



Seasonal Round Update

Summer 2026
September 17, 2026



Agenda

Time	Item
6:00 pm	Overview of Yecwminte re Xqwillint, Take Care of Baby Basket Society
	Governance Update
	Administration Update
	Community Liaisons Update
	Questions
	Door Prizes
	Closing Prayer and Hand Drum Song



Member Communities



Mandate

Implement and administer the Secwépemc Law of Stsmémelt and K'wséltkten; and

Uphold Secwépemc values and teachings.

- 
- 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.

Sku7pecan Role and Responsibility

- Decision making; serving as the decision maker for Yecwmínte re Xqwillint
- Grounded governance; reviewing documents with a decolonized lens, learning the stories and teachings, and upholding both the Stkwenme7iple7 (Bylaw) and the Stsmémelt and Kw'selkten Law
- Community connection; engaging in dialogue with fellow Yecweminem 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, that asserts jurisdiction over child and family matters



Jurisdiction

Bonnie
Leonard



What is Jurisdiction?

Power to develop and implement law

Usually exercised by a government or a court

Can apply to people or lands



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.
- Secwepemc are not asking for permission to care for Secwépemc children.
- It is asserting what was always ours.
- A founding right that belongs to Indigenous people by virtue of long-standing governance and occupation of our lands prior to contact.



Xawllint
the word for baby basket
in the Secwepemctsin language.
Made by Annie Archibald
Adams Lake Band, 1965
18427



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 is happening?

- 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 created sub tables, legal, sqlew (fiscal) and Knucwentwecw - Helping each other (service delivery).
- We have had 8 meetings with BC and Canada. - 3 main tables & 6 sub-tables
- Future meetings are scheduled monthly.

What is holding us up?



We have faced several 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

- Preparing a submission to Canada for consideration on their five year review (C92) identifying all the challenge and recommending solutions,
 - We have refused to waste time on the guiding principles and instead tabled our Secwepemc principles and refused to revisit it
 - Letters from legal pushing back on IGB issue and our answering their questions
 - Momentarily explored LTR – unrealistic timeframe, we didn't pursue
-

Advocation

Brought forward to Leadership of three communities for support and to update on next steps.

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

Requesting political advocacy from National Chief and Regional Chiefs
AFN Resolution presented July 2026

DRAFT RESOLUTION #00/2026	
AFN Annual General Assembly, July 14-16, 2026, Ottawa, ON	
TITLE:	Addressing the Impact of Discriminatory Funding Gaps and Federal Policies on the Implementation of First Nations Child and Family Services Laws
SUBJECT:	Social Development, Governance, Self-Determination
MOVED BY:	Wenecwtain Wayne Christian (Proxy), British Columbia
SECONDED BY:	Kúkpi7 Rosanne Casimir, Tkémilúps te Secwépemc, British Columbia
WHEREAS:	
A. First Nations children and youth have long been removed from their communities and disconnected from their culture as a result of colonial policies, including residential schools, day schools, the Sixties Scoop, the child welfare system, and other discriminatory harms that continue to this day.	
B. In response to these harms, First Nations are exercising their inherent jurisdiction over child and family wellbeing, including by enacting and implementing laws to provide culturally grounded programs and services to protect their children, youth, and families and support their reconnection, recovery, and healing.	
C. The United Nations Declaration on the Rights of Indigenous Peoples states:	
- Article 3: Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.	
- Article 4: Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.	
- Article 5: Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.	

Progress since last round (April 2026)

	April – June 2026	July – September 2026
ITEM	Service Delivery Model Development COMPLETE	Finalized Draft Agreement completed and pressure Canada and BC to seek authorization/approvals to sign off IN PROGRESS – Delays with Canada
Our Goal is to finalize a Coordination Agreement within 12 months		
There will be a ceremony where Secwepemc Law of Stsmémelt and Kw'selkten will be declared in force and Coordination Agreement if finalized and signed.		

Administration Update





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](#)



Robert Price
Senior Finance
[VIEW BIO](#)



Sarah Munro
Web Developer
[VIEW BIO](#)



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



Melissa Porter
Bonaparte Liaison
[VIEW BIO](#)



Willow George
T'kémłúps te Secwépemc Liaison

Administration

- Capacity

What our kyé7e taught us

Significance of the
Secwèpemc Baby Basket

Knucwentwecw-Helping
Each Other
(Service Delivery Model)

Late Elder Dr. Mona Jules

- Teaches us the practices at birth
 - Bathed in medicine water
 - Wrapped and placed in a birch bark cradle
 - Grandmother sang a lullaby in Secwépemctsín
 - Named in Secwépemctsín
 - Immediately immersed in Secwépemc culture
 - All senses awakened — smell, sound, touch, identity
 - From their first breath, the baby knows who they are and where they come from



- Teaches us about care immediately after birth
- Baby given to the mother right away
- Mother massages her baby — back, bottom — building the bond
- "This is a must" Baby is then cleaned and placed in a birch bark cradle
- Gentle touch through massage helps the baby's system begin working
- The mother-child bond established at birth: Gives the child belonging, safety, and healthy development
- Awakens the mother's nurturing, caring, and protection
- A bond that lasts a lifetime



Late Elder Dr. Mary Thomas

Elder Ellen Gilbert speaks to the importance of basket teachings

- "The baby basket is really, really important "Baby's arms wrapped in blankets inside the basket
- Wrapping creates a feeling of security
- A concern for today young mothers moving away from traditional practices
- "Too modern" the old ways being set aside
- Elder Gilbert raised her own children in the baby basket "You'll notice the difference with those who haven't been raised in a baby basket"
- The basket is not just a cradle it is a teaching, a feeling, a foundation

- The basket teaches confidence, discipline, and boundaries from birth
- Boundaries are not restriction they are law
- They teach peace and order within community from the very beginning
- Gradual freedom allows babies to test and understand their boundaries
- Strapped in the basket, babies become aware of their surroundings
- They learn to appreciate their environment
- As they grow, the teachings grow with them:
 - Storytelling teaches listening and respect for others
 - Respect for one another, the land, and the community
- Everything is shared: the land, the air, the creatures
- The basket is the first lesson in Secwépemc Law
- From that first wrapping, communities learn to live in harmony

Living the Teachings of our Baby Basket

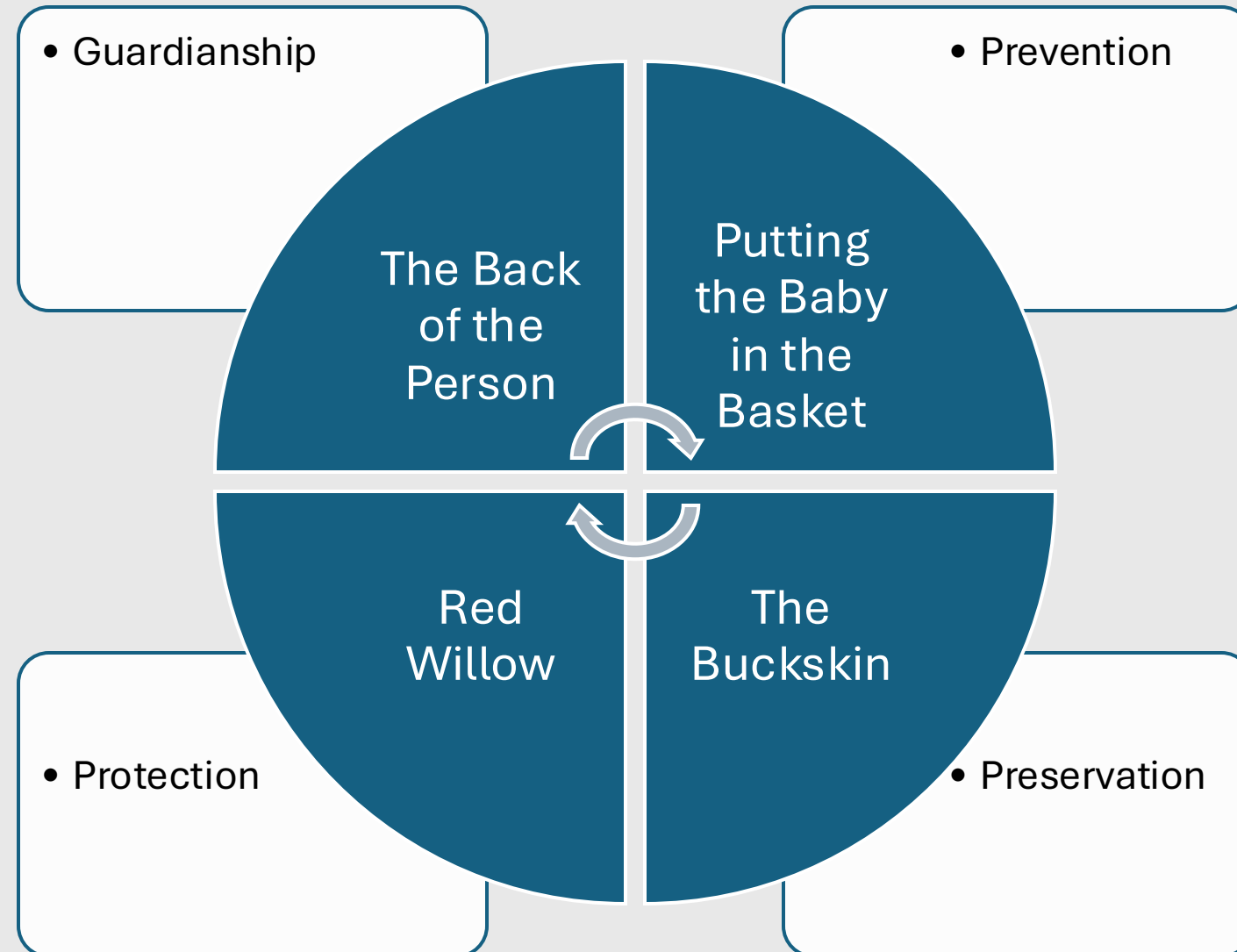
- The teachings of the baby basket are not held separately from our work
- It is the work.
- Each of the four areas that follow is shaped by a teaching carried in the basket itself.





Our Teachings

1. Putting the Baby in the Basket guides how we prepare the way for healthy families.
2. The Buckskin holding the hoop in place guides how we keep families, culture, and identity bound together, providing additional support.
3. The Red Willow Hoop guides to provide care on how we stand between our children and harm.
4. The Back of the Person carrying the baby guides how we hold our children close through connection.



Going Forward



Our Teachings	Colonial Words
Knucwentwecw (Helping Each Other)	Service Delivery
Putting the Baby in the Basket	Prevention
The Buckskin	Preservation
Red Willow	Protection
The Back of the Person	Guardianship



- We are working with our language speakers to translate these four area names into Secwépemctsín.
- We look forward to soon calling them by their true Secwépemc words.
- If you know Language Speakers willing to help us – please have them connect with us

Our Approach to Communications

- Our approach to community communications is grounded in Secwépemc Law and traditional governance practices
 - Community Liaisons carry information to all three member communities.
Inspired by the tradition of runners
 - Our website and newsletter serve as modern expressions of the runner and family head system carrying information broadly across all three member communities
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Website - www.tcbbs.ca



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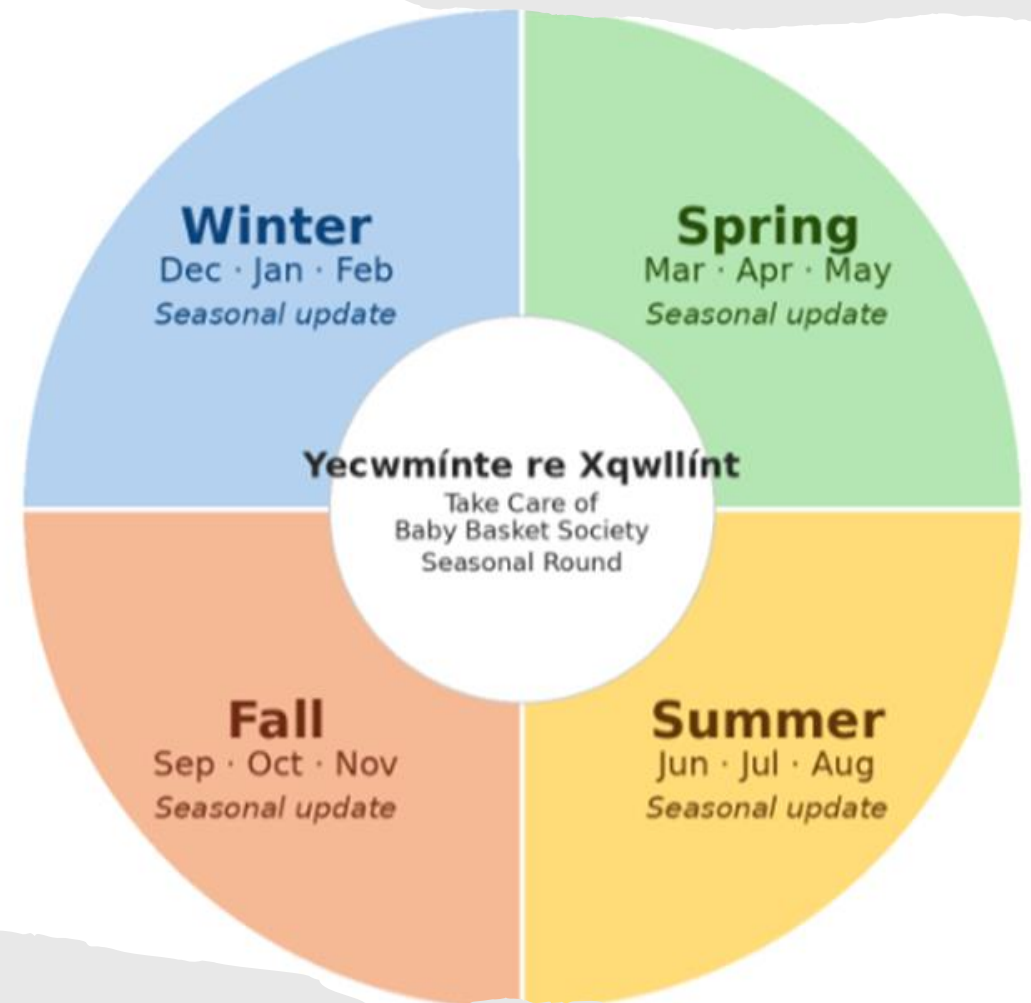
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Yecwmínte re Xqwillint
Take Care of Baby Basket Society



Seasonal Rounds and Newsletter



Our Runners

COMMUNITY LIAISON- RUNNER

FIVE CORE RESPONSIBILITIES :

CONNECT Build relationships and connect community members with the Society

COMMUNICATE Share clear information about Stsmémelt, Secwépemc Law, meetings, and activities

LISTEN Listen to community voices, questions, concerns, and feedback

ENGAGE Engage participation through learning, dialogue, and shared involvement

COORDINATE Coordinate meetings and activities that support community connection

A Community Liaison also know as a runner of information, supports community-led connection and communication as Secwépemc Law is implemented.

Community Voice → Community Liaison → Society Information flows back to Community.



Tseqwtsqweqwelqw, Ren skwekst, te Xatsull re st'7ekwem, Ne Tk'emlups re mumtwen, le q7etse Les Peters ell Ralph Sandy, Lskwest.s n kik7ce Shaynee McDougall, L skwest n sle7e Moise Peters, Lskwest.s n kye7e Agnes Moffit, Lskwest.s n xpe7euy William Moffit, Lskwest.s Kye7e Pauline Johnson, Pell tek'sele te stmemeelt s kwest.s Coyote Kenkenem ell Yarrow Wistetkwe Tk'emlups te st'7ekwes.

I am a Xatśūll member and have lived most of my life in Tk'emlúps, where I have strong family and kinship ties.

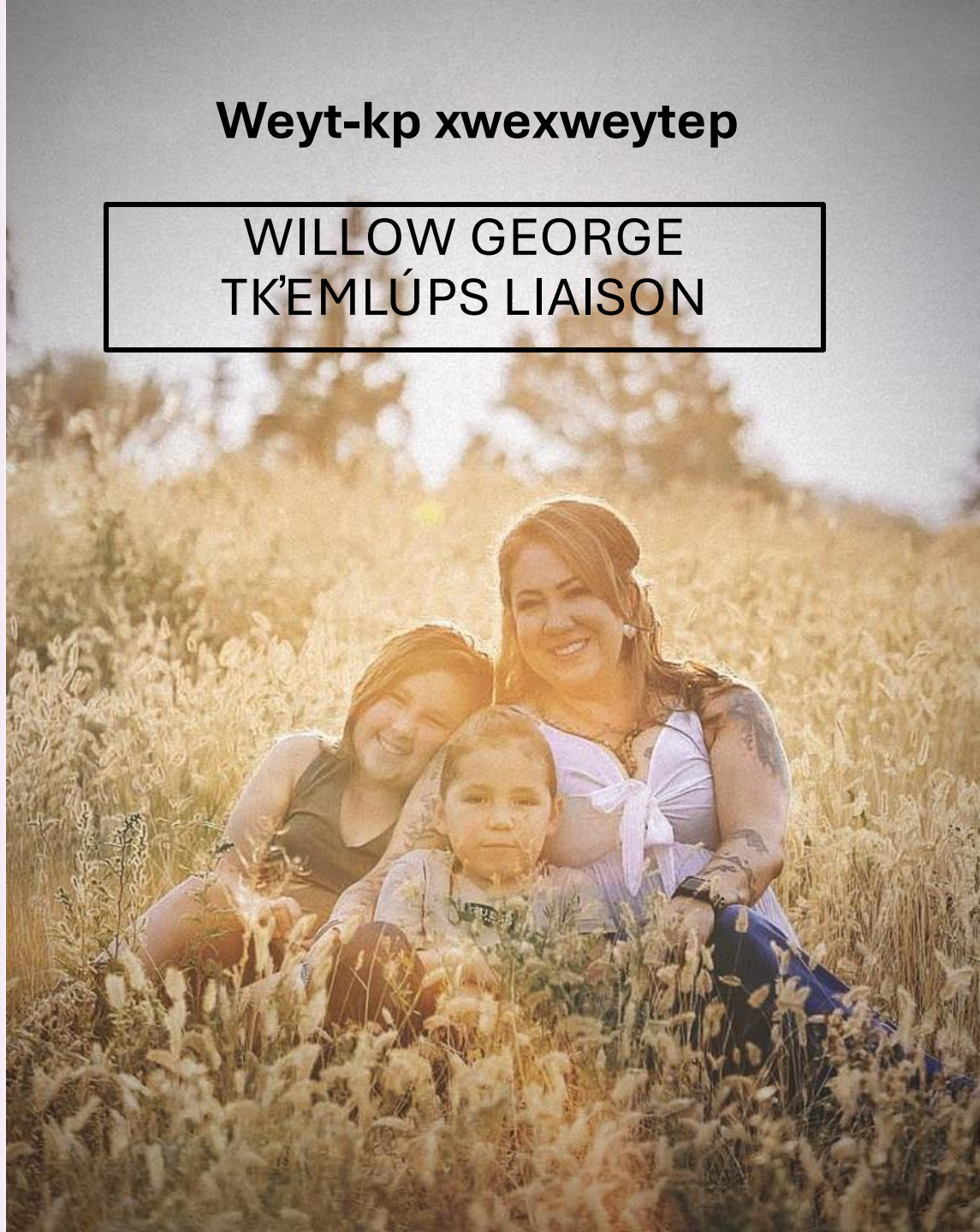
I work in the Early years field as a Aboriginal Infant development Consultant and as an Indigenous Birth Worker. I have helped train over 100 Indigenous Birth Workers across BC and am also involved in reawakening our ancestral markings through traditional stick-and-poke tattooing.

My work and life are centered around children, families, culture and connection.

Outside of work, you'll usually find me with my kids, travelling, taking part in ceremony, hunting, harvesting, and spending time on the land.

Weyt-kp xwexweytep

**WILLOW GEORGE
TK'EMLÚPS LIAISON**



WHAT HAS BEEN DONE SINCE APRIL



May

May 14th Learning Lunch at community service's

May 23rd Info session 9-1 CLC

May 26th – Trauma informed training

Throughout May:

Continuing to collaborate and make plans for more info sessions, ideas and community engagement

June

June 13 | Information Session

- 11 participants + Kevin & Bonnie online
- Reviewed **Module One, Secwépemc Law & stories**

June 15 | Elders / Community Services

- Connected with 12–15 participants
- Strong interest in the Society and the work
- Follow-up gathering requested for July 10

June 24 | Community Planning

- Planning meeting with **Tk'emlúps**
- Continued planning for upcoming community engagement

Throughout June:

- Regular connection with the other Community Liaisons
- Shared updates, ideas and opportunities to collaborate

July

July 10th Elders engagement- frequently asked questions and Porcupine earring making

July 17th – Virtual Information session module 1

July 23rd- 6:30-7:30 Virtual info session module 2

July 31st- 10-11am Virtual meeting Module 3

Throughout July:

Continued community outreach, conversations, sharing information, and connecting with members to build awareness and engagement around Baby Basket Society.

August

August 6th – 6:30-7:30 virtual session

August 10th start of collab with other bands doing Virtual gathering sessions

August 13th- 6:30-7:30 pm Virtual sessions modules and frequently asked questions

August 17th – Elders engagement – How the law works – and make baby moccasins

August 20th Module 4 6:30-7:30

August 24th 10-11:00 AM module virtual session

August 29th Seasonal round

Throughout August:

Focused on building community understanding through Elders engagement, hands-on cultural activities, and a series of virtual sessions introducing Modules 1–3 and answering community questions

ENGAGEMENT

Our laws have always been here.
Jurisdiction is bringing our responsibility for our children back home.”



Sessions		TARGET	ACTUAL
Audience attendance	# of attendees	150	30
Number of Engagement		20	15
Q&A interaction	# of questions	100	45
Positive feedback	Percentage (%)	100	85
Rate of information going into community	Percentage (%)	100	60



Pelltíq't & Steke'7ús Community Liaison



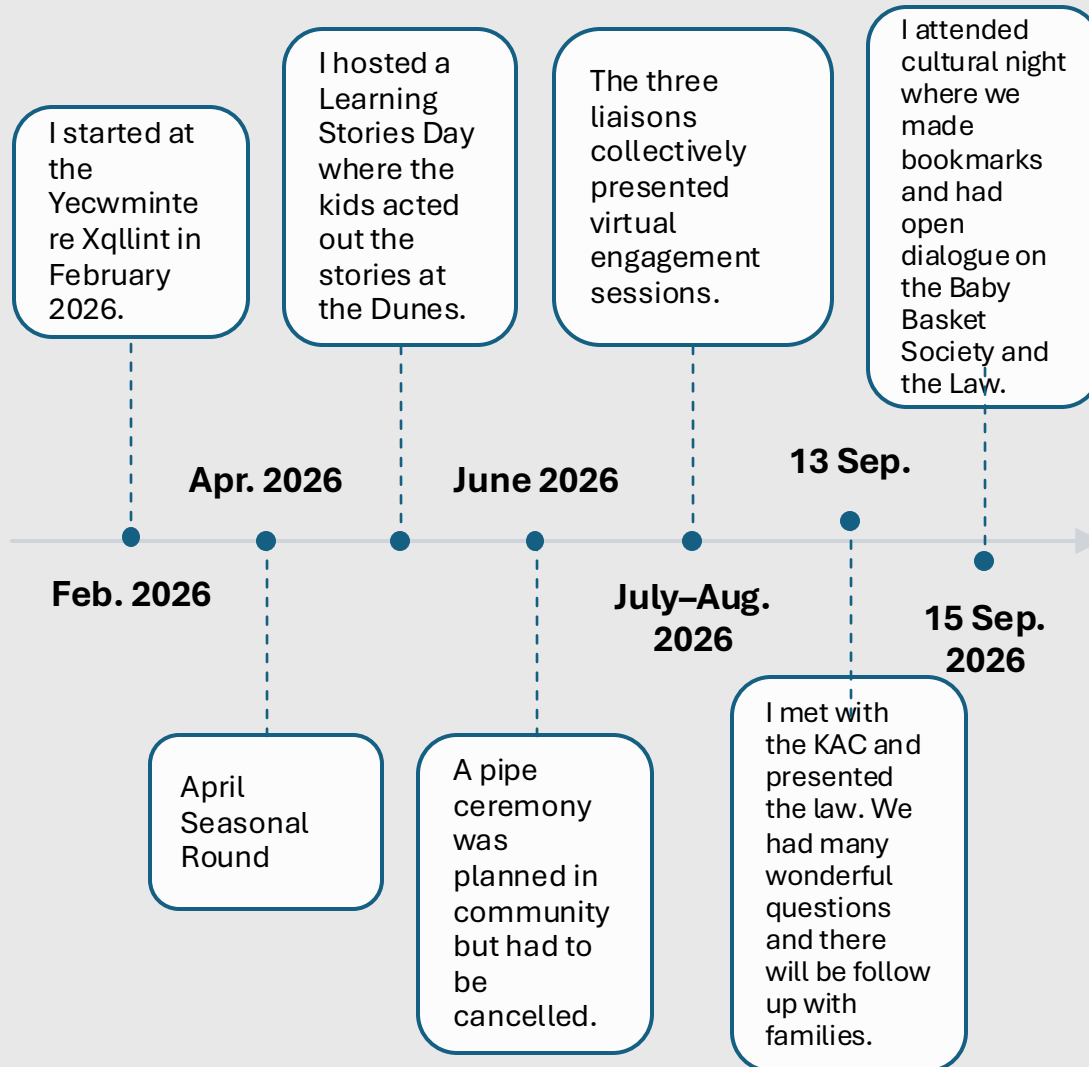
Weyt-k my name is Cheyenne Robertson. I am the Community Liaison for Whispering Pines/Clinton Indian Band. I live in Kamloops with my husband of 14 years and three beautiful children. I'm passionate about the work the society is doing and am grateful to be a part of it.

What are Community Liaison's or Runners & What Do We Do?

- You'll hear us referred to as Community Liaison's, but also as Runners. That word is important because our role is about carrying information back and forth between the Baby Basket Society and the Community.
- ▶ We're helping bring information about the Law into community, but just as importantly, we're listening to community – hearing people's questions, concerns, ideas and what they need in order to understand and prepare for the implementation of the Law.

Our goal is not a one-way information session – Community Voices Matter!

What We Have Done & What We Have Planned?



- September 26, 2026 – will be the final session from the Summer. It is part 2 of jurisdiction following our September 2 session.
- October 17 I will have a table for information at the Dunes alongside project updates.
- November 2026 – Dates are TBD but we are hoping for both an in person and virtual session.
- December 2026 – Dates are TBD but we are planning to have the kids act out and tell stories at our annual Christmas Gathering.





Melissa Porter

St'uxwtéws Liaison

Weyt-k my name is Melissa Porter. I am a proud member of St'uxwtéws and currently serving as the Community Liaison for St'uxwtéws. I live in Savona, with my spouse, Evan, and our two sons, Brantley and Memphis.

I am passionate about supporting and empowering families and future generations to come. Through my work and community involvement, I am committed to helping children and families build strong connections to their culture and community.

In my free time, I enjoy beading, it allows me to connect with culture and express myself through my beadwork. I also value spending quality time with my family and can often be found cheering on my sons as they dirt bike or play baseball.



Community Engagement Sessions

April – September 2026



April Started with Baby Basket Society Owl Story Contest – 3 adults Coloring Contest – 8 youth	May Kitchen table event planned/cancelled due to death in community Baseball Field session with youth & elder at Bonaparte – 4 youth, 8 people total	June Kitchen table event rescheduled/cancelled due personal illness Contest winners announced for coloring contest and owl story Brainstormed future sessions
July Virtual sessions introduced – 2 community members attended Youth & elder session rescheduled/cancelled due to wildfire in area	August Medicine making activity – future giveaways Continued virtual sessions – Bonaparte participation limited due to wildfire	September Virtual session continued – 2 community members attended. Participation from surrounding communities September 26th session planned

Challenges & Adaptations:



Wildfire & Evacuations
Reduced participation



Community loss
Sessions cancelled



Cancellations/Rescheduling
Illness, other factors



Shift to virtual
Kept us connected

Next Steps:



Sept 26th 2026
In person, virtual at Delta Hotel



Future contests



Virtual Sessions



Upcoming Events

September – December 2026



September

September 26th 2026 11-3pm

Final session for our summer virtual sessions

- Can attend in person or virtually
- Crossword Puzzle Contest

- **Closed October 1st 2026**

Band Meeting

Mangers Meeting

October

Community Session

Pumpkin Carving Contest & Website Scavenger

Hunt Contest

Video Contest

- What does family mean to you?
- What is respect to you?

November

Virtual Community Session

- In depth with how the society was formed
- What the process will look like
- Where we are currently

December

Virtual Community Session

- Continued from November
- Maintaining community involvement
- Supporting community understanding

Support

This work can be triggering.
Should you need support, please
contact:

The Indian Residential School
Survivors Society (IRSSS) crisis
line is 1-866-925-4419 (24-hour
National Crisis Line)





Did everyone
register?

We need your hoody
size and mailing
address?

Email:

Lecetemc@tcbbs.ca

Closing Prayer and Hand Drum Song

