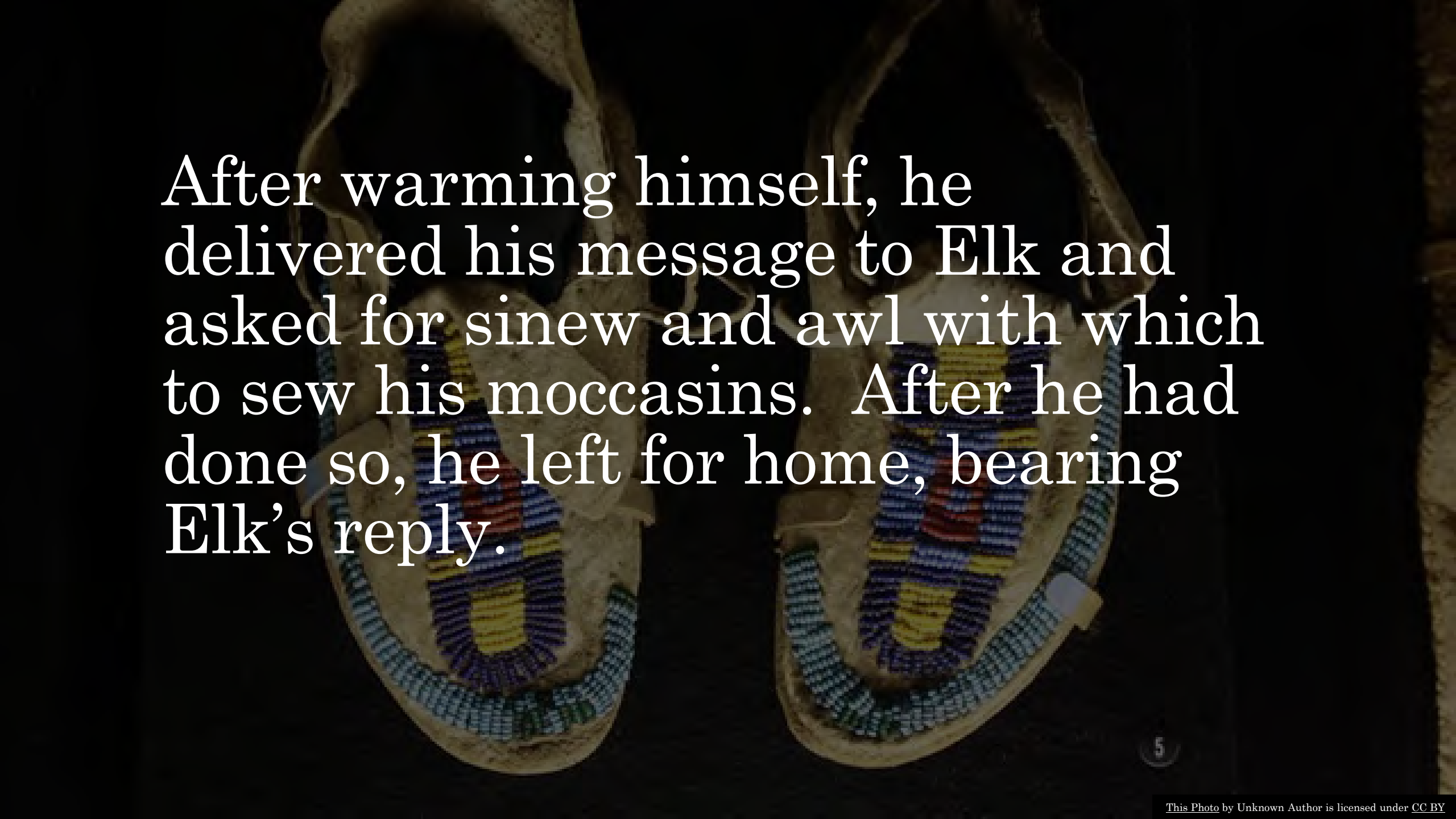


When Coyote saw
him leave, he
laughed, and
said, “When even
I could not go,
how can such a
poor, slow, short-
legged creature
be able to travel
through deep
snow?”



That night
Porcupine
reached Elk's
house in an
exhausted
condition, and
all covered
with ice and
snow.





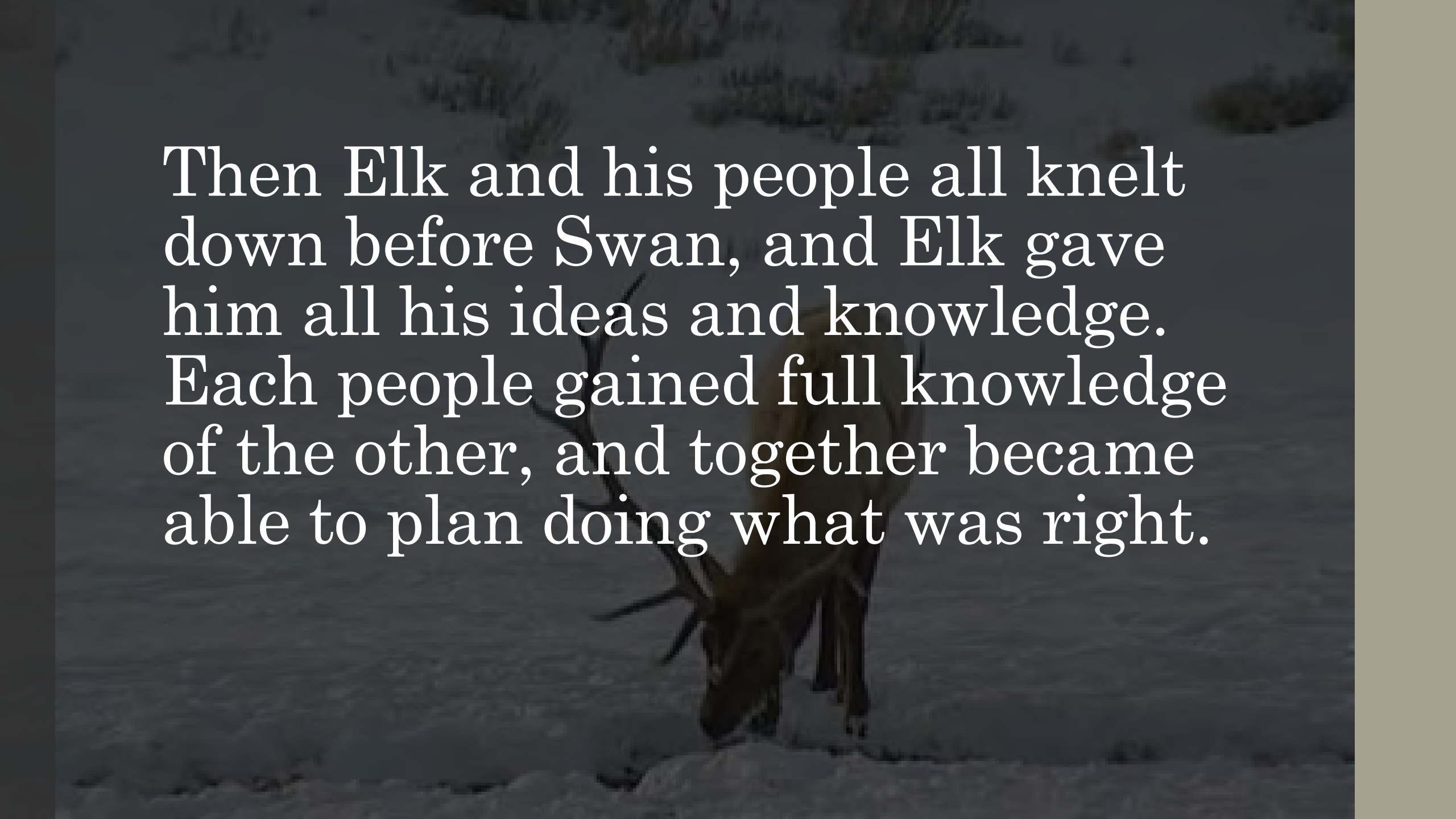
After warming himself, he delivered his message to Elk and asked for sinew and awl with which to sew his moccasins. After he had done so, he left for home, bearing Elk's reply.

Elk promised to visit Swan on the following morning together with all his people. When Elk and his people arrived, Swan feasted them and when the feast was over, he and all his people knelt down before Elk.



Swan told him
all he knew of
the affairs of
both people and
told him in what
way he thought
they did wrong.
Swan gave Elk
all his
knowledge and
advice.





Then Elk and his people all knelt down before Swan, and Elk gave him all his ideas and knowledge. Each people gained full knowledge of the other, and together became able to plan doing what was right.

After this they lived much easier and happier than before and the methods of one party did not come into conflict with those of the other.



The laws made at the council are those which govern animals and birds and the present day. Porcupine got his rich present of dentalia, and was much envied by Coyote.

The End



Governing Circle

SKU7PECAN

BONAPARTE: MATILDA MORGAN

TK'EMLÚPS TE SECWÉPEMC: KEVIN
MALLOY

WHISPERING PINES/CLINTON
INDIAN BAND: JUDY STURM





Mandate

:

Implement and administer the Secwépemc Law of Stsmémelt and Kw'séltkten

Uphold Secwépemc values and teachings

Overview of Yecwminte re Xqwillint, Take Care of Baby Basket Society

- ▶ Role as Indigenous Governing Body
- ▶ Exercise jurisdiction over child and family wellness and protection on behalf of its member communities
- ▶ Doing so under Secwépemc Law rather than provincial or federal child welfare systems.





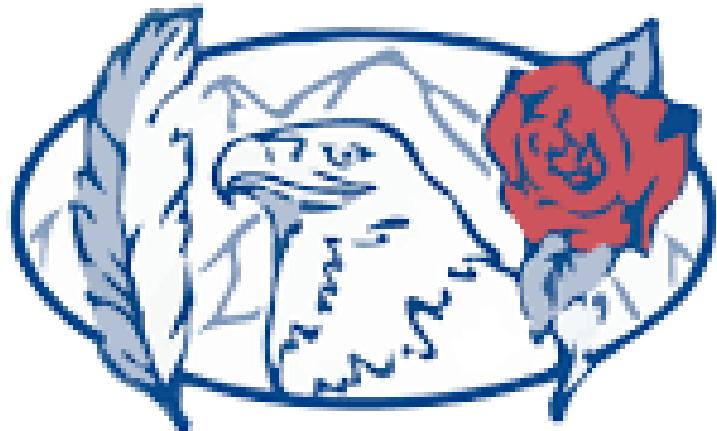
Member Communities

Tk'emlúps te
Secwépemc

Bonaparte First Nation

Whispering Pines/Clinton
Indian Band

Stúxwtéws



Inherent Right

- ▶ The Secwépemc have always had their own law — the Law of Stsmémelt and K'wséltkten
- ▶ Governing how children and families are cared for and protected. Our law predates Canada.
- ▶ The Society is not asking for permission to care for Secwépemc children.
- ▶ It is asserting what was always theirs.



Skw'wep'ecan Role/Responsibility

Decision making; serving as the decision maker for Yecw'mínte re Xqwillint

Grounded governance; reviewing documents with a decolonized lens, learning the stories and teachings, and upholding both the Stkw'enme'wíple'w (Bylaw) and the Stsmémelt and Kw'selkten Law

Community connection; engaging in dialogue with fellow Yecw'emíntem members, elected Chief and Councils, and community members; establishing the role of communities within the entity

Operational oversight; setting timelines, assessing programs and services, supporting Stsmémelt Circles, and overseeing protocol and service sharing agreements

Intergovernmental engagement; preparing for Coordination Agreement discussions with Canada and BC, and supporting the letter to Canada asserting jurisdiction over child and family matters



Secwèpemc Law of Stsmémelt and Kw'selkten

- ▶ Goal was to draw down on the principles of our traditional laws.
- ▶ Healing a major focus.
- ▶ Education must be a important component of revitalizing our law.
- ▶ Structure is necessary to ensure people are respected and treated fairly.
- ▶ Space for communities to develop policy and procedures that suits their community needs.



- ▶
- ▶ Culture
- ▶ Connection to
- ▶ Healing
- ▶ Secwépemc have authority to govern their people. (Preamble)

Secwépemtsín Sound Chart



Why are we different?

Secwepemc Law

Foundation of Law:
Inherent: written in the land and given through Sk'elep teachings. Predates Canada by 10,000+ years and was never surrendered.

Decision Makers:
The family and community, through the Stsmémelt Circle, we the people are child and family decision makers under Secwepemc Law.

Approach:
Family preservation and cultural connection. The Society holds authority as a rights holder.

Provincial Law

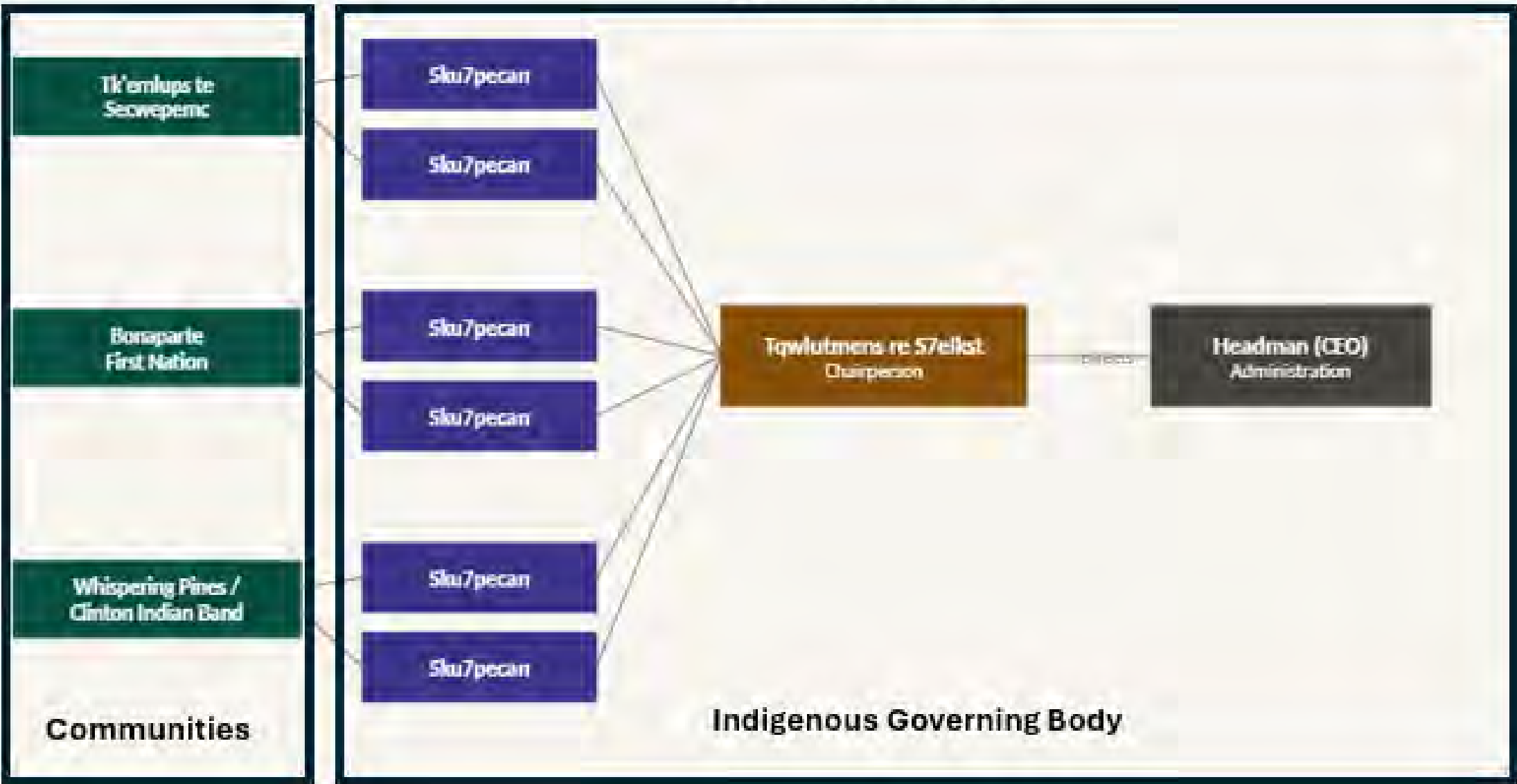
Foundation of Law:
Imposed colonial statute created without Secwepemc consent.

Decision Makers:
The provincial government (MCFD), delivering child welfare as a service from outside the community with no Indigenous jurisdictional authority.

Approach:
Apprehension and placement within a system designed outside Indigenous laws and ways of being. Result: 53.8% of children in foster care were Indigenous in 2021, despite being only 7.7% of children.

Yecwmínte re Xqwillínt

Governance Structure





Jurisdiction

BONNIE LEONARD, ADVISOR

What is Jurisdiction?

- ▶ Power to develop and enforce law;
- ▶ Usually exercised by a government or a court;
- ▶ Can apply to people or lands.
- ▶ What is inherent right?
- ▶ A founding right that belongs to Indigenous people by virtue of long-standing governance and occupation of lands prior to



What is a Coordination Agreement

- ▶ A tripartite (3) party agreement between Secwepemc, BC and Canada.
- ▶ S.20(2) (*An Act Respecting First Nations, Inuit and Metis children, youth and families*) outlines what a Coordination Agreement should contain, emergency services, fiscal arrangements, authority and transition.
- ▶ Goal is to coordinate all three jurisdictions for smooth transition.



What has been happening at the table?

- ▶ We issued our notice of intention in April 2025 and applied for funding to support the work.
- ▶ Funding was not received until late September 2025 .
- ▶ We have experienced members on our team. Draft Coordination Agreement prepared and offered on December 19, 2025.
- ▶ We have had 6 meetings with BC and Canada.
- ▶ We have created sub tables, legal, sqlew (fiscal) and Knucwentwecw - Helping each other (service delivery).
- ▶ Future meetings are scheduled monthly.

What's the hold up?

- ▶ We have faced a number of challenges from both BC and Canada.
- ▶ Both governments send non-decision makers to the table.
- ▶ Both governments are unprepared to advance the work.
- ▶ Legal attempts to raise non-issues, such as Indigenous Governing Body challenges, not following their own legislation and forcing us to defend.
- ▶ Resistance to providing us with data for our planning purposes.
- ▶ Funding formulas and artificial restrictions making it difficult to do the work. Late funding.
- ▶ Creating new processes (Guiding Principles) that are not productive, helpful or binding on the parties.

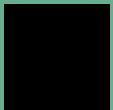
Our responses



Advocating directly to the Minister (Canada) and Assistant Deputy Minister (BC), making them aware and seeking their support to direct their staff.



Preparing a submission to Canada for consideration on their 5 year review (C92) identifying all the challenges and recommending solutions.



We have refused to waste any time on the Guiding Principles and instead tabled our Secwepemc principles and refused to revisit it.



Requesting political advocacy from National Chief and Regional Chiefs to pressure Canada to advance the work.

Timelines

- ▶ In the next 3 months we will be developing our service delivery model to include in the Coordination Agreement as well collecting data from communities to inform our fiscal arrangement section.
- ▶ In 6 months we want to have a finalized draft completed and pressure Canada and BC to seek authorizations/approvals to sign off (this takes time).
- ▶ Our goal is to finalize a Coordination Agreement in the next 12 months.
- ▶ There will be a ceremony where our law will be declared in force once the Coordination Agreement is finalized and signed



stration



HEADMAN



Two paths running parallel

- ▶ Operationalizing the Yecwminte Re Xqwillint, Take Care of Baby Basket Society
- ▶ Preparing to Implement the Law



Katherine Hensel
Legal Counsel
[VIEW BIO](#)



Maryann Yarama
*Headman
(Chief Executive Officer)*
[VIEW BIO](#)



Bonnie Leonard
Advisor
[VIEW BIO](#)



Cindy Monkman
*Fiscal Arrangement/Program
and Services Advisor*
[VIEW BIO](#)



Bo Semeniuk
Senior Finance
[VIEW BIO](#)



Sarah Munro
Web Developer
[VIEW BIO](#)



Rolene Sam
*Executive Knúcwmen
(Helper)*
[VIEW BIO](#)



Vacant
Bonaparte Liaison



Willow George
Tkémúlps te Secwépemc Liaison



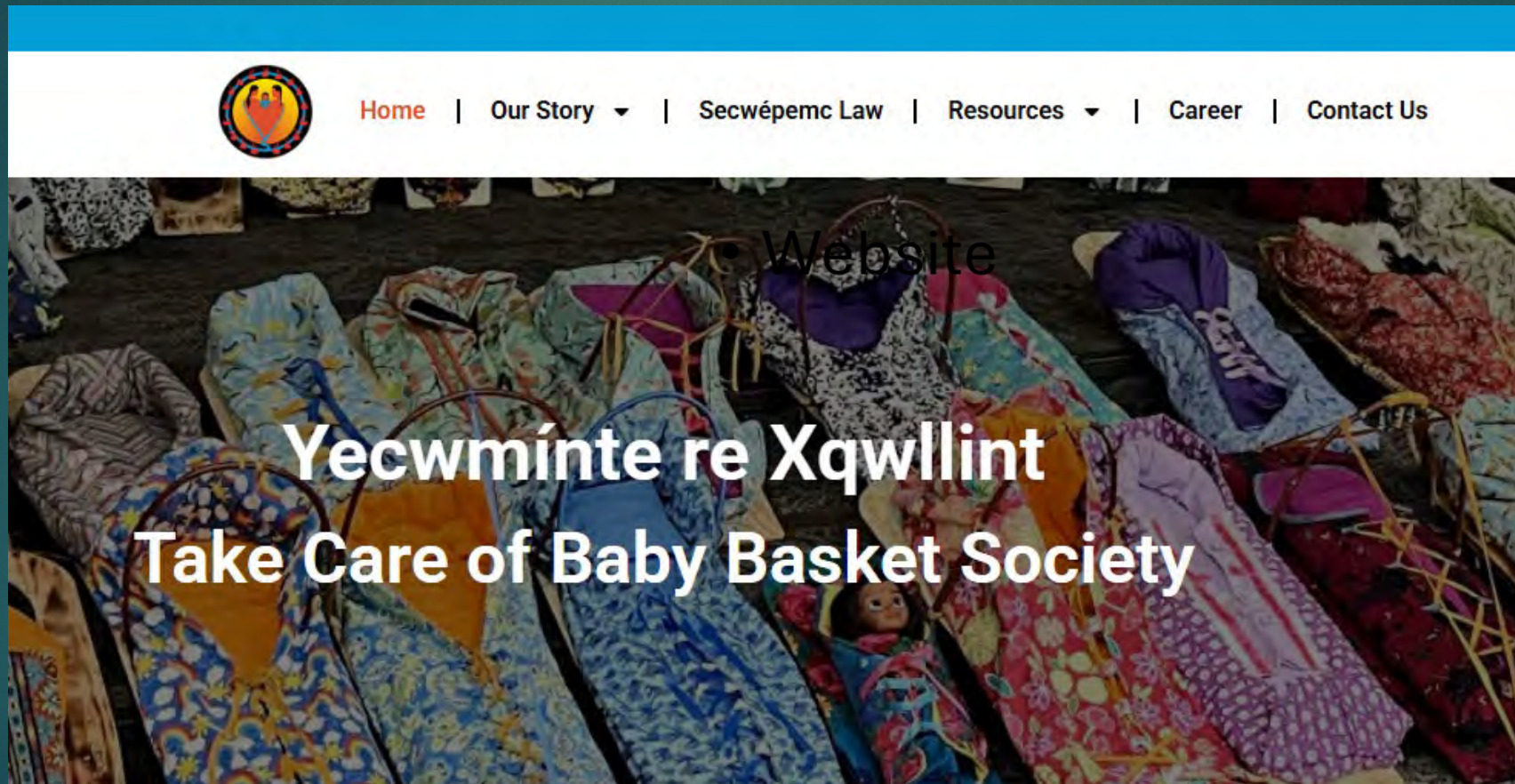
Administrati on

▶ Capacity

- ▶
- ▶ Community Use of Information to all three communities. Inspired by the traditions of the past.
- ▶ Our website and newsletters as modern expressions of runner and family heritage, carrying information back across all three member communities



Website <https://tcbbs.ca/>





YECWMÍNTE RE XQWLLINT

Take Care of Baby Basket Society

July 2025 – November 2025 • [Sku7pecan Report](#)

FEATURED ANNOUNCEMENT

Wayne Christian Appointed as Tqwlutmens re S7elkst (Chairperson)

We are proud to announce that former Kukpi7 Wayne Christian has accepted the role of Tqwlutmens re S7elkst (Chairman) of the Yecwmínte re Xqwillint Society. His leadership and experience will be invaluable as we continue our important work towards implementing Secwépemc Law of Stsmémelt and Kw'selkten.

OUR PURPOSE

The Yecwmínte re Xqwillint (Take Care of Baby Basket Society) was established to

OUR YECWEMIMEN (Board)

The Skup7pecan (Directors) represent three communities: Natika Kunaka and Secwépemc



Seasonal Newsletter



Seasonal Rounds



Update on the Sqlew

BO SEMENIUK, SR FINANCE

2026-27 Fiscal Budget Summary

Revenue	
Unspent ISC funds- carried forward from 2025-26	\$1,347,000
Additional ISC funds negotiated	\$175,000
Miscellaneous income	\$6,000
Total Revenue	\$1,528,000

EXPENDITURES	
Governance -	
Overall decision making in the implementation of the Secwepemc Law of Stsmemelt and Kw'selkten in coordination with Canada and Province of BC	
- Sku7pecan, Chair, Advisor, Legal Counsel contracts	
- Travel, honoraria, meeting costs, communication	
	\$477,000
Community Engagment -	
Communicaton, information sharing, data collection in preparation for operational readiness	
- Community Liasons, Operation Advisor contracts	
- Seasonal rounds, meetings, communication, data collection, assessments	
- Program and service development, fiscal planning	
	\$570,000
Administration -	
Planning, organizing, coordinating, managing society resources and activities within policies, guidelines, and regulations	
- Headman, Knucwmen, Senior Finance, Auditor contracts	
- Information systems, accounting & control system	
- Insurance, supplies & equipment, training	
	\$481,000
Total Expenditures	* \$1,528,000

* Due to limited revenues, not all items have been budgeted for the entire year



Our Connection to communities

Our Runners

Pellítq't & Steke'7ús Community Liaison

Weyt-k my name is Cheyenne Robertson. I am the Community Liaison for Whispering Pines/Clinton Indian Band. I live in Kamloops with my husband of 14 years and three beautiful children. I'm passionate about the work the society is doing and am grateful to be a part of it.



What we do and what we have planned.

What we do?

- As community liaisons we act as a primary contact for WPCIB regarding Secwepemc Law implementation and Society Programs.
- Over the next year we will be engaging with community across multiple events sharing the Law, Stories, and information on the plan for jurisdiction over our children.

Upcoming Engagements

- Sunday April 26 at the Dunes from 9am-3pm
- May 27 – on the GBM Agenda
- June Date TBD
- July – In Community with our Youth
- August – Story Presentation by our Youth

Tk'emlúps Liaison

MESSENGER, ONE WHO SHARES KNOWLEDGE

About Me

I am a Secwépemc woman who has spent most of my life in and around Tk'emlúps. I was born and raised in Tk'emlúps, St'uxwtéws, and the Chase area. Although I have lived in Arizona, Oregon, and Vancouver, I have always made my way home.

I am a member of Xatšūll, with strong kinship ties to this community, and my two children are part of Tk'emlúps te Secwépemc (TTES). I am a birth keeper, traditional tattoo artist, hunter, and harvester. I am grateful for the opportunity to serve as a liaison for Tk'emlúps communities.



Approach

- ▶ Approach as Tk'emlúps Liaison Yecwminte re Xqwillint – Take Care of Baby Basket Society
- ▶ Connect with Chief & Council to share information
- ▶ Build relationships with department leads
- ▶ Engage with: Cultural, Education, Wellness, Elders, Natural Resources, Housing departments
- ▶ Attend community events and meetings to listen and connect

- ▶ Once a month Engagement sessions
- ▶ Continue attending Yecwminte engagements sessions

TO "CACHE CREEK HOUSE" 2 MILES
MEALS W/AY OATS AND BARLEY.
METER **BOSTON.**

566-4

Stúxwtéws



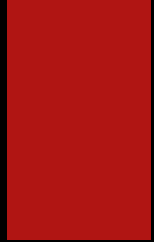


Repem munities

Wayne Christ

- ▶ Nation Based Law
- ▶ Membership is open to all Secwepemc Communities to join
- ▶ Communities required to adopt the Law, appoint Yecwminte Re Xqwillint as the Indigenous Governing Body, and meet requirements
- ▶ Connect with Headman for a membership





Doors
Prizes



Closing Remarks

Skuppecan

Matilda Morgan

Kevin Malloy

Judy Sturm

Closing

This slide deck will be posted on
our website

<https://tcbbs.ca/>

For more information contact
Rolene Sam lecetemc@tcbbs.ca

