



Comprehensive Community Planning

I have been hired to help with the Comprehensive Community Planning Project.

What is Comprehensive Community Planning?

Comprehensive Community Planning is a way of embracing change and planning a better future for their communities.

Comprehensive Community Planning is a holistic process that enables a community to build a roadmap to sustainability, self-sufficiency and improved governance capacity.

It is a new approach to planning, where the process is steered by the community rather than a small group or committee. Many First nations Communities across Canada are already engaged in planning and are experiencing great success.

A Holistic Process: Comprehensive Community Planning is a holistic process undertaken with broad Community Participation. A Comprehensive approach:

-Enables the Community to establish a vision for its future and implement projects to achieve this vision.

-helps to ensure that community projects and programs are thought through, make sense and are the best use of resources.

-integrates and links all other plans the community has produced.

Processes that are driven by the community, for the community are most effective at achieving positive change. That's why the comprehensive community planning process is inclusive and represents the perspectives of all

members, whether they reside within or outside the community.

Therefore I am asking all Shuswap Indian Band Community Member:

What is the number one PRIORITY?

I am also looking for Committee members to help with a Christmas Gathering.

If you are interested or you have questions please email Clarissa Stevens at

kinbasketsocialservices@shaw.ca

Or Call 250-342-6361

Or drop off a suggestion and you don't even have to leave a name, if you are more comfortable doing it that way.

Here's a little hug
for you, to make you
smile when you feel
blue to make you
happy if you're sad,
to let you know..life
isn't so bad! Now
I've given a hug to
you somehow I feel
better too! Hugs
are better when you
share, So pass one
on and show you
care :-)

SHARE A HUG TODAY

ELECTIONS OCTOBER 2008

Congratulations

ELECTIONS for the Shuswap
Indian Band was held on October
17th at the Shuswap Indian Band.

Congratulations to our Elected
Chief and Council for the Term of

2008-2010.

Paul Sam

Alice Sam

And welcome to a new Council
Member

DIANA COTE



FIREWOOD.

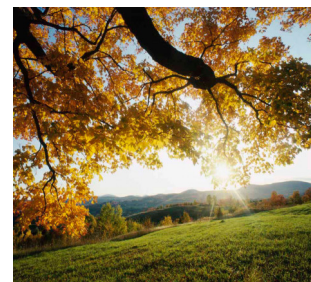
There is 3 truckloads of firewood for the Shuswap Band members to
get firewood this year.

One is located at usual east part of reserve, near Dean's House

One Located near Pam/Alice's House

One Located at Eugene Property (Golf Course)

One will be delivered to the Village.



Birthday Wishes

Happy Birthday to all who have
Birthday's in OCTOBER.

And Many Many More.

NEWSLETTER

We are going to start the Newsletter again ,monthly, so if you are interested
in submitting articles or news, please feel free to drop it off at the Shuswap
Band Office. Would like us to email it to you! Please Let us Know.

This is a Draft
But if you are Interested in this
program please contact
Shuswap Indian band and we
can give you further informa-
tion on this Course.

Revitalizing Indi- **vidual Strength** **through Education** **(RISE)**

Course Description

Program Overview:

This program is designed for the young men and women of aboriginal ancestry who may or may not have completed high school. This program is designed to increase and promote self-confidence, self-awareness, cultural awareness, health and wellness, and an introduction to viable trade, vocational, and academic programs for aboriginal youth of today.

Our goal is to strengthen the young men and women, spiritually, mentally and physically through various courses and activities. A majority of this program will be taught in an outdoor environment. By integrating the youth in the outdoors we are able to promote self-confidence, health and wellness, and greater cultural self-identity through connection to the land as their ancestors did many years ago. This program will be delivered in three stages; these stages may be intertwined throughout the program. The initial stage is our outdoor education component. In this stage we will be focusing on spiritual, mental and personal

strength through the following courses or activities.

Section one:

In this section we would like to invite elders to some of the following activities to help promote and develop cultural identity and personal spiritual identity.

- Winter Teepee camp
 - Multi-day canoe trip and lake water canoe instructor certification
 - Cross-county skiing at Kimberley mountain and possible instructor certification
 - Snow shoeing field trips
 - Multi-day hiking trip
 - First aid certification
 - Risk management (in class and in field education)
 - White water rafting certification
 - Firearm certification
 - Small water craft certification
- Incorporate “Crazy Dog society ideology” with permission, leadership and guidance from the Ktunaxa Nation.

Section two

In this section we will continue to develop cultural and spiritual identity through the following courses and course content.

- Personal values and vision workshops.
- Nutrition and diet.
- Parenting ideology, and skills.
- Health and wellness workshops.
- First host or super host certification.
- Addictions workshops.
- Basic computer skills (safe online use, personal information, online banking, personal budgeting, etc...).
- Life skills workshops.

- Career preparation workshops (resume development, interviewing skills, etc...)
- Presentations skills.

Section Three

In this section we will focus on placing students in the following trades or vocational study programs for a two week placement as a job shadowing opportunity or work experience.

Vocational training programs
 (Tourism, Office Administration, Health Fields, etc...)

Trades programs (Welding, Carpentry, Mechanics, Plumbing, Timber framing, Cooking, Electrical, etc...)

Upon completion of this training we are anticipating more youth will consider pursuing post secondary education in the following areas: Tourism, Aboriginal Tourism, Adventure Tourism, Tourism Management, Adult Basic Education, Trades, and Vocational studies.



INFORMATION SHEET TO APPLICATION OF CERTIFICATE OF INDIAN STATUS

The Certificate of Indian status (CIS), commonly referred to as a status card or treaty card, is an identity document issued by Indian and Northern Affairs Canada (INAC) to confirm that the cardholder is registered as an Indian under the Indian Act. An individual who is registered under the Indian Act is eligible to apply and receive a status card.

The existing Status card, currently in the form of a simple laminated paper card, has few security features and can be easily altered, forged or counterfeited for fraudulent purposes. This has caused problems for some Status Indian and in accessing benefits.

PURPOSE

The goal of the new secure certificate of Indian status (SCIS) is to replace the current card with a card that incorporates the security features of a modern identification document to address issues of stolen identity and fraud.

The new SCIS will meet federal and international identity assurance standards that significantly reduce the risk of unauthorized alterations or duplication. This helps to ensure the ongoing integrity of the programs and services by protecting them from incidences of fraud and identity theft. Cardholders will have easier access to the services and benefits for which they are eligible to receive since service providers will have renewed confidence knowing these cards are legitimate.

UPDATED SECURITY REQUIREMENTS FOR APPLICANTS

Applicants will be required to follow these security measures.

- 1) Provide an original Birth Certificate in support of all first time applications for a SCIS (Alternatives will be considered where birth documentation does not exist).
- 2) Return or destroy their old CIS upon receipt and activation of a new SCIS.
- 3) Sign a "Statutory Declaration" for a lost, stolen or damaged card prior to proceeding with an application for a replacement of a new SCIS.
- 4) Provide police claim numbers when a SCIS is lost or stolen;
- 5) Should an applicant request their photograph from an old paper-laminated CIS, the photo will be returned to the applicant. All further portions of the old CIS will be formally destroyed;
- 6) Supply a 4-digit activation code when initially filling in their application;

As they will require this code when activating their card. Once the card is received via xpresspost the applicant must for receipt of the SCIS and activate it by calling a 1-800 number and entering the serial number of the card and his/her activation code.

- 7) If not directly mailed to the applicant the new SCIS must be picked up by the applicant at the SCIS application (both IRA and INAC offices) within thirty (30) days of printing noticed by the application Centre.

- 8) Apply only 6 months prior to the renewal date of the old CIS or SCIS unless it is urgently required for border-crossing.

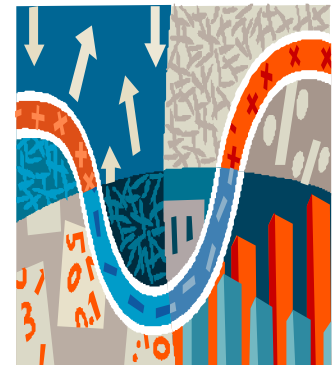
IMPLEMENTATION SCHEDULE

Implementation for the SCIS will occur early in 2009.

IT IS IMPORTANT TO NOTE THAT ALL EARLIER VERSIONS OF THE CCIS WILL REMAIN VALID FOR THE FIVE (5) YEAR PERIOD STATED ON THE INDIVIDUAL'S CARD.

There is no need to renew a card until six (6) months prior to the expiry date of the old card unless the holder requires a new SCIS for border-crossing or other urgent purposes.

For More information Please don't hesitate to call the Shuswap Band Office 250-342-6361



HAVE YOU BEEN DENIED OR HAD DIFFICULTY ACCESSING HEALTH BENEFITS?

If you've had trouble accessing benefits or have been denied benefits under the Non-Insured Health Benefits Program (NIHB). Such as Dental care, Vision care or other general health care services, we are asking that you register your complaints with the Assembly of First Nation, or your provincial/Territorial Organization.

Then information you submit may be used in national and regional campaigns to advocate for better access to health services. Your Personal information will be used in an anonymous manner and will not be shared or disclosed to any outside organization without your permission

PLEASE NOTE:REGISTERING YOUR COMPLAINT IN THIS WAY IS NOT AN APPEAL. IT IS BEING COLLECTED FOR A BROADER ADVOCACY EFFORT. YOU MUST GO THROUGH THE REGUALR APPEALS PROCESS TO RESOLVE AN ONGOING PROBLEM.

Not sure what your entitled to? Need information the appeals process?

PLEASE FEEL FREE TO CALL 1-866-869-6789 EXT. 240.

Or drop by Band Office for a copy of Health Benefits.

HOW to Register a complaint

By intranet, register your complaint online at www.afnhealthaccess.ca

By Phone-some people may prefer to register their complaints by phone. Verna Stevens NIHB Policy Analyst Assembly of First Nations 1-866-869-6789 ext 240

By email. Ask your health director for a complaints registry pamphlet. Fill out the form inside and mail it to Verna Stevens c/o the Assembly of First nations, 473 Albert street 8th floor Ottawa Ontario, K1R 5B4

If you have question about registering your complaint, please call Verna Stevens NIHB Policy Analyst Assembly of First Nations 1-866-869-6789 ext. 240 or email at

vstevens@afn.ca



Stories of the People

Secwepemc Culture Education Society Language Department August 1994

Stories of the People is dedicated to all Secwepemc story tellers, past and present. Stories of the People will provide students with a glimpse of the way that knowledge was passed on, from one generation to another through stories and legends of the people.

The stories are a mixture of truth and fiction and were the teaching methods of the people from millennium.

Shuswap Band

P.O Box 790
Invermere, B.C
VOA 1K0

Phone : 250-342-
6361
Toll Free 1-877-
280-8800
Fax 250-342-

Beaver and Porcupine

They say that Beaver was going along. Porcupine just stayed home. He didn't like to work. Beaver was busy at work all the time. He became very tired of his brother. He piggy-backed him far away and threw him away. "You can stay around here, away over there at that place. You will find yourself some kind of food." Beaver returned. He left his brother behind at the snow capped mountains. He said this to him "This is where you will stay" Then he returned to his land. Beaver began to work again. He was tired of feeding his brother from his stash of food. Porcupine did not like to work. When he arose in the morning, he was very lazy.

