

One Step: Positionality Statement and Options 2 & 5 (Combined)

Table 1.*Secwepemctsín Terms and Definitions*

Key Terms	Definitions
Secwepemc	The larger Interior Salish nation to which the Simpcwemc belong (also know as Shuswap)
Simpcwemc	The people of Simpcwul'ecw
Simpcw	Simpcw First Nation, the political body representing the Simpcwemc membership
Simpcwul'ecw	Simpcw First Nation Traditional Territory
Simpcw'etkwe	The river of Simpcwemc
Secwepemctsín	The shared Salishan language with regional variations for all Secwepemc peoples, of which Simpcwemc is one.
Spallulukw ta Yecweminte re Tmicw	To gather for the purposes of looking after the land
tmicw	Land
Yecwmenúlecw	Take Care of the tmicw (Land)
Tknémentem	Preserve the tmicw (Land)
Xyemstém re Tmicw	Respect the earth
Slexéyem	Secwepemc stories
Stsqeý	Secwepemc laws
Kweseltken	Family group or head of family group
Yecwemínmen	guardians of the land
Kúkwpi7	Chief
Tk'wenem7i'ple7	Council

Note: Key Secwepemctsín terms used throughout this work. Key terms derived from (Simpcwc First Nation, 2012, 2023)

Positionality Statement:

My name is Christian Carson. I am a male, cis-gendered, white settler who grew up on the stolen lands of the Timpanogos, Newe Sogobia (Eastern Shoshone), and Nûu-agma-tuvu-pû (Ute), in so-called Utah. I was born into a Western worldview, and as such, I am biased toward Western-produced knowledge over other ways of knowing. My master's thesis, which comes from the lenses of Western science, aims to investigate the influence of headwater logging on downstream temperature changes relevant to Pacific salmon in the North Thompson River Watershed, the largest tributary of the Fraser River. The North Thompson is situated in the traditional and unceded territory of the Simpcw First Nation and the Simpcwemc peoples. In the Simpcwemc language, Secwepemctsín, the North Thompson is named Simpcw7etkwe, or the river of the Simpcwemc (Simpwc First Nation, 2012, Table 1). In taking the first steps towards my thesis research, I attempt to characterize how the Simpcw First Nation structures their governance, establishes policy, and exerts sovereignty over their landscape, specifically in managing the natural resources of the Simpcw7etkwe. Notably, no external characterization of the Simpcw First Nation's governance structure, policies, sovereignty, and the Simpcwemc worldviews that underlie them would adequately define them, as these are best described in the terms of the Simpcwemc. As such, I acknowledge that my approach will be flawed, as it is both external and comes with entrenched Western perspectives that differ significantly from indigenous ways of knowing, limiting my understanding of them. Furthermore, the documents used in this report come from various time frames and sources and thus may not accurately or holistically represent Simpcw and Simpcwemc peoples. Considering these shortcomings, I attempt to use concepts and methodologies identified by indigenous and non-indigenous scholars to decolonize my approach and work respectfully with the Indigenous Knowledges of the Simpcw First Nation and Simpcwemc peoples (Darwin Holmes, 2020; Tuck, 2013; Wong et al., 2020).

The Simpcwemc are the original and sole proprietors of the Simpcwul'ecw, where they have maintained places, landscapes, histories, and heritage since time immemorial (Chiefs of the Shuswap, Okanagan, and Couteau Tribes, 1910). The Simpcwemc originally belonged to 32 distinct Secwepmec bands that once occupied the Interior Plateau of so-called British Columbia before 15 of these bands were either lost or absorbed into other nations due to the impacts of colonialism during the 19th and 20th centuries (Simpwcw First Nation, 2012). Today, Simpcwcw represents one of 17 member bands of the Secwepemc Nation. The Simpcwcw, as a band, shares many cultural practices and doctrines that of the other Secwepemc bands. Still, many regional, sub-group, and kweseltken (family) differences within and among Secwepemc bands allow for independent and autonomous land stewardship. The Simpcwemc peoples represent a large diversity of geographies, ecologies, and resources, aligning with the enormous diversity in the Simpcwul'ecw landscape that the Simpcwemc steward.

Simpwcwul'ecw is one of the largest Secwepemc territories, with a vast geologic and ecological diversity (Simpwcw First Nation, 2012). The Simpcwul'ecw territory occupies around 5 million hectares of the south-central interior of British Columbia. This territory spans from its Northern reaches of the Robson Valley, then to the East along the Rocky Mountains to Jasper, then throughout the Columbia River valley due Southwest, and finally, its Southern boundary near Mclure on the North Thompson River. The biogeoclimatic zones of the Simpcwul'ecw territory range from the Alpine Tundra zone at the highest elevations above 1700m to 2300m, composed of treeless landscapes with cold winters and short growing seasons, to the Interior Cedar-Hemlock zone between around 400m to 1000m, which is mainly cool, wet, and forest dominated (Simpwcw First Nation, 2023). The complexity and richness across the Simpcwul'ecw support significant biodiversity in flora and fauna, which the Simpcwemc people value deeply, not only for their usefulness in subsistence and medicine but also as prominent teachers in Simpcw slxéyem (stories) and stsqéy (laws) (Simpwcw First Nation, 2012).

Historically, the Simpcwemc looked after and managed the diverse Simpcwul'ecw landscape and its resources through various processes that were largely hereditary and founded upon Stsqéy (Simpwcw First Nation, 2012). The management of tamicw (lands) was through a process called 'Spallulukw ta Yecweminte re Tamicw', which means to gather for the purposes of looking after the land. Every year, the hereditary Simpcwemc chief would meet with Yecweminem (guardians of the land), typically Kweseltken (family leaders), and discuss each group's responsibility in caring for the land for that year. Typically, specific areas for hunting, fishing, food, or medicine were cared for by yecweminem, and reciprocal arrangements were commonly made between yecweminem to trade tmicw resources between bands. As such, decisions regarding the use and management of tmicw and resources were typically dealt with between yecweminem at the regional level first, then at the larger spatial scales, a council of chiefs, elders, and yecweminem would meet to discuss their management.

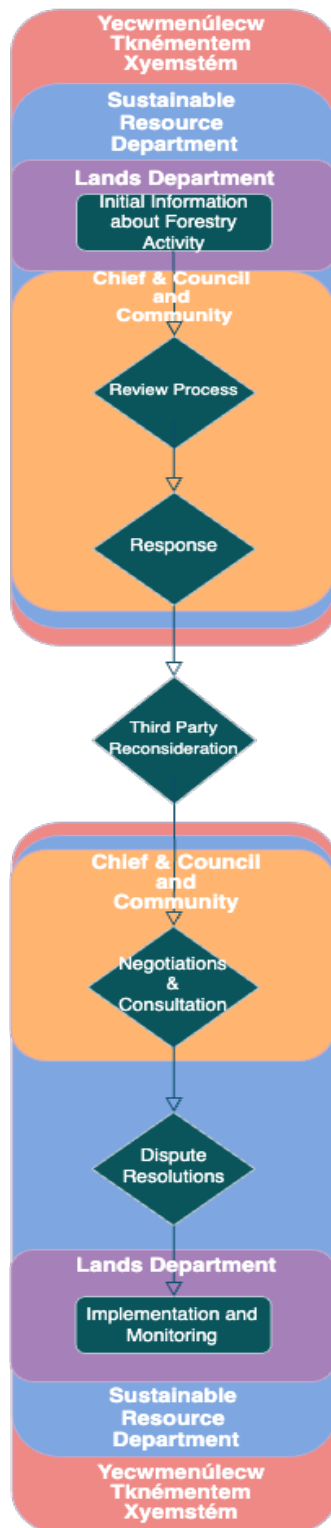
Today, the Simpcwcw governing body manages its lands and resources based upon a foundation of Simpcwemc principles, similar to Spallulukw ta Yecweminte re Tamicw (Simpwcw First Nation, 2023). These principals are derived from slxéyem and stsqéy, which set the foundations for how the Simpcwemc take care of the natural world as yecwemínmen. Yecwmenúlecw means to take care of the land, and the Simpcwcw exerts this principle by enabling collaborative and inclusive participation for the Simpcwemc community in developing policy on

natural resources. Tknémentem means to preserve the land and is the practice of protecting areas deemed necessary to the Simpcwemc community in the Yecwmenúlecw processes. Finally, Xyemstém means to respect the earth, which is embodied within the policies of preserving lands themselves, where the Simpcwemc community sets forth the priorities for the development within Simpcwúlecw.

Simpcwc lands and resources are managed in practice through a collaborative process between the elected Kúkwpi7 and Tk'wenem7i'ple7 (Chief and Council), the Lands Department, the Sustainable Resource Department, and the Simpcwemc community (Laurie McNeil & Associates, 2012; National Centre for First Nations, 2020). The Kúkwpi7 and Tk'wenem7i'ple7 oversee social, educational, and economic development; its members are elected by band members every three years, but some members have served for a decade or longer. The Lands Department handles transactions specifically on reserve, such as leases, permits, and registration of land transfers. They also support crown land referrals, archaeology, community planning, and general administration. The Sustainable Resource Department oversees the management, conservation, and protection of the Simpcwúlecw lands and resources. The Sustainable Resource Department's responsibilities include management activities such as permitting and contract negotiation and research activities such as environmental monitoring and wildlife surveys. The Kúkwpi7 and Tk'wenem7i'ple7, Lands Department, and Sustainable Resource Department all collaborate with the Simpcwemc community at various stages throughout their pursuits to forth the priorities for the development within Simpcwúlecw. All these actors within the Simpcwc nation engage in the joint venture of managing Simpcwúlecw lands and resources across various sectors, such as forestry, mining, and tourism. Importantly, all the actors and processes involved in Simpcwúlecw management uphold the Simpcwemc principles of Yecwmenúlecw, Tknémentem, and Xyemstém. Below, I provide a conceptual model for how the aforementioned actors, processes, and principles shape Simpcwc's decision-making process for natural resources using an example of a forestry referral process.

Figure 1

Simpchw First Nation's Process for Managing Forestry Referrals



Note: This flowchart summarizes Simpcw's process for managing forestry referrals and generally exemplifies how they manage Simpcwúlecw' lands and resources. Notably, all steps

within the referral process led by Simpcw (all except Third Party Consultation) are grounded in the principles of Yecwmenúlecw, Tknémentem, and Xyemstém. The referral process begins with the Lands and Sustainable Resource Departments receiving information about the proposed forestry activities from a third party (e.g. Logging company or Crown). Then, these departments collaborate with the Simpcw community and the Chief & Council to ensure that the proposed project aligns with their collective values, and the project is either rejected or a response is sent with priorities the third party must meet. Following a response from the third party, concerns and objections regarding the project are given a venue for each Simpcw actor during negotiations with the third party. From here, a dispute resolution may occur if a consensus is not reached or Simpcw rejects the proposal. Once all actors within Simpcw have accepted the project proposal, the implementation and monitoring phase begins and is overseen by the Lands Department and Sustainable Resource Departments. Together, they ensure that the project upholds the agreed-upon terms for the community and Chief and Council.

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